Provincial Wesleyan.

WEDNESDAY, DEC'R 26, 1866.

Close of the Present Volume.

Our present issue closes another volume of the *Provincial Wesleyan*. In conducting this Journal, in connection with other toils and responsibilities assigned us by the Church, we have been cheered by the reflection that from week to week we have contributed to the happiness and advantage, intellectually and religiously, of our numerous appreciative readers; and we hope to pursue our work, from the commencement of 1867, for the benefit of a very much larger number, with enhanced satisfaction.

It is our earnest wish and hope, that by the system of pre-payment, which stern necessity has compelled us to adopt, not many of those will be deprived of our Paper to whom we have been accustomed to send it in the past. We would much rather not discontinue one of our old subscribers, or lose the opportunity we have had of speaking to them through the Press for their edification. It is possible that some who value the paper highly, through thoughtlessness may have allowed arrears to accumulate. Such persons will see the necessity of communicating, *without further delay*, either with their Minister, or with the Office, in order that the paper may still be sent.

The same remark applies to those who may have been punctual in payment, but who may not as yet have been applied to for the advance for next year; they will please let us hear from them, in either of the above modes, *without loss of time*. We hope that by oversight not one good Subscriber may be lost. We expect that many who may not have been up to the mark hitherto, will now be spurred to a kind remembrance of our claims; and we are certainly anticipating, that through the energy and zeal of our brethren in presenting the claims of the *Wesleyan* to the notice of everybody included in their charge, a large number of new subscribers will be placed on our List from the first of January, 1867.

From some of our Ministers we have not yet heard on this subject. We hope to hear from every one of them before New Year's Day, and to receive from each a largely increased List as a New Year's Gift. They will perceive that want of attention to this matter, will place the Office at great disadvantage. Brethren, one and all, upon your prompt and effective co-operation, it will depend, as to whether next year is to be one of success and prosperity to the *Provincial Wesleyan*.

The Christmas Festival.

"Glad tidings of great joy to all people." "Glory to God in the highest, and on earth peace, good will toward men." This was the burden of the angelic announcement in connection with the great event which the Christian world is accustomed at this season to call to mind. The Christmas festival, which has been sustained in the Church for nearly sixteen hundred years—though by no means always suitably celebrated—is invested with interest to men of every nation and of every class. The glad tidings of the Saviour's birth have lost none of their freshness; and those of the present age who piously commemorate the mystery of the Incarnation, feel themselves in sympathy with christians of by gone times who with holy joy gave glory to Jesus the Lord, God manifest in the flesh.

United in faith and love and worship with the past, we stand no less in connection with ages and generations yet to come. We cannot doubt that the Christmas celebration will be continued till time shall be no more, and that in the fulness of millennial glory it will be held the world over, and much more suitably and worthily than it has been in the past. Festivals commemorative of other grand events will fall into disuse. The remembrance of achievements of high national importance will be forgotten, but the Christmas festival will still be held in veneration; and as ages advance, and as Christianity proceeds in its march, and attains to greater triumphs and to higher spiritual power, so will there be a greater appreciation of the Advent of the Son of God, and associated with increasing joy in the prospect of His second appearing.—This same Jesus will come again as the Judge of the whole human race. Then shall His enemies feel the rod of His wrath; and then shall His ransomed people be gathered home to the Kingdom prepared for them. The Christmas of 1866 is now past; but let us cherish more and more a grateful sense of our obligations to redeeming love, and seek to evince practically toward His cause, His people and His suffering ones, our gratitude to Him, "who, though He was rich, yet for our sakes became poor, that we through His poverty might be rich."

"The Assistant Pastor."

[The N. Y. *Christian Advocate*, in publishing the following communication, regards its excellent suggestions relative to a religious periodical, as being highly worthy of consideration We commend its perusal to our readers, satisfied they will agree with us that the *Provincial Wesleyan*, if introduced more extensively among the families of Methodism in these Provinces, would prove a valuable "Assistant Pastor."—ED. P. W.]

Mr. Beecher's Church is said to be discussing the propriety of employing an assistant pastor. It is a question hardly susceptible of discussion. No one man can attend to both the pulpit and pastoral duties of such a congregation. And where is the pastor who does not need an assistant? Pulpit ministrations, however able, are not sufficient to meet the demands of any congregation, and the most faithful visiting from house to house cannot supply the ever recurring demand for religious instruction and encouragement. Such at least was my conviction during the few years the responsibilities of a pastor's office were thrust upon me. In this light I regarded the periodicals of our Church, especially the *Advocate*, and for several successive years I never failed to put one in every family represented by membership in the Church and many who were not; and now, looking back upon those years of toil and triumph, I regard no one department of labor as crowned with more permanent good results than that which furnished wholesome religious reading to the people of my charge, whether in the character of Sunday-school libraries, books for private use, or our Church periodicals. Upon no department of my labors did I ever more devoutly implore the divine blessing than upon this, ever remembering the editor as my co-laborer, and his weekly visits as so many pastoral calls, and therefore praying that he might have wisdom and grace to discharge his delicate and responsible duties profitably to the Church. Perhaps it was this view of the matter that gave me more than average success in this department of pastoral work, and which made me wonder at the apathy of many popular preachers in regard to the religious instruction of their people through the agency of the Church papers. I may be indulged in saying that, impelled by this motive, I never failed to double the list of subscribers, and in one instance multiplying it twenty to one. Of course I do not expect pastors who regard the circulation of our Church literature as a mere worldly affair, inconsistent with a high degree of spiritual attainment, or a as gross serving of tables, to be left to stewards and leaders, to give much attention to this work. Because I never so regarded it, I gave, when a pastor, great prominence to it, and during the more laborious and more thankless duties of twenty years as a local preacher, I have not otherwise acted.

The assistant pastor! He calls weekly. He comes with words of kindness and instruction to the lambs of the flock. Two-thirds of the children where the *Advocate* is read hail its weekly arrival with much the same joy that they would welcome the personal presence of their kind pastor, who never fails to speak words of kindness to them. Because they love it they read it.—Reading first the children's department, they inevitably pass to the other department, and our theology and phraseology, and a love for our economy and peculiarities, become a part of themselves. No pastor without this assistant could so "feed the lambs." In every paper there is some word adapted to almost every possible phase of Christian experience, from the babe in Christ to the mature one ready to be gathered into the heavenly garner. Who can deny his flock, or any member thereof, such faithful ministrations as this assistant pastor never fails to bring? Who can allow a member of his flock to deny himself or his family such a treasure, without much the same entreaty and expostulation as he would use were that one in the neglect of family prayer or other means of grace. From my standpoint I do not regard it a matter of indifference with the pastor whether he circulates our literature or not, any more than whether he preaches and visits or not. This duty is especially imperative upon city pastors. He is culpable beyond measure who does not see that every family has access to our periodicals. It will often require persistent beseeching, but if we may entreat with all long-suffering and patience to one duty we must for another. It may require in some instances the aid of charitable contributions. Let it, but do not therefore neglect it.

I have spoken of results. Indulge me in a reminiscence of long years ago as illustrative of my meaning. Twenty five years ago, I found a wealthy farmer, a class-leader, and the father of some eight or ten children, on one of my circuits. He had never taken the *Advocate*, but was a patron of one of the popular dollar weeklies, which was made up chiefly of novelettes and police reports. Acting upon the conviction that it was my duty to furnish that family with something better, I set about getting him to subscribe for the *Advocate*. I failed the first second and third attempts I could not give it up; and after much importunity I succeeded, but not until the close of the year. At the time of taking the annual missionary collection I stated the case as well as I could, whereupon the class-leader arose and informed me that they did not believe in taking up missionary collections at that appointment. What they believed in was no business of mine, so I took my hat and passed through the congregation. I got just one dime!

Several years afterwards, traveling on a steamboat on one of the western waters, I met the old class-leader. Soon after the usual greetings, and inquiries about mutual acquaintances, he called my attention to the abortive missionary collection, adding: "But it is not so now. You induced me to take the *Advocate*. I have read it attentively ever since. I understand the missionary work now as I did not then. *Every member of my family is now a regular contributor.*" Good, faithful assistant pastor! You had been doing your work during these long years of absence, and had done what the poor pastor had failed to do. That reclaimed class-leader subsequently gave a son and a daughter to the itinerancy, and other children are now occupying prominent places in Church and State, all remarkable for their systematic liberality.

Traveling among the hills of southern Indiana, twenty-four years ago, I came to the cabin of a settler, and received the hospitality so well shown by these men. When I departed I left a copy of Carvosso, and took the name of mine host as a subscriber for the *Advocate*. Ten years afterwards I found a son of this settler struggling through college, working for his board nights and mornings, and paying for his tuition by the proceeds of Saturday's extra labor. He has since filled important places in the army and in civil life. The *Advocate* more than any one agency led him to seek the education which enables him to be one of the most useful preachers in the West. No bread have I ever cast upon the waters whose gatherings afterwards were more manifest than this solicitude for circulating the literature of the Church.

How can any pastor look with indifference upon the labors of such an assistant? Why should not the editors and publishers of our Church papers be remembered in our prayers? Alas! the local preachers, they are too often regarded with cold indifference, as if beyond the pale of ordinary sympathy, forsooth, they are not in the "regular work." Regular work!—Thereupon I could hang an ewer true tale, but I will not now; it does not belong to this essay on the assistant pastor.

From our English Correspondent.

State visit of the Queen—Episcopal Charges—Progress of the Reform Movement—Fenianism in Ireland—Severe hurricane at the Bahamas—State of the work of God.

Since my last communication an event of great public interest has taken place in the reappearance in public life of our beloved Sovereign the Queen. This took place at Wolverhampton, on Friday last, on the occasion of the unveiling of a beautiful equestrian statue, erected to the memory of the late Prince Consort. It is now five years since her Majesty's painful bereavement, and from that time to this she has never taken part in any out door State ceremony in England, except at the opening of the new Parliament. The rigid isolation which the Queen has so long observed has been a matter of general regret; but the profound respect and ardent affection of her loyal and loving people have repressed the spirit of complaint, and there is now universal rejoicing that the long continued restraint has been broken through. Five and twenty years ago Wolverhamptom was a place of very little note, but it is now a very wealthy, populous and influential town, and may be considered as representing on a large scale, the vast manufacturing industry of South Staffordshire. The municipal authorities and the inhabitants at large, spared neither expense or labour to show their Sovereign how thoroughly they appreciated the distinction she had conferred upon their town. The streets traversed by the Royal procession were decorated from end to end—from pavement to house roof. Triumphal arches, flags, festoons of evergreens and flowers, and loyal devices of every conceivable kind met the eye on every side.

Her Majesty certainly never had a more cordial reception on the occasion of any State visit, and she seemed deeply moved by the affectionate greeting with which she was so heartily welcomed. Thousands poured into the town from the surrounding district, and the people, who crowded every available spot in the densely thronged streets, were reckoned at a quarter of a million. After conferring upon the Mayor the honor of knighthood, the Queen said to him "Tell my loyal subjects in Wolverhampton with what delight I have visited them, and that I consider the arrangements perfect." After the ceremony of uncovering the statue, which is a noble specimen of bronze art, raised on a lofty pedestal of granite, a costly bracelet, composed of diamonds and amethysts, was presented by the ladies of Wolverhampton to the Princess Christian, more familiarly known among us as the Princess Helena. The following description of the Queen by a person who stood immediately in front of her as she faced the statue, which woke up such tender recollections of bygone years will, I think be interesting to your readers. "During the trying ordeal while the Bishop (who offered up an appropriate prayer,) made reference to the event which brought Sovereign and people together, beyond the trembling of the eyelid, and a firmer compression of the lip, no outward sign of the feelings excited were given, and, at the close of the prayer the graceful curtsy made to the Bishop showed the entire self-possession of the Royal lady. She stood with admirable patience while the address of the Corporation was read, and when the statue was unveiled, after one glance at the image of her husband, with quiet tact she addressed herself to the Princess Helena, and so hid the emotion she could not fail to experience. In a moment she recovered herself, and with much animation, with a face beaming with pleasure, and a manner more than usually gracious, she walked toward the statue, saying a word to the Bishop, congratulating the sculptor, and jovially conversing with Mr. Villiers and the Earl of Derby.

One of the gentlemen who had the honour of being presented to the Queen, was Alderman W. D. Fowler, son of the late Rev. Joseph Fowler. Mr. Fowler is a man of rare gifts, high character, and considerable local influence, and also an uncompromising Methodist.

During the past week public attention has been drawn to three important Episcopal charges proceeding from the Bishops of London, Oxford, and St. David's. The last mentioned prelate, who is generally claimed on the side of the "liberal" school of thought both ecclesiastically and politically, condemns very strongly the practices of the ritualist party in the Church of England. Among other outspoken words, he remarks, "Nothing in my judgment can be more mischievous, as well as in more direct contradiction to notorious facts, than to deny or ignore the Romeward tendency of the movement. The Bishop of London, who from ill health was unable to deliver his charge, has published it in the form of a pamphlet; it is a carefully prepared document and its *Protestant* tone is clear and emphatic. Dr. Tait speaks in language worthy of a bishop of the *Reformed* Church of England, and truly observes that "the patience of the Church is well nigh exhausted," with the men who are introducing the ceremonies of Romish worship. He says, "If these practices are persisted in, it must be settled, even though the settlement be incomplete, by some controlling authority, judicial or legislative, how far the liberty of altering the outward form of worship thus boldly claimed is to be allowed or stopped. He admits, and it is very strong language for a proverbially cautious Bishop to use, that there are churches in which the ceremonies are so much like those of the Romish communion that it would be difficult to detect the difference. Indeed I saw a case in point reported of a Roman Catholic gentleman, who by mistake entered one of our churches, and did not discover until the close of the service that he had made any mistake at all. The Bishop also disavows all sympathy with those who like Dr. Pusey are so anxiously seeking a reunion with the corrupt churches of Rome and the East. He plainly declares their departure from the faith of Christ is so flagrant, that union with them is utterly out of the question except they renounce their deadly errors and superstitions, and return to the pure faith of the Gospel. He speaks respectfully and kindly of those in this country who are not members of the Church of England, and observes that this is the direction toward which the spirit of reunion ought rather to look. Let me give you one brief extract: "Beginning at home, first to repair the consequences of that great mistake of the last century which separated from us the Wesleyans; then to try to win back the Non-conformists, who probably never would have left us had it not been for the levity with which Charles II., joyful in his restoration, the promises made in his adversity, and the asperity with which the spirit of intolerance sought to impose a uniformity of thought, as well as outward worship on men, some of whom were the great champions, in an unbelieving and dissolute age, of pure doctrine and a saintly life." These earnest utterances from the Episcopal chair of England's chief diocese are most seasonable. It must, however, be added that on the "Broad Church" aspect of matters, these are sentiments which do not keep up a proper distinction between fundamental truth and error.

The Charge of the Bishop of Oxrfod, delivered last Monday, is an elaborate and lengthy production,—characteristically subtle, and I can hardly help saying, though reluctant to use a harsh epithet, double-tongued. After a fashion, he censures ritualism, but he then explains that it is only the excess to which it is sometimes carried that he disapproves, and from what I know myself of practices in the diocese of Oxford, it is pretty plain that a clergyman might go very far in his imitation of Rome before Dr. Wilberforce would consider that he was carrying things to *excess*. Besides, any condemnation of "excessive ritualism" which the Bishop pronounces, is so softened down by honied compliments and commendation of the zeal of the ritualists, that practically it cannot fail to promote the cause which nominally it discourages.

The organ of the Liberal party consider that the Reform movement "grows space." It would perhaps be more correct to say that it slowly though surely gathers strength. A gigantic gathering has been held at Manchester, at which several members of Parliament were present; and on Monday last there was a great Reform demonstration of the Trades and Friendly Societies. Large preparations were made for a procession through some of the principal streets of the metropolis, which it was thought would number towards 200,000 people. But the day turned out most unfavourable; it rained almost incessantly, and the mud was almost ankle-deep. In the face of such weather it was difficult to kindle anything like enthusiastic feeling, and although there was a goodly show of banners, scarfs, brass bands, drums and fifes, the anticipated procession did not appear to have consisted of more than 25,000 people. The proceedings passed off in a very orderly manner. On the following evening a Reform meeting was held in St. James Hall, when Mr. Bright delivered a powerful speech. At the close of the meeting he gave a dignified rebuke to one of the speakers, an M.P., for some disrespectful remarks he had made about the Queen, the entire audience sustaining him by tremendous cheering, waving of hats and handkerchiefs, and the singing of the National anthem.

A remarkable revival of Fenianism has made its appearance in Ireland. It was generally thought that the prompt and active measures of the Government would have been sufficient to exhibit both the hollowness and the mischievousness of the enterprise. So far from this the spirit of disaffection has broken out afresh, and considerable excitement and anxiety have been created. Reinforcements of troops have been despatched, and the force on the Island now amounts to 22,000 men.

The misguided Fenians are meditating a revolt in which they calculate upon the practical sympathy of the United States Government. Extensive seizures of arms and ammunitions intended for their use have been made. A few days ago a meeting of no less than 240 magistrates was held at Cork under the presidency of the lord lieutenant of the county, to consider what steps ought to be taken to prevent any disturbance of the peace. So Ireland still remains England's great difficulty.

We have received sad tidings of a destructive hurricane in the Bahamas. The tornado swept over the Islands with terrific violence. Our new and beautiful chapel at Nassau, New Providence was laid in ruins. Buildings of all kinds were blown down in all direction, and of the shipping in port 93 vessels and boats were destroyed, and 97 were seriously damaged.

In Nassau alone there were 617 dwelling-houses destroyed, and 609 damaged; five places of worship destroyed and three damaged; seventeen warehouses destroyed, and one thousand and thirty-four persons rendered homeless. The loss of life and property is frightful. The Missionary Secretaries have made an appeal on the behalf of the sufferers by this calamity, and to aid in the restoration of Mission property, and this weeks' *Watchman* advertises a first list of contributions amounting to about £2000.

I have heard lately of some instances of revived religious power among us. At Bolton in Lancashire, and at Funstall, in Staffordshire, a good work has taken place. Here and there elsewhere also conversions are occurring. Our beloved President is actively engaged, almost beyond his strength. Evening after evening he is preaching in various parts of the country, and, at the close of the public service holding Society Meetings. We cannot be sufficiently thankful for a man of so much intellectual and spiritual power.

December 7, 1866.

Letter from the United States.

[From our own Correspondent]

CENTENARY.

Our Centenary Services are nearly completed, but the returns of the amounts subscribed as centenary offerings are not all received. We shall not get the complete returns till the first of January. What the final footing up will be, it is impossible now to say, though there is but little doubt that it will reach nearly, if not quite, *five millions*. The last number of *Zion's Herald* reports the sum of $3,671,784, but this falls far short of the sums subscribed, as but little is known as yet what has been raised in the California, Oregon, and several other Conferences. Besides, large amounts have been raised to build and repair churches and parsonages and for the payment of debts on church property, not included in the returns for the centenary objects proper. In many churches, more has been raised for the former, than for the latter. We know of one church that raised $3000 to pay a debt on its house of worship, while it raised but $200 for objects specified by the Centenary Committee. Including all that has been raised for the centenary and other objects, it cannot fall much short of $8,000,000,—our opinion is it will exceed that sum.

BENEVOLENT COLLECTIONS.

Our benevolent collections have exceeded in amount those of any previous year. The amount raised for Missions is $671,090—an increase of $69,025;—for worn-out preachers, widows and orphans of deceased preachers, $107,892—an increase of 14,743; for American Bible Society, $107,238—an increase of $1,326;—for Sunday School Union, $19,850—an increase of $782; for Church Extension Society, $59,262 27—total $988,483 27—being an increase for the year of $91,073. The Centenary and Benevolent collections will amount to about $9,000,000. And when we consider that the current expenses of supplying the worship of God have been about double to what they were four years ago,—the increased expenses of living, and the heavy war taxes, we think we have done a great thing in raising money,—what no other Church has ever done in a single year.

PERIODICAL LITERATURE.

Contrary to expectation, our periodical literature is in great demand—never perhaps, more so. This is especially true of our monthly periodicals. Among these, and one deserving special consideration for its great usefulness, is the *Eclectic Magazine* published by Rev. W. H. Bidwell, New York. It is about to enter upon its twenty-eighth year with an increasing public favor and patronage. It gives monthly the best literary productions of Great Britain and Continental Europe, selected from their periodical literature. Choice selections are made from the French and German periodicals, translated expressly for the *Eclectic*. This is a new feature and greatly adds to the interest and value of the work. It constitutes a library of choice literary reading, and all for $5 per year. Mr. Bidwell, the Editor and proprietor, is a gentleman of great culture and taste, and evinces great skill and wisdom in his selections. Its engravings are superb—each number contains one or more—and are worth the price of the work.

NEW LITERARY ENTERPRISE.

Messrs. Hurd & Houghton, propose to furnish the reading public with a *Library of the Old English Divines*, consisting of the works of South, Baxter, Barrow, Bunyan, Hooker, Howe, Stillingfleet, Jeremy Taylor, Cudworth, Waterland, &c. These were mighty men—giants,—their writings are a rich legacy to the church, and if their numerous vols. can be placed side by side, in a uniform, beautiful library—printed with large readable type—it will be an invaluable blessing. Such a work is what this enterprising house proposes to *do*; and at an early day the works of South, already in press, will make their appearance. The christian public are anxiously waiting for this library of the old English Divines, and will devour it with a good relish.

RELIGION.

The past year has been one of religious interest in the M. E. Church. The General Minutes of the Annual Conferences, report 1,032,184 members, being an increase during the year of 102,925—*over eleven per cent.* There are 7,576 traveling, and 8,602 local preachers—total 16,178—an increase of 610. In some portions of the work, the revival spirit has been experienced largely. In Baltimore, during the month of October, one thousand souls were converted to God, and the work is still in progress. In other places, it has been equally powerful and glorious. The prospect of the continuance and increase of the revival spirit among us is most encouraging.

CECIL.

Dec. 15, 1866.

Bermuda Correspondence.

The great bard of Avon has said:—

"And enterprises of great pith and moment,
With this regard, their currents turn away,
And lose the name of action."

In view of the *argument* of No. 1 "Bermuda Correspondence," your readers may have come to the legitimate conclusion, that more things than *enterprises*, occasionally "lose the name of action." Such have been the occurrences during the lapse of the last few months, that what may be denominated pleasant *extraneous* duties have not only been interfered with, but the way to the discharge of the ordinary duties and obligations of ministerial life, has often been through trying and intricate places. We thankfully take the passing opportunity of satisfying, if possible, the voluntary promise made so long ago to the perusers of your interesting columns. How shall we introduce our next topic?

Well, a company, known as the "Virginia Company," dazzled by the reports which from time to time reached them, of the situation and advantages of the Somer Islands, were induced to seek an extension of their charter so as to include the Bermudas in their boundaries. This was granted by King James I. on the 12th of March, 1612. Shortly subsequent to this, the Company sold their claims upon the Islands to one hundred and twenty gentlemen, who, detaching themselves from the Virginia proprietors, formed a company under the name and style of "The Governor and Company of the city of London for the plantation of the Somer Islands." A grant to that effect was readily obtained from James, and a kind of constitution formed. An extract or two from the original grant will suffice to give one an idea of the jurisprudence and the Anglo-Saxon language of that day. It commences:—"James by the grace of God King of Englande Scotlande Fraunce and Ireland Defender of the Faithe &c To all whom these presents shall come Greetinge, WHEREAS at the humble suite of divse and sundrie lovinge subjects as well Adventures as Planters . . . . . All the Islands Parcell of and conteyned in this our laste recited Guifte and Graunt, formerlie called by the name of the Bermudas . . . . . and now called the Somer Islands, beinge not at that tyme actuallie possessed by any prince or estate whatsoever but remayninge altogether desolate and voide of inhabitants . . . . . In Witnes etc. Witness ourselle at Westm, the nyne and twentieth daie of June," &c. Sir Richard Moore was immediately sent out as Governor for the Bermudas. His administration was active, mild and popular. He laid the foundations for several forts, and had the Island for that time, well prepared in case of aggressive hostilities on the part of England's colonial foes. He removed the seat of Government from Smith's Island, where he first landed, to St. George's Island, where now the town of St. George stands. He built the first Government house, which was a small cabin thatched with palmetto leaves, presenting, we opine, a somewhat different appearance from the present spacious Government-house at Mount Langton Moore was succeeded by Daniel Tucker, in May 1616. This is a distinctive period in the history of the Islands, inasmuch as a Court of General Assize was held at St. George during the second month of Tucker's administration. This was the first *real* attempt to establish anything like law and justice in the Somer Islands. This measure was not very palatable to the then *do as we like* inhabitants; and a Frenchman named John Wood, was hanged for speaking "many distasteful and mutinous speeches" against the Governor. Tucker however proved a tyrant in his way, and becoming intolerable chose to return to England of his own accord, and the Company accepting his resignation, appointed in his room, Captain Nathaniel Butler, who with 500 men and four ships arrived in Oct. 1619. Butler gave great and general satisfaction. He fashioned his administration on the principle of the home government. On the 1st of August 1620, at the suggestion of the company, the first General Assembly for the despatch of public business was held at Saint George. It consisted of the Governor, Council, bailiffs, burgesses, secretary and clerk. Thirty-two laws were enacted; but fifteen only received the sanction of the proprietors in England. These fifteen acts were highly creditable to the new legislators. The colony continued to possess a praiseworthy reputation; and during the period of civil commotion at home, along with Virginia, was the resort of many noble and high-born emigrants. But the offspring must resemble the parent. Bermuda must look and *be* like England. Hence for a long series of years the struggles for liberty in the mother country, under the unfortunate line of Stuarts, were duly imitated, though in miniature, in the small and far off "*still vex'd Bermoothes.*" To notice one per cent. of the vexed questions, which from one decade to another convulsed the little colony, would be to impose a burden upon your readers, intolerable. In August, 1764, George James Bruere, Esq., arrived in Bermuda as Governor and Commander-in-Chief. The first communications between the Governor and Assembly were highly pleasing and agreeable; but soon a breach was made which, instead of being repaired, only widened too rapidly during the whole of his unhappy ministration. The disaffection waxed worse and worse, until the Governor "let no opportunity escape him to accuse the Bermudians of disloyalty." It is, we believe, agreed that the little colony was never in a more unsettled and wretched condition than while passionate and troublesome Governor Bruere bore rule. In 1800, under the administration, and at the instigation, of Governor Beckwith, the Rev. John Stevenson, Wesleyan Missionary, (as we shall have occasion to notice more particularly hereafter) was thrown into prison for six months, and fined fifty pounds, besides the costs of court, for daring to preach in the name of Jesus. Sir William Lumley is another name *unworthy* of mention. The garrison chaplains of St. George's had been accustomed to perform service at an early hour on Sunday mornings for the troops, as their numbers would not admit of attendance at the usual hours of divine service. Lumley ordered the aisles of the church, narrow and unsuitable, to be appropriated to the use of the troops, to the certain inconvenience and annoyance of all the worshippers. This was resisted in the proper way by all these affected; but there was no redress. Other measures of a like distasteful character soon followed in rapid succession, until the Governor terminated his unhappy ministration, by embarking for Halifax, on the 6th June, 1825, to the supreme satisfaction of all the Mudians. In 1839, Lieutenant Colonel William Reid, C. B., assumed the government, and did not quit it till near the close of 1846. Governor Reid did more, undoubtedly, to elevate the Colony, than any other Governor who has ever possessed the power. One of his first efforts to bless the population generally, was to set on foot the establishment of a Public Library, at Hamilton. This passed into a law, and the library flourishes to-day, a boon to all who run and read. Governor Reid seems *first* to have taught the people, that it was no disgrace for a man, a *gentleman* to return from his well tilled acres, with brawny arm, "sun-burnt and swarthy though *he* be." We need not say Governor Reid was both feared and loved. Our present Governor is His Excellency Colonel Harry St. George Ord, C. B., R. E., &c. It will now be necessary to glance briefly at the present Constitution of Bermuda. The Legislature consists of three branches—the Governor, who is the Queen's representative; the Legislative Council, consisting of a limited number appointed by the Queen; and the General Assembly, consisting of thirty-six members elected by the people. The same persons who compose the Legislative Council form the Executive and Privy Council also. The three branches of the Legislature enact laws, in a manner similar to the Queen, Lords, and Commons at home; yet any colonial act may be set aside by the Queen's prerogatation. The members of the Assembly and Council are each paid eight shillings sterling per day when on duty; and small as the sum appears, when the months are reckoned which are occupied yearly in the transaction of the affairs of the Colony, the expense is heavy. The Islands are divided into nine parishes, and each parish sends four members to the House of Assembly. What will the inhabitants of some of the larger counties in Nova Scotia or New Brunswick, represented by from two to four members, think of a country some 24 miles long and from *nothing* to a mile and half broad, about the dimensions of a small corner of one of the counties of the Provinces, represented by 36 members? The representative may be a person qualified, by possesing real estate to the value of £240 stg., and an elector must have a qualification of £60 stg., real estate. General elections take place once every seventh session, of which time *only*, shades of the old parties, Whig and Tory may be discerned. Those who act in a public capacity in Bermuda are well paid for their sevices. The Governor's salary, the greater part of which he receives from England (which is also true of other officials pay) amounts to £2746 stg.; Chief Justice £800 stg., and Colonial Secretary £700 stg. The revenue meets fully the expenditure of the Colony. The total revenue for year ending 31st March 1865, was £24,079 4s. 1d. stg. There is probably no country where taxation is lighter, all things considered, than in Bermuda. Consequently you see we are a complete little world in ourselves. Such is something like a fair showing of the past and present of the Bermudas politi- considered.

LOCAL.

We had often heard the liberality of the Mudians spoken of in pleasant and comprehensive terms; but had not, until lately, been furnished with any recent, tangible proofs to that effect. When the distressing news reached us, that 3000 of the inhabitants of Turk's Island, were rendered, by one fell blast, houseless, penniless, robeless, it seemed to touch the philanthropist soul of every thoughtful and thankful inhabitant of the Island; and the result was that about £1000 stg. was soon collected and sent to the relief of the Turk's Island sufferers. Long live Bermuda!

Our little colony is about to sustain a great loss! Our gracious Sovereign Lady, the Queen, has been pleased in view of , which to the mind of every casuist is the correct principle upon which to proceed, to call home our esteemed Governor Ord, and to give him a warmer reception than he found even in the sunny islets of Bermuda. He goes to take the administration of Singapore, which lies S E. of Malacca, and but a degree or two north of the equatorial line. The position, we are informed, is a very good one, and Governor Ord is well worthy of it. Quite as much regret seems to be manifested at the removal of Lady Ord. By all classes she has been regarded as an excellent and pious lady. She was never more at home than when visiting the poor and relieving their wants; then when at the Sabbath School, which she visited yearly, unexceptive of colour or denomination, always leaving some handsome deposit, for the use of the respective Schools. May a kind Providence conduct Governor Ord and his Lady safely to Singapore.

The passed few weeks have proved very destructive to shipping. Vessels in distress (*lame ducks*, as they who keep a look out for such cases of pity call them) have been brought into the harbour in unwonted numbers. These disasters, however, are productive of both good and evil. Propiety does not seem fond somehow of changing owners; and those who live by the misfortunes of others, are always pleased when, such is their relation to the disabled vessels, that they can pity her under repairs.

A few months ago we were all in alarm lest the Fenian desparadoes should come down upon us, like the wolf upon the fold. To quiet our fears, the party of the 2nd Queen's Royal Regt., very good fellows, stationed here have been removed, and part of an Irish Regt. put in its place. We hope the movement is a good one, though, at present, it is hard to see it in that light.

With regard to religious items, our report cannot differ much from our last. Your ministers for the Islands are endeavouring to do the work as God gives them physical strength and spiritual power. We think we may say, that the work of the Head of the Church is surely progressing. There is a very good state of feeling in some of our congregations. At Hamilton, especially, the congregations seem to take a more than ordinary interest with public services; while the members of our church are anxiously pleading that God may revive His work. Shall we not hope, ere long, to report a gracious revival of the religion of the New Testament? O that the divine goodness may break in showers of blessing upon all the Churches!

J. McC. F.

Hamilton, Nov. 22nd, 1866.

[From New York Examiner]

The Historical Episcopal Church.

The late Bishop Chase, of Illinois, himself a born and bred Episcopalian, is reported to have said that "those who take Episcopacy by inoculation, have it a great deal harder than those who take it in the natural way." There is undoubtedly this tendency in converts, and in this country the Bishop's rule has had abundant illustrations. But it may be questioned whether there have been, or can be, intenser Episcopalians than are found in the historical school of which Gardiner, Laud, Ken, Pusey, and the "hifalutin" Staley are shining lights. It is certain that Gardiner was the representative of an extensive class in the English Reformation, who, while willing to cut themselves loose from unity in the Pontiff, were not willing to cut themselves loose from Catholic traditions and ceremonies. The class has always existed since—active thirty years ago in the Tractarian cause, and active now as the Ritualists, or "clerical milliners" of England, with humble imitators in the United States. These men profess now, and always have professed, to have been the framers of the Church of England; they claim that that Church and the Episcopal Church of the United States represent their ideas; that their Church is Anglo-Catholic in English and American branches; and that there can be no valid organization which is not Episcopal.

The class with Genevan leanings is as truly a historical class in the Episcopal Church as is the class with Romish leanings. In all fairness, it may claim to have been the dominant historical class, and to have been truer to the fundamental ideas embodied in the English Reformation.—The English Reformers were in sympathy with the Continental Reformers. They preferred Episcopacy, but they did not unchurch Presbyterianism. This has been the characteristic distinction of their real successors. Bishop Hopkins, of Vermont, now presiding Bishop of the Episcopal Church in the United States, expressed, many years ago, the historical position of this class, in the formula that the ministry is of the *order*, and not of the *essence* of the Church. He would have expressed the same thing more clearly if he had said it was accidental, not essential.

Some interesting proofs of this historical position have been recently set forth in the London *Times*. It seems that the present Archbishop of Canterbury, doing no honor to the station lately filled by the evangelical Sumner, has been to Scotland to take part in some public service, and has seen fit to ignore the ecclesiastical claims of the Established Presbyterian Church of Scotland, in the interest of the handfull of intense Episcopal Dissenters. A Presbyter of the Church of Scotland takes him to task in the *Times*. He says: "I want to show that the historical Church of England is not of this type. The late accomplished author of the *Christian Year* admits, in his edition of Hooker's Works, that 'numbers have been admitted to the ministry of the Church of England with no better Presbyterial ordination,' and that 'neither Hooker, nor Jewel, nor Whitgift ventured to urge the exclusive claims of Episcopacy.'" He then quotes these exclusive and interesting claims, which our readers can mark and inwardly digest for the instruction of their High-Church Episcopal friends.

Hooker writes:

"There may some times be very just and sufficient reason to allow ordination made without a Bishop. Therefore we are not simply without exception to urge a clinal descent of power from the Apostles by continual succession of Bishops in every effectual ordination."

"Let the Bishops bear in mind that it is rather by the force of custom than by any true and heavenly law, that the Lord hath appointed Presbyters to be under Bishops." "There may be just and sufficient reason to allow ordination without a Bishop."

Warburton writes:

"The great Hooker was not only against, but laid down principles that have entirely subverted, all pretences to a Divine unalterable right in any Church government whatever."

Bishop Cosins says:

"Are all the Churches of Denmark, Germany, France, and Scotland in all points, either of substance or circumstances, disciplined alike?—They neither are nor can be, nor yet need be, since it cannot be proved that any set and exact particular form is recommended to us by the Word of God."

Francis Mason, an enthusiastic and able Anglican champion, writes:

"Seeing a Presbyter is equal to a Bishop in the power of order, he hath equally intrinsic power to give orders."

Whitgift.—"I deny that the Scripture hath set down any one certain form and kind of government in the Church."

Stillingfleet.—"The ground for settling Episcopal government in this nation was not any pretence of Divine right, but the conveniency of that form to the state and condition of this Church at the time of the Reformation."

Bishop Hall.—"There is no difference in any essential matter between the Church of England and her sisters of the Reformation."

Archbishop Bramhall.—"Because I esteem the other Reformed Churches not completely formed, do I esteem them aliens and strangers and schismatics? No such thing."

Archbishop Usher.—"I do profess that with like affection I would receive the blessed Sacrament at the hands of the Dutch and French ministers."

Archbishop Wake.—"I should be unwilling to affirm that where the ministry is not episcopal there is no Church, nor any true administration of the Sacraments."

Bishop Tomline.—"There is no precept in the New Testament which commands that every Church shall be governed by Bishops."

Bishop Jewel.—"By the Scriptures a Bishop and a Priest are all one. Verily, Chrysostom saith, 'Inter episcopum et presbyterum interest ferme nihil.' Augustine saith, 'Quid est episcopus nisi primus presbyter.'"

Dean Sherlock.—"A Church may be a truly Catholic Church, and such as we may and ought to communicate with, without Bishops."

Dr. Claget.—"The Church of England does not unchurch those parts of Christendom that hold the unity of the faith. Hence the folly of the conceit that there must be one Church, which is the only Church, to the exclusion of all the rest."

Children should be Special Subjects of Preaching.

1. Because they are included in Christ's command. "Go teach all nations."

2. Because when properly addressed they are, as a class, the most susceptible and hopeful of all Christian hearers.

3. Their hearts are tender, their minds are not pre-occupied with error, and they are not confirmed in habits of sin. Besides, their sympathies are easily enlisted by examples of truth and goodness.

4. They are the subjects of special divine promises. Consult Prov. viii. 17; Isa. liv. 13; Acts ii. 30, and numerous other passages of Scripture.

Conformably to the encouragements of the divine word, the experience of the church within a quarter of a century past, to the full extent that correct ideas have prevailed concerning juvenile conversions, has fully justified the belief that special labor in behalf of children is more sure of success than in behalf of any other class of society.

There are two modes of preaching to children that deserve commendation. The first is by the introduction of what may be called the *Children's Department* into the regular sermon. Every minister would certainly wish to encourage the attendance of children upon the service of the sanctuary, and it is to be expected that in every Christian congregation there will be a fair proportion of juvenile hearers. Now *is it right to* withhold from this most *hopeful part of the* audience all recognition or *address adapted to* their tastes and capacities? And yet many ministers, from month to month and from year to year, seem to never remember that the children of their congregations, as well as others, are, by the special appointment of the Lord, entitled to "their portion of meat in due season."

Is not such a course of obvious neglect precisely calculated to create in the minds of the young a life long distaste for religious worship as tedious, partial, or unmeaning? Is not the great Shepherd justly offended by such treatment of his lambs?

This culpable neglect may be easily remedied by the children's department in a sermon, or the introduction of more