immortal interests, merely to gain popularity, will not stand the review of the dying hour. To that hour there should be constant reference, in so solemn a business as proclaiming the truth of God.—"May not this be the last opportunity I may have of preaching to this people?" "May not some one present die and pass to the judgment before another sermon is heard by him?" "Shall I not have to give account for the fidelity with which I deliver the message with which God has entrusted me?"—*Standard.*

Obituary.

THE LATE MRS. JORDAN.

In the obituary of last week was registered the death of Mrs. Jordan, wife of the Rev. Joshua Jordan, presently residing at Truro, but the death of so rare and excellent a christian demands something more than such a notice. The Rev. gentleman who has so suddenly been plunged into deep affliction, came to this Province about three years ago from the West Indies, where he had laboured about 18 years as a Pastor of the Wesleyan church. His health and that of his wife had suffered severely from the climate, and he was allowed a change of residence in the more temperate and bracing air of this Province. Mrs. Jordan's health and that of her husband steadily improved from the period of their arrival in Nova Scotia, and a useful and happy future seemed to open again before them, until a higher will than that of man intervened. Mrs. Jordan, a few days after being confined, was removed from this world. She had not reached the prime of life, and has left a young and numerous family. Of herself it may be truly said "Blessed are the dead that die in the Lord."—She died as she had lived, a humble and happy christian. While her lips retained the power of utterance, and before the mists of dissolution settled over that brow, she uttered broken words of that Saviour who was manifestly guiding her through the dark valley. The sudden and unexpected death of this amiable and excellent lady, cast a deep gloom over the entire community, and great sympathy has been manifested by all classes for her bereaved and afflicted husband and family.

The deceased lady, Jane Ann Hawkins, was the daughter of the Rev. R. Hawkins, Wesleyan Missionary, and was born in the island of Nevis, where her father was then labouring. She had the advantage of a careful religious training under the paternal roof, until she was fourteen years of age. She and her sister Elizabeth were then taken to England by their parents, and placed at a Boarding school in Ramsgate. For between five and six years, in addition to other privileges, she had the advantage of being under the care of persons who loved and feared God. Having returned to the West Indies in 1848; she was married about three years afterwards, in the island of Nevis, to the Rev. Joshua Jordan, and was his companion and helpmate in Antigua, Tortola, St. Martins, St. Kitts, and Nova Scotia. During the period they were spared together, mercies abounded. They were happy in each other and in God, yet to them the cup of affliction was also given to drink. In 1854, they lost their eldest child after a few hours illness. In 1861, they lost their two eldest girls in one week, of diptheria. In that same summer, Mrs. Jordan after having been prostrated by a severe attack of diptheria, received intelligence of her mother's death. Her husband had on various occasions suffered greatly from bilious fever, so that within the space of a few years she was called to endure many heavy trials. But the grace of God was given to her in abundance, and she bore up amidst them all with calm fortitude and christian hope. In the whole course of her life, they who knew her best say, that she was never unduly elevated nor unduly depressed. Her joys were chastened, and her sorrows were sanctified by the indwelling power of Divine grace. Her trust in God was truly unbounded, and continued through life unshaken. She was instant and earnest and unwearied in prayer, and reposed with holy confidence on the atoning merit of Christ for salvation. Christ was indeed made to her wisdom and righteousness, sanctification and redemption, and she looked forward in hopeful pleasing anticipation of heaven. She had such a low estimate of her own attainments, and such a deep sense of her unworthiness, and moreover was of such a retiring disposition, that none but a very intimate friend could understand the depth and strength of her religious character. As a wife and a mother she deeply felt the responsibilities of her position, and nowhere did the benignity and beauty of her spirit more strikingly appear, than when she was moving within the sacred circle of home duties. She often said that she lived for her husband and children, and that but for them she would rather be with Christ in heaven. She endeavoured to grow in grace and in the knowledge and love of God, and latterly there seemed to be a peculiar richness and mellowness about her religious life, but they who observed this did not dream that it was the parting glory of the setting orb. She died as she had lived, trusting implicitly in Christ, and rejoicing in the hope of heaven. During her last illness she did not at first apprehend any fatal issue. On Friday morning the 15th inst., acute pain having ceased, she thought she was getting better, but about noon she was informed that she was dying. She expressed a desire to live for the sake of her husband and children, and asked if nothing more could be done by human skill to arrest the disease. When told there was no hope, the sweetest composure settled over her countenance, and she called for the children and spake her last words to each in a very affecting manner. To her husband she said many tender and comforting things, and prayed that God would bless his future ministry. She gave directions about the disposal of certain articles, and about her burial. She named the babe and directed that it should be given to her sister Elizabeth, to be brought up as her own. She gave messages for her father, and for each of her sisters, spoke affectionately to the girl who had served her during all her married life, and gradually sinking fell asleep in Jesus. While she could speak she dwelt much on the love of God in Christ towards sinners, quoting Phil. ii. 6–8, and various other passages, and repeating these comforting lines—

"For ever here my rest shall be,
Close to thy bleeding side,
This all my hope and all my plea—
For me the Saviour died."

P.

IN MEMORIAM.

Died, at Mount Maccan, July 26th, Miss Mary A. Mills, in the 20th year of her age.

"Sweep on ye autumn winds, sweep on,
Sweep o'er the churchyard lone,
And chant your solemn funeral dirge,
In a wild plaintive moan.

Loud sing your mournful requiem o'er
The dear departed one,
Not dead, not dead, but gone before,
To join the ransomed throng."

Gone! our hearts thrill painfully as the word falls upon our ear, and a vague feeling of loneliness and desolation takes possession of our souls as a shadow of its reality rests upon us, but not until we realize by actual experience its sorrowful import, do we fully sympathize with the thousands from whose lips the echo is sadly borne, and from the horizon of whose daily life the sunshine has forever departed. 'Tis nothing new' Myriads of quivering lips have uttered the same language before. Ever since the hour when our first parents stood over the lifeless form of their beloved Abel, and with tones tremulous with emotion exclaimed, "he is gone," sorrowing hearts have found utterance in the same sad word, and to-day the echo rings out as clearly as ever, and a voice stealing as it were through the dim aisle of the shadowy past, whispers "gone!" A great sorrow has fallen upon us because the spoiler death hath taken a loved one from our pathway. We said she must not leave us, yet day by day her brow grew paler, and the hectic flush upon her cheek deepened. Sadly we watched her fading through the long winter months, but we fondly hoped that when the spring time with its warm sunshine and balmy air returned, she would grow better. Alas, vain hope! The spring time with its budding beauties came, but it failed to restore her wasted bloom. The flowers sprang up anew in meadow, field and forest, but the hand that was wont to pluck them had grown too feeble for the task. From her sick room she gazed upon the green summits of the mountain o'er which in health she had often wandered, but o'er which she was never again to roam.

But other scenes were dawning upon her mental vision. From the outer world and its gay objects she turned to watch the approach of death. In a letter written some two months previous to her death she says, "I have suffered much. I do not think I shall ever recover, but to die would be gain." Subsequently when I visited her she expressed herself much in the same way. The desire to live seemed to have been taken away, and she longed to depart and be with Christ, which was far better.

At length the weary wheels of life stood still, and the spirit released from its earthly tenement began its immortal race upon the untrodden shores of eternity. Wreathed with the garlands living hands had made they laid her to rest in the cold damp earth. She will not return to us but we will go to her. In a little while we too shall be gathered with the sleeping dead, but if Christ be ours we need not fear to enter the dark valley and shadow of death, for He who has passed through its gloomy portals before us, will preserve us from all evil. P. A. M.

Westchester, Sept. 1865.

MAJOR M. PARKER, OF GRANVILLE, N. S.

Died in December 1863, at the residence of his father in Granville, County of Annapolis, N. S., Major M., son of Mr. Samuel Parker, in the 26th year of his age.

Our dear brother obtained the pardoning mercy of God, and joined the Wesleyan Church, under the faithful ministry of the Rev. James Taylor, in March 1860. Having been diligent in the improvement of his mind, and in the cultivation of his christian graces, and having given promise of usefulness, his name was placed on the Circuit plan as a Local Preacher, by a unanimous vote of the Quarterly Meeting, in the March of the year in which he died. Seeing his sphere of usefulness thus widening before him, he was led to cherish fond hopes in regard to the future. But how soon were these hopes blighted! Previous to the last mentioned date it was too obvious that the fell destroyer, consumption, had marked him as a victim. But being cheerful, patient, and uncomplaining, we did hope that with care his wonted strength would return—but in the autumn he contracted a heavy cold by which he was soon confined to his room; and his disease made such rapid progress that the conviction was forced upon us that he on whom we had leaned, and with whom we had taken sweet counsel, would in a little time be seen no more among us. But our dear departed brother did not call in question either the wisdom or the goodness of God, as was evidenced by such expressions as, "All is well." "It is better far to die." His sufferings for sometime previous to his death, were severe. This, no doubt, had an influence on his religious enjoyment. But as his end drew near his mind became more tranquil, and the language of praise was often upon his lips. Just a little before his departure, sorrowing friends who were standing around his bed caught from his dying lips the words—"The Angels are hovering round"—and as we stood gazing upon his loved form we saw his countenance lit up with heavenly radiance as if the happy spirit had already caught a glimpse of the heavenly Canaan—without a struggle or a groan he passed away to dwell forever in the light of uncreated glory.

ROBERT S. PARKER.

Scarcely had one short year passed away, when Robert S., brother of the above, was smitten down by the same disease at the early age of twenty-one years. Being possessed of an obliging disposition, he was much beloved in the home circle, where his memory will ever be tenderly cherished. He professed faith in Christ at the same time that his brother did, and under the same ministry. Striving to hold fast "whereto" he had "attained," his mind was generally serene and peaceful, and much of his conversation was about the things of God. But as his end drew near, he became deeply impressed with a sense of unfaithfulness, clouds gathered around his mind, and his faith began to waver. But soon, in answer to united prayer, the distressing clouds and doubts above alluded to, were graciously removed, and he was enabled to sing, "Glory to the Lamb! my sins are washed away, in the blood of the Lamb." It was not long after this when our much loved brother went down into the "valley and shadow of death," fearing no evil. Suddenly a glow of heavenly radiance spread over his countenance, and he seemed transported at the thought of so soon entering into the heavenly rest. After having bid his father and mother, brothers and sisters an affectionate farewell, he looked up, and with rapture exclaimed, "Two angels are waiting for me." Thus passed away our dear brother Robert, to join his brother Major in singing the songs of the redeemed. Oh may we, when our work on earth is done, be so happy as to be permitted to join them in singing those songs!

Granville, 1865. M. A. P.

Provincial Wesleyan.

WEDNESDAY, OCTB'R. 11, 1865.

Personal.

After a fortnight's absence, the Editor of this Journal is again at his post. A few observations on his recent hasty trip, may not be out of place. Without any pre-arrangement on our part, the time selected for our business visit to the United States, opportunely happened to be when a considerable number from the Maratime Provinces were on their way as visitors to Canada. We found as we passed through St. John and Portland, that we might readily avail ourselves of the privilege of joining that company, and in passing along the length of the Grand Trunk Railway, see very much of Canadian territory; and we accordingly resolved to do so. We can not at present, devote the time or space to lengthened remarks upon the great deal which attracted our notice during our brief stay in Canada; though it would be no difficult matter to say much in praise of the Institutions and the amazing resources of that noble Province.

We were greatly pleased with Montreal, though we saw much less of it than we could have wished. Its whole appearance, with the exception of the narrowness of its streets, impressed us most favourably. Its numerous splendid churches and other public edifices, and its palatial private residences, are indicative of much wealth and refinement. Methodism has six fine churches in that city, and occupies a good position. Great St. James Street Church claims a fuller notice than we can now devote to it. The service we attended on the Sabbath morning in that church pleased us highly. The congregation large, and apparently intelligent and devout—the singing excellent, led by a fine choir, a very superior organ and talented organist. The service on that occasion was conducted by a junior minister, the Rev. Mr. Briggs, who preached an admirable sermon, chaste in style and delivery, earnest, faithful, richly evangelical, and well-fitted to produce good results. In the evening of the same day we were gratified to listen to a Sunday School sermon, in one of the churches of the east suburbs, by the Rev. Mr. Douglas. Our sojourn in Montreal was rendered exceedingly agreeable by the kindness of John Torrance, junr., Esq., of whose attentions and hospitality we shall cherish a grateful remembrance.

With Toronto, the chief city of Western Canada, we were also much delighted. Of its fine streets and buildings, we need not remark. We were privileged to visit the Normal School, and to inspect its large collection of statuary, paintings, library, &c. We felt proud that Canada possessed so noble an Institution of that kind; but humiliated at the thought, that we in the Lower Provinces are so far behind in our educational enterprises. The Superintendent of Methodist Missions, the Rev. Dr. Wood,—so much beloved in these Provinces by all who know him—we found in good health, as gently touched by the hand of Time as could have been expected. We had the pleasure of spending a few hours in his company at his pleasant retreat at Davenport, four miles from the city, accompanied by the Rev. Samuel Rose, the newly installed and energetic Book Steward of the Canada Conference. We wished very much to see more of Toronto, but were chiefly occupied during our stay with business engagements, which, of course, had the first claim on our attention. Of several other places of note in Canada, we had but a passing glance. Methodism is evidently a power in that Province, and is pushing out its useful and beneficent operations vigorously. When Provincial Confederation has been attained, it may be worth while to look at the mutual advantages to be secured by Methodistic Confederation.

We reached New York on Thursday the 28th ult., and Boston on Saturday the 30th. In both of these cities we were pleased to learn that cheering tokens are manifest of prosperity and revival in the Methodist Churches. The Ministers we were privileged to meet, were evidently men of God, devoted to their one work of saving souls. On Sabbath Oct. 1st, in Tremont St. Church, Boston,—a beautiful edifice—we heard an able and profitable discourse by Rev. Mr. Studley. In the afternoon we attended a Church meeting and sacramental service in Bromfield St. Church—now renovated and much improved in its interior. The evening of that day found us in a densely thronged prayer meeting in Hanover St. Church. With this latter service we were more than delighted. It was continued beyond two hours, without any appearance of weariness on the part of the large audience. The Minister and leading church-members appeared to be labouring earnestly for revival, and indications of good in progress, were very manifest. Had some of our Provincial Methodists been with us on that occasion, it might have been a question with them as to whether they had not something yet to learn in conducting similar religious services. The social character of that meeting, and the appropriateness of the exercises as directed to the promotion of the work of God, were in striking contrast with the stiffness, long prayers, dull singing and cold formalism which characterize some services, and by which they are rendered uninviting to those whom it is desirable to win to the Church.

We reached home on Wednesday morning last, absent barely a fortnight, during which we had spent half a day in Portland, and two days each in Montreal, Toronto, New York and Boston, leaving but five and a half days for travel, in which time, by the facilities afforded by steamboats, railroads, sleeping cars, &c., we had journeyed over more than 2,500 miles. Thanks to a kind Providence for journeying mercies.

Canada—What it is.

The invitation extended from the sister Province of Canada to the Maritime Provinces, on the occasion of the Provincial Exhibitions at London and Montreal, notwithstanding the informality which called forth so much animadversion by some of the Press, was responded to by several from Nova Scotia and Prince Edward Island, and by a large number from N. Brunswick, making in the whole quite a respectable representation. The visitors were treated in the most handsome style, and no pains or expense spared to render their visit most agreeable. The courtesy and hospitality shown by the Canadians afforded every evidence that any blunder which had been made in the manner in which the invitation had been given was wholly unintentional.

The very best impression has been left on the minds of the visitors, not merely by the attentions shown them, but also by the whole appearance of those extensive sections of the Province through which they passed, and by all they saw and heard during their brief sojourn. Those who attended the Exhibitions speak highly of the agricultural and mechanical productions displayed at London and at Montreal. The result of the visit of so many of the leading men of our Provinces to Canada, can hardly fail to be of great advantage, in making our people better acquainted with Canadians and with their fine Province.

We are happy to furnish our readers with the subjoined communication from the pen of one of the visitors, in which he gives his views of Canada, and the desirableness of the Maritime Provinces securing a closer union with that Province:—

A fortnight's leave of absence tempted us to make our escape from the monotony of office duties, and joining the party of visitors to Canada, to realize the dream of years, the gratification of seeing the foremost colony of British North America. The journey thither is full of interest. We leave St. John in a commodious steamer which conveys us to Portland, and whose course enables us to view the coast-line of New Brunswick and Maine. We pass many spots that are interesting from their place in the historic past, when Briton and France struggled for supremacy on the northern portion of this Continent. Portland is a fair specimen of American towns. Its streets are ample, and are flanked with lofty umbrageous trees. The business streets are full of activity, and the wharves and warehouses hives of industry. The churches and many of the private residences are elegant structures. The route by the Grand Trunk Railway to Montreal is through a diversified country, dotted with pretty villages, all indicating thrift and neatness. Montreal we reach at night and remain but an hour; as we are one of the party who are pushing forward to the Agricultural Show at London, C. W. Of the attractiveness of this Exhibition, as well as the subsequent one at Montreal, and their great superiority in most respects to our own, I have not essayed to descant upon; but what is Canada?

Canada in the first place is a great country,—a large country. It contains *one hundred and sixty millions* of acres, while Nova Scotia contains but *thirteen* millions of acres. Its population is 2,601,570, while that of Nova Scotia is 330,857. Its settled lands are less thickly populated than ours, having about fourteen inhabitants to the acre, while we have about eighteen to the acre; but they have a greater number of more populous cities and towns, which are centres of industry and progress. To the traveller, and to the Nova Scotian in humiliating contrast with his own, its towns and cities are indicative of substantial prosperity. No tumble-down buildings and wooden houses everywhere. The houses are mostly of brick or stone, and of architectural beauty. But what a country for emigrants! Millions upon millions of acres yet unreclaimed, and of a quality to ensure support and wealth to the industrious settler. The Canadian Government afford the greatest inducement to imigrants to settle in the country. The expense of the machinery for carrying out the important work of immigration is a heavy burden upon the revenue of Canada, and should be considered when we have to lament that with their large sources of revenue, their expenditure is found to exceed their receipts and show an annual deficit. Other projects of public utility also drain heavily the public purse, whose advantage to the country are to be seen in years to come. There is much of faith-working in the present heavy outlay of the public money which is like "bread cast upon the waters."

Canada is not only an extensive, but a prosperous country. This idea we have premised on treating of her vastness. We have referred to her towns as evidences of her wealth. A sight of the variety and quality of her agricultural products, of her stock, and her manufactures, would have convinced the Canada-haters amongst us that her people are in the highest degree industrious and intelligent. Her common schools and her seminaries of learning are of the highest respectability and efficiency. Her provision for the religious culture of her people is equal to her resources as compared with other countries, and her zeal in extending it is worthy of our emulation. This commendation is applicable to every body of Christians in Canada.

Canada thus rich in extent and resources, happy and prosperous, has a grand future before her, whether the confederate with us or not. We pretend though, to despise her, and impugn her honesty in seeking to strengthen British interest in North America by a union of all the colonies. We cannot understand the philosophy of anti-confederation, when we have before us the history of the United States of America, the mainspring of whose progress has been the energy and emulation engendered by the cohesion of petty unconnected communities into a congruous unity. We are not wedded to Confederation under a vice-royalty, more than to a new and independent monarchy, under the sceptre of a prince of Brunswick-England. The latter though deemed less practicable, has some advantages not possessed by the others; but whichever form of government is chosen, the reasons for uniting together are unanswerable. England tells us unmistakably that we have enjoyed parental government and tuition long enough, that we are of age, and must set up for ourselves. She will even furnish our armory for us, and to a great degree will guarantee our defence, but we must forsake the leading strings. Anti-confederation cry out, "We want more pap, we shall pine away and die." Confederationists say on the other hand (and we are one of them,) "We have faith in our resources! we fear not an *imbroglio* with America, while peace is our motto; we believe in our destiny; history shows us visible landmarks for our guidance under circumstances less advantegeous to success. We seek not, nor desire Annexation, if only to shun far heavier taxation. We choose Confederation because we are a people of common origin, of common sympathies, of common idiosyncrasy, and we desire it now."

From our English Correspondent.

The months of September and October are almost invariably barren of matters of public interest. Parliament is not in session. The law courts are all closed during the long vacation. The little excitement caused by the harvest is at an end. Those who can command the money and leisure are climbing the Alps, fishing in the Fiords of Norway, cruising up the Mediterranean, or shooting grouse in the remote highlands of Scotland. The middle classes are just settling down into the customary quietude of domestic life after their month at the seaside. The editors of the daily journals are at their wits end to fill up day by day their editorial columns; and the most widely circulated of these journals, the *Daily Telegraph*, in default of other and more interesting matter, has actually for nearly a month past been devoting three or four columns a day to an interminable series of articles and correspondence on the faults and virtues of domestic servants. The two Wesleyan weeklies; the *Watchman* and *Recorder*, contrive to escape in some measure from the general dullness by ventilating subjects of interest connected with the well-being of the Church. The *Recorder* for instance has been stirring up the question of fasting, and has this week brought under review the important question of the relation of Wesleyan Methodism in England towards the poor. An opinion very generally prevails in religious circles that Methodism is forsaking it original mission to the poor of the land. No doubt the body is becoming more wealthy, and there are outward signs of this in abundance; but it does not necessarily follow from this that the poor are forsaken. At the same time the *Recorder* evidently thinks that the opinion referred to may possibly have some foundation in fact, and throws out a hint that it will resume discussion of the subject.

Speaking of Methodist literature it would be a great omission not to mention the noble contribution of a Methodist layman toward the vindication of Scripture from the cavils and assaults of modern sceptical criticism. Dr. Geo. Smith is already known as the author of several standard works, especially his "Sacred Annals," and his "History of Wesleyan Methodism." His new volume is entitled "The Book of Prophecy." It is a handsome octavo of some 600 pages, and is the most complete and exhaustive popular treatise upon the prophecies of scripture and their fulfilment that has ever been issued. It is to be hoped that this splendid work will soon be reprinted in America, and will be received not only by the Methodist Church but by others with the attention it deserves.

It's long time since the cry of treason has been heard within limits of the British Isles. A small attempt of the kind has been discovered, and especially in the present scarcity of news, the affair has evinced no small amount of discussion. The Fenian brotherhood is not confined to America, indeed it appears to have had its origin in the United States among the numerous Irish who are to be found there. The most exaggerated accounts have been given to the public respecting the numbers, discipline and power of the Fenians. It has been boasted that they had 200,000 men, most of whom were acquainted with military drill, and all of whom would be provided with arms in expectation of a grand combined insurrection. The result of this operation was to be the driving of the existing government out of the country, freeing Ireland from the English yoke, and setting up a sovereign, independent republic. The name of "Fenian," is said to be borrowed from the old chronicles of Ireland which tell of an order of Fenians remarkable for their valor, strength and agility. No man could be recognized as belonging to this order unless he were able to jump over a wall as high as himself, to run at full speed through a gap no higher than his knee, and to be able with no other weapons than a shield and a stick to defend himself against ten ordinary men. It has not been pretended, we believe, that the modern Fenians are equal to those heroes of antiquity; but incredible stories have been whispered in the cabins and among the bogs of Ireland, of the daring and energy of the new organization, and of the enormous supply of men, arms and money which are expected to arrive from across the Atlantic. The whole affair seems to have a sudden collapse. The police were ordered to make a seizure of the office in Dublin, where the Fenian newspaper was published. Ten persons connected with the paper were arrested, and the types and stock were taken possession of—several other arrests, perhaps about fifty in all, have been made in Cork and other parts of the country. I cannot say what measure of punishment is likely to be inflicted upon those persons, should their trial result in a conviction; but nobody expects that their punishment will be very severe. So far as can be judged from present appearances the rebellion has been crushed in the egg, and there is no occasion for stern measures. For the first time the Romish priesthood of Ireland have sided with England and the British Government. Fenianism has been denounced from the altar; and to this circumstance as well as to the prompt action of the government, the prevention of mischief must in a great measure be ascribed.

The approaching winter threatens somewhat gloomily for England. The Cattle Plague shows no symptoms of decline. In many instances whole herds of from fifty to two or three hundred are swept away within a few days, leaving perhaps a solitary animal or two as if the more impressively to mark the desolation. It was at first thought that the over-crowding of cows in the dairy sheds near London was a great means of propagating the disorder; but the pestilence has visited the strongest and healthiest animals in the very best pastures, and although around London it is chiefly the cows which have been affected, in other parts the oxen have come in for their full share. No remedy hitherto tried has proved effective, and the only plan pursued is to kill the animal on the first appearance of its being infected, and bury the carcass entire, several feet deep. A pestilence is now attacking sheep, but pigs and horses are at present perfectly free. All kinds of animal food have risen to an advance of 50 per cent., and it is expected that before long, meat, butter and cheese will be doubled in price. Breadstuffs are also rising in price; the fisheries are this autumn unusually unproductive; the potatoe disease has appeared to a greater extent than for several years past, and all vegetables are at a high price. It is a great mercy that employment is plentiful. It it were otherwise the prospect of the winter would be dreary indeed. Even as it is, there is an almost certain prospect of a large amount of poverty and distress as soon as the cold weather sets in. The heat during the month of September, at the last day of which we have now arrived, has been beyond all precedent, and scarcely a drop of rain has fallen during the entire month. There may be reason to apprehend that this excessively high temperature will hasten the arrival of cholera. Two decided cases of Asiatic cholera occurred this week at Southampton, both of which proved fatal. But we have not heard of any further extension of the epidemic.

The Established Church appears to be taking a leaf out of the Wesleyan book. For three years past a "Congress" or Conference connected with that church, has been held in some important town in the autumn. This year's "Congress" commences on Tuesday next, in Norwich, and is to be opened by a sermon from the Archbishop of York. The chief attraction will be on Thursday, when a discussion is to take place on the interpretation of Scripture, the chief speakers being the notorious Dr. Pusey, and Mr. Birks, the ablest man as a scholar and thinker among the Evangelical Party. Dr. Pusey has to some extent separated himself from the movement which bears his name. The party is becoming too Romanising, even for him. There is a powerful movement Romeward among the Established clergy at present; and it is feared by the Evangelicals that the effect of the coming Congress will be, not to check, but rather to assist the propagation of anti-Protestant opinions. W.

London, Sept. 30th, 1865.

Sympathy with Liverpool.

We are glad to learn that the Rev. D. D. Currie's application in Halifax, St. John, and elsewhere, has resulted in a liberal measure of sympathy being shown towards the friends of Liverpool in the severe loss recently sustained. We are pleased also to give publicity to the following spontaneous expression of aid from the Bedeque circuit, and hope that similar generosity will be forthcoming from other places:—

REV. AND DEAR SIR,—We read with unaffected sorrow and sympathy in the Provincial Wesleyan, of the heavy loss our dear friends at Liverpool have met with by fire. The matter has been before our Trustees in this Circuit, who passed resolutions expressive of sympathy with the brethren generally, and the Trustees particularly—and a subscription paper is now among our people to assist the Liverpool brethren to rebuild. While no flattering expectations are entertained by the Trustees in reference to the amount to be raised,—yet they do hope their Circuit will do something worthy the occasion.

RICH'D. SMITH.

Bedeque, P. E. I., Oct. 2, 1865.

Avondale Circuit.

MR. EDITOR,—Avondale is found for the first time on the list of Conference appointments; and to answer the question that has been so often asked since the station sheet appeared "Where is Avondale?" I request a small space of your valuable paper. Avondale is situated about two miles below Windsor, on the east bank of the Avon river, and embraces that tract of country lying between the St. Croix and Kennetcook rivers, extending about four miles from the Avon, one of the most romantic and lovely spots to be found in Nova Scotia.

Avondale was formerly part of the Newport circuit, and received about one-third of the minister's labours. During the last few years the people of Avondale have entered extensively into this work, with much success. So that at present we have three ship-yards in full operation, each preparing a ship for their work on the great waters. Two of these yards are owned by Moshers, and the other by Harvie & Co.—The works that have been carried on have served to increase the wealth, impertance, and number of their inhabitants, as well as to establish the conviction that had been for some time gaining ground, that they must have more ministerial labour in this part of the Circuit. Having some few years ago erected on a beautiful site, which overlooks the village and the surrounding country, a spacious Church, estimated to seat about 400 hearers, at a cost of £900, free of debt, they were preparing the way for independence. Accordingly, about a year ago they resolved to take the noble and praiseworthy position of an independent Circuit in the Conference. And I sincerely hope that the step taken by our Avondale friends will prompt some of our older and more wealthy circuits to do likewise, and relieve our Contingent Fund of much of the pressure now resting on it, so that new fields may be opened in our own Conference, and the poor yet beyond us have the gospel preached to them.

At the last Conference they asked for a minister and a place on the list of stations, which was granted. They had now to provide for a man and his family, as the Mission House was situated in the other part of the Circuit. Finding it impossible to purchase one that would in any way answer their purpose, they resolved to rent one for the year, and to erect a parsonage in the centre of the village. The house was at once furnished, and the comforts and wants of the minister's family provided for. Requiring about $200 to meet the present expenditure, it was resolved that the Ladies should prepare a Tea meeting, which, together with the efforts of a sewing circle lately formed, would, it was hoped, meet their present want. The invitations were sent, and the tea prepared, and when the day arrived, it was just such an one as the friends had wished for; the sky was clear, and the tables repeatedly filled with guests. After partaking of the delicious tea, and patronizing the ladies at the fancy table, they were refreshed and cheered by our good brother who stood behind the refreshment table. As night let fall her sable curtains, the company left for their homes, well pleased with themselves, the tea, and the ladies that prepared it. But none were happier in their appearance than the committee, with whom they left the highly respectable sum of $350. This exceeded the expectations of the most sanguine, and enabled the committee to meet all their liabilities, at the same time leaving some little means in their hands, which will be given to the building committee of the Parsonage.

The Missionary meetings on the Avondale and Meander circuits have just been held, and so far as we are able to ascertain, instead of our good friends relaxing in their efforts to send the gospel to the destitute on account of their increased liabilities at home, they have gone in advance of what they have formerly done for the foreign work. We were favoured with the presence and valuable assistance of brethren England and Taylor, who showed by their eloquent description of the Mission field and work, that they understood their subject and the powerful appeals in half of the destitute which fell from their lips, as well as the earnest and importunate prayers they presented to the throne of grace in behalf of the heathen, evidenced that our deputation came to us in the fullness of the Missionary spirit. McK.

From Canada Christian Guardian.

Veneration and Republicanism.

Representative institutions are unquestionably of great value. They make the government responsible to the people, and provide a remedy for corruption in the government, unless the people themselves become corrupt, and they are best to develop the resources of a nation, as well as to increase the intelligence and exalt the character of its inhabitants. We have been taught to believe, and do believe, that the British constitution is the best system of government, because it combines the monarchical with the representative principle, thus securing the advantages of both, and avoiding the excesses of either. Politicians unusually ask, "What system will best promote wise, impartial and progressive legislation, administration and policy? But there is a far deeper question than this: What effect on the sentiments and principles of *the people*, does any particular political system tend to produce in the course of generations? What effect is it likely to have in the end, on the religious, moral and social character of the people?

In particular, what effect will the civil institutions of a country have on the feeling of *veneration* in the people? on their reverence for things sacred? things which have authority over the conscience and heart? those sacred and venerable things which awe the soul, moderate its passions, restrain its excesses, ennoble its principles and motives, and produce the spirit of obedience? on that feeling which makes the soul feel its relation to God, and which, while it humbles, also exalts and enlarges the heart and mind of man with sublime and holy thoughts and aspirations?

The old monarchical governments of the world, whether Papist or Pagan, which held the people in absolute and abject subjection, did undoubtedly develop the feeling of veneration, and to an unreasonable and injurious degree. Under them the people were habituated to reverence, not what was truly venerable, but what was false and fictitious. Those old systems concealed from the people what was truly worthy of reverence, and produced in them a superstitious, an abject and a craven fear of what was only false and contemptible. True veneration for what is really great or awful, always improves the intellect and the heart; but the veneration engendered by despotism has always degraded and corrupted those over whom it tyrannized. It made them worship shams and impostures, and it destroyed all deep conviction of truth, and all true sense of individual responsibility.

What is the tendency, in this respect, of *republicanism* when fully carried out, to the extent of *universal suffrage*, and when not regulated and tempered by wise and far-seeing conservatism, which regards what is essential to the improvement of human nature and human society? Religious papers, and several public writers and speakers in the United States, have recently called attention to this subject as it relates to their own country. They are beginning to sound the alarm, and to express fears that the tendencies of the time are not altogether favorable to the health and safety of the nation, or the churches. In a volume of sermons recently published, written by a leading minister of one of the largest denominations in the States, himself devotedly patriotic and altogether republican in his sentiment, we find one sermon on "*Radicalism.*" In this sermon the learned Doctor eloquently exposes the tendency among his people to treat with indifference or contempt things the most sacred and venerable. He says there is a tendency to break down and destroy *parental authority*; so that parents find it more and more difficult to obtain respect, or to enforce obedience in the family. He says there is a tendency to break down and destroy [illegible] *in the school*, so that many teachers of [illegible] themselves almost helpless in [illegible] cipline. He says that "church discipline [illegible] into neglect, if not into contempt, that [illegible] tical authority is fast becoming [illegible] the minister who is a strict disciplinarian [illegible] comes unpopular," that the old [illegible] "scarcely attempted," and "godly discipline" resisted as an intolerable burden. He says "Our *formulas of faith* are doubted [illegible] that old authors are despised, that [illegible] pulpit orators expatiate on [illegible] thought, and the fruit of original [illegible] and reject systems of doctrine "[illegible] they are old."

He says there is a restless desire [illegible] Constitution of the several States, and [illegible] *judges, magistrates and sheriffs* are [illegible] *people of the county or village*, [illegible] *party political vote*, so that the [illegible] And finally, he says that "a considerable [illegible] to law and order has diminished."

Many American writers, namely, [illegible] deplore the dreadful prevalence of [illegible] *cursing and swearing*, admitting that [illegible] fanity and horrible blasphemy is [illegible] ly indulged in than in any country [illegible] ven. Reverence for the Sabbath [illegible] fessedly declining, and irreverent [illegible] behaviour in public worship are [illegible] common, while the respect of the [illegible] bers of a household for family [illegible] are not church members, is often [illegible] wanting. A religious paper speaks [illegible] iar and irreverent style often adopted [illegible] the worshipper addressing God [illegible] and using the most awful names of [illegible] light and wanton freedom. The [illegible] confessed, that there is a steady [illegible] feeling of veneration and respect [illegible] people. There is no doubt that [illegible] parents is the fundamental principle [illegible] education, and that where this [illegible] planted in the mind of the child, it [illegible] difficult for the man afterwards to feel [illegible] respect for any authority, either [illegible] divine. And we think it might be [illegible] that extreme republicanism [illegible] destruction of the sentiment of [illegible] it is of the last importance that the [illegible] the people should never forget [illegible] They should make it a first object [illegible] *example* and *instructions*, to foster [illegible] of the people a wholesome respect [illegible] wards everything that is really [illegible] venerable. It may be possible by [illegible] instruction to *check* and perhaps [illegible] tendency to irreverence. The [illegible] blessed with the possession of [illegible] and women, eminent in all [illegible] great, and they may, if they [illegible] long, succeed in calling the [illegible] old landmarks.

Veneration is a feeling implanted [illegible] nature by the Creator; it is absolutely [illegible] to creatures under the government [illegible] High; it has always been strong in [illegible] greatest men of the world; and it is [illegible] element of true religion. There may be [illegible] faith, and hope, and joy, and [illegible] where reverence is deficient; but [illegible] elements of piety have *their genuine* [illegible] quality or their full power, unless they [illegible] bined with this feeling. When [illegible] awe subdue and enlarge the mind, [illegible] mighty, pardon is joy unspeakable [illegible] glory, and prayer often a [illegible] Reverence prevents religion from [illegible] into mere abstract opinion, and principle [illegible] form, and by exalting our thoughts of [illegible] of God, gives them more power to [illegible] strengthen, inspire, and comfort. The [illegible] religion are great as well as good, and by [illegible] izing their greatness we multiply [illegible] quantity of goodness. Their greatness [illegible] make us afraid," for the final [illegible] child of God is free from all slavish [illegible] make us feel free and happy in the [illegible] the GREAT GOD is the glory of [illegible] of Christ. When knowledge and [illegible] combined there is dutifulness, virtue, [illegible] and peace; and there is also a [illegible] conservative power which harmonizes [illegible] and perpetuates all other good [illegible] this sentiment is deep and abiding [illegible] there is comfort in the family, [illegible] neighbourhood, strength in [illegible] power in the church. It gives [illegible] law of the land, and it enforces [illegible] Gospel of salvation. But [illegible] sacred things [illegible] the sure result will be, sooner [illegible] anarchy, recklessness, and [illegible] and passion.

Our Missionary Meetings.

AN ESSAY ON "HOW TO MAKE OUR [illegible] MEETINGS MORE ATTRACTIVE [illegible] SUCCESSFUL."

The object contemplated by Missionary [illegible] ings is certainly of sufficient importance [illegible] duce us to try to make them as attractive [illegible] successful as possible; that object [illegible] less than the universal diffusion of the [illegible] Gospel of the blessed God, thereby [illegible] sion of the world to Christ. And [illegible] of pecuniary means to accomplish [illegible] grand and glorious, and of such [illegible] to man, certainly ought to be sufficient [illegible] us to study the means most calculated [illegible] our Missionary Meetings what the [illegible] essay proposes. The topic for this [illegible] worded as to imply that our Missionary [illegible] ings have been attractive and [illegible] takes for granted that they could be [illegible] so, and asks us to point out how [illegible] complished.

To have good Missionary Meetings [illegible] have good congregations, good [illegible] ous prayers in behalf of the [illegible] deep sympathy with, and interest [illegible] rit's gracious influence, and last, [illegible] of money in the Mission Fund. [illegible] must be a co-operation among both [illegible] people, and that under the guidance [illegible] and blessing of the Divine Spirit [illegible] have real success. To make our [illegible] Meetings more attractive and [illegible] must be on the part of our people [illegible] 1st. More sympathy with, and [illegible] the Mission cause. There seems [illegible] many people a very mistaken idea [illegible] all that is needed to make a meeting [illegible] can be desired is to have the name [illegible] tation announced, and that [illegible] speeches will be sufficient attraction [illegible] anything more, and thus they [illegible] duty altogether, and leave to others [illegible] perly their work; and the sooner [illegible] deceived, and brought to realize [illegible] tions to God and the church, and [illegible] they owe to the Mission cause [illegible] with impunity, the better for the [illegible] cause of God. Just in