purpose for which he wanted it; and, after he rested two days, he carried it to Ballymena, passing on foot the whole line of road by Killrea—his entire walk upon the errand being very little short of seventy miles! He had cash enough to pay his fare by rail for at least a portion of the way home; but the cage in which he found the bird was an old one, and John reserved his money for the intended presentation! No consideration could have induced Mr. E. to wound the poor man's feelings by an offer of compensation; but it so happened that John's kind mistress made him a present of a couple of thriving lambs, and his worthy master, who knows every fact connected with the matter now, added a year old heifer this week, with a promise of grass and fodder for it till it becomes a cow.—*Ballymena Observer.*

Obituary Notices.

MRS. JANE BURN.

Jane Owen was born in Carnarvonshire, Wales, March 14th, 1777. At an early age she went to reside in England, and July 14, 1803, was united in marriage to Mr. William Smith at Manchester. Her first husband dying, she was married at Kingston-upon-Hull, Oct. 13, 1811, to Mr. Richard Burn, who shared with her the joys and sorrows of life till 1848, when he went to heaven.

In 1819 our departed sister removed with her husband and family to New Brunswick, and settled in the parish of Upham, King's County, where she resided till October 25, 1861, when she fell asleep in Jesus.

For more than half a century our sister was a member of the Wesleyan Methodist Society—a consistent member, we believe. The first ticket received by her which her carefully preserved relics of the past afford, bears date March, 1811, received perhaps from Clarke or Newton, or some other *giants* of former days, under whose preaching she often sat a delighted listener.

The writer had the pleasure of presenting her with her last ticket only four weeks before we committed her body to the silent resting place. At that time, as well as on previous and subsequent occasions, she bore a joyful testimony to the loving-kindness and tender mercies of her Heavenly Father—and it was evident that as a shock of corn fully ripe she was but waiting to be gathered home.

On Thursday, 24th inst., she seemed as well as usual, and was engaged in light household duties. During the night, her daughter-in-law dreamed that she saw her out of doors, not sufficiently protected, and awoke saying as if to her husband—"D—— your mother will catch cold." Being awake, she heard her cough, and then groan, and awaking Mr. Burn, said—"see what is the matter with your mother." On reaching her bedside he found her very sick. Medicine was promptly administered—but she seemed to know that the time of her departure was at hand. Said she to her daughter-in-law, "I am going home to my heavenly father." Several times looking at her son she said "The Lord bless thee D——." As he stood over her he heard her say, "He has promised to lay no more on me than I am able to bear—and I believe Him." She appeared then to be engaged in prayer and he left the room; returning in about three minutes, he found her drawing her last breath—and "was not for God took her."

J. R. H.

Upham, October 30, 1861.

Provincial Wesleyan.

WEDNESDAY, NOVEM'R 20, 1861.

In consequence of the official relation which this paper sustains to the Conference of Eastern British America, we require that Obituary, Revival, and other notices addressed to us from any of the Circuits within the bounds of the Connexion, shall pass through the hands of the Superintendent Minister.

Communications designed for this paper must be accompanied by the name of the writer in confidence.

We do not undertake to return rejected articles.

We do not assume responsibility for the opinions of our correspondents.

The Beneficial Tendencies of an Enlarged Acquaintance with Revealed Truth.

The religion of Christ is a reasonable service. Its doctrines, though beyond the reach of our natural powers, when revealed, commend themselves to every man's conscience. Its promises carry with them the evidence of their truth and divinity; and its precepts assert their right to exercise dominion over the heart and life of every human being. That with a law absolutely perfect, and under a government both just and efficient, evil should still so widely exist and reign around us, is to be accounted for not so much on the ground of essential depravity, as because of the wilful ignorance and practical unbelief of those who enjoy the blessings of revelation. Disliking the knowledge of Divine things, lest the light should condemn them, and should lead them to turn from their sin to God, most men either prevent the access of saving truth into their hearts, or corrupt its influence while there, by a persistent denial of its authority. Thus it is that having eyes they see not, and having ears they hear not. Even the light which is in them becomes darkness, and the gracious influences of the gospel, though of a life-giving tendency, are transformed into a "savour of death unto death."

The same pernicious causes often operate in like manner, though perhaps not to the same extent, in the experience of Christian believers. There are but few whose piety is uniform, consistent, or complete. Many who give evidence of having passed from death unto life, seem nevertheless to enjoy but little spiritual health, and to be incapable of almost any religious exertion. A hope of heaven they may possess, but they are unable to give an intelligent reason for it. More, perhaps, for want of knowledge than of sincerity, their minds are often perplexed with doubts, and their characters lack stability and strength. They watch against and resist strong temptations, but easily yield to weaker ones. Their case is often a mystery and a grief to themselves; and their example commands neither respect nor imitation. Such persons are often seen of as wilful deceivers: we believe that, in the great majority of instances, they will be found rather to be slothful readers and careless hearers of the word of God. Ever learning, they never come to a correct knowledge of the truth.

Were this state of things as necessary as its prevalence might seem to indicate, it would become us, though with deep regret, to bear with it as well as we could. But the evil is not remediless, and it is therefore our duty to watch against it in ourselves, and to endeavour to remove it in the case of others. It is not a poetic fiction, but a scriptural fact that human nature is intended to be holy and true, and that human conduct is designed to be, in every one of its phases, a radiant exhibition of comeliness and beauty. Throughout the inspired record, the perfection of the christian character, according to the model of the life of Christ, is held up as a possible attainment, and, consequently as a binding obligation upon all his people.

First in point of time, and not least in importance as a means of self-improvement, must be reckoned the careful study of the word of God. The conscience and the heart are both reached through the understanding; but the understanding itself can only be savingly enlightened by the revealed will of the Lord. For this end it has been given; and under whatever form its instructions are presented, the practical aim is never lost sight of. The spirit in which we

"Search the oracles Divine,
Till every heart-felt word be ours,"

must therefore correspond with that in which the Scriptures were written—it should be serious, attentive, and thoroughly experimental.—Now we hold that this is not only possible to all, and the duty of every one, but that it is one of the choicest methods of increasing the sum of human happiness. True enjoyment in the creature, must always be graduated by the development and exercise of the natural faculties.—Now, even in this respect, attention to the Word of God is invaluable. For this, above all things else, is adapted to expand and educate the intellectual powers of man. And, moreover, when the subjects upon which the mind of man is engaged are pure and noble, the influence which they will necessarily exert must be of the best character. Whoever the person may be, or whatever his circumstances, whose mind dwells in the region of Divine truth—who meditates on the perfections of Jehovah, on the nature of His government in providence and in grace, on His purposes, His gifts, and His final awards, on death and judgment, on heaven and hell—he cannot but acquire an improved power of discernment and greater refinement of taste.—There is no classic equal to the Bible.

Another motive, and one which is, or ought to be, more powerful than that just referred to, may be added to it. Moral power, or practical devotion, is dependent for its preservation and increase upon the force of truth. We do not depreciate the work of the Holy Spirit, much less exclude in our ideas the effectual working of His almighty power. But the gracious impulses of which He is the Author are not blind or unconditional motions. He has prepared an instrument for the accomplishment of His own work, and by that he subverts the dominion of sin and perfects the power of holiness in us. It is not for us to ask whether he might not act by some other means as effectually in the renewing of our nature and the sanctification of our character? It is enough for us to know that He does not and will not fulfil the plan of human redemption otherwise than by the instrumentality of His own truth, and the co-operative agency of his own creature. "The law of the Lord is perfect, converting the soul," said the Psalmist; and the Apostle Peter, in similar terms, speaks of purifying the soul "in obeying the truth through the Spirit." The experience of an Old Testament saint, too, corresponds exactly with what, under the New Testament, is inculcated upon the Christian believer. "Thy word," says David, "have I hid in mine heart, that I might not sin against thee. Thy statutes have been my songs, in the house of my pilgrimage." "Let the word of Christ dwell in you richly in all wisdom," urges St. Paul, "teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." We shall never outgrow our need of the Holy Scriptures, till the light of eternity shall render the use of this "lamp to our path" unnecessary.

As professed disciples of the Lord Jesus, and as Wesleyan Methodists, we cannot be too fondly attached to the reading and the consideration of the Holy Scriptures. God has greatly honoured us as a denomination. We have been made a people, who were not a people. Our work has been laborious, but it has been prospered and established. Though we do not attribute this mainly to the system of doctrines which we uphold, yet perhaps we may say that this success is a proof that our Theology is not unscriptural. God could not have blessed it as He has, if it had been defective in any essential particular. We have a system of Theology which, by a wise arrangement, is sure to be perpetuated among us as an integral part of Methodism. It is admirably sketched in our Conference Catechisms. It is versified in our Hymn Book, with as much accuracy of expression as depth of feeling, and sweetness of composition. It is authoritatively produced in Mr. Wesley's Sermons, and in his Notes upon the New Testament, who with the logic of the scholar, the learning of a divine, and the heart of a saint, has proclaimed—rather than drawn up—an epitome of "the truth as it is in Jesus." To these the student may add, as he has opportunity, the Apologetic Works of Fletcher; the Commentaries of Coke and Benson, and of Clarke and Sutcliffe; the Institutes of Watson, together with many other valuable productions of such authors as Lessey, and Treffry, and Bunting, and Jackson, and Arthur.

But above all these we defer to the teaching of God's own word. However helpful religious writers may be, they can never supersede the instructions of divine revelation; and whatever of authority they may have, it exists in proportion to their identity of spirit with the inspired record. While, therefore, by the cheapening of our literature, and the increased attention which is paid to the training of our rising ministry, we may hope for a more rapid extension of our denominational views, it will be well for each adherent of Methodism to strive for a more thorough acquaintance with the Holy Scriptures, which are "the only rule, and the all sufficient rule, both of our faith and practice."

Letter from the United States.

From our own Correspondent.

NAVAL EXPEDITION.

The war moves on slowly. An event has recently transpired, destined, it is believed, to have an important bearing on the war. I refer to the naval expedition, which sailed a few days since, for the Southern coast. The precise point of its destination is not generally known, though it is pretty well understood that it will touch the South Carolina coast somewhere. This fleet is among the largest that ever sailed, excepting the one fitted out against Sebastopol. It consists of about 80 vessels, and some 70,000 soldiers and seamen, with a large supply of arms and provisions. One object of this fleet is to change the battle field from Virginia to the extreme South—to the Cotton and Gulf States. And should it be successful in landing, it will doubtless accomplish its object.

RETIREMENT OF GENERAL SCOTT.

The retirement of General Scott from the United States' army, has produced quite a sensation, though not altogether unexpected. He entered the army in 1808, and has been General-in-Chief since 1841. His military career has been a brilliant one, marked with universal success. His war policy was of the Fabian stamp. He was shrewd, cautious—decided when his position was once taken. He seldom failed in his calculations, or seldom found that he had made any serious mistakes in his plans.

He is now in his seventy-sixth year, and has become quite feeble, and unable to attend to the duties of Commander-in-Chief. In consequence of his feeble state of health, he has thought of retiring for some months, but delayed action as long as possible, on account of the very unpleasant state of the country. He leaves immediately for Europe—where, free from care, by change of climate, and the aid of physicians—he hopes to receive special benefit, though he cannot expect firm health at his time of life.

THE NEW COMMANDER-IN-CHIEF.

General McClellan, has succeeded Gen. Scott, as Commander-in-Chief of the United States army. He is a young man, of a thorough military education, and is exceedingly popular with the officers and soldiers. He is placed in his present position, by universal consent, and the hopes of the nation seem in a measure, to center in him. His war policy will differ somewhat from that of his predecessor;—it will be more active. If we mistake not, we shall see more stirring times soon; but whether he will succeed in putting down the rebellion soon, remains to be seen. Our opinion is, that the war must be a protracted one: we hope and pray it may be otherwise.

FINANCIAL.

Business of all kinds, is becoming more active. Business circles wear a different aspect; and our leading business men are entering into their financial arrangements with more heart and with more hope of success. Our war expenses are immense—amounting to about a million per day—but the money all remains in the country—as we manufacture most of our arms, and clothe and feed our soldiers. Besides, we have grain enough, after supplying ourselves, including the army, to meet the demands of all other nations. France will want $200,000,000 worth, and England $100,000,000, a large portion of which has been ordered, and is now being shipped. Our Banks are in excellent condition, and money is plenty and easy—and is more generally circulated among all classes than ever before. The National Loan is taken very readily,—much of it in small sums—the working classes prefering to take Treasury Notes, than to deposit in the Saving Banks. On the whole, our financial prospects, are quite encouraging.

NEW BOOKS.

Our Book publishers are becoming quite active, and are giving us several new issues, some of which deserve special attention. *Messrs. Sheldon & Co.*, have published the "*History of Latin Christianity*," by *Henry Hart Milman, D. D.*, in eight vols. It includes the Lives of the Popes to the Pontificate of Nicholas V. This is a work of great value, deserves a place in every adult Library, and is especially valuable to every minister's library. This house have advertised several other works of great interest to the theological student. *Messrs. Robert Carter & Brothers*, are about to add to their excellent list, the following works:—"*Sunlight on the Hebrew Mountains*," by Rev. Dr. MacDuff:—"*Hymns of Faith and Hope*," by Rev. Horatius Bonar, D. D.:—"*The near and the Heavenly Horizons*," by Mr. Gaspriar:—"*The Pathway of Promise*:"—"*Life Work*," by the author of "Missing Link:"—"*Dr. John Brown's Exposition of the Hebrews*:"—"*Bacon's Bible Thoughts*:" "*The Canon of Scripture*," by Dr. Gaussen. Among their recent issues, we will mention, "*Annals of the American Methodist Pulpit*," by Dr. Sprague:"—"*The Scottish Reformation*," by Dr. Lorimer:—"*A Commentary of the Greek Text of the Epistle to the Ephesians*," by John Eadie, D. D. This is one of our best publishing houses. Their works are all good, and many of them are well adapted to the Libraries of our young people and Sunday Schools.

Messrs. Mason Brothers, have just issued a work with the following title: "*The Cotton Kingdom. A Traveller's Observations on Cotton and Slavery in the American Slave States.*" If we mistake not, this work will attract great attention. Mr. Olmsted, the author, is a very graphic and interesting writer, and has become well known by his previous volumes, which were read with much interst. Anything on Cotton and Slavery just now, cannot fail to be read.

Messrs. Ticknor & Field, have promised several new publications, which are soon to make their appearance. This is one of our most energetic and enterprising publishing houses, and whatever is issued bearing their imprint, is sure to be read. They publish the "*Atlantic Monthly*," which now stands deservedly at the head of our literary Monthlies, and is having an extensive circulation.

We may hereafter call attention to some of their late issues. CECIL.

November 8, 1861.

For the Provincial Wesleyan.

Newport Circuit.

MR. EDITOR,—I have been for some time hoping to find in the columns of our paper, information from our Brethren, respecting the several Missionary meetings recently held, in accordance with previous announcement. Hoping that we shall soon hear pleasing accounts of this department of the work God, allow me to state some of our doings in this way, on this circuit.

Our Missionary meetings on the Newport Circuit were held, on the 13th, 14th, 15th and 16th of last month. Bro. Addy was with us in due time, to preach our Missionary sermons, the morning of the Sabbath was unpropitious, rain decending in torrents, but notwithstanding, our congregation in the Meander church, was much larger than could have been expected; and we only regret that all our congregation was not present on that interesting occasion. Bro. Addy's sermon was well arranged, replete with excellent matter, and delivered in his very best style. In the afternoon, Bro. A. preached in the Oakland church, the weather having become fine, the congregation was large, here again Bro. Addy delighted, and we trust profited, our people, by a most forcible illustration of our obligations and privileges in reference to the "Kingdom of Christ."

Do not Mr. Editor, suppose that I have been overtaxing your kind superintendent, when I state that he preached a *third time*, this was contrary to my judgment, but one of those unavoidables, often peculiar to Wesleyan ministers. Our Avondale people must share in the hearing of the stranger, and hear him they did, to their great gratification; for with the fervour of one who had but just girded himself to the battle, he exhibited and enforced the claims of a crucified redeemer. The interesting services of the day, were concluded by the administration of the Lord's Supper, to a large number of our beloved people.

On Monday evening, our Missionary meeting was held in the Avondale church. Our long-tried friend and Bro. Nicholas Mosher, Esq. took the chair, and introduced the great subject of Christian Missions—expressed his ardent attachment to the blessed cause, and called upon all to "come up to the help of the Lord."

The Report being read, according to the programme, Bro. Alcorn was to have moved the first resolution, but our Bro. not having arrived, this duty devolved upon the reader of the report:—this resolution was seconded, by our excellent Bro. Silas Mosher, who expressed his love for his Redeemer's cause: and we only wish our Brother had, (as he well could) have spoken more at length; indeed Bro. Silas is a missionary himself, and highly useful.

Bro. Johnson, one of the deputation from the Windsor Circuit, moved and advocated the 2nd resolution, in a most appropriate speech, and was seconded by Mr. Fulton, who gave us a succinct and interesting history of our blessed christianity: presenting statistics, which must have cost him much research.

Bro. Addy moved the 3rd resolution, and with his usual earnestness advocated this noble cause. The financial results of this meeting were in advance of last year.

On Tuesday evening our meeting was held in the Mother church on this Circuit, Oakland, here the congregation was large, and the only drawback to the meeting was the unavoidable absence through indisposition of our respected Bro. John Allison, Esq.; who for many years, has presided at our meeting. The chair however was taken by his brother, James Allison, Esq., who in responding to our request, gave just such an address, as we love to hear from our lay brethren on such occasions. After the report being read, and the first resolution being presented and advocated; the 2nd resolution was moved by Bro. Johnson, who with new and varied observations successfully pressed his resolution, which was seconded by Bro. Fulton, in a short but neat address.

Bro. Addy who had charge of the 3rd resolution, in sentiments which must have commended themselves to the audience, clearly substantiated the fact that no person in our highly favoured land can stand aloof from the Great Missionary cause, without unfaithfulness to his God and his fellow men. We were also favoured with a few earnest observations from Bro. Foster, of the Baptist church.

This was the best Missionary meeting I have attended in the Oakland church, both religiously and financially. Our third and last meeting was held in our Meander church, on the succeeding evening. Bro. James Allison again kindly taking the chair and favouring us with another suitable address. Bro. Johnson in moving the first resolution, made some touching allusions to the recent deaths of the late Mr. and Mrs. Gordon, of the Presbyterian church, and expressed an unfeigned sympathy with that branch of the church of God, in this unexpected affliction—a sentiment, fully adopted by the whole congregation.

Indeed Bro. Johnson's speech has left impressions which, we trust, will not soon be forgotten.

Bro. Alcorn came forward with the next resolution, and addressed us most appropriately on the need of a prayerful spirit in this great work; not forgetting the needful accompaniment to prayer, that our work may be effectual.

Bro. Addy then gave us, in reference to our Missionary meetings for this year, a valedictory address, and as he so well can, presented the cause in all its various aspects; and then urgently pressed immediate and continued action; in fact, he left but little for the poor gleaner who followed him.

This last, as well as the three preceding meetings, have financially exceeded the meeting of last year by a large amount. Now, Mr. Editor, I go to my ordinary work, as I always do after successful Missionary meetings, with fresh courage, and renewed confidence that the God of love will bless my beloved people.

J. G. HENNIGAR.

Newport, Nov. 2, 1861.

For the Provincial Wesleyan.

Neglecting the great Salvation.

"And they began to make excuse"

Have you been at any of the religious meetings held at ——— lately? asked a christian friend, of one who was known to lead a careless and godless life. No, he replied, I have so much to do at home, for my family, that I have not had time; but even if I had, *I am too nervous*, and would be sure if I went, to be among the first to fall down." Such was the excuse, convenient for the time but fatal in its tendency, whereby this individual endeavoured to justify his neglect of the highest and holiest interests of humanity. Reader! are you offering any equally trifling or time-serving plea, for disregarding the means of your salvation? Are you afraid of the Holy Spirit, in one of His diversified modes of operation, arousing you too roughly from your state of carnal self-security? Is the "great salvation" to accomplish which—with reverence be it spoken—the three persons in the ever-blessed Godhead were engaged, to be lightly esteemed, lest attention to it should disturb the quietude of your soul, "dead in trespasses and sin;" or are you, like Felix, already somewhat awakened, and like him also ready to say "Go thy way for this time, when I have a convenient season I will call for thee." Excuses may serve time, but they can never serve eternity. You are therefore entreated to lay aside the sophistries of a perverted imagination, and to attend to the directions, the invitations, and the promises of the gospel. Christ still speaks, and "To day if ye will hear his voice, harden not your hearts." The gracious words, "Come unto me, all ye that labour and are heavy laden, and I will give you rest," are as full of meaning and of mercy as when they first were spoken. He who uttered them, has still "power on earth to forgive sin." See then that ye refuse not Him that speaketh. He who proffers you his grace, and to remove your doubt or to prevent your despair has said, "him that cometh unto me I will in no wise cast out," has anticipated the anxiety of lost sinners in the judgment, and declared that then, because they had refused His earlier calls, He will "laugh at their calamity," and "mock when their fear cometh." But as yet mercy lingers—the way into the holiest is accessible, "And the Spirit and the bride say come; and let him that heareth say come; and let him that is athirst come; and whosoever will, let him take the water of life freely."

M.

Newfoundland Wesleyan Missionary Society.

The anniversary of the St. John's Branch of this Society, was held on Sunday and Tuesday last. The Rev. Deputation, Messrs. BRETTLE and HARRIS, delivered highly appropriate discourses in the Wesleyan Church on Sabbath.—The former showed very clearly that the Gospel was *the* great remedy for the woes of Heathendom,—and the latter, that it was in the revealed purposes of Heaven, that the knowledge of GOD should be universally diffused. The congregations were very large, many of the hearers feeling the liveliest interest in the services of these excellent Ministers, because a few years since they were the Pastors of the Wesleyan Church in this town.

Tuesday, in consequence of the thick mist, and occasional heavy rain, proved very inauspicious for the public meeting, which was held in the evening. But the Wesleyan Congregation, true to their convictions, and wisely appreciating their great privileges, furnished a numerous and respectable assembly. The Hon. N. STABB was called to the chair. His conduct therin merited, as it duly obtained, a cordial vote of grateful acknowledgement. A succinct Report was read by the REV. E. BOTTERELL, which was obviously well understood, and well received. Addresses were delivered by the Rev. Messrs. Pedley, M'Rae, Harris, Harvey, Brettle, and Nightingale also, by A. S. Reid, Esq., M. A., Mr. C. R. Ayre, Hon. E. White, and S. Rendell, Esq.

On Mr. Stabb's leaving the chair it was taken by J. J. Rogerson, Esq., who put the last Resolution to the meeting, which was then closed in the usual manner.

It affords us great pleasure to have to say, that we have never been present at a service of similar character, in which there was so much to admire, and so little to regret. All the addresses were highly appropriate throughout. They were weightily pertinent to the occasion, and well did they repay the audience for any inconvenience which they may have suffered from the gloomy and wet night of the meeting. The recurrence of such services in our community, by their peaceful, and benevolent character, are worth far more to ourselves than the whole amount of contributions which are given by those who attend; and they are a valued part of that wise, and energetic agency whose divine object it is to fill the world with peace and good will.

The Collection amounted to £31 2s. 0d. The Resolutions are subjoined.

Moved by Rev. Mr. PEDLEY, seconded by A. S. REID, Esq., M. A.,—

This meeting respectfully and gratefully acknowledges the kindness of all who have aided the St. John's Branch of the Methodist Missionary Society, during the past year, whether by pulpit ministration, platform advocacy, by the toil of collecting, or by pecuniary contribution.

Moved by Rev. Mr. M'RAE, seconded by Mr. C. R. AYRE,—

This meeting rejoices in the encouragement to unweared perseverance in Missionary effort, afforded by the enlarging liberality of the friends of CHRIST; and the increase of converts on many Mission Stations, especially in the West Indies, during the past year.

Moved by the Rev. Mr. HARRIS, seconded by Hon. E. WHITE,—

Knowing that the field is the World, this Meeting gives praise to GOD for the diversified laborers in the Word, whom He hath sent forth; and earnestly prays, that their number may soon be greatly augmented, and that the labour of all may be increasingly successful.

Moved by Rev. Mr. HARVEY, seconded by Rev. Mr. BRETTLE,—

Remembering the importance justly attached to Christian Education, this Meeting receives with great delight, the interesting fact, that in the Week-day and Sabbath Schools of the Wesleyan Missions, there are one hundred and *twenty-eight thousand three hundred and seventy-four children*—a ground of enlarged hope for the future.

Moved by Rev. Mr. NIGHTINGALE, seconded by S. RENDELL, Esq., M. H. A.

That the very cordial thanks of this Meeting are due to the Hon. N. STABB for his kindness in taking the Chair, and the ability with which he has conducted its business.—*St. Johns Courier Nov.* 10.

The President of the Conference on Wesleyan Methodism.

The grand tea meeting in connexion with the twenty-first anniversary of the Wesleyan Centenary Chapel, Boston, was held on Monday. In the afternoon, the President of the Conference preached to upwards of 1,000 from Psalms lxxxvii. 4, 5, 6—dwelling upon the stability, prosperity, and enlargement of the Christian Church with much earnestness and beauty. Afterwards about 1,600 persons sat down to tea, and about 1,800 were present at the meeting which was presided over by the Rev. J. Little, Superintendent of the Circuit. After singing and prayer, by the Rev. R. S. Ellis, the Chairman addressed the meeting, and introduced

The Rev. Gervase Smith, of Manchester, who was received with loud applause.

The Chairman next called upon the Rev. John Rattenbury to address the meeting.

The PRESIDENT on rising, was received with loud cheers. After referring in complimentary terms to the address of the preceding speaker, he said it was not for him to indulge in such poetic language, or to take such flights of the imagination; his position was one of much earnest, thoughtful labour. As they grew older, the soul seemed to go out in her imaginings with less vigour, and the poetic pinion began to droop and tire. His position, however, was one which called for much gratitude. He looked back to the time when himself and the respected superintendent of that circuit were starting together in the morning of life; they began to serve God about the same time, they began to preach about the same time, when they were about eighteen or nineteen years old; they heard each other, they criticised each other, prayed for each other, and they owed much to each other; now, after thirty-five years of labor in the cause of Christ, they both had hearts still beating for God. As a body, the Wesleyan Methodists claimed to be part of the great universal Church. Wesleyan Methodism was pre-eminently of God. He believed that, by some eminent men they were regarded as schismatics; he had heard some speak as though all who were not of their particular Church were of schism. He denied, however, that Wesleyan Methodism was schism—it was of God. Its ministry was of God; they asserted no right to Apostolical succession; they believed that was an unreality, a farce; but they did believe that God gives an Apostolical call, by bestowing on men Apostolical qualities, it was one of the glories of Wesleyan Methodism that they could not have ministers without such a call. However much of eloquence, however much talent, however much position a man might have, he could not become one of their ministers unless he had the call of God, and gave evidence of such call by repentance towards God and faith in the Lord Jesus Christ, and by a yearning, soul saving desire for the salvation of sinners. He should be sorry to see the day when a collegiate education, a high position in society, or an eloquent tongue, could secure for a man a place in their ministry, unless he gave evidence of a love for God and a love for his fellow-creatures; without these, all other things were valueless and vain. And as their ministry was of God, so were their institutions. It was his privilege that morning to hear the Right Rev. the Bishop of Lincoln deliver his charge in the adjoining Church, and he would express his sense of the talent, mind, and height of goodness displayed in that charge. It was a deliverance of thought, it was the deliverance of a thorough Churchman; perhaps, however, there was too much of the feeling in it that his was the only church, and that there was no other. He should have liked to hear *some* mention of a denomination who had expended much for the spread of the gospel in the town, and who had employed thousands of faithful men to go out amongst the fens and wolds of the county bearing the precious Word of God. It would have been gratifying to have heard some expression of interest and regard for a denomination who never showed any hostility for the Church of England, but whose endeavour was to spread holiness in the world. He spoke not with authority on the matter, but as an individual. No one denominatian could secure universal conformity to its own principles. England had too firm a hold of liberty, religious liberty for that: Englishmen would think, and would maintain their right to think. The time of forcing people to a particular method of religion was gone—the time of ejecting tenants because they would not go to a particular church—the days had forever passed away from this land of ours. Liberty was now the cry—liberty for all! He rejoiced to know that they felt joy in the success, and prayed for the welfare of every Church. They had no wish to bring into their own society a member from any other church; their business was to convert, not to proselytise. If they could gather the ungathered, and be the means of the salvation of the unsaved, that was their joy; those were the best Methodists who were brought in from the world. They claimed also for Wesleyan Methodism a place, and a right to a place amongst the Churches, as the exponent of sound religious truth. He had heard a dignitary in the sister kingdom speak as though Methodism were very useful for the filling up of ditches, levelling the roads, and making smooth the way, but it was not for them to propound doctrine. He (the President) believed that Wesleyan Methodism, in its articles, in its ministry, in its government, had the best guarantee for the propagation of sound religious doctrine of any system on earth. It seemed to him that many other churches had not the power of *perpetuating* sound religious doctrine. In one and the same Church a high Puseyite, who ruled with a sort of semi-popery, might be followed by a high Millenarian, and he in turn might be followed by an Evangelical preacher of the free, blessed Gospel; and thus the people might hear continually-changing doctrine; but in Methodism it was not so.

The trumpet never gave an uncertain sound; they might hear sometimes from a silver trumpet, as in the case of their friend, Mr. Smith; they might hear it from a ram's horn, as they were hearing it then; but whether from silver trumpet or ram's horn, it was always a certain sound. They saw eye to eye, mind to mind, and heart to heart. They were all men of one doctrine—local preachers, class-leaders and members; they believed in repentance towards God on account of sin; in a conscious pardon, by believing on the Lord Jesus Christ, in the direct witness of the Holy Spirit to their adoption into God's family, in entire sanctification through the blood of Jesus, in the possibility of final apostacy, in the glorious Trinity in Unity, in Christ the Divine King, Head of the Church, and Lord over all. They all held these doctrines, and they had security that no minister should enter their pulpit who did not. Some of those present had contributed much toward the erection of that sanctuary, and they had the satisfaction of knowing, surely, that when they were dead and their souls had ascended to heaven, it should never be desecrated by false doctrine, heresy, or schism. They had many offences charged against them, but it had never been complained that they had perverted the doctrines of the Cross. There had never been any movement among themselves about that; there had been a serious movement about government, many had left them on that account, and, he thought, had made a great mistake in doing so, but none had left them because they preached false doctrine. Then, he claimed for Wesleyan Methodists that they were the witnesses and exponents of Christian experience. It had been said that the Reformation by Luther was a revival of Christian doctrine; that by Wesley a revival of Christian feeling. He was thankful when he heard in that sensible and godly charge of the Bishop of Lincoln, to which he had referred, a recommendation to his clergy to have a sort of incipient class-meeting; that they should encourage Bible-classes; it was the recognition by his lordship of a principle which they had always maintained. Then the bishop very earnestly recommended them to make collections in their churches; in that matter, too, they might take a lesson from the Methodists, for he (the President) thought they had nearly arrived at perfection in that respect. He never heard but one man complain that they had not sufficient collections, and he was a Scotchman, who recommended collections every Sunday. Wesleyan Methodism also claimed to have a place amongst the Christian churches on account of its Evangelical efforts. They had done something: In the mission work—the great work of evangelising the world—they stood, he did not say it boastfully, but thankfully, they stood first; there was not a church with such a wide field of labour, and such a large number of agents; they had agents in Italy—and would have soon, he hoped, in Rome itself, men preaching the great truths of the Christian religion. He rejoiced in the prospect before them. Methodism, as a part of common Christianity, never was so strong, never so united, never had so much money poured into its coffers. The year before them was, to him, by the grace of God, a year of much honour, a year of much responsibility; he hoped and trusted that they would have the largest and richest outpouring of the Holy Ghost during the year that they had ever received.

Selections of sacred music were sung during the evening by the choir.

The proceeds of the whole of the anniversary services amounted to about £140, which will be devoted to the chapel debt.—*Meth. Recorder.*

General Intelligence.

Colonial.

Domestic.

SUPREME COURT.—*The Queen versus Burdell and Loue, Indicted for the Murder of Matthew Gardener.*—An application for a Jury *de medietate linguæ*—half foreigners—having on a previous day been argued—made on behalf of the prisoners, who are American citizens; the Chief Justice present—Justice Bliss and Justice Wilkins concurring,—after time taken to deliberate, on Saturday, 16th inst, gave judgment refusing the application.

The trial having been set down for Monday, the 18th, the Court met at 10 A. M. The Attorney and Solicitor Generals present, on behalf of the prosecution; Hon. Mr. Johnson, Q. C., and J. W. Ritchie, Esq., Q. C. appearing for the prisoners. The petit jury being called, but 16 of the number answered. Mr. Ritchie called the attention of the Court to the fact that but 33 names, instead of 36, were set down in the panel, and but 33 jurors had been summoned. On referring to the *venire*, it was proved that by some error on the part of the Clerk of the Crown, or his clerks, there were but 33 names in the panel, and the writ was made conformable, and 33 jurors only had been summoned. Thereupon the Attorney General moved that the writ be quashed, and another issued, returnable for Monday, the 25th instant,—which motion was granted, and the jury ordered to be summoned accordingly.

The Chief Justice admonished the jurors present of the necessity of their attending without fail when summoned. It was equally due to the prisoners as to the administration of justice; and as they were entitled to a peremptory challenge of 20, it became the more necessary that there should be a full panel. He intimated to the prisoners' counsel that if they should decide to exercise the right of a separate challenge each to 20 jurors that he should probably direct them to be tried separately. The Court was then adjourned to the 25th instant.—*Chron.*

ARRIVAL FROM THE CONFEDERATE STATES.—The schooner *Emery*, Captain Abbott, arrived at this port last evening from Savannah, with a cargo of 475 bbls. Spirits of Turpentine, and 75 bbls. Rosin, to Mr. Simon F. Barss. The *Emery* cleared at this port on the 14th Sept., with a cargo of fish, oil, salt, &c., and had not been heard of since her departure until her arrival last evening. The captain reports having seen at a distance several of the ships of the Naval Expedition after he got clear of Savannah. The value of the cargo which the schooner has brought here is estimated at $28,000. A Savannah paper of the 28th October, is on file at the Merchant's Exchange. Where is the blockading squadron?—*Caronicle.*

We are informed that a lot of quartz, weighing a few cwt. less than six tons, has recently been crushed at Tangier with the *erastra*, or raster, as it is commonly called, and yielded the handsome amount of £270 worth of gold, or £50 worth to the ton. This was not a selected or picked lot. On the contrary, nearly all the nuggets, or specimens thought worth separating, were taken out by the owner while digging, so that the above return, rich as it is, does not show the total yield of the quartz. In some pieces gold was perceptible, but in a great deal of it the precious metal was not visible to the eye, so that the whole lot of six tons may not be considered anything over an average sample. Quartz digging is pretty hard work, but even if it were harder, men might do worse than engage in it at the above rate of remuneration. *Sun.*

New Brunswick

AN AWFUL TRAGEDY. The *Colonial Presbyterian* contains a lengthy account of a murder committed in the vicinity of St. Stephen by a young man named Roderick Breen. The name of the victim is James Reddy, said to belong to this City or the Parish of Portland. It seems that the deceased and a person named McDowell had hired a horse at Mrs. Quinn's Livery Stable in St. Stephen, and that during the afternoon a report had reached Breen, who had charge of the stable, that they were abusing the horse by hard driving. Upon hearing this, he rode on horseback and discovered the horse hitched in front of the dwelling of Mr. Cumming, about a quarter of a mile from St Stephen, proceeded to unloose the fastenings. The man Reddy then came out. Ligh words were followed by a scuffle. Breen succeeded in taking the whip from Reddy, and in the heat of his passion struck him several blows with the butt end on the back of the head. Reddy fell, and after the expiration of a few moments expired. It appears that Breen, who at first did not comprehend the extent of the injuries he had inflicted, probably never intended to have committed a murder, afterwards proposed to a magistrate to surrender himself, but did not tell how bad the case was. The magistrate, G. S. Grimmer, Esq., requested him to meet him at his office. In the meantime, Breen's friends advised him to escape which he accordingly did, passing over to the American side of the St. Croix river. An inquest was held upon the body, and the verdict of the Coroner's Jury was to the effect that "the deceased came by his death in consequence of blows received from a whip inflicted upon him by Roderick Breen."—*St. John Courier of Saturday.*

RAILWAY SURVEYS.—The party of engineers and their assistants of which we spoke as passing through Woodstock upward some three weeks since has we hear, been employed in making explorations for the Railway line from Richmond Corner on thro' Williamstown, crossing the St. John at Monquart, thence across the Tobique onwards to Lake Temiscouata. At the same time, a surveying party from Canada is exploring downwards from River du Loup, in order to connect with the New Brunswick Survey. We learn that a feasible line from Monquart across the Tobique towards the Grand Falls has been found. We have seen some of those who have been engaged in this exploration. They speak of the land over which they have travelled from Monquart, in the Tobique valley, and across to the Falls as being of the very finest description; and declare that no adequate notion of the beauty and agricultural richness of this region has been formed by those who have not seen it with their own eyes.

Should the Railway cross the River, and be carried forward through this district, it would open up to settlement a country over a hundred miles in extent, comprising almost the whole of the County of Victoria, and portions of four other conuties, Restigouche, Carleton, York and Northumberland, now entirely tenantless except by the inhabitants of the forest. We shall await with no small interest the final result of the exploration and survey.—*Woodstock Journal.*

Newfoundland.

The Steamer *Merlin* arrived last night from St. John's, N. F., which port she left on Saturday last.

His Excellency the Governor in Council has appointed Hon. Laurence O'Brien, Hon. Captain Carter, Hon. Nicholas Stabb, Ambrose Shea, Edmund Hanraham, and Wm. Vallance Whiteway, Esquires, Commissioners to adopt the necessary measures in order that this Colony may be represented at the "International Exhibition of Works of Industry and Arts to be held in London 1862, and also appointed Frederick Newton Gisborne, Esq., the Representative Commissioner in London, for the same purpose.

The Supreme Court had been engaged in the trial of Messrs. Hogsett, Daley and Power for aiding and abetting the mob that caused destruction to property in the term of St. John's, on the night of the day the Legislature was covened. The trial occupied several days, but the sudden and unanticipated illness of one of the jurors after they had gone out to deliberate, led to the discharge of the jury before they had agreed upon their verdict. The presumption is that a