

Obituary Notices.

NEWFOUNDLAND—BRIGGS CIRCUIT.

Mr. Editor.—I am always glad to read the communications which appear from time to time in the Provincial Wesleyan, from my ministerial brethren and others, detailing important and interesting facts and incidents, which occur on their various circuits, and think that a larger supply of such articles for your columns, would render their perusal, increasingly interesting to your numerous readers. I have often felt that I ought to attempt something in this line, but a very strong disinclination from the business of writing, and a great lack of interesting matter in my neighbourhood, have hitherto kept me silent. Of late however, a few occurrences have taken place, which I brief reference may not be unacceptable. I will commence the detail by observing that I write this in our new parsonage, which has long been a great desideratum in this circuit; the former one being old, contracted, inconvenient, dilapidated and altogether discreditable. The present parsonage is respectable in its appearance, and commodious in its arrangement; and when well furnished, will afford quite a comfortable home for my successors. For its erection we are indebted to the kindness and interest of our friends, Messrs. Nathan Norman, John Norman, Abraham Bartlett, Azariah Munden, William Whelan, and Samuel Wilcox, who kindly consented to become the building committee, and took upon themselves the entire pecuniary responsibility connected with it. With the names and persons of these good friends, many of my ministerial brethren in the Province are acquainted, and I doubt not will be highly pleased with this proof of their unabated attachment to, and appreciation of our cause. By means of an amount which has lately fallen into my hands, I have been enabled to make arrangements for the erection of commodious out-buildings, which will soon be commenced. I believe that it is the intention of our kind lady friends, to follow up the zealous and praiseworthy efforts of the above named gentlemen, by furnishing the new parsonage in a comfortable and respectable style. Our school-house at Cupids has lately been secured to our Conference, and its completion considerably advanced. Our Sabbath school at Briggs, has lately been reorganized, and I trust, quite an impetus been given to its efficiency and prosperity. The Watch Night and Covenant services were interesting and profitable, and the number of our communicants at the latter service was augmented by an addition of three of our leading friends. This addition, though small is unusual, and is felt to be quite an encouragement. Sickness and death have been rare in this community of late, and highly interesting death bed scenes have been witnessed, which I trust will be rendered permanently beneficial to many in this community. The first to which I shall refer is that of Miss Emma Bartlett, eldest daughter of Mr. Abraham Bartlett, the most liberal supporter of our cause in Briggs. Her constitution which was naturally feeble received a severe shock four years ago by means of a serious illness which she experienced while at school in St. John's. Subsequently she became a pupil in our Academy at Sackville, where, in addition to mental culture, she received considerable spiritual benefit. During the latter part of her stay at the Academy, she became rather unwell, and in consequence of a cold which she took on her way home last summer, her disease became seriously aggravated, and soon after it became painfully evident that she was doomed to end her days in lingering consumption. Her sufferings were complicated and very painful, and, in the estimation of christian charity might be deemed quite sufficient to be pleaded in excuse of any tendency to irritability, that she might have laboured under. She was unfortunately, rather reserved in reference to her spiritual state, and it was not until the latter part of her illness, that she made any satisfactory disclosures of her feelings and prospects. Then, however, she gave me and others, a distinct assurance that it was well with her, and that consequently she was not afraid to die, but that rather she desired to depart and with Jesus which is far better. As her end drew nigh, her perception of christian duty and privilege became clearer, and consequently, that she might comply with her Saviour's express command and gather strength and comfort for her soul, she desired to partake of the Sacrament of the Lord's Supper, which accordingly was administered to her, together with her sorrowing parents and friends, and we, believe, not without profit. She expressed an earnest concern for the religious improvement of her brothers and sister, exhorting her parents to bring them up in the fear of God; and to her affectionate and indulgent father and mother, she left a dying request to meet her in heaven. To one of her youthful companions, then, like herself, on her dying bed, she sent an affectionate farewell, adding, "Tell her that I shall be in heaven only a short time before her, to welcome her there." She continued to suffer most severely till the last, when, committing her soul to the hands of God, she passed away from earth, to be, it is trusted, "Far from a world of grief and sin, With God eternally at his side."

Her death was attended to be improved, in the presence of a numerous congregation, from Isaiah xi. 6, 7. The next decease in point of order, which I shall notice, is that of Miss Margaret E. Nuttall, youngest daughter of J. C. Nuttall, Esq., Sub-Comptroller of H. M. Customs, &c. She was on terms of intimate friendship with Miss Bartlett and it is a most blessed alleviation of the sorrow of their bereaved friends to be able to rejoice in the thought that their companionship which was for a while interrupted by death, has been renewed under circumstances which preclude all possibility of its future interruption, and that they now together

"In consequence of a cold which she caught some time last winter, she became troubled with hoarseness and other unfavourable symptoms, which, as time progressed, became more and more serious and alarming until the conviction could no longer be resisted that the insidious and fatal disease, consumption, had marked her for its prey. During the progress of her disease, she became awakened to her situation as a dying creature, and began earnestly and penitently to seek the Lord. Being favoured with the counsels and prayers of a pious mother, who has kept a consistent member of our church from her early days, and eagerly listening to the instructions and exhortation of the ministers and other christian friends who visited her, she obtained clear views of the plan of salvation, and trusting only in the merits of her Saviour's death and making full surrender of herself to him, she soon happily received redemption through his blood even the forgiveness of sin, accompanied by a blessed change of heart and a glorious hope of immortality. The reality of this blessed experience became conspicuous in its results with regard to her subsequent spirit and demeanour. As far as circumstances would admit, she exhibited the fruits of the spirit in a most satisfactory degree. Love beamed in her countenance, and obedience in her words. "O," said she, on one occasion when she had been richly favoured with

divine influence! "I love everybody," but, said I, "Jesus most of all." "Yes," she replied with glowing emphasis, "Jesus most of all." Her joy was unexpressed and full of glory, and often amid her deepest sufferings, and in the lonely hours of the night did her happy soul break forth in strains of rapturous and grateful praise. The passive graces of her lovely religion were beautifully exemplified in her. By no look or gesture was an impatience manifested, and not one murmuring expression escaped from her lips. Patience had in her its perfect work, and it is believed that she had no wish or desire separate from the will of God, to which she was sweetly and entirely resigned. Once or twice she was in heaviness through temptation, and the most remarkable feature in her case at such seasons, was the proof of her ardent attachment to her Saviour, in lamenting her inability to realize his presence. "O I can't see Jesus," "I want to see Jesus." And he who has kindly said, "I will not leave you comfortless," did not forget this tender lamb, and by renewed manifestations of himself to her soul, banished her complaint, and enabled her in strains of sweet melody to adopt the triumphant utterances of the pious Dr. Watts—

"In darkest shades if thou appear, My dwelling here, Thou art my soul's bright morning star, And thou my rising sun." Many of her utterances on her dying bed will, I trust, make an indelible impression on the minds of those who were favoured with the privilege of listening to them. To her relatives and friends that visited her from time to time, she repeatedly expressed her affectionate concern for their eternal happiness. "O, I want you all to go to heaven. Won't you try to meet me in heaven?" "Mama don't weep for me; I am too happy to weep—I am going to heaven, Mama." God bless you my child, "said her affectionate father to her a short time before her death." God bless you Papa; God bless your gray hairs," she earnestly responded. "George," said she to her youthful brother, "get religion." "Try to be a good man, and if you live well you will die well, and go to heaven." She repeatedly called the servant also to her bedside and gave her most suitable counsel, warning her not to neglect the salvation of her soul, and exhorting her to pray more frequently and perseveringly. Some days before her death, through excessive weakness, and other effects of disease, she became the subject of rather distressing mental aberrations from which, however, she recovered, to the great relief of her dear friends, a short time before her departure, when it appeared that she was still in possession of the consolations and hopes of the Gospel; and soon after in compliance with her earnest invitation of, "Come Lord Jesus, come quickly," and in fulfilment of his own promise, the Saviour came and received her unto himself, that where he is, there she may be also.

"Happy soul, thy days are ended, Go by angel guides attended, To the bright Jesus' throne." The occasion of her death was improved by the Episcopal Minister, to whose congregation her father belonged, from the weighty and impressive command of the Saviour, "Therefore, be ye also ready." It next became my mournful yet pleasing duty to notice the demise of Captain Stephen Percy, junr., son of Captain Stephen Percy, sen., and brother-in-law of the Rev. J. S. Phinney. He was from an early age, the subject of occasional attacks of severe illness, which, it is believed, operated beneficially in the way of restraining him from many of those improprieties which youth is exposed, and influencing his mind in favour of the claims and duties of religion. "He was," to use the language of his beloved father, "always a good child," dutiful and affectionate to his parents and kind to his brothers and sisters. Being favourably situated in reference to the means of religious instruction, and blessed with a pious and praying mother, he was repeatedly the subject of gracious impressions and desires, to which however, he did not fully yield, to his great and sincere regret, until he was overtaken by his last illness, during which he earnestly sought and abundantly realized the consolations and hopes of "the glorious gospel of the blessed God." While on the coast of Labrador last summer, he sustained an attack of paralysis; from which he recovered so far, as to be able to reach his beloved home. For a while after, hopes were entertained that he might possibly regain to a good degree, his former state of health. This hope was however not to be realized, as in about six weeks from the time of his first seizure by paralysis, another attack supervened, by which he entirely lost the use of one side, and for a while his power of speech. Immediately on the approach of the symptoms of his last illness, he became sensible of his consequent danger, and at once, he exclaimed in deep and sorrowful anxiety, "O Mother! I am dying, and my sins not pardoned. Pray for me, O pray for me!" Soon after it appeared from the expression of his countenance and other signs, which he was enabled to make, that prayer had been answered, his fears removed, and mercy obtained. For several days after, his death was almost hourly expected; but a little contrary to this expectation, he rallied and partially recovered his speech, and expressed his assurance of acceptance with God. At his request the Sacrament of the Lord's Supper was administered to him with earnest feelings of devotion did he participate in it. But soon after, in consequence of mistaken views on the subject of a proper preparation for it, he was sorely tempted with the suggestion that he had eaten and drunk unworthily, and was for a while almost inconsolable. Shortly after, however, through the aid of Christian counsel and prayer, he was enabled to entertain clearer views of the gracious method of Salvation, and on being more clearly convinced, that not by works of righteousness which he had done, but according to God's mercy, he was to be saved; and that him that worketh not but believeth on him that justifieth the ungodly, it faith counted for righteousness," he was led to cast himself more fully on the merits of Christ, and was "filled with peace and joy through believing." From that time he "held fast the beginning of his confidence, steadfast to the end," and was enabled to bear a glorious testimony to the ability and willingness of Christ to save. But his cup of suffering was not yet full, and in the course of a few weeks after he was called to endure most excruciating pain through the recurrence of aggravated symptoms of heart disease. His agony was at times almost overwhelming and could only be partially alleviated, by most desperate measures; but he was enabled to endure as seeing him who is invisible, and in his seasons of deepest suffering the reality of his Saviour were on his lips. He joined most fervently in the exercises of devotion, and, to the astonishment and delight of his friends, would, until his strength utterly failed, unite in singing hymns of praise and triumph, and heartily responded to the various petitions presented at the throne of grace. He felt an ardent desire to see his father, (then absent at sea), and on his arrival a few days before his death, and after a brief and affecting interview with him, during which his spiritual interests were not forgotten, he joyfully exclaimed, "Now I can go." Most affectionately and impressively, did he counsel and exhort his friends in reference to their reli-

gious concerns, and, it is to be hoped, not in vain. Altogether, his death bed presented a most instructive and interesting scene, and we glorified God in him." His last audible utterances were, "Precious Jesus, Precious Jesus." In Thess. 4th. ch. and 13th 14th vers., constituted the foundation of the remarks made at his funeral.

To the foregoing obituary notices I may add the following of one of our Sabbath Schoolers lately deceased, viz. Ruth Bartlett, grand-daughter of Mr. Joseph Bartlett, senr. She was an amiable and interesting child, and by her kind, quiet and gentle demeanour, secured the kind regard of all who knew her. In the exercises of the Sabbath School and in the means of grace generally she manifested much interest, and it is believed that in them she sought and found that grace, which she so evidently exhibited in affliction and death. From the commencement of her affliction a few weeks ago, she seemed to have the impression that it was unto death; and on being asked if she was not afraid to die, replied, "No; for Jesus died for me." She was much engaged in prayer during her sickness, and was enabled to speak of death with great composure, and of heaven as her home. In her last moments, after having taken an affectionate leave of her widowed mother and other dear friends, she calmly fell asleep in Jesus.

Yours, &c. THOMAS SMITH. Briggs, Jan. 29th, 1861.

My DEAR BROTHER.—Death has again broken our ranks. Our long tried friend, and only Local Preacher here, the venerable JOSEPH SPRATT, died suddenly on the 29th inst., in the 72nd year of his age; and while his aged widow and family mourn their loss, they rejoice in hope of his everlasting happiness. Although the naturally strong constitution of our beloved brother had evidently been giving way for the last two years, he retired to rest on the night of his death in his usual health apparently. But a little after midnight he complained of pain about his chest; simple remedies failing, the doctor was sent for; but before doctor or next door neighbour could reach him, he had exchanged mortality for life. The immediate cause of his death (as is supposed) was an affection of the valves of his heart, these ceasing to shut and open caused an intermission of the circulation of the blood through the heart and system.

His father Spratt was a native of Chester, England. There he was brought to a saving knowledge of Christ, and joined the Wesleyan Church; and being a sensible, active and lively youth, he soon became useful in the prayer-meeting and singing-school—being a first class singer. He subsequently became a Local Preacher and Class-Leader for over fifty years he was a most acceptable Local Preacher of the Wesleyan Church.

Some forty-two years ago next spring, brother Spratt and his family removed to Miramichi, and after a few months settled on Bay Du Vin, where he resided about nine years, preaching the Gospel to the people every Sabbath. About thirty two years ago our brother and family removed to this town. Here he witnessed the planting and watched the growth of Methodism, and assisted in building our excellent chapel; and from that time till death he sustained the offices of Trustee, Leader, and Local Preacher. For some twenty-five years he preached every Sabbath morning to our Chatham congregation without any temporal reward. He stood closely connected with all the temperance movements and institutions of the town; was a strong advocate of Temperance, Sabbath Schools, Singing Societies, in short every measure that tended to improve the social, intellectual and moral condition of the people. Hence our friend was greatly beloved and respected by all who knew him, and his death is deeply felt by all, but especially by our own Church and congregation.

Our departed friend was a most remarkable man: he had a strong mind—a good memory—was well read in all general knowledge—full of anecdotes relative to old times, events, and persons—had a good taste—was an excellent judge of good preaching and writing—was fond of good poetry: his two most favorite hymns in our collection were—

"The God of Abraham praise, Who reigns above, Ancient ever-lasting days, And God of love, &c. and— "And as I born to die? And to be ever engaged With nature's stern decree."

Brother Spratt had often prayed to be saved from a lingering sickness and trouble to his friends, and God granted him his request. He preached on Sunday morning the 20th inst.—addressed the Sabbath School in the afternoon—and assisted in the singing at night. He visited some of his old neighbours on Tuesday afternoon; and before two o'clock on Wednesday morning his soul had taken wing to the mansions above. "Precious in the sight of the Lord is the death of His saints." "The righteous is taken away from the evil to come."

was providentially called to sustain, whether as wife, or mother, or sister, or friend; she endeavored conscientiously to discharge with all good fidelity the sacred and important duties arising therefrom. The prosperity of the cause of our Saviour in her estimation supremely desirable, and holily did she deplore the existence of evils which hinder in their operation an adverse influence, while her joy abounded in proportion as sinners were brought to repentance and believers were edified in faith. She was eminently a woman of a meek and quiet spirit, and while she keenly felt the various afflictions and bereavements she was called to suffer, she found the grace of Christ sufficient to sustain her.

Considering the present state as one of discipline, where the passive graces of the spirit are to be brought into exercise and the soul matured by grace for heaven, she un murmuringly received the cup which her heavenly father put into her hand. Feeling her need of entire sanctification, and believing that Christ was both able and willing thus to bless her, she pleaded in swelling faith the sacred and inviolable engagements of her faithful covenant keeping God to sanctify her wholly; but now the great enemy of souls assailed her peace with fearful violence, suggesting that she was the subject of spiritual deception, and that after professing religion for so many years she would finally be lost.

The shield of faith, and the sword of the spirit were however in her case, as in multitudes of other and similar ones, able to quench the fiery darts of the devil, and it was with great pleasure that her husband and pastor received from her the power of utterance was gone, unmistakable assurance that her soul was saved on God and kept in peace.

It was about 4 o'clock in the morning, and while her husband with his family around was commending her to God, that she calmly fell asleep in Jesus.

WILLIAM SMITH. ANNAPOLIS CIRCUIT. Died at Granville on 16th Jan. Mr. VALENTINE TROOP in the 82nd year of his age. Mr. Troop was one of the oldest members of the Wesleyan Church in the Annapolis Circuit. He was a truly excellent man, the community in which he resided had long awarded him its unbounded confidence and its general esteem.

He was brought to a saving knowledge of the truth at an early age, and during his protracted sojourn on earth was noted for his consistent walk and unaffected affability. He cordially believed and personally tested the fundamental principle of Christianity—that we are saved by grace through faith, and not for our own merits or deservings; he also as firmly believed, the no less important one, that those who name the name of Christ should depart from iniquity, abstain from all appearance of evil, and be careful to maintain good works. In these Scriptural and Wesleyan beliefs he lived; adorning the doctrines by the practical development of his religion.

His general religious experience, owing probably to his natural disposition or temperament of mind, was not that of lively joyous character which it is the privilege of the believer to realize, yet it was evident that his Scriptural morality was the growth of a regenerated heart, and demonstrative of "the root of the matter in him."

As he was remarkably unobtrusive and cautious of speech, perhaps, fearing to say too much in relation to his religious engagements, he may have gone to the other extreme, and deprived himself of the more joyful states of the inner-life by his reluctance to communicate.

He faithfully and affectionately discharged the duties of life in its varied relations, as a husband and father; and in return, was greatly beloved and respected by those who gave him a lasting enshrinement among their hearts' dearest treasures.

For a few years the infirmities of advancing age confined Mr. Troop to the bounds of his own dwelling, and for some months preceding his decease rendered him almost helpless. Gradually, calmly he descended the declivity of life and approached the river of death; the scenes of immortality stood revealed on the other side; leaving on the shores of time a pious example and an unblemished reputation; his spirit departed in the peace of Jesus, and the Christian hope of entering into the rest and sharing in the immediate enjoyments of those who, through faith and patience, inherit the promises.

Servant of God, well done! T. WEDNESDAY, FEB. 13, 1861.

In consequence of the official relation which this paper sustains to the Conference of Eastern Nova Scotia, we require that Obituary, Retiral, and other notices addressed to us, from any of the Churches within the bounds of the Conference, 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.

TO BE, OR NOT TO BE; Dissolution and Destruction of American Republicanism; or Union, Freedom, and Progress, as "the star of the Empire Westward moves!" This is the question of the present moment, agitating America from the Hudson's Bay Territory north, to Peru and Chili in the far South. The American Republic now presents the likeness of a great city under repeated shocks of an earthquake. Buildings totter; fissures yaw; chasms and depths unfold, and it is dangerous to walk beneath the threatened downfall of gorgeous palaces. Another's health fall them with fear. "Shall we have a civil war?" is now a question in every man's mind. Will Northern States coerce and drive back the seceding States South into the Union? Or will the contending parties agree to separate and form separate Governments? Our last telegraphic dispatch announced "war inevitable in thirty hours!" But we put this among the many flying rumours not to be heeded. It is very evident that there is intense excitement in the whole Union. A perfect and bitter hatred exists between the slave-holding states and the free North. The hatred, the fear, the cry of blood in the South. The North is calm, deliberate, and determined to maintain the Union inviolate. "We will not coerce," say the North: "We will not fight, unless you attempt to seize Washington, the seat of Government. You may, one and all, secede, if you think well; you may form your own government; extend slavery where you like and as you please; but you leave Washington, with its time-honored associations, in our hands." The plot for seizing Washington, assassinating Lincoln, and appropriating the whole of the federal property in the political capital, is now abandoned. It was a most important part of the traitorous designs of the slave-holders. The hasty steps of Carolina, and the resignation of Secretary Floyd, exposed and destroyed this horrible conspiracy. General Scott is in Washington, taking every precaution to preserve the city. The patriotism of the North and South is increasing daily. "The

Union must be preserved," is the cry of thousands in the South as well as in the North. A reaction is taking place. "What can we do if we secede?" ask the serious and sober-thinking men of the South. "We have not wealth sufficient to maintain a war with the North; and if we had the means of war, what are we fighting for? Our cause is bad; it is not so fashionable as it was an hundred years ago. England, France, Holland, Portugal, and even Russia, are all hating their slaves; and all we fight for? Alas! we would lose the very thing for which we go to war! We dare not fight! In fact the fighting would be among us. With 4,000,000 slaves and coloured free men among us, we should be at sea fighting on a powder magazine." If the South fights, her first gun is the signal for her own destruction. The North knows this, and therefore as bold as she is calm. What, then, will be done? That there is a most tremendous disruption—dis-union in the widest and worst sense of the term—is a fact! Compromise is out of the question now. Mr. Crittenden put out both arms to seize and hold together the two contending parties by his celebrated compromise; but the revolution was too strong, and he was flung off with violence. Webster and Clay obtained their greatness by compromising and staying off the evil day. But the dragons of the two classes of worshippers. And the North has long pondered to the South. Concessions have been made again and again, rather than risk the trade of the Slave States. Hence the misrule and complications of the present time. Every party is now alternately hoping and fearing. Yet none of them seem to have formed the design of obeying implicitly the whole will of God, and of leaving the results to His providence. The accused thing must not be tampered with, nor confined to a certain latitude, but put away. This is the only remedy for the troubles which now afflict one of the greatest nations of the world, and we can but hope that it may be speedily acknowledged as such and acted upon. Meantime let us exert upon them all the moral influences in our power. If we comply to disown childish things, and to apply ourselves to the cultivation of our hearts, and to the dissemination of righteousness and peace in our respective localities, we may become one of the finest illustrations, and most powerful agencies of that true philanthropy which brings glory to God in the highest, and on earth peace, good will toward men.

For the Provincial Wesleyan. Revelation ab Extra. Orthodox Christians believe the Christian Revelation is the only Divinely authorized rule of faith and practice; others of the class of the Germanic nationalists and Pantheists entertain the opinion that man's own conscience and reason are higher authorities and all sufficient guides. The former believe that God reveals His Will to man in the objective truths of the Bible and by His Holy Spirit enlightens our minds and disposes our hearts to understand and receive divine truth in the love thereof; the latter, that all the light we receive from God is independent of the Bible, and is revealed subjectively in the human conscience or derived from human reason—and that by the exercise of these, he is able to fulfill the end of his creation. But if it can be proved that a written outward revelation is indispensably necessary and the best adapted to man's moral nature and wants, and without such a revelation that nature cannot be righteously and perfectly developed, nor those wants satisfactorily supplied; it follows that subjective revelation so called, or the internal intuitions and developments of conscience and reason as the only lawful and sure guides and perfectors of human nature, are the mere puffings of vain imaginations.

The vegetable and animal creations require a power superior to and independent of themselves to cultivate and perfect them for the use and service of man. Even in the beginning, before the Garden of Eden was stained with sin, Adam was commanded "to dress and keep it." Man, we all admit, is superior in his nature and endowments, being the lower lord of creation, made in the image of his Creator; but we ask, how could Adam have known by intuition and reason that the Garden of Eden was stained with sin, Adam was commanded "to dress and keep it." Man, we all admit, is superior in his nature and endowments, being the lower lord of creation, made in the image of his Creator; but we ask, how could Adam have known by intuition and reason that the Garden of Eden was stained with sin, Adam was commanded "to dress and keep it." 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