

was secured by thick shagging. The bright to which the animals had to be hoisted before they were lowered away into the hold was some twenty to thirty feet, and a small regiment of halibuts was employed in working the lifting tackle. The operation was really an extraordinary sight, well worth witnessing, and it was curious to observe the different moods in which the unwieldy beasts submitted to it. Some, when they found themselves suspended in mid-air, shed tears copiously, and in a remarkable manner; others became violently roared and plunged about most alarmingly. In the days of Queen Elizabeth some rather remarkable ideas were entertained in England as to the anatomy of the elephant, and Shakespeare says: "The elephant hath joints, but none for courting; his legs are for necessity, not for pleasure." Nobody in these days, suppose, holds such an opinion; but if he does, he would have a convincing proof of his error had he witnessed the surprising agility of some of the elephants hoisted into the hold of the Coma; for they bent their legs about and pawed, and kicked with tremendous violence, and one or two managed to throw their legs behind them so as to get a footing on the combing of the hatchway. Fortunately, so difficult was experienced in dislodging their feet, and they were safely got down below. By about 5 o'clock P. M. midnight had been ushered in, but the twentieth one was so violent and crazy that it was determined not to take him; for he would not submit to be slung, and he seemed very much inclined to do as he pleased. It was said that in unmanageable mood on Friday he killed one of his unfortunate attendants."

Obituary

Reminiscences of an Aged Disciple.
Last day of Mary, widow of Mr. John Stretton, of Harbour Grace. My acquaintance with her began in the year 1825. My husband received a letter from a friend, including one for Mr. Stretton, and he wished me to take it to her. I hesitated, for I had heard of her being a pious woman, and I thought, "She will talk to me about religion." However, I called upon her with the letter. She received me kindly, and invited me to visit her when it was convenient. I was pleased with the old lady and often called. Her conversation was always fervent. She was a great reader, and had a well-stored mind. She delighted in the "Christian Library," and was a great admirer of "Young." She had no time for viewing the moths in her brother's eyes, or for prejudicing my mind against her neighbours. When I was a young Christian, she was to me a "mother in Israel." She never allowed me to leave her without engaging in prayer. One morning her aged servant called to say her mistress was very ill, and wished to see me. I went up the hill to her house, and found her lying on the kitchen bench in the large open fireplace on a temporary bed. She was so weak she could scarcely speak, but said, "I am conversing with my yesterdays, brightening up by evidences for eternity—I have a presentiment that my end is near." As she could not converse, she asked me to pray with her, and my visit was a short one. When I saw her again, she was confined to her chamber, and very much depressed in mind. Her Lord had hidden his face from her, and, like Him when on the cross, she was inquiring, "Why hast thou forsaken me?" I was much alarmed, and thought, "If this aged Christian is to finish her course in this way, what will become of me?" I called to "die!" I knelt at her bedside, and besought the God of heaven to give her such a clear sense of her acceptance as would enable her to say, "Not a cloud doth arise To darken the skies, Or hide for one moment, My Lord from my eyes."

I returned home bowed down with a heavy burden. That night we had a severe snow storm, and for some days afterwards the road to her dwelling was impassable; but as soon as I could travel, I went to see her again. I shall never forget her smile as she extended her hand to me on my entering the room, and said, "My dear,"
To darken the skies,
Or hide for one moment,
My Lord from my eyes."
She added, "I feel there is such an efficacy in the blood of Jesus, that if the sin of the whole world were laid on my soul, it is sufficient to wash them away." The Master had paid her a visit in the storm.
"And he stilled the angry wind,
And calmed the surge of the mind."
She thanked me for my friendship, and assured me that every visit had been made a blessing to her. After continuing a few days in a triumphant state, exhorting all who came to see her, to seek the Lord, she entered into rest.
Her death was occasioned by her pricking her finger with a pin. Cold got into the wound and inflammation took place, which ran up her arm and ended in mortification. "As God" command, a fly, a grasshopper, or a hair can kill. Reader, number thy days and apply thine heart unto wisdom. Then, come the end when it may, thou shalt "die the death of the righteous and thy last end be like his." A. B.
St. John's, N. F.

(Some of our readers, conversant with Mr. Wesley's correspondence and with the history of Methodism in Newfoundland, will recognize this name as a familiar one. The subject of this notice, was the widow of Mr. Stretton, who corresponded with the Founder of Methodism, and who, in his earlier years, was a useful servant of Christ. E. P. W.)

Provincial Wesleyan.

WEDNESDAY, MARCH 18, 1868.

Church Government.

An article in the last Christian Messenger, signed "J. M. C.," contains some sweeping assertions with reference to the organization and government of Christian churches.
"These rights (of the people) and powers are ignored all over Christendom. The people have nothing to do with the government of the Church of Rome or of the Church of England. In Presbyterian bodies the whole work of governing and discipline is in the hands of the Kirk Session. Nor have the people any control in Methodist societies. The government of the people is a mere formality to be advanced. It is only in the Congregational, denominations, Baptist, and Pedobaptist, that the people take their proper place."
The witness disposes summarily of the charge as against Presbyterianism, and, in passing, shows that it is, strictly speaking, incorrect even as regards the Church of England, since its arrangements can be interfered with by a Parliament composed of representatives of the people. Can the statement—"Nor have the people any control in Methodist societies," be maintained? To what part of our economy shall we refer to test it?
To the admission of members? No one can be received unless recommended by a Leader, and the Leader's meeting may veto such admission.

AMERICAN METHODISM.

By Messrs. S.S. Scudder & Co.—a work of great interest, giving a history of the Church to the present time. The following are some of the topics of the work, which will clearly indicate its character and value:—"Present state of Methodism"—"Origin of Methodism"—"Wesley and his associates"—"How Wesleyan Methodism is constructed"—"Wesleyan Methodism at the present time"—"American Methodism initiated"—"Wesley's Missionary Society"—"The first native preachers"—"Organization of the M. E. Church"—"Church extension"—"Revivals"—"Methodism adapting itself for permanency and efficiency"—"With what it had to contend"—"Methodism and Education"—"Camp-meetings"—"Methodism successful." &c. Dr. Scudder has done Methodism and the cause great service by this excellent work.

SUNDAY SCHOOL UNION.

The Annual Report of our Sunday S. Union, first furnished by Dr. Wain, the corresponding secretary of the Union, presents the following interesting fact, which will be read with interest:—"The Sunday School Journal reached a circulation of 24,000; increase, 4,000. The maximum circulation of the Sunday School Advocate just came out, New York, 101,000. At Cincinnati, 87,000 at Chicago, 7,000 at Toronto; increase 24,000. The average circulation was 360,000; average increase, 12,700. The number of copies printed was 7,366,000. This is exclusive of the Canada edition. The relative increase of this little paper is shown by the fact that twelve years ago its circulation was 16,000, and its number of subscribers, 10,000. The number of scholars under our care. Forty-eight new publications were added to our libraries and requisites. The printing for the department amounted to \$74,257,000; the binding, \$45,000; number of schools, 15,292; officers and teachers, 171,696; increase, 8,885; scholars, 1,083,288; increase, 109,739; number of libraries, 4,737,734; increase, 85,489; number of conversions, 31,270; decrease, 12,874. The increase in school Episcopacy was 274,257,000 pages; the binding, \$45,000; number of schools, 15,292; officers and teachers, 171,696; increase, 8,885; scholars, 1,083,288; increase, 109,739; number of libraries, 4,737,734; increase, 85,489; number of conversions, 31,270; decrease, 12,874. The increase in school Episcopacy was 274,257,000 pages; the binding, \$45,000; number of schools, 15,292; officers and teachers, 171,696; increase, 8,885; scholars, 1,083,288; increase, 109,739; number of libraries, 4,737,734; increase, 85,489; number of conversions, 31,270; decrease, 12,874. 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