Obituary.

MR. N. TUPPER, OF HILLSBURG.

Died on the 17th of September in the 57th year of his age, Mr. Nathan Tupper, of Hillsburg, N. S. He was born of respectable parents in the vicinity of Annapolis. Of his youth the writer knows but little. When he had arrived at the age of 23 or 24 he experienced the pardoning mercy of God, under the labours of some of the pioneers of Methodism, in this part of the Province, and at once connected himself with the Church in which he had been happily brought to an experimental acquaintance with the Saviour. Having continued as a consistent member of the church for some time, he was chosen to act in the capacity of society steward, which position he filled with much acceptance. His piety deepened and his zeal became more intense as years sped away, and he was elevated to the honorable and very responsible office of Class Leader. Here he found wider scope for his talents; and here he made himself very useful. As a class leader, we would record with unfeigned thankfulness, he was faithful in looking after each member of his classes to know how each progressed in his heavenward pilgrimage, and to encourage each to go forward in every good work. His religion was not a mere theory or a blind impulse; it was a living and constantly developed reality. His life was not merely preceptive genuine example was combined. This gave power.

The divine Master honored His servant, He did not let him labour in vain. Some were brought to God, and many were helped to climb rugged paths, by his untiring zeal and indefatigable efforts in the cause of Christ.

Our brother filled the position of leader, until his declining health rendered it impossible for him to discharge those duties. In the Summer of 1863 he was attacked by bronchitis. The progress of this disease was greatly accelerated by a heavy cold received whilst discharging the duties of his vocation. From this period his health began to fail rapidly. Sometimes he seemed very low, and then he would rally, and hope would bloom afresh. It was thought that the past summer would have a restorative tendency, and that he might be able to shake off his sickness, but in this fondly cherished thought, all were doomed to disappointment.

He often expressed a strong desire to remain and work for God, but his language was that of cheerful submission to the will of his heavenly Father. During his illness, the writer frequently visited him, and it was a great privilege to converse with one quite on the verge of Heaven—he was so happy, so peaceful, so filled with heavenly joy. He loved the cause of Christ—he loved the church of his choice—her doctrines, her discipline, her ministrations, and indeed all christians. But the hour of his dissolution drew near. He must go. It was my happiness to be there when the angel of death came; but our brother was happy, calm, and composed. He remarked, "I have had a hard struggle to day to come to the cross, but now I have the victory, Glory be to God." Then looking up, joy beaming upon his countenance, he exclaimed, "I see the crown." A few moments more and all was over. The spirit had gone to God who gave it. Thus our brother fell asleep in Christ. His mortal remains were interred on the 20th, and the solemn event was improved by a very appropriate discourse, by the Rev. Mr. Lockhart, founded upon 1 Cor. 15: 58.

The Rev. Mr. Taylor of Digby, the Rev. Mr. Dutcher of Digby Neck, and the Rev. Mr. Gordon, Presbyterian, of Bridgetown, were present, and two of them took part in the service. In the decease of our brother, the church has lost a faithful and useful member, the wife a devoted husband, the children an affectionate father, and the community a good, energetic man. May this dispensation be sanctified to all.

R. W.

It is our painful duty also to record the death of Willie, youngest son of our deceased brother and the surviving widow. He departed this life on the 3rd inst., in his 15th year.

About two years since during the incumbency of the Rev. Mr. Pickles, jr., on this Circuit, there was a religious awakening among the people in this village, and particularly among the young people. Willie was among those who professed to experience a gracious work of grace. It is however to be deeply deplored that during all those two years he did not retain his joy and peace in the Holy Ghost.

About five weeks since he was attacked by inflammatory rheumatic fever. Medical aid was called; temporary relief was obtained, but diptheria set in, and he sank rapidly. During the last week of his illness he was enabled to cast his sin-burdened heart upon the precious merits of Christ, and rejoice in the delightful assurance that God was reconciled. He died rejoicing in Christ, and has gone to the bliss of the heavenly state. We followed his remains to the place of the dead on the Sabbath. Bro. Lockhart delivered an impressive discourse to a large and attentive assembly on the solemn occasion. May the Lord sustain the widow in these sore bereavements, and may she with her family, and all, seek that grace that will sustain in death, and prepare for glory.

R. W.

Hillsburg, N. S., Nov. 9th, 1864.

Provincial Wesleyan.

WEDNESDAY, NOV'R. 16, 1864.

Editorial Notes.

PERSONAL.—We regret that some of our contemporaries in the United States, in their rabid sensitiveness with regard to every question bearing upon the present state of their country, have received with no good feeling, a friendly article which lately appeared in our columns, in relation to the abolition of slavery. On previous occasions we have observed similar manifestations of uneasiness at a word or sentence, not unkindly intended, by the Provincial Press, while English journals that have taken no hostile attitude to the interests of the Union, have not been treated more favourably. Even the London *Watchman*, a paper that has advocated Federal views very fully and fairly, and has never expressed sympathy with the Southern cause, has recently for no sufficient reason, come in for a share of vituperation. We do not refer to the subject for the purpose of recrimination. We should be sorry to retort the shot and shell which those ultra-abolitionists of Yankee-land think proper to employ; nor is it our purpose to argue with them upon the points which have been raised, as we very plainly perceive they are in no mood at present to deal calmly or reasonably on any subject affecting their national struggle; or to receive any hint, from whatever quarter, which does not perfectly agree with their own notions and prejudices. If they could reflect calmly for a moment, we would like to assure them, that the people of these Provinces are, to say the least, quite as good friends of the coloured race, as any party in the American Union—that we glory in belonging to a nation which expended her treasure freely to emancipate her slaves—that for ourselves we heartily abhor every system of human bondage—that Southern slavery presents abominations which ought no longer to be tolerated—and that, in our judgment, the complete emancipation of the slaves of the South, and their elevation to the full privilege of citizenship, on equality with the white race, should be only a question of time, to be brought about as early, and in such a mode, as would most comport with the general good of the slaves themselves. These sentiments have been our utterances on former occasions, nor have we heard or read any thing to lead us to modify our views.

With very many in the Union who are earnest advocates for the immediate emancipation policy, because as a war measure it seems to favour the end toward which they aim, we differ, as well in the disinterestedness and purity of our motives, as in our opinion upon the mode in which the real interests of the coloured bondmen can be best advanced. But surely we Provincialists are at liberty to cherish and to express our sentiments upon a question bearing on the well-being of a down-trodden portion of our race, without having attributed to us sins and principles which we have never known. We cannot but regard the animadversions of some of our contemporaries on this subject as a tissue of *misrepresentation, spitefulness, and insolence.* We hope for their own reputation, and for the sake of the honoured designation which they bear, they will learn to express themselves, especially on subjects upon which there is room for a difference of opinion, in terms of gentlemanly christian courtesy.

THANKSGIVING DAY.—The Government of Nova Scotia has been pleased to appoint Thursday, the first day of December, as a day of public thanksgiving to Almighty God for providential mercies, especially for an abundant harvest, and the continuance of national peace.

MINISTERS FOR NEWFOUNDLAND.—We have great pleasure in announcing that the two young ministers, which the Conference in Sackville asked from the Wesleyan Missionary Committee in London, arrived in Halifax on Wednesday last, by the steamship *Africa.* Their names are Joseph Todhunter, and Henry L. Cranford. These young brethren have been for a considerable time under the instruction of the Rev. Dr. Kessen, Islington, London, who has charge of the studies of the young men who offer themselves for Missionary service. Mr. Todhunter preached in Brunswick Street Church on the day after his arrival. They proceeded to St. John's, N. F., on Friday last in the Cunard steamer *Alpha.* One of these brethren will probably be stationed at Harbor Harbour, and the other at Greenspond. We congratulate our fellow labourers in the Newfoundland District on such an accession to their number, and we fear not that they will be able to give a good account of this reinforcement in due time. May the pleasure of the Lord, in the conversion of sinners abundantly prosper in their hands.

THE NEW DISCIPLINE AND RITUAL.—A correspondent of the *Zion's Herald* makes the following observations upon the discipline as amended by the last General Conference:—"The Lord's Prayer to be used on all occasions of public worship, and the people to join in it audibly." This we like; the people should have some part in the service. I am sorry we have not a ten or fifteen minutes' ritual for every public service for the people; a good influence on youth it would have. Something beautiful and impressive in a whole congregation reading select passages of Scripture together; children never forget it. Give us a brief scriptural "Sunday Service."

"Use the apostolic benediction." Good—don't like home made benedictions; I like much the benediction in the Ritual, and like to hear the pastor use it.

This section on Singing is good; but one item should be added, viz. "Let the congregation face the pulpit while singing." One half our New England congregations turn their backs on their pastor and the Bible, and look not on their hymn books, but up into the faces of the poor mortals who are endeavouring to lead the public praise. What ill taste and impudence! little in keeping with worship.

"Rules for a Preacher's Conduct." Excellent; some of them need publishing. "Avoid all affectation"—public prayer not above "eight or ten minutes at most." A Methodist pastor prayed fifteen minutes the other Sabbath, and since this new edition was printed, I have heard a Methodist pastor pray twenty minutes; and a good Calvinian pastor, I remember, prayed fifty! and such impatience in a congregation I hope you never saw.

"The pastor is permitted to omit the Scripture lessons on sacramental days." Bad advice this! Better read appropriate lessons, and give plenty of time to attend to that precious means of grace, the sacrament of the Lord's Supper.

The new Ritual as a whole is excellent; the parts for the Admission of Members, Laying of Corner Stones, Dedication of Churches, admirable. They will be universally used.

MINISTERIAL SUPPORT.—An esteemed correspondent sends us the following:—

DEAR SIR,—In a late number of your paper, that class of ministerial supporters who pay their Pastor in produce, and charge him more for their oats than they can get in the market for them, are very properly exposed to the contempt of all honest men, whether christian or pagan. How ought that man to be regarded who can promise the minister oats in payment of his subscriptions, and never give them, or any thing else as an equivalent. The minister who would leave his Circuit without paying his baker, or his grocer, or making some provision therefor, would be considered dishonest beyond measure; but any number of those to whom he gives all his time may neglect or refuse to pay him, and yet claim to be considered *honest*, yea, lovers of the Lord Jesus!

A WESLEYAN.

From our English Correspondent.

Congresses in October—The Baptists—Independents—Presbyterians—Methodist items—City Road Chapel—Trial of Muller—Dangers on Railways—Book Room—British feeling towards Canada.

LONDON, Oct. 28, 1864.

This month of October might be called the month of Congresses and Conferences. There has been the Social Science Congress at York, under the Presidency of Lord Brougham. The British Association for the advancement of science was just concluding its annual assembly as the month was ushered in. In matters ecclesiastical, there have been within the last four weeks no less than four important congresses of as many different sections of the church. First in order of time, and also perhaps of importance, was held what is called the 'Church Congress,' in the ancient city of Bristol. Then came the meeting of the Baptist Union, held this year in Birmingham, and the Synodical assembly of the United Presbyterians of England, held in London. Last, not least, the Congregational Union has just concluded its autumnal sitting in the maritime town of Hull.

It is not many years ago, since the Wesleyan Conference was the only important ecclesiastical gathering held in England from year to year. But times are strangely changing. The principle of association is becoming more fully developed. Even Independents, with whom it has always been a first principle that every individual church of Christ ought to be a separate sovereign community, altogether independent of every other, are now found, not only assembling for united action, but dealing heavy blows to those of their own fraternity who, in conformity with long established usage, persist in maintaining a state of isolation. The Baptists are beginning to try the principle of combination; and the meeting of the "Union" recently held is, I believe, the second attempt in this direction. Baptists are more split up than any other sect in this country. It is stated that in the town of Newcastle there are no less than seven different kinds of Baptists. There is one broad line of distinction which has always been drawn, namely, the distinction between the Particular and the General Baptists—those who believe in particular redemption with Calvin, and those who believe in general redemption with Arminius and the early church. It is even proposed to abolish, or at least overlook, this distinction, and to unite all Baptists in one great imposing organization. Unless the temper of some worthy men calling themselves Baptists be greatly mollified and improved, we may safely venture the prediction that no such union will be accomplished, or that if accomplished, it will be only of short duration. But Mr. Spurgeon and other leading men, are dead against church isolation, and altogether in favour of something like a connexional bond of union.

As to the Presbyterians, they are essentially like ourselves, a connexion. Their system of synods and of a general assembly answers to the Methodist system of District meetings and Conference. It is therefore nothing new that Presbyterians should hold these annual gatherings. But it is something new that they should hold them in England. Till within the last few years, Presbyterianism has been confined almost exclusively to the Scotch. It has had a sanctuary here and there in England it is true, but only for Scotch residents; at least no English people ever thought of attending, nor did the Scotch attempt much, if anything, in the way of proselyting. But the last six or eight years have witnessed a remarkable change. Presbyterianism has made a great start in England, more especially in London. Several large and imposing churches have been erected; some of the best men from North of the Tweed have been sent to fill the pulpits; and the result is that an English Synod—answering to what in Methodism would be a 'District'—has been established. The three great branches of Presbyterianism are all ably represented in London. The old Scotch National Church is represented by Dr. Cumming, who formerly was excessively popular, but has written and talked himself tiresome. The Free Church of Scotland claims Dr. James Hamilton. The United Presbyterians, who are doing nearly the whole of the aggressive work of which I have spoken, reckon as their chief men Drs. Macfarlane and Edmond.

I have not a great deal to report in the present letter touching Wesleyan matters. One admirable volume has been issued during the month,—the life of Thomas Owen Keysell. Mr. Keysell was a preacher of extraordinary originality and power. He was a holy man of God, and an earnest revivalist. This book, by Rev. Thomas McCullagh, an accomplished preacher and writer, has been received with marked favour, and is peculiarly seasonable at the present time. The reviews of various denominations have been unanimous in its praise, and it seems likely to have a considerable run. The early invitation of ministers to circuits has now reached the climax of absurdity. Invitations to 'come and travel in our circuit after the Conference of 1866,' are now freely tendered by Circuit Stewards, in many instances with an apology for being 'late in the field.' I could name a brother, not extraordinarily popular either, who was waited on by Circuit Stewards just six weeks after his arrival in a new circuit, to inquire if he would consent to take an appointment in their Circuit at the expiration of his term three years hence! The only remedy for such an absurd state of things lies with the preachers themselves. If a score or two of those most in request would agree to accept no invitation till within a specified time previous to their removal, it would cure the evil. But though a few appear willing, the majority seem to be otherwise, and nothing is done.

The venerable old City Road Chapel has just been modernised. The old fashioned pews have been all removed, the pulpit lowered five feet, the galleries and the lighting have been altered, a modern lobby has been introduced, and altogether the place has been, according to modern taste, vastly improved—that is deprived of its peculiar antique air, and made to look just like any other modern chapel. No doubt it is more commodious for worshippers in its present form; but the charm of old association, the pleasant idea that you are looking on John Wesley's chapel—that in those pews sat the elders of our Israel—all this is gone for ever.

The trial of Muller, accused of the murder of Mr. Briggs, is going on at this moment, but the case for the prosecution has not been closed at the time of my writing. Such interest has not been excited in a trial since the time of the murderer Rush. The court is small and inconvenient, and entrance is utterly impossible, from the number of applications. The provincial journals have sent reporters in such numbers, that it is said the representatives of the press alone fill two-thirds of the building in which the trial is going on. There is nothing bordering on popular excitement one way or the other. The English instinct of 'fair play' seems predominant on all sides.

The number of outrages in railway carriages has alarmingly increased of late. The compartment of an English first class carriage contains six persons; of a second class eight; each carriage being boxed off into three or four of these compartments, which can have no communication with each other. Thus if a ruffian happens to get in with a solitary fellow passenger, or with one or two ladies, the victims have no possibility of escape till the train arrives at the next stopping place. It is true that only one person has as yet been murdered, but a great number have been insulted, robbed, or terrified; so much so that travellers may now be seen carrying a loaded pistol or a revolver, reminding one of the days of highwaymen in the olden time. This is true in a rare case, and it is well it should be; for the remedy is as bad, if not worse, than the disease.

The new staff at the Methodist Book Room seem to have settled very quietly to their work. Mr. Thornton, in his capacity as President of the Conference, has just been paying the official visit to Scotland. The other functionaries appear to be treading pretty much in the steps of their predecessors, and anxious to avoid hazardous experiments.

Canada and British America form a popular subject of discussion just now in general society. Most of the newspapers are treating of this subject. The discussion will be sure to do good. England is something like a rich man with a dozen mansions in different parts of the country. He is liable to forget that he has such places, unless something occurs to jog his memory. What with India, Australia, and Natal, and the Cape Colony, and no one knows what besides, John Bull is sometimes a little bewildered with the extent of his family. There is a strong feeling here, that the military force ought, in some way, to be greatly strengthened; that it is impossible to surmise what wild freaks the great republic may venture upon; and that to be forearmed is the only safe and prudent course. But parents are often more frightened on account of their children than they would be for themselves in similar circumstances; and it may be those to some extent in regard to the feelings of the old country toward her children of the West.

W.

Mt Allison College and Academies.

The first Term for the current year of our Educational Institutions at Sackville, N. B., closed last week. We are happy to learn that the Examination exercises were all highly satisfactory; and that the present Term commences with the prospect of an increase of Students. In introducing the communication of the esteemed Co-delegate, we avail ourselves of the opportunity of commending anew these Institutions to the favour, patronage and prayerful regard of our readers; and are thankful in being able to express our confidence that Mount Allison College, and both the Male and Female Academies, are among the best conducted, and most highly efficient Educational Institutions of these Provinces.

MR. EDITOR,—Having been called upon, by Conference business, to be at Sackville, at the time of the close of the first term of the current year, of the Wesleyan Educational Institutions, in that place, in compliance with the request of some of our ministers, and other friends, I would make a few remarks concerning the examination of the students, and the interesting exercises by which that examination was followed. The examination of the College classes was held a few days before my arrival, but it was pronounced, by competent authority quite pleasing and satisfactory. These classes were examined on Thursday and Friday, the 3rd and 4th of November, in Latin, Greek, French, Geometry, Chemistry, Rhetoric, and Geology.

The examination of classes in the Ladies' Academy commenced on Monday morning the 7th Nov. at 9 o'clock, a. m., and continued, with the exception of a short intermission, until a quarter past 3 o'clock. The subjects of examination of the classes in this Institution were Latin, French, English Grammar, English History, Geography, and Algebra, in different classes.

The proficiency of the young Ladies during the term, and in reference to a few of them during former terms, was evinced in a most pleasing and satisfactory manner, by the promptitude and suitableness of the replies to the questions put to them upon the subjects they had been studying; and in the readiness and propriety evinced in the working out on the board the solutions of Arithmetical questions, by the method Algebra unfolds.

These young Ladies, some of whom having only been engaged in this study during the first term, displayed an aptitude for such processes of thought required by this department of Arithmetic, as might excite envy in the untaught, or, what is better, stimulate the mind that had been inert to the proper cultivation of its powers. If ever we had indulged the opinion, that the minds of females are naturally less vigorous, and much more incapable of abstruse study, and of gaining success in those departments that require processes of reasoning recondite and difficult, we should have greatly modified, and even changed, our opinion on the subject by witnessing the examination engaged in by the young Ladies of Sackville Academy, at the close of the 1st term of the present year. The examination was highly honorable to the young Ladies themselves, showing that they had embraced, in a good degree, the many advantages allowed them at Sackville of improving their minds; and honorable to the Teachers, evincing their ability and success in the work of instructors; and pleasing to every friend of the excellent Institution, present. The number of female students was not large during the term, but the work accomplished, under the able Superintendence of the principal Dr. Pickard, and of the Vice-principal Mr. Inch, and the labour of the talented Teachers, seems to us in justice to demand from the friends of Female Education in these provinces, a much larger patronage than that lately evinced. We have no doubt that there will be in this respect, a speedy improvement, and that the Teachers' hearts will be cheered, and their laborious and valuable services more adequately rewarded, by a good accession of pupils at the commencement of the second Term. We have every confidence in the persons entrusted with the management of our Educational Institutions at Mount Allison,—as to their integrity, their zeal in the cause of training the youthful mind, their experience in the work of teaching, their paternal, and incessant regard to the comfort, improvement, and happiness of the pupils who are, and may be entrusted to their care.

The public examination in the Male Academy commenced on Tuesday morning at 9 o'clock, a. m., and continued until ½ past 3; a short intermission intervening for dinner. A number of classes, were examined in English Grammar, French, in Latin Grammar, in Cæsar, in Greek, in Geography, in Arithmetic, in Algebra. In these examinations the students evinced good proficiency, and proved, not only their own diligence, but also the care and ability of the staff of officers in this Branch of the Academy, as faithful and efficient Teachers. The Staff of Teachers, in this department, we think could hardly be exchanged for a more perfect one. The large class of young persons examined, by Professor Harrison, LL.D., on the Latin verbs and other parts of speech of that tongue, did great credit to themselves and their Instructors.

The closing services of the Term were held in Lingley Hall, on Wednesday, the 9th of Nov. The day was rather unpleasant, and no doubt the state of the weather prevented the attendance of friends living at a distance, but still the audience was not small. The following was the order of the exercises.

I. Devotional Exercises—Singing a hymn, reading the Scriptures, and prayer.

MUSIC.

II. Exercises in Declamation by Academy Students.

1. "Bernardo del Capio," by Jas McMurray.
2. "Bingen on the Rhine," by David Eaton.
3. "Rienzi to the Roman Conspirators," by Howard A. Allison.
4. "A Fever Dream," Robert Daniel.
5. Dialogue—"The Rival Orators. C. Black and R. Weddall.

MUSIC.

III. Declamation by Academy Students—

6. "Spartacus to the Gladiators," W. Temple.
7. "Impeachment of Hastings," B. Russell.
8. "Defence of Emmett," Alfred Hickman.
9. "Barbarity of National Enmities," Jos Seller.
10. "Appeal to the Hungarians," Geo. Day.

MUSIC.

IV. Compositions by young ladies.

1. "Lessons the Birds Teach," by Miss Hattie Bowser.
2. "Graves," by Miss Ayer.
3. "Our Willie," by Miss Kate Sanoton.
4. "Conflicts of Life," by Miss. M. E. Pickard.

MUSIC.

V. Compositions by young ladies.

5. "What the Stars tell me," Miss Amelia Bent.
5. "The Inner World," Miss Amelia E. Pickard.
7. "Pockets," Miss Hattie Stockton.
8. "The Lord's Prayer," Miss Mittie Barnes.

MUSIC.

VI. Declamation by members of Freshman College Class.

1. "Northern Laborers," D. Henry Barbidge
2. "The Threatened Invasion of 1803," Thos Rogers.
3. "Napoleon Bonaparte," (original) Walter Dickson.
4. "India," (original) Thomas Flint.
5. "Prairies," Wm Burbidge.
6. "The Ocean," H. P. Cowperthwaite.

MUSIC.

VII. Reports—Singing—Hymn, Benediction.

The performances in our opinion, and in that of more competent judges, were highly creditable to both teachers and students, and of a character bearing strong testimony of the efficiency and excellence of our Educational establishments at Sackville. The declamation was generally good, and some of it of a superior order. The original pieces, read by the young ladies', and those given by some of the young gentlemen, showed good taste in composition, a pleasing imagination, considerable skill in reasoning, humour, and pathetic power. In conclusion we wish much success and prosperity to these Institutions, and hope that Dr. Pickard, and many other devoted friends of Sackville College and Academies, may long be spared to see their continued,—their increased welfare—a welfare which will ever largely be traced to the liberality of the sainted Founder, and to the incessant care and labour of the Principal.

Yours truly,

THOMAS H. DAVIES.

Halifax, N. S., Nov. 11th, 1864.

Bermuda Correspondence.

It will be gratifying to our readers to be informed by the following letter of the improvement in the health of Bermuda, and the recovery of the Rev. Mr. Duncan.

DEAR BRO. MCMURRAY,—I was indeed sick nigh unto death, but God had mercy on me, and not on me only, but upon others also, lest they should have sorrow upon sorrow.

With devout gratitude to Him "from whom proceeded every good and perfect gift," I would record the fact, that I am now in a good degree convalescent, and hope in a week or two at most to resume my work.

The past three months in these Islands have been almost months of "mourning, lamentation and woe." Several of our dear people in person, and many in their families, have had the cup of sorrow pressed to their lips. Yet has that cup been mixed with mercy; for while multitudes have succumbed to the fell destroyer, comparatively few of the members of our Church have been called to enter "the swellings of Jordan," whilst of those who have, most, if not all, have left behind pleasing, undoubted testimony that they were going "to be with Christ, which is far better."

This dreadful scourge by which we have been visited, has turned to scorn the wisdom of the worldly-wise. At its first appearance in St. George's, philosophy falsely so called asserted that it was *simply* the result of the neglect or violation of Sanitary Laws. "Cleanse the Town," it was urged, "and fever will disappear." The town was cleansed. Yet disease stalked abroad, and death as before numbered his victims by scores. Nor was this all. These dreaded and dreadful visitors passed from parish to parish, until each of the nine parishes of the Islands, and H. M. Dockyard as well, were called to furnish more or less of their respective populations to "the land of deep forgetfulness." In this town also, with its wider streets and freer circulation of air, and which formerly on one or more occasions during the prevalence of fever enjoyed perfect immunity, many, very many, have been called within a few weeks to exchange time for eternity. Death on these occasions has used but little discrimination in his attacks upon our poor humanity. The young and the old, the stranger and the native, have alike proved his hapless victims. Even the men of the "Healing-art," after ministering to the recovery of others, have been unable to shield themselves, and I believe I am not above the mark when I state the number of physicians who have fallen victims to this disease at not less than from *ten to twelve!*

That this visitation has not come upon us uncaused, we know full well. Let the violated laws of health have their due estimate assigned them in seeking for the origin of this visitation. Let the neglected quarantine and Sanitary regulations also have their proper place in this connection. Yet we must not, we cannot, overlook the fact that moral causes have to be taken into account. If indeed public sins are the precursors of public calamities, then it is not strange that Bermuda has been called to suffer. May the living lay these things to heart. May they "hear the rod, and Him who hath appointed it."

I need scarcely add that the state of the public health has seriously interrupted us in our circuit work. Our congregations have been thinned, and our Class and prayer-meetings very much diminished. We hope, however, with the restored health of the colony, for speedy improvement in all these respects.

It was a matter of pleasurable surprise to learn from Bro. Brewster's letter that Dr. De Wolfe was appointed the Deputation to this Circuit for the purpose of holding the Jubilee Services. The Wesleyans of Bermuda I am confident will at any time hail with delight a visit from the Ex-President of our Conference, yet the fact should not be concealed that the *time* specified is regarded here as very inopportune. Should fever shortly disappear, as we hope it will, and the Doctor be able to favor Bermuda with a visit in December or January, it would for several reasons be much better. Leaving this as well as other matters to the guidance of an unerring Providence,

I remain, yours fraternally,

ROBERT DUNCAN.

Hamilton, Bermuda, Oct. 28, 1864.

Letter from Rev. W. Smithson.

DEAR BROTHER,—A fortnight ago Bro. Hennigar and myself exchanged pulpit duties. I met with a warm reception from the friends in Canning—to whom in days gone by I ministered the word of life. On the Sabbath morning, I preached to a large and attentive congregation—and felt I could say with the poet—

"Lo, God is here, let us adore,
And own how solemn is this place"

The people told me it looked like old times to see me again in their pulpit; may God grant that our worshipping together may result in spiritual profit to us all.

I found several had died since my removal from the Circuit; one of whom was Mrs. Nathan Woodworth, Our Sister's christian character was decided, her piety calm and cheerful. I doubt not she is now mingling her song of praise with those who "have washed their robes and made them white in the blood of the Lamb."—Another was William Whalin. I believe he was a sincerely good man—John Whalin son of the above was converted and died happy in the Lord while I was on the circuit. We trust the father and son are now re-united in heaven—

"Where death, and grief, and pain,
And parting are no more."

Since my return from Cornwallis—I have preached Missionary Sermons in the Kempt Circuit. Last Monday night brother England and myself attended the Missionary meeting at Kempstock Chapel. Dr. Sanford was in the chair. We had an interesting service—and $60 was subscribed for the Mission cause, being $20 in excess of last year.

The Jubilee meeting, which was held in the chapel a few weeks previously, produced a good feeling, and seemed to prepare the way for a successful Missionary meeting. Bro. Tweedy is getting on nicely in that Circuit.

May the Spirit be copiously poured out on all our Circuits—and on the world at large and may more labourers be speedily sent out—

"Through isles and continents to spread
The dead reviving news."

WILLIAM SMITHSON.

Newport, Nov. 11, 1864.

Letter from Baltimore.

The numerous friends, in these Provinces, of the First Editor of the *Provincial Wesleyan*, will be gratified to learn that he and his family are well, with the exception of one son, of whom an account is given in the annexed communication. The following letter is from Mr. Albert D. McLeod, son of the Dr., from whom we shall be much pleased to hear frequently:—

DEAR SIR,—I have thought that perhaps you and the many other friends of my father and his family, in the Provinces, may retain enough interest in our welfare, to at least *wonder* how we are affected by the ebb and flow of the bloody sea now deluging this unhappy land.

If such be the case, the following intelligence, though of an unpleasant nature, may not be unacceptable, and perhaps, considering that the name is so well known among the subscribers of the P. W., may be thought of sufficient interest to be mentioned in that paper.

My brother Robert A.—father's youngest son—whom you may remember as a fat little boy—now a *veteran* soldier (20 years of age) and a prisoner of war—has had the misfortune to lose his right arm, in the service of the section whose cause he espoused. He had gone to Charleston in 1860, and when the war broke out in the following year,—being but 17 years of age—joined the Confederate army as a private in an old city organization, known as the Washington Light Infantry. This body was incorporated with the 25th S. C. Regiment, and took a prominent part in the various battles about Charleston. Robert distinguished himself and was twice promoted. His company held Fort Sumpter during part of the terrific bombardment which reduced the walls of that glorious old fortress to dust, and Sergt. McLeod was specially mentioned in the papers for gallantry in raising with others, amid severe firing, the flag which had been twice shot away. His regiment was stationed in Fort Wagner during the last four days preceding its abandonment, and he passed unhurt through the momentary dangers incident to the unexampled bombardment to which the fort was subjected.

On the opening of the present campaign, Robert accompanied the forces sent from Charleston to Petersburg. After passing uninjured through the fierce fights occurring almost daily in the neighborhood of the Cockade city, Sergt. Bob while leading his company (having been in command of it during the campaign,) in a charge on the Federal entrenchments on the Weldon Railroad, Sunday, August 21st, was wounded and captured. He was taken to a hospital in Philadelphia, and there had his right arm amputated near the shoulder.

The family were at first allowed to see him, but lately, he has been removed we hear to Point Lookout, wherein it is impossible for outsiders to enter. My father has been trying to get him paroled but this is absolutely impossible.

Though from last advices we understand that the arm had almost healed up and that he was recovering his strength, still we feel very anxious for the fate of this dear boy who has fought so bravely and suffered with such Christian fortitude, for the cause he felt to be right—destined, perhaps, to pass long dreary months within the prison-walls, without the sight of a home-face to cheer him,—subject to all the annoyances, and inhumanity, and disease experienced often in prison life.

But, my dear sir, I expect I have exhausted your patience. I have been tempted several times to write a short communication for your paper, thinking that perhaps my sojourn abroad had enabled me to gather items that might prove interesting to your readers, but my inclinations have as often been thwarted by the pressure of the excitements and agitations so continuous in this vicinity.

Baltimore, Nov. 1, 1864.

For the Provincial Wesleyan.

Voice from our Death Register.

One of the glories of Wesleyan Methodism, radiates from the fact which is couched in the words, "Our people die well." Thousands—praise to the all-loving, and ever merciful One—have with triumph ascended to immortal life, who felt the first throbbings of a spirit renewed, within the precincts of some Methodist Chapel, or some Methodist family. Since Wesley, the great founder of our united Churches, felt his heart *strangely warmed*, and since he with all the calmness and fortitude of a veteran warrior, placed his sword in the scabbard, and died as only a christian can die, what multitudes of his spiritual children, with life fast ebbing from their earthly parts, have rejoiced at dissolution near, and mounted after him, to the same high home; and are now with him engaged in the delightful services of heaven! To some, it may appear like presumption thus to write; but to those who know the power of godliness, and have stood in "the chamber where the good man meets his fate," and witnessed his departure, what we write will but corroborate what they have seen, and accord with their own bright prospects. "Our people die well." They go down to the grave resting upon Christ, and with heaven in many instances opening before them; hence, we can afford to resuscitate their memory, and bid them act over again their living, and their dying deeds.

The second name I would take from "our Death Register," and save from complete oblivion, is that of John Jolliffe, who "gathered up his feet," on the 15th July, 1861, aged 73 years. Like him, the cheering story of whose life and death has already been recorded, Bro. Jolliffe was enlisted in the service of Christ, and introduced into the inner temple of religion, through the instrumentality of the Rev. James Hickson, in 1819, and having "tasted of the heavenly gift," he commenced a career of humble earnest devotion, as a servant of God, which was marked by steadfastness and cheerfulness, and which reached its climax in a death more sublime than that of Socrates, and more free from fear, and far more enviable than that of Hobbes. For several years after his conversion, he continued to reside in his native village, Old Perican. After a time, from some cause, he found it necessary to remove to St. John's. But in the busy thriving capital, as in the humble country village, he still held on his way. He then wisely united himself with the people of God, and sought spiritual communion with his brethren, within the sacred enclosure of the Class Room. Attending the means of grace he treasured the truth of the words, "He giveth more grace." Thus his lamp was trimmed, and oil poured into his vessel, and he was enabled to stand fast in the evil day.

Toward the close of his protracted life, the way opened for him to return to Old Perlican. He came home to die. Bending under the weight of years, he lingered just above the grave, like the sun at the close of a clear bright day, just above the horizon. Of him without hyperbole, it may be said,

"Along the gentle slope of life's decline,
He bent his gradual way, till full of years
He drop'd like mellow fruit into the grave."

He met death without fear, nay, he bade him welcome, as being the only agent that could remove the gross impediment of clay, by which his soul was fettered, and conduct him through his subterraneous corridor into the life of bliss. In recording these reminiscences of the faithful, we have no desire to produce a false impression, by portraying their life in colors that would suit the angelic character, better than the human. Therefore, we have no wish to aver, or even say anything that would imply that Bro. Joliffe was free from imperfections. But his imperfections were such as charity would at least attempt to reconcile with a strictly christian life; such as have been found in the most eminent, and the most useful "sons of God." They were imperfections, which sprung from the very ardor of his temperament, and which shewed themselves at times, in actions too nearly approaching apparent retaliation. His spirit, in some seasons of trial, was perhaps a little too warm, to reflect the mild, gentle, lamb-like spirit of his *Master.*, But these stains in his christian character, if such we are to name them, were, before "he fell asleep," purged in the fountain of Christ's precious blood. Therefore, like the spots on the sun's disc, which the naked eye perceives not, they are not seen from our present stand point.

Bro. J. during his life was a "living Epistle," and his faith in Christ, enabled him when dying, to triumph over death. Therefore, like the righteous man, whose soul by the hand of his inhuman brother, was driven from its earthly tabernacle, and was the first to taste the exalted pleasures of life in the presence of God,—"he being dead yet speaketh."

For the space of forty-two years, he was a traveller in the way to Zion. Through numerous changes, grievous trials, fierce temptations, and frowning difficulties, he "walked with God," he maintained his communion with God's people, he persevered in the way everlasting, until he received "the end of his faith." And surely there is no necessity for any man, who has been lifted out of the horrible pit, and the miry clay of sin, *to fall.* If God, in His love, and in His pity, hath redeemed us; and if in His mercy he giveth grace, to renew our souls in righteousness, then surely, He will give grace to preserve us in the possession of our confidence, and in the enjoyment of His love. The fact, that numbers commence the heavenly journey, walk some distance on the road, and then measure their steps back into "the beggerly elements of the world," does not prove the insufficiency of Divine grace, but, it proves beyond question, the unwatchfulness, or the negligence of the backsliding, the lapsed, the apostate wanderers. Bro. Joliffe was steadfast; but if he had neglected to "watch and pray," or if he had acted as many of the members of our society act, when they leave their humble home, and the society of kindred spirits, in the country village, and go to seek a livelihood in the mart of commerce, he would certainly have fallen. Frequently, in my pastoral visitations in the capital of this Island, during the two years I had the happiness to labour there, did I find individuals, who, before they came to reside in St. John's, were united with us in Church fellowship, and who, while at their rural homes, enjoyed the "assurance of faith," and "the witness of the Holy Spirit." But coming to the capital, they became swallowed up in the multitude; and neglecting to report themselves to the Circuit Ministers, they became neglected; and what is worse than all, in many instances after the lapse of a few months, or years, they fell from the pleasurable life of christian, brotherly love, into the miserable and dangerous state of luke-warmness; and from thence, downward, until they lost their *evidence*, and found themselves again in the house of bondage.

Now, if Bro. J. had acted like these neglectful, and neglected *ones*, the probability is, that like them, he would have been shorn of his strength and deprived of his glory. Or if those who have thus "made shipwreck of faith and a good conscience," had acted as he did, most likely they would have retained the grace of God, and with him have pressed forward, "to apprehend that for which also *they* were apprehended, of Christ Jesus." There is no necessity for any christian to fall from grace. Do those who have turned aside from the holy commandment delivered unto them, say, "They were strongly tempted," so was Bro. Joliffe. Do they say, "They had to endure the reproach of Christ, be laughed to scorn for their religion, to labour for daily bread in the company of irreligious, nay, wicked men, and worse than all, to fight against a naturally impetuous spirit, a spirit that cannot brook reproach,"—all this, and much more, Bro. J. had to endure. Still, surrounded by a host of foes, stormed by a host of foes within, he stood. He stood, and might have said in the lofty language of the noblest of all human spirits, "None of these things move me." While the strength of Christ is made perfect in weakness, the weakest believer may keep his garments pure from the spots of the flesh; may so run as to obtain the crown; and while standing amid the deepening shades of life's eventide, cry out triumphantly, "The morning cometh," "and there shall be no night there."

Old Perlican, Oct. 24, 1864. J. W

For the Provincial Wesleyan.

Reply to "Philologos."

DEAR BRO.,—I have but small time to spend on the communication of Philo Logos in your issue of 2nd inst. However I must observe that his misrepresentation of my communication entitled, "*Worthy of Imitaion,*" published in the Wesleyan of Oct. 26th, is such as that with all his skill, he can never sustain. The sum of the article in question, affords no warrant for the declaration—vi