

polished; and so falls dead upon our congregations, or penetrates no deeper than the surface of the intellect? ... The great need of the ministry, of the pulpit, at the present day, is not more talent, or learning, or more scientific favour, more earnestness, more tenderness, that enable one to make his way directly to the hearts of men, and carry home and lodge there the same solemn impression of Divine truth which weigh upon his own soul.

Such preaching as this seems a fit instrument in the hands of the Divine Spirit, for convicting and regenerating men.—N. T. Examiner.

Obituary.

MRS. EMELINE DAVISON, HORTON. The subject of this brief notice was the daughter of Robert Edmund Davison, who has for many years been a member of our church. In the spring of 1867, during a revival at Greenock, she was one of the number who sought the blessing of personal religion. The recollection of those seasons of grace, when she with other youthful companions were united in the class and prayer meetings are fresh, and fragrant, in our remembrance. Fond of singing, and a good singer herself, she with delight sang the songs of Zion. In promoting this important work of the worship of God she continued unwearied until affliction prevented her occupying her accustomed place.

Naturally of a social and sympathizing temperament of mind, while the latter led her always ready to tender her services to the afflicted in all weather and at all times, the former peculiarity of her disposition led her into associations which often proved detrimental to her spiritual welfare. For some time it was evident that she had lost much of her former religious joy and consolation. How much it is to be lamented that the youthful christian should ever compromise those highest joys. What worldly society, what creature pleasures can ever produce an equivalent for the loss of the favour of God?

During Emeline's affliction the writer had the opportunity of seeing, speaking and praying with her. She lamented her unfruitfulness. She would know the loss she had sustained, and was anxious to feel the assurance of her acceptance. Her decline of health became alarmingly rapid, and her solicitude to retrieve what she well knew could sustain her in life's latest hour, became still greater. For a short time previous to her death, her sufferings were most intense—she repeatedly requested her dear father to continue to pray with and for her—and while we trust those prayers were answered in her final salvation, we only regret that a mind once so clear, so comforted and blest in times of health, should have suffered any diminution of joy and peace at the moment of her departure.

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J. G. HENNINGER.

MARY ELIZABETH PENTZ.

Death has again broken our ranks, and removed one of our members from the church militant to the church triumphant. During my absence from the Petite Riviere Circuit, attending the Conference, sister Mary Elizabeth Pentz, one of the oldest members of our Church, departed this life in the thirty third year of her age. Fifty years she experienced the blessing of the power of God to the salvation of her soul; and soon after her conversion, united herself to the Wesleyan Church, and continued a consistent member of the same until the period of her death. With simplicity and godly sincerity she walked in the fear of the Lord, and her mind was supported, amidst the temptations and trials of life, with the consolations of religion. For fifty years her house was open for Methodist preaching; and for the greater part of that period, the Wesleyan ministers, stationed at either Lunenburg or Petite Riviere, preached there one or more months. She highly respected the ministers of her Church, and delighted to hear their discourses; and was ever ready to receive their strength and faculties, in a remarkable manner, almost to the last; and finally, after a few days illness, fell asleep in Jesus. "Blessed are the dead who die in the Lord." G. J.

Provincial Wesleyan.

WEDNESDAY, AUGUST 3, 1864.

A Visit to Yarmouth.

It was our happiness last week to find ourselves among old friends at Yarmouth, agreeably with arrangements for holding Jubilee services in that town, and in association with two other members of a Deputation appointed for that purpose. It so happened that this trio had held pastoral relation in former days among that people; and it is scarcely necessary to say that the opportunity afforded for the renewal of former delightful friendships, was improved by them to the utmost, and with the highest satisfaction. It is true that among the changes made by the lapse of years, there were some which induced recollections of a soubre cast. But even these were associated with pleasant memories. Scores of friends, with whom in former days we took sweet counsel, were not to be seen; but they have joined the Church of the first-born, the spirits of the just made perfect. There was to be viewed greater indications of progress, as having taken place within fifty-and-twenty years, than possibly any other portion of our Province can show. Yarmouth is noted for its enterprise, and to the intelligent observer is represented the gratifying evidence that not only in commerce, in education, and in the various social improvements of the day, but also in religious matters, the people of that locality are worthy of all praise. With the increase of population, and the general appearance of prosperity, a proportionate advancement has been made in church accommodation, and in the style of church architecture. Providence Methodist Church, erected some three or four years since, came especially under our notice; a commodious, well-finished,

and beautiful building, with well-proportioned spire. Its arrangements are good,—the basement story is all that could be desired for Sabbath school and week-night services, with classrooms, &c.—the main building is exceedingly neat and pleasant, its decorations being appropriate, and yet distinguished by the absence of any profusion of ornament as not to offend the taste of the most puritanical.

The Deputation was highly gratified with their reception, and with the manner in which the proposals for the Jubilee celebration were entertained by our friends. There was no objection raised to the movement, no expression of regret except that owing to some existing circumstances of a local nature, the opportunity was not in all respects as favourable as could have been desired. The relation sustained by our Conference to the Parent Missionary Society appeared to be well understood and appreciated; and an entire willingness shown to co-operate in furthering the views of the Conference in regard to the celebration. A meeting of the leading friends was held at the Parsonage on the evening of Saturday the 23rd ult., when the objects of the Fund as sanctioned by the Missionary committee were fully explained, and arrangements made for the several services. The Sabbath was a day to be remembered. The weather was favourable, the congregations were large and deeply attentive. Dr. Dewolfe preached once in each of our churches, the other services being conducted by the other members of the Deputation. In the afternoon a meeting for religious fellowship was held in the Wesleyan Church, and was a truly gracious season. A similar meeting was held in the Milton Church after the usual evening service, and was a fitting close to the privileges of that Jubilee Sabbath.

The public meetings on the Monday and Tuesday evenings were well attended, and were highly interesting. Names were distributed during each meeting to receive the names of donors, and their subscriptions; which showed a result amounting to the whole to nearly \$900, and which will probably be augmented to over \$1000. For this result financially, and for the spirit in which it was made, we readily acknowledge the influence of the kind and prudent measures taken by the excellent superintendent of the Jubilee, and his earnest-hearted coadjutors. They afforded every facility to the Deputation, and had cordially commended the subject to the consideration of their people.

In noticing the amount of the offering presented upon the Jubilee Missionary altar by the Wesleyans of Yarmouth, we must not overlook the enterprise of a local nature to which had pledged themselves prior to the proposal for the Jubilee. The principal friends connected with the Providence Church, with an independence and a zeal worthy of commendation, had arranged since the opening of their sanctuary, for paying off their debt. The last instalment of \$2,500 will be paid during this year. Milton congregation has, for some time past, felt the necessity of a larger and a better church than the one in which they were worshipped, and arrangements have been made for the immediate erection of a splendid structure, which will cost upwards of \$10,000. When these amounts for such important objects are taken into account, the sum of \$1000 from Yarmouth may be regarded as an example of liberality worthy of imitation.

The venerable Co-delegate preached an excellent discourse in Milton Church on Sabbath morning, and spoke at each meeting with good effect. It was also a matter of gratulation that the esteemed Rev. President, in good health and spirits, his efforts in the pulpit, and at the several other services were worthy of higher appreciation than it would be seemly to offer. We are greatly pleased that so able an advocate is at liberty to attend the principal meetings, and that he so cheerfully devotes his energies to this great connexional work. Very efficient help was rendered at the Yarmouth meetings, by a brother minister of another denomination, and which we feel pleasure in acknowledging. The Rev. Mr. Burpee, of the Congregational Church, attended our meetings and seemed to enjoy them much. He spoke at two of the Sabbath services, and also at the public meetings. He evinced a truly catholic spirit, and his help, so cordially afforded, was highly estimated.

Upon the whole, the results of the central meetings for the opening of our Jubilee celebration have been such as to afford encouragement and cheer. We have not had offerings so precisely as many of those given to the object in the parent land; yet we have already had instances of liberality worthy of the cause; and from the consistent contributions of the many, as well as from the larger gifts of the wealthy, we may hope that the aggregate amount for the Province will be a Memorial, creditable to our young Connection, and well-pleasing to God.

In former articles we referred to the inaugural contribution in the Conference, amounting to \$2,500, and we think that the names of the donors of that worthy commencement, should be given to the public, not in the way of ostentation, but as furnishing examples of self-devoting liberality, made in grateful recognition of what God hath done by means of Wesleyan Missions during the past fifty years. These offerings on the part of Christian ministers whose names are limited; many of whom, by the deficiencies in their regular circuit claims, are bestowing year by year a larger amount for the extension of the work of God than some of our opulent friends feel themselves justified in contributing for that purpose,—should excite the emulation of our people. Every generous-minded Methodist of these Provinces, will view with satisfaction on this Missionary Jubilee, the liberal example of the ministers of our Connection,—made, not by any means in a mercenary spirit, but with a noble sense worthy of any Christian, whether cleric or layman. If the same love to Christ's cause, of gratitude for its progress, and of singleness of purpose for the honour of the Redeemer, pervade this movement in all our circuits, we shall have occasion for thankfulness, not only on account of the extension of thereby substantially to the Lord appropriate to the occasion, but especially because of the sincerity and purity of motive distinguishing those offerings, and the high advantages of a spiritual character associated therewith. That this Jubilee year may prove to our Connection a year rich in blessing, is our earnest hope.

The British Conference.

We give the following from the Wesleyan Methodist Magazine for July:— It is nearly eleven years since the town of Bradford was last visited by the Conference. We gratefully remark, that the Rev. John Lomas, who was then President, will live amongst us, and that hitherto a gracious Providence has preserved to our church all his successors in the office of the Conference. Many important connexional and financial changes have taken place in that time. Much has been done to strengthen and develop our institutions; and we may justly congratulate the friends of Methodism on the altered and more favourable circumstances under which the approaching Conference will meet, as compared with its last gathering at Bradford. Eleven years ago, a dark cloud hung gloomily over us, which exerted a depressing and paralyzing

influence, more or less on all departments of our work. When the Conference reconvened in 1853, it was found we had suffered a deplorable decrease of over ten thousand church-members; and that Methodism everywhere bore traces of the sad crisis through which it had so lately passed. No such tidings of disaster will sadden our hearts this year. We enjoy profound tranquillity. Our churches are at least from stiff, though not from aggressive labour. The members of the Methodist and Wesleyan churches are hale and hearty, and we are encouraged to believe we have seen the dawn of one of our brightest and most prosperous years.

On looking over the records of the Conference since the Conference of 1853, we cannot but be struck by the numerous and suggestive facts, illustrative of the growth and activity of Methodism during this decade. Fifty-eight thousand seven hundred and thirty-nine members have been added to our Societies in that time, after filling up the vacancies occasioned by ordinary causes. Five hundred and eighty-nine new churches have been built; and three hundred and thirteen enlargements, or alterations of old premises, have been made; representing a total outlay in these three items alone of about £746,000. It is easier to read these figures than to realize all they imply. They speak of uniring diligence and great Christian liberality; but who, in venturing so much to attempt an estimate of the good influence these efforts must exercise upon the future religious interests of this land? Many of these erections are built to hold large congregations, and occupy commanding situations in populous districts, hitherto almost spiritually destitute. But even with these enlargements and aggressive liberality, we still have not advanced beyond an inheritance from their forefathers heavily burdened with debt. We do not blame those godly men because their faith exceeded their ability. Rather do we thank God who has given us the heart and the power to follow up their faith with the works they could not perform. In addition, then, to the large outlay on new or altered structures, previously existing debt to the amount of £469,978 has been removed, partly by local efforts, partly by loans and grants. Taking by this the £746,000 for completed cases, we find £2,215,979 has been expended upon the improvement of Connexional chapel and school property during the nine years which have elapsed since the present Chapel Committee was organized. Methodists are not reputed wealthy; and could this vast aggregate be realized, it would probably be found that the larger share was raised by the small contributions of our generous poor.

But, large as this expenditure may appear, it only represents one department of our work. The Home-Missionary Fund, for instance, has received £26,400 in its annual income, over what it was ten years ago; whilst more than a million and a quarter of money has been raised for the Foreign Missions; more than two-thirds of which represent genuine, bona fide, home contributions.

God has wonderfully blessed our church with material prosperity, as well as with spiritual blessing. We rejoice over the generous offerings of the past, and humbly pray they may prove the bright earnestness of the costlier gifts which shall crown the activity of the future.

The history of the past ten years, while availing gratitude for material progress, also reminds us of many significant changes which have taken place. During that time four hundred and sixty young men have been ordained to the work of the holy ministry, including forty-six Assistant Missionaries. Still this gives an increase of only sixty-four. We deduct forty-eight, the number of those who have ceased to be recognized as ministers among us; and two hundred and ninety-four, which represent those who have withdrawn from the ranks of the church. This brings us to the number of twenty-seven hundred and thirty, the youthful soldier of only three months' toil. Some of these fall peacefully a sleep, after a brief retirement from active life; others fall on the battle-field, full armed and fighting; whilst forty-three brave ones died on Mission soil. We recognize those too, who were well accustomed to bear the burden and heat of the day, and others who gave promise of ably filling their places when vacated; but who now also have passed from the ranks of the living ministry to be with God. How uncertain are all things here! How mysterious the work of God hath done by means of Wesleyan Missions during the past fifty years. These offerings on the part of Christian ministers whose names are limited; many of whom, by the deficiencies in their regular circuit claims, are bestowing year by year a larger amount for the extension of the work of God than some of our opulent friends feel themselves justified in contributing for that purpose,—should excite the emulation of our people. Every generous-minded Methodist of these Provinces, will view with satisfaction on this Missionary Jubilee, the liberal example of the ministers of our Connection,—made, not by any means in a mercenary spirit, but with a noble sense worthy of any Christian, whether cleric or layman. If the same love to Christ's cause, of gratitude for its progress, and of singleness of purpose for the honour of the Redeemer, pervade this movement in all our circuits, we shall have occasion for thankfulness, not only on account of the extension of thereby substantially to the Lord appropriate to the occasion, but especially because of the sincerity and purity of motive distinguishing those offerings, and the high advantages of a spiritual character associated therewith. That this Jubilee year may prove to our Connection a year rich in blessing, is our earnest hope.

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equally with their splendid liberality. Never will many of us forget the generous business men, the hallow-ed emotions there awakened. The wonderful unanimity and calm enthusiasm with which the proposed celebration was adopted by the Committee of Review at the last Conference, have received a grand response in the promised subscriptions. This liberality will compel the Conference to discuss that project contemplated by the Missionary Society. We hail the advent of this day with unfeigned delight. In years gone by, Methodism was obliged to struggle hard and long to maintain its own, through the unfaithfulness of professed friends, and the enmity of embittered foes. Happily, those struggles have ceased, and once more we return to our original work—the spreading of Scriptural holiness. The Jubilee trumpet has sounded its loud call to the multitudes of our Israel. Let us now go up and possess the land which the Lord our God hath given us.

In the future we see nothing to discourage, but much to cheer us onward. We can exercise our own faith, and we can trust in the faith of others. We are not independent as yet, but we are not wholly dependent. We have a holy mission to fulfil. Our splendid church-machinery only needs the motive power from heaven, and it will work harmoniously and successfully. Brethren, pray for the showers of grace; for the living fire from on high. Let the confidence and resolution of the prophet Micah, which he declared, "I will look unto the Lord; he will answer me, and will hear my cry." Let us all be God's men, and let us all be God's workers. Let us all be God's men, and let us all be God's workers. Let us all be God's men, and let us all be God's workers.

Our Conference. SKETCHES FOR THE YOUNG. It was natural that those twelve or fourteen hundred brethren, who assembled in the seats of the spacious Cathedral after the singing of the second hymn, should compose themselves with some little eagerness of curiosity to listen to the honoured stranger's text. Mr. Thornton might be expected to convey some correct idea of what our brethren in the mother land and Conference regard as constituting real greatness. His name was familiar to many of our young men, and his preaching, theologian, legislator. The herald of sympathy from peaceful England to distracted America; the designated President of Conferences in Canada and the Lower Provinces; the prospective chief official of British Methodism for the present year—his remarkable compilation of honors, perhaps never equalled in the person of any Minister previously, very naturally provoked the inquiry—What is there in the man to justify all this?

Then there were diversified opinions uttered in regard to him by the Press in the Northern States and Canada. A few copies of these journals floated northward in advance of the personage whose merits they discussed; and their very hesitancy to accord high honour in any particular, evinced a certain respect for the man, and the greater eagerness to hear him. We looked, therefore at the dignified man, the bald forehead, the full eyes, so expressive of language in every observer's instinctive physiology, and for a brief, breathless moment awaited the text. It was read from Hebrews xi. 7. "By faith Noah being warned of God of things not seen as yet, moved with piety, built an ark to the saving of his house; by which he condemned the world, and became heir of the righteousness which is by faith." Solemnity, precision, deliberation marked the announcement. The vast scope for imagination which the theme afforded to any one disposed to speculate, would have restrained ordinary regret, through an ardent attempt at originality. During that time for an instant, the great, serene, indefinable Noah, which any preacher might conceive, and ordinary preachers could utter. But it did not abandon all locality of interest. It had been a marked peculiarity of Mr. Scott's sermon in the morning, that thought which to every man was familiar, was followed by thought which only a master could originate. But why is it that modern music, in general, has so much effect upon the hearer? The grand reason seems to be no other than this: the whole nature and design of music is altered. The arrangement of compound studies, and it was by melody alone that they wrought such wonderful effects. But why is it that modern music, in general, has so much effect upon the hearer? The grand reason seems to be no other than this: the whole nature and design of music is altered. The arrangement of compound studies, and it was by melody alone that they wrought such wonderful effects.

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than we were already in Ministers whose souls and genius have been nurtured on American soil. Infancy country can give us, whatever its other advantages, but maturity has developed its institutions; but as to the power in the pulpit on our platforms, we have yet to receive any superior favour. For God's goodness in prompting our Fathers to visit us, and His equal kindness in favouring our own beloved land with mental ability and moral influence, let us forever praise Him. PETER PROPLEPAINER. Photographical, July, 1864.

Newfoundland Mission and its Missionaries.

BY REV. W. WILSON. No. 28. PRAYER MEETINGS were well attended, and were often very lively. In 1825, in Grand Bank we had several interesting young men who when they had leisure for fish, as they sometimes did to the distance of sixty or seventy leagues; were accustomed to arrange their matters as to their work on Saturdays, and in harbours, when there was no place of worship, and hold prayer meetings ashore; read the scriptures, and distribute tracts, to the great delight of the people of those destitute places. Thus our fishermen themselves became missionaries, and were instrumental of doing much good.

SINGING.—The first Missionaries to Newfoundland, were all good singers; and while they spread the sublime poetry with which the Wesleyan body is so amply supplied, broad cast over the land; they also taught the people everywhere, to sing those hymns, the soul-raising strains of Handel, Haydn, Leach, Arnold, Hippon, Walker; and other musical composers of the same class; and so thoroughly was this done, that our people could sing all our hymns; and when the hymn was announced, no matter what was the metre; without any unusual gesture on the part of the preacher, calling up people from different parts of the church, or even sending the key-note; a tune at once struck, in every way suitable both in style and degree.

In some places as St. John's, Carboneau, and Briggs, the singing was most superior and highly scientific; which for correctness of time, propriety of accent, and mellifluousness of sound, could not be exceeded. Besides the singing was every-where congregational, every one thought it their duty and privilege, to join publicly in singing the praise of God. With all this, there was no singing school; nor was any employed in the capacity of a "singing-master" of many of whom were very little about what kind of singing there is in the church; and who never use their music-books, or habituate our youth to the use of the Methodist Hymn Book. There were generally a few persons in every place who knew the notes, and these taught the rest, who learned to sing by ear. Our own hymns were always used at practice meetings, so that in learning a tune, they also learned a hymn, hence when the hymn was named from the pulpit at the class meeting or prayer meeting a tune was ready, in which all could, and generally did, unite. At those times, we had no organ, and when the hymn was named, the melody that fine imitator of the organ had not been invented. Our church instruments, were the violin and a base viol, and once in a while a flute would accompany these instruments.

Singing has formed an important part of Divine worship from the immemorial, and whenever practicable that singing has been accompanied with musical instruction. But in old time, music was all melody, and it is said harmony has not yet been known in the world three hundred years. The writer has in his possession an English Bible in block letter published in 1675; in which is connected the Book of Common Prayer, and a number of examples of church music as used in those times. Among those examples is the song of "The three children"; "The Song of Zacharias"; the Creed of Athanasius, the Lord's Prayer, and several other pieces set to music; and the music also is arranged for several of the psalms. This music is all one part, it is only melody. There is