

moment of peace in their lives! And the very simple person is that life is a field of battle to them, because their feet, walking temples are always quickening through the tender skin of their unseeing. Why, if they were set down in Paradise carrying their heads with them, they would first at the good angels, and the climate, and the colors even of the roses.—*Dr. Bushnell.*

### Obituary.

MRS. DAVID K. SMITH, OF PORT LA TOUR. Died, at Baccaro, in the Barrington Circuit on Sunday, May 20th, in the 73rd year of her age. Mrs. Susan Smith, wife of Mr. David K. Smith. Our deceased sister, was one of the three families who were the first settlers of Baccaro; and although in her early days, she was much deprived of the public and social means of grace; yet she converted to God not long after her marriage. "I find," says her son, "that she belonged to the Wesleyan Methodist society, as early as 1822—her first ticket bearing that date;" he also says, that when he remembers to have heard prayer for the first time, it was offered by his mother, and her maternal prayers and the influence of her piety, were not forgotten nor had she had only two children, one of whom (her daughter) died 24 years since, and her mother's counsel and prayers were blessed to her spiritual welfare. Our deceased sister was afflicted for more than forty years, though not so as to confine her to the house except at intervals, but during the last winter, her bodily sufferings were great, and in the discipline of her Heavenly Father, she was made to possess moments of vanity, and weariness would be appointed unto her. Last Christmas she visited her son, and the family felt it would be her last visit, as it proved to be. Under her afflictions and in unavoidable absence from the means of grace she never lost her hope in Christ. Though often in heaviness through manifold temptations; she would lay her hand upon her heart, and say, "I never was so low, but there was always a spark here." As the time drew nigh that she must die, her sufferings were severe, and she longed for release. Death had lost her terror, her son, and daughter-in-law, were with her the night previous to her death, and with composure of mind she repeated such hymns as she had been wont to sing in her younger days; and just before her spirit took its flight, she said, "I am going—but what do I see? 'Tis Jesus in glory appears unto me." The last lines she repeated were beautifully expressive of her confidence in Christ, as flesh, and spirit, said—  
"Jesus thy blood, and righteousness—  
My heavenly Father's dress, &c.,  
and after calling her son (twice by name, she calmly fell asleep. Her funeral was largely attended, and the occasion suitably improved.—Thus lived, and thus died, one of the kindest of mothers; an affectionate wife, a neighbor, and friend held in high esteem—above all a Christian. She has left behind her a large circle of friends, but it is believed not one enemy. "Blessed are the dead which sleep in the Lord." E. B.

MRS. HAMILTON, OF AYLESFORD. Died at Aylesford, at the residence of her son-in-law, John Graves, Esq., on the 31st of May of Consumption, Mrs. Lavinia, sister of the late William Hamilton, of the above named place, aged 68 years.

Mrs. H. professed to have experienced religious faith about twenty-eight years ago, under the faithful and successful labors of the late Rev. Peter Steep, who was under God a great blessing to many souls; but for some cause did not connect herself with the Church of God, a circumstance which, to the writer, she greatly regretted on her sick and dying bed; but no doubt the grace received in early years exerted a controlling influence over her life, up to the time when she fell a victim to consumption, about which time she began more earnestly to seek a preparation for the better world. Her love for God's word was remarkable, desiring to read or hear read only God's precious Book; while listening to religious conversation, and uniting in believing prayers were very delightful to her. As she approached the "dim boundary of time," her path seemed like that of the shining "brighter and brighter." She was desirous of knowing nothing but Christ and Him crucified. At times her memory would fail her on most subjects, but when Jesus was named her memory would be revived wonderfully; testifying the late measure of the precious sense was quite enough to prove all her dormant faculties. A day or two previous to death, she was asked by her friend, apprehensive that death was near, how she felt in prospect of soon entering the spirit world; she exclaimed with a countenance radiant with joy: "Happy! happy! happy!"

Thus in her sickness, though her suffering seemed great at times, and in desolation of a living faith on Jesus was established in effect to show "Thanks be unto God who giveth us the victory through our Lord Jesus Christ." She leaves one daughter, who as an only child she more keenly felt her loss; but thank God, she too has a "good hope" of meeting her dear Mother in heaven.

The occasion was improved by the writer, from 1 Cor. xv. 57-58, to a large and deeply attentive congregation, with this interesting and solemn service was closed with singing a hymn of her own selection, commencing:—  
"Come let us join our friends above,  
Who have obtained the prize, &c."

E. E. C.  
Aylesford, June, 1866  
(Christian Messenger please copy.)

### Provincial Celestian.

WEDNESDAY, JUNE 13, 1866.

#### British Methodism.

The London *Watchman* furnishes a table showing the returns of church membership of the connection at home as reported at the several District Meetings held during last month.

On a recent occasion we ventured to inquire the reason why Methodism in Great Britain is not cheered with similar prosperity to that which marks the course of our brethren of the M. E. Church in the U. States. In presenting this inquiry as being worthy of serious consideration we instituted no invidious comparison between the two principal branches of the Methodist family. We regard the parent Body as being in every respect as well fitted to do service for Christ as she ever was, and can see no cause why Methodism in England should not rejoice in as glorious revivals and in as proportionately large an increase to the Church, as our brethren in America have had during the past year. We do not lose sight of the difference in the circumstances of the two countries, as being sufficient to account for the difference in Church progress. Yet this consideration is not wholly satisfactory, and the question remains unsolved.

It gladdens the Christian heart to see in the increased membership of churches a manifest evidence of vigor and usefulness; yet this test of prosperity is by no means an infallible one. In matters spiritual and religious, it is not easy

at all times to form a correct estimate of success. We may be too sanguine in our expectations, and too much elated by what we deem to be fought with encouragement and hope; or, we may be too despondent, and inclined to form a less favourable judgment than we would do were we fully competent to arrive at accurate conclusions. Prudent caution and vigilant oversight are necessary on the one hand; faith and hope and patience should attend us on the other. In our disposition to be influenced by what is readily appreciable, we may be incapable of forming a just estimate of those elements of prosperity which are hidden beneath the surface, and which though intangible are none the less important. For church increase every Minister and member should incessantly labour; yet in other respects we may be progress hidden from our view, but of the very highest consequence, being in no small degree directly conducive to the divine glory.

The published returns of British Methodism, from the District Meetings recently held, show that in fifteen Districts there has been an increase of 2882, and in fourteen Districts a decrease of 2561, affording a net increase of 331, with 18855 on trial for membership. The number of deaths for the year is 5273. The number of candidates for the ministry 130. In presenting these statistics the *Watchman* observes:—  
"What we are thankful to the HEAD of the CHURCH for any increase, however small, we must confess to a feeling of disappointment at the state of things that are presented to our view. To these things we would give prominence, lest we should be suspected of writing in too desponding a tone.  
We cannot, however, close our eyes to the fact that in some of our oldest Districts, where Methodism has been long established, and in which it has been wont to flourish, there are signs of numerical declension which ought to be a source of anxiety to the heads of the Church. These are the cases of the Districts of Devonport, Cornwall, Bristol, Bath, Birmingham, Macledonia, Liverpool, Manchester, and Nottingham. In these places, causes which cannot fail to contribute, wherever they operate, to religious decline. But we venture to think there are deeper and more serious causes for this apparent depression, and which in all thoughtful minds—both amongst Ministers and people—must excite grave apprehensions. Before we refer more fully to the subject indicated we ought to state—not only by way of gratifying contrast, but to lead us to more earnest consideration—that perhaps in no former period of our history, has the Church ever so financially prospered—our increasing and beautiful chapels more numerous; our preaching-school institutions more flourishing;—or a larger number of persons more desirous, in their own way of being externally associated with us.

Notwithstanding these things, for which we have much cause to be grateful, there is the fact staring us in the face, that numerically we are making but a slow progress, and that, as we witness, and which distinguished the former days of Methodism. It should be considered by others, as well as by ourselves, that the number of members we annually report, is not the result of our exclusively judging of the condition of our Societies, and which forms the basis of nearly all our financial calculations, and arrangements, which affirms the 'Communion of Saints,' arrangements were made for holding during the Anniversary week a United Communion Service. We have often wondered why, amid all the plans which have been devised for fraternal intercourse, not fewer Christians of different names, in this practical and significant method of showing brotherly love should be neglected. If there are any who profess a feeling of love for all of Christ's people, and are fond of talking of 'Union,' who yet cannot endure this simple test of Christian union, it ought to be known. Let the opportunity be given, and the burden of responsibility for failure be thrown upon them.

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We often hear of Jesus as a "man of sorrows, and acquainted with grief;" seldom do we hear of his exalting in spirit; but often of his weeping; and we remember that the servant is not greater than his Lord; and we look upon a life of sorrow and suffering as a necessary consequence of being Christ-like.

And yet we are commanded to "rejoice evermore;" and we read of being "strengthened with all might by his Spirit unto all long-suffering with joyfulness," and we are perplexed to understand all this.

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After the bishop had concluded his address, the pastor of the church put an earnest tribute to the great services which the venerable servant of Christ had rendered to the American churches and nation, and heartily reciprocated all his expressions of fraternal love. The assembly joined in singing the hymn "Blest be the tie that binds." Prayer was offered by the pastor of St. Ann's. The doxology was announced by the Rev. Mr. Thrall, and the apostolic benediction pronounced by the bishop. After many cordial hand-shakings, the assembly dispersed; and we were quite unable to decide whether we had all been transported backward a few centuries to the days of the "apostles' fellowship and doctrine," or onward to the looked-for days of millennial unity and love.

A further manifestation of the drawing together of Christians of different names has been effected by the Christian Union Association of New York, and is thus described:—"In accordance with the fifth principle of this Association, which affirms the 'Communion of Saints,' arrangements were made for holding during the Anniversary week a United Communion Service. We have often wondered why, amid all the plans which have been devised for fraternal intercourse, not fewer Christians of different names, in this practical and significant method of showing brotherly love should be neglected. If there are any who profess a feeling of love for all of Christ's people, and are fond of talking of 'Union,' who yet cannot endure this simple test of Christian union, it ought to be known. Let the opportunity be given, and the burden of responsibility for failure be thrown upon them.

We are glad that this 'Association' has had the boldness to propose a practical exemplification of the communion of all who love Jesus. The meeting in the Fifth Avenue Reformed Dutch church in this city on the 10th of this month will not soon be forgotten by those who were permitted to take part in it. Ministers of six different churches assisted in the interesting service. Reformed Dutch, Presbyterian, Congregational, Methodist Episcopal, Protestant Episcopal, and Independent, were all represented. Three clergymen of the Protestant Episcopal Church, not deterred by Episcopal threatenings, nor fettered by canonical prohibitions, all honored their Christian communion. The general form of the service was in accordance with the usage of the Reformed Dutch Church—the communicants remaining in their seats, and the elements being brought to them. This was proper, as it was in a church of that faith that the services were held. When a similar meeting gathers in a Protestant Episcopal or a Methodist Episcopal Church, we shall expect to kneel at the communion rail, giving those who prefer the privilege of receiving the elements in their seats.

The prayer of consecration was offered by a Presbyterian. It was of course, extemporaneous. The bread was broken by a Protestant Episcopalian. He used the beautiful form of the Prayer-book of his own Church. After the distribution of the bread, the thanksgiving was offered by an Independent. The cup was then distributed by a Presbyterian.

After the following addresses by ministers of the Reformed Dutch, Protestant Episcopal, and Methodist Episcopal Churches. Each spoke of the more than earthly joy that filled the heart for the privilege of Christian communion thus enjoyed. There was offered "a prayer for the Church Militant," by a Protestant Episcopalian minister, after which "Gloria in excelsis" was sung by the entire congregation. The whole scene was deeply impressive.

#### Christian Suffering.

My mind has dwelt much of late on the sufferings incident to the Christian life; and as some of the thoughts suggested have been precious to my own heart, I felt desirous that others should share them with me.

I think one of the strongest temptations which beset the seeker of an earnest Christianity is that of a life of entire devotedness to Jesus must of necessity be one of suffering.

Paul says, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me;" and, "Ye are dead, and your life is hid with Christ in God;" and again, "Reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

These are glimpses of the life which it is the privilege of believers in Jesus to attain to: To be dead; to have our lives hid with Christ in God; to be shut in with Jesus, or, as he himself expressed it, to abide in him.

If then, it is our exalted privilege to be thus dead to the outer world, and alive to Jesus, and shut out of the world, and to abide in him, so that with the poet we may say, "Be it no longer now dwelling in the flesh, but Thou," we are at once exempt from a large class of sufferings, for, for instance, arising from fear or care, or, as also, those from loss of friends, property, or reputation. Not that the occasions for the latter will be less with us; than another; but, while we remain dead, these providences, however afflictive, have no power to disturb our rest.

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