time. Did not the circuit stewards find regular work and plenty of it? If he missed any little village on a single night he would have the stewards down upon him at once. He hoped the Committee would detach a few places where £4,000 or £5,000 had been spent with no adequate return. (No, no.) Let them try new fields. It was said that in the villages the parson and the squire was against them. They ought to be ashamed of speaking of such things as difficulties. There were parsons and squires in the time of the first Methodists; and would they forget the day of Pentecost, when all difficulties were overcome? They must try and convert the squire and the parson, too, if necessary. It was pusillanimous to talk of such things. Only let the lay friends back them up, and there were plenty of Methodist preachers ready to do God's work both in town and country.

Obituary.

OBITUARY NOTICES—GERMAIN ST., ST JOHN.

Since the commencement of the present year the Germain St. congregation in St. John has suffered much by bereavements. The first was MRS. ROBERT ROBERTSON, who, having passed the limit of three score years and ten, died after a few days illness. She was of a remarkably amiable disposition, had a high regard for the Ministers of Christ, and was exceedingly generous to the cause of God and the poor. For several months previous to her death the work of divine grace was evidently maturing in her experience, and though the nature of her final malady precluded the expression of jubilant emotion, yet she gave satisfactory evidence of the gratitude and peace she could not speak.

Soon after we were called to follow the remains of MR. D. S. MARSHALL to the tomb. He also was an "old disciple," quiet and unassuming in his disposition, and, while health permitted diligent in his attendance upon the public means of grace. For eighteen months the hand of affliction was heavily laid upon him, and kept him quivering on the brink of death. And thus he was refined as silver and purified as gold until the strong man bowed himself in dissolution, and his soul went up to join the great multitude who have come out of much tribulation, and have washed their robes in the blood of the Lamb.

One of the most attentive visitors at the bedside of Bro. Marshall, was JOHN HUMBERT, Esq. The kindness of his heart was very great, and this fact together with a similarity of age, and a friendship of many years' standing made him almost a daily attendant at the couch of his neighbor. Shortly before Mr. Marshall's death, Mr. Humbert himself was seized with a severe illness. He had long sustained an unimpeachable reputation in the community, he had been thoughtful and serious, but yet had lacked the vital and saving element of true religion. O this he became deeply and painfully convinced. Penitentially and earnestly he sought salvation by grace. He felt the necessity of the atonement of Christ, and fled for refuge to it. Then came the peace of conscious pardon, and the evidential "fruit of the Spirit."

Contrary to the expectations of his attendants and friends, he partially and for a time recovered. For a few weeks he regained strength, so as to indulge the hope of being able once more, and as an avowed disciple to tread the courts of the Lord. But infinite wisdom ordered it otherwise. On Tuesday evening, 3rd inst., with more strength than usual, and in a most fervent manner he poured out his soul in prayer with the family. It was the crowning act of his earthly devotion. In a few minutes after his retirement to rest, the death struggle was upon him. His family were summoned to his presence, but ere they could come together the spark of life had fled! Calmly smiling, in his own benignant manner, he "fell on sleep."

Thus have we reason to say on behalf of our departed friends, "Thanks be to God which giveth us the victory through our Lord Jesus Christ."

But "that victory" has been granted to some of the young as well as the old of our congregation.

ANNE BENSON and MARY WILSON were both the children of pious parents, and both the subjects of painful and protracted illness. The former died of consumption in April last, the latter of heart disease in the month of July.—No pen could adequately describe the sufferings of these dear youths. But in them "the grace of the Lord Jesus Christ was exceeding abundant with faith and love." Restless nights and agonized days were borne with patience. The Saviour unseen, but loved, was all their hope and desire, and when he bade them "go up higher" they welcomed His voice and entered into the joy of their Lord.

We trust that such scenes may have their due influence upon the hearts of the surviving relatives, and that the Church may reap the advantage of them, in large numbers of faithful converts to the kingdom and service of the Lord Jesus Christ.

C. S.

St. John, Aug. 13th, 1869.

Provincial Wesleyan.

WEDNESDAY, AUGUST 25, 1869.

DEAR MR EDITOR.—A severe and most prostrating attack of illness has precluded me from contributing my quota to your columns this week. Dr. Richey, however, very kindly consented to supply my enforced lack of service by penning the enclosed excellent and interesting remarks on a subject of much present interest.

J. R. N.

Young Men's Christian Associations.

Among the earlier prophetic revelations that illustrate the pages of the volume of Inspiration, stands the memorable oracle uttered by the lips of Jehovah himself. "And the Lord said, as truly as I live, all the earth shall be filled with the glory of the Lord." This promise confirmed by an oath, is the worlds hope; and the fact that it was announced at a period when the spirit of unbelief and revolt pervaded the camp of Israel, and threatened the frustration of the plans and purposes of God, for the perpetuation and spread of truth and righteousness in the earth, ought to teach us never to despair of the ultimate triumph of His cause, however dark and ominous the gloom which, to the eye of reason may overshadow the future. Difficulties insuperable to human or angelic agency, cannot impede the steady progression of his purposes towards the goal of their destined accomplishment. The zeal of the Lord of hosts, demolishing in its career every barrier, *will* perform this.

But, *how* will the grand consummation be achieved? Not by might, nor by power, but by my Spirit, saith the Lord. Not, however, by his *isolated or miraculous* energy, but through his Church, as his faithful *witness*, and in a very important sense, *the pillar* and *ground* of *the truth*. To qualify the Church for this high and holy function, it is not enough that she have a *name* to live. She must become the conscious, consecrated temple of the Holy Ghost. God must be *felt* to dwell in her, must be *seen*, by indubious demonstrations of his presence to walk in her; she must challenge and compel reluctant recognition and homage for her living Head, from the unreclaimed millions who are perishing without her pale, living without God, and daily passing by thousands, into a dread eternity without hope. To refer to only one essential condition of success in fulfilling her great mission,—Does she present that radiant aspect of *Divine unity* for which the Saviour, as he was about to ascend the Cross, so earnestly supplicated—for which the world waits, and which it will insist on *beholding*, before it fully believes in his mission, and bows to his sceptre?

In a recent issue, we referred to this topic, and expressed with high satisfaction our heartfelt appreciation of those tendencies towards more fraternal relations and affection observable among evangelical protestant denominations, which unquestionably rank with the most auspicious signs of the times. Herein we do rejoice, yea, and will rejoice.

In addition to the cheering presages of a coming era of Spiritual Catholicity, to which we then alluded, we deem as especially noteworthy the vigorous operation and rapidly expanding progress of *Young Men's Christian Associations*. These noble Institutions, though of comparatively recent origin, are already wielding a commanding influence of the most salutary kind. Simple in their constitutions, holy in their objects and aspirations, in creed purely evangelical, and animated withal by a truly catholic spirit, they are uttering a most influential *practical* protest, against the unhallowed, supercilious, assumptions, of priestly pretension, and ritualistic Pharisaism. Representing every section of the great Protestant commonwealth and cheerfully conceding to each other the right to hold, and, on all proper occasions, uncompromisingly to vindicate their respective theological peculiarities, they yet for the sake of the more vital and essential principles in which they all agree, and which constitute, by eminence, the Gospel of Christ, delight to merge their denominational distinctions, in those higher spiritual relations which they sustain towards each other, in virtue of their common union with Christ, their living Head. Who would not hail such institutions, as auxiliary, in no ordinary degree to the highest interests of vital godliness and preeminently so, as promotive of Christian union? What professed disciple of the Redeemer, would not devoutly wish and fervently pray, that, so long as they continue to exemplify the spirit by which they have hitherto been characterised, their path may be as the shining light, that shineth more and more, unto the perfect day? For ourselves, with all our heart and soul, we bid them GOD SPEED!

The Convention lately held under the auspices of this Institution, at Portland, in the State of Maine, was an occasion of heart-stirring interest, and appears to have imparted to the cause, a fresh and more than usually potent, impetus.

Emulating the zeal of our Republican neighbours, the members of the Association in St. John, N.B., we are glad to observe, have issued a Circular appointing a similar Meeting in that city, to take place during the second week in October.

Most fervently do we hope, that the invitation, which we understand, has been widely extended, may be heartily responded to, by a numerous assemblage from all parts of the Dominion, and from the United States. Let it be the earnest prayer of the friends of this blessed enterprise that the approaching reunion of its Representatives in the Sister Province, may be crowned with the especial influence of the Spirit of power, and of love, and of a sound mind.

Village Methodism.

For some time past, the condition and prospects of Methodism in the villages and more rural parts of England, have been engaging the anxious attention of many of the leading minds of the Wesleyan Connexion in the parent country. The subject has been discussed at some length in the columns of the Watchman and the Methodist Recorder; and we should infer that anever-deepening interest is being felt in the matter by intelligent English Methodists. The testimony in regard to the facts, however, is somewhat conflicting. In certain rural localities, it seems clear enough that Methodism is making steady and healthful progress in all respects. In other country places, though not decaying, it is not keeping pace with its advancement in the towns and cities throughout the Kingdom. In some rural districts, the evidence goes to show that Methodism is rather declining than holding its own. Upon the whole we think it has been made to appear that in England rural Methodism is not advancing as rapidly as urban Methodism. This too seems to be the conclusion at which our people at home are generally aiming.

A conviction of this sort could not be entertained by the English Methodists without its causing them much regret and some anxiety. On other days Methodism won some of its noblest triumphs in the English villages. Many of its worthiest sons and its very ablest ministers—men who from their physical vigour, their intellectual robustness, their manly simplicity of character, their indomitable energy of soul, have been able to perform herculean labours in the service of the Lord Jesus—were gathered into the fold in the breezy village hamlets of the well-cultured Isle. It would fare badly with Methodism hereafter should the healthful village supplies to its theological schools and pulpits be cut off or materially diminished. It is to be hoped that no such calamity is in store for our Church on either side the Atlantic. Meanwhile the comparatively languishing condition of village Methodism in England is the subject, as we have said, of much enquiry and discussion. The Methodist people desire to know what obstacles confront Methodism in the country not successfully grappled with in the towns, or what modes of operation relied upon, have been found unfitted for the work to be accomplished.

To the enquiries made on this subject, various responses have been obtained from those professing to be well-informed on the question. But their substance may be reduced to two points. First, there are obstacles presented to the advance of Methodism in the country not existing in equal strength in the towns. Every part of the country is not worked by the parochial system. The rural clergy of the Church of England have vastly more influence in the villages and more thinly inhabited portions of the country than in the large urban communities. That influence is largely used in the most unscrupulous manner for the suppression of Methodism. In the management of schools, in the exercise of charity, in Cottage visitations and in all imaginable ways the sleepless hostility of the Episcopal rural ministry makes itself felt against the interests of Methodism. A scattered agricultural population, naturally inclined to regard their social superiors, with respect, assailed by anti Methodistic influences on every side, and unsustained by an active and fearless public opinion such as exists in towns, might be expected to some extent to yield their convictions to their apparent worldly interests.

But secondly, it is affirmed that the obstacles just noted do not sufficiently account for the want of greater Methodistic success in these later times in the country districts of England. Such obstacles, it is said, have always existed, but in other days they were triumphantly surmounted. The main cause of the decadent or stationary condition of English rural Methodism is declared to be the almost total absence of pastoral visitation by the Wesleyan Ministry on the rural portions of their circuits. As a general rule it is asserted that systematic, house to house visitation of the families adhering to Methodism in the villages, is not even so much as attempted. English circuits generally have two, three or four Ministers stationed on them, these on a regular clock work system follow each other all round the circuit at certain intervals on week days to preach. But they generally, it is alleged, come just in time to take their appointments, and return to their homes after service the same evening. On Sabbath days, the Local preachers for the most part occupy the village pulpits—the regular ministry being engaged in addressing larger congregations in the towns comprised within the bounds of the circuit. The services rendered the cause of religion by the disinterested and self denying labours of the Local preachers are beyond price. Methodism can never redeem its obligations to that most valuable body of men. That order of evangelists ought to be fostered and encouraged in their blessed work with the greatest affection and care. Their place in Methodism cannot be supplied

Granting all this promptly and gratefully, it yet seems evident that the system of operation which makes no provision for the effective pastoral visitation of the village congregations of Methodism is an essentially defective one, and ought forthwith to be amended if possible. Nothing seems clearer to us than the conclusion that if the system of circuit operation said to be in use in the working of English country circuits, and in the rural portions attached to town circuits, were generally carried out on Country circuits on this side the Atlantic, whether in the Dominion or the United States, rural Methodism on this continent would wither away like grass.

We believe it is quite practicable so to re-adjust the circuit system, by the mutiplication of circuits but not of ministers, as to render it possible for ministers of pastoral habits to make their influence felt in every Wesleyan family in every village and hamlet on every Circuit in England. There are strong reasons for believing that in no country where Methodism is established would thorough and earnest pastoral visitation tell with more advantageous effect than among the English villages. They present a field that would richly repay the most thorough evangelistic cultivation.

We augur well for the interests of Methodism from the enquiries and discussions going on in English Methodist journals on this important subject. We believe these discussions are not only calculated to bring important facts to light that ought to be deeply pondered; but also likely to suggest improved methods of labor better adapted to meet the emergencies of the times than some at present in vogue.

J. R. N.

Charles Wesley's Hymns.

I. LYRICAL EXCELLENCE.

They are eminently hymns of the heart, of thought and feeling,—original, tender and pure,—flowing up from the very depths of the soul. Not until the eighteenth century in England did the fulness and power of Christian life find adequate utterance in song. But when the deep fervor of feeling, evoked by the Revival of the last century, demanded expression, He who is—

"The source of the old prophetic fire,
Fountain of Light and Love,"

breathed the inspiration of rapt devotion, touched hallowed lips with sacred flame,—and hymns of treasured excellence were bequeathed to the Church of God.

The *intense personality* of Charles Wesley's hymns supplied a new and essential element in the service of song. Even the hymns of Dr. Watts, with all their classic purity and depth of tenderness, blended strength and sweetness, are generally didactic rather than lyrical. Wesley's hymns were woven out of the chequered experiences of his own life; and therefore all emotions of the mind, all modes and moods of mental and moral being—all phases of spiritual life find in them full and ample expression.

"Christian experience," says the accomplished poet and critic of sacred poetry, James Montgomery, "from the deeps of affliction, through all gradations of doubt, fear, desire, faith, hope and expectation, to the transports of perfect love, in the very beams of the beatific vision—furnishes him with everlasting and inexhaustible themes; celebrated with an affluence of diction and a splendour of coloring rarely surpassed."

The first hymn in the Wesleyan Hymn-book is characteristic. Conversing with a lady who, in aristocratic life, had found peace in Jesus, but was afraid to publish it, lest the joy should prove evanescent, Charles Wesley urged the importance of testimony for Christ,—that if he had a thousand tongues all should be employed,—then with a full heart swept his lyre, and asked,

"O for a thousand tongues to sing
My great Redeemer's praise!"

The depth of sorrow and contrition which he had so fully known, has been expressed in the lines:—

"Depth of mercy, can there be
Mercy still reserved for me?"

which must be heard in the prayer-service to be fully appreciated. What a thrill of feeling has vibrated through waiting hearts, when, in the presence of hallowed, subduing influence, the strain of penitential song has trembled into exulting joy:—

"God is Love, I know, I feel:
Jesus weeps, and loves me still."

The calm repose of the spirit finding refuge in the Saviour, finds language of sweetness and power in that treasured hymn:—

"Jesus, Lover of my soul,
Let me to thy bosom fly!"

Longings of the heart for the full conscious presence and perfect love of God, are embodied in lines, which Handel deemed worthy of being set to music:—

"O Love Divine, how sweet thou art!
When shall I find my willing heart
All taken up by Thee?"

The *noble simplicity* of Charles Wesley's hymns is in harmony with their intense personality. Once Geo. Herbert was almost the only poet of religious themes in England. No wonder, after listening to sweet quaint fancies expressed in the intricate words of Herbert:—

"For where before Thou still didst call on us
Now I still touch
And harp on Thee.
God's promises have made Thee mine,
Why should I justice now decline?
Against me there is none, but for me much"

a plain, earnest man should look perplexed.—The words were musical—the soft warblings of song; but the thought was beneath the surface; and he "wished for religious poetry, as plain as prose." Charles Wesley met this necessity, and poured forth, in words of the utmost plainness and simplicity, strains of thought and feeling, elevated and rapt, which in private devotion can be used intelligently by the humblest Christian, and which, in the great congregation, moves the soul as the "singing of the Cathedral Chorus."

J. L.

St. John, N. B.

Random Jottings.

It is all very well to dilate upon the advantages of a sea trip, but consider the cost, consider the exhaustive taxation to which the winds and the waves subject us, and the offensive mode in which it is levied. In vain many physicians have prescribed many remedies. In spite of all the dreadful *mal-de-mer* seized you by the throat and stomach, turns you inside out and flings you, impotent victim of its malice, "all of a heap" into your berth. You cannot freeze your spinal marrow, as some recommend, by lying on a long elastic bag filled with ice. You do not care, after your experience, to meddle with chloroform. The smell of the little brandy flask recalls a crowd of miserable memories, and almost brings on the catastrophe it was intended to avert. What can be done? One who professes to have sounded all the depths of misery in voyages East and West and North and South says quietly. "A seidlitz powder now, and every morning we're out, if needed." No sip of brandy, no drop of port; but when any symptoms of unsettlement present themselves, half a glass of champagne? Really the effect of this course is wonderful. I cannot say how far the favorable conditions of fine weather, fair wind and comparatively smooth water may conduce to it, but it is a new life to be able to lift one's head, to walk about, to sit at the table and watch the dishes come and go with comfortable interest, and then after a hasty meal to assume a horizontal position on the cushions "playing anacondas" remembering that to profit it is necessary "to have and *to hold*." At the worst I lie there quietly not caring to risk anything, and with one ear open talks in manifold items of conversation which occupy my well seasoned fellow passengers. Sportsmen—perhaps the birch canoes on on deck are theirs, intended to carry them across the numerous inland lakes of Newfoundland in pursuit of game—report as to the merits of divers and distant streams, and tell of trout of fabulous size. Now I am charmed for a few moments with a bit of an Indian snake story, and the next variation is given by an irreverent Yankee, who avers that whereas a certain leading man in the U. S. has gained a reputation for wisdom and deep sagacity by his *silence*, it is now discovered that he was silent simply because he had nothing to say. So, dozing and listening, the time passes not unpleasantly. I have no sense of responsibility I feel I can do nothing, and I am doing it to perfection. My mind is at ease, and—can it be myself?—my body too, on the "Banks."

I am cultivating quiet on Sabbath morning, for the freshened breeze and tumbling billows remind me of my former weakness, and as I emerge from one of the little dips into absolute slumber, tones more serious than I have lately listened to fall upon my half-awakened ear, and sacred words, something about St. Paul. Then I drink in the good old prayers and praises of the Prayer Book, read by I know not whom, for my eyes are shut. They do one good, and none the less because I know what is coming.—"Crutches!" says one. But do you know what comfort and help there is in a crutch, sometimes? And did you, my friend, ever meet with these neat lines by Samuel Wesley?

"Even Watts a form for *praise* can use,
For *prayer* who casts it by
Crutches to *walk*, he can refuse,
But uses them to *fly*."

I envy the man who, with comfort to himself and his fellow-voyagers stands up and proclaims the grace of God in Christ. We hear no sermon to day, but the prayers and lessons leave some good influence upon the mind.

We are running along at a fine rate, so the Captain says, who reckons one of our day's runs his best during twelve months. With a clear sky and offshore wind, we keep close in to the land than is usual, for we have a special mission. Within the past fortnight two or three vessels have been wrecked on the coast, and we have on board divers with their boat &c., who must be landed at Cape Pine lighthouse, and who will endeavour to recover some of the valuable property sunk. After much bawling and hauling we are clear of them, and as they pull towards the bare shore which gives no signs of habitation save the lighthouse buildings, we do not envy them. Our course is shaped for Cape Race, and a little further on under the cliff we see, swaying to and fro with the waves, the funeral of the ill-fated "Germanid."

What a comfort these lighthouses, whose structure reminds one now of the edifices found in a child's toy box and now of a Chinese pagoda, must be to the mariner who has been long tossing about in the fog, to a great extent ignorant of his whereabouts! They are a comfort to us. Each, as its light revolves and twinkles, tells us rest and home are nearer.

We run up shore this fine Sabbath evening with a smooth sea, and with the land so near that we can see the houses in the settlements near Cape Broyle. The friendly moon lights us on our way shawing the beacons on Cape Spear and the blockhouse. We slacken speed; a blue light flashes for a few seconds from the bridge. Ten minutes later we hear the splash of oars and an "ancient mariner" soon stands by the captain's side. "Full speed!" Head straight for the Narrows, and in we go. How beautiful that light perched in the cliff used to look when we came from the North! Bang! we try if the gun will awaken St. John's, but it is too far gone—12 P. M. So we creep through the darkness to the wharf, and thank God we are once more on "terra firma."

If we had been driven ashore in the fog; if our vessel's sides had been dashed on the rugged rocks and beaten in by the angry waves; if we had been hauled up the cliff by a rope, and had cowered in some cavern for a week, cold and miserable, sustaining life with a handful of wet biscuit and a few limpets or sea-birds' eggs; if then in answer to our signal some passing craft had run in and picked us up stripped of all, and more dead than alive—what cause for gratitude should we have had when we gathered once more around the friends at home! How much better, if it be His will, to have no experience of so great deliverance! "Bless the Lord, O my soul, and forget not all his benefits."

St. John, N. F. E. R.

Correspondence.

Mount Allison College and Academies

DEAR MR. EDITOR,—Amid the toils and cares of your new sphere of duty, I am sure that your thoughts often revert to the Educational Institutions which, under your zealous and fostering care, have arisen to the honorable position which they now occupy among the higher Educational Institutions of America. For your own satisfaction therefore, as well as for the information of the many readers of the *Wesleyan* who are deeply interested in the educational work at Sackville, I send you a few notes in regard to our opening prospects.

The number of students in both Academies and in the College is somewhat in advance of the number in attendance during the first term for several years past. The average age of the students, especially in the Ladies Academy, is higher than usual; and, so far as may be judged at this early period of the Term, the promise of industry, ability and talent is very encouraging.

The several new members of our Educational staff are all entering upon their important work with an address and energy which betoken great success. The high position as a student which Professor Weldon took, both at our College and at Yale has given him a prestige which, there is every reason to believe, he will retain and increase while occupying the Professorial chair. Mr. Borden's past success and experience as a teacher afford a satisfactory guarantee that his work will be well done in the future. In the Ladies' Branch equally encouraging anticipations are warranted in regard to Miss Harriman and Miss Mellish; the latter of whom is one of the most talented of our own graduates, the former a graduate of the Maine Conference Female College.

The Department of Drawing, Painting, &c., under the charge of Professor J. W. Gray, is likely to become very popular as well as very useful. Mr. Gray's inaugural address on Tuesday evening last attracted to the Hall a large and intelligent audience. In a very able paper, which occupied about an hour in its reading, the Professor enforced the claims of aesthetic culture. Mr. Gray is a skilful artist, enthusiastic in his profession, and judging from the numerous beautiful passages in his lecture, able to draw pleasing pictures with his pen as well as with his brush.

You have, no doubt, heard of our disappointment in regard to our Department of Music The Professor, who had been engaged on the strength of numerous most flattering testimonials, was found upon his arrival to be physically disqualified to take the high stand as a Musician which in our school is deemed essential. You will be glad to learn that the inconvenience and difficulty of securing another were less than expected. Professor Theodore Martens, an eminent Pianist, and a graduate of the Conservatory of Music of Leipsic, has been engaged and will enter upon his duties the first of September. Meanwhile the department is in charge of an accomplished lady teacher.

With the aid and sympathy of the Methodists of these Provinces, under the blessing of God whose direction and support we desire constantly to seek, there lies before our Institutions a career of increasing usefulness such as will fulfil the aspirations of their Founder, and gladden the hearts of those who have long laboured for their prosperity.

Your, &c.,

J. R. I.

Mount Allison, Aug. 20, 1869.

PORTLAND, ST. JOHN, N. B., Aug. 12, '69.

MY DEAR DR. PICKARD,—It is evening The clock has struck 10. I take up the Wesleyan; and, prompted by an instinct, incident I suppose, to those who consider their latter end, and who feel that they are themselves approximating life's *terminus*, I naturally turn, even before glancing at the Leader in the Editorial department of the paper, to your register of deaths. The first instance of mortality on which my eye falls, is the announcement of the departure from earth of MRS. JOHNSON, the wife of the now widowed and mourning, venerable Dr. Johnson of Charlottetown, P. E. I.

Reminiscences and associations of a nature the most touching, solemn, and hallowed, rush upon my mind. My heart is deeply moved; and I cannot retire to rest, without indulging in meditations upon the constantly accumulating spoils of death, and affectionately thinking of the graces and virtues which adorned the truly *elect lady*, whom the devastating hand of the last enemy has now numbered with the victims of his power, and the tenants of the tomb.

To know the late Mrs. Johnson, was to all at least, who have a heart to appreciate whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report—to revere and love her, as in a very eminent degree, blameless and harmless; but whose goodness was, by no means, merely negative. There was a calm dignity in her bearing; and I never remember to have seen her, without feeling as though an atmosphere of benignity, congenial with the mind that was in Christ, was circulating around her. All ostentation elicited her decided disapproval, and awakened her commiseration; but, of *genuine politeness*, of the courtesy which the New Testament inculcates, she was one of the most beautiful and perfect impersonation, it has ever been my privilege to witness. Mrs. Johnson was of a disposition very retiring, and in her profession of Christian attainments, a model of humility; liable rather to depreciate what God had done for her, than to be exalted above measure, by any self-complacent estimate of her own virtues, which, I believe, all acquainted with her, saw more clearly than she did herself. For more than half a century, her life was uniformly a lecture silent, but of sovereign power, holding forth to all within the sphere of her influence, the word of life.

Precious in the sight of the Lord, is the death of his saints! and precious to many, so long as they live, will be the memory of our now sainted friend. What then, must be the feelings of the venerable man, who, having but lately seen the sepulchre close over the remains of a most estimable son, struck down in the palmy season of life,—a son whose eye always beamed with benignant lustre, and was universally loved and respected in the community in which he long, and with affectionate solicitude for the suffering, exercised his profession—has now been called to resign the dearest earthly object of his affections. What a feeling of desolation must come over his mind, as moving though his house, or sitting in the room in which he was wont to enjoy the society of her upon whom his eye will rest no more on earth. May the God whom he serves sustain him in the trying hour, and enable him to look forward, in blissful hope, to the day, which cannot be far distant, when they shall meet, never to separate!

M. RICHEY.

ST. JOHN'S N. F., 18th August 1869.

DEAR WESLEYAN:—Your numerous readers will be glad to hear from this corner of the "Field" that the work in all its departments is going on steadily although not so powerfully as the laborers could desire. Our new Brethren Dove and Teed are in harness and most acceptable to our people, men with hearts full of love to Christ and for Christ's cause will be acceptable anywhere.

Our Sunday School treat went off successfully at the country seat of Stephen Rendell, Esquire, children, parents and friends enjoyed themselves well, the day was lovely, and all around spoke forth the praises of our great Creator. The Ragged School treat followed, the week after, adjoining Mr. Rogerson's country residence,—the occasion brought together crowds of friends with baskets full of good things to encourage this labour of love amongst 2 to 300 helpless children who are now every Sabbath encouraged in the path of virtue and warned against the path of vice, the love of singing the sacred songs taught in the school, followed the children to the play ground where they made the woods re-echo with the praises of the Redeemer, and at the close of the day as they marched through the town they formed again, in the public street opposite the school, to sing one more hymn before they separated on this happy occasion.

Another gathering of the children's Band of Hope took place on the 10 inst., when officers members and friends had a happy time of it enjoying the good things of this life and stimulating one another in this good work amongst the children—may the Temperance cause prosper and grog and its curses be banished from our land. You will be glad to hear that our good Brother Prince is actively engaged in his new circuit Carbonear—where his hands are full and if he does not find work for every one and himself also I will be much disappointed—he left us beloved by all and to remind him of our happy associations together the friends presented him with a purse as a memento of our brotherly feeling towards him—our Brother Ackman gone to Catalina received the same kind remembrance at the hands of our friends—May they both prosper on their new fields of labor. Adieu.

TERRA NOVA.

Circuit Intelligence.

Halifax Financial District Meeting.

The Financial meeting of the Halifax District was held in the Basement of the Brunswick Street Church on Thursday 19th inst and by adjournment on Friday morning. Rev. Jas. G. Hennigar, Chairman.

Sixteen ministers and five Circuit Stewards were present during the session. The absence of brethren Barratt and Turner on account of ill health occasioned deep regret, and evoked the Christian sympathy of the meeting. The Chairman's well-known suavity was particularly manifest on this occasion and his judicious counsels, especially when considering the promotion of the work of God, were highly prized, and could not fail to endear him still more to his brethren. Much of the ordinary routine was despatched in the usual way and requires no remark.

The average deficiency on the dependent Circuits and Home Missions, however, threatens, I regret to say, to be much larger for the year than the circumstances of the ministers who labour upon them can well endure; unless something can be done to increase the receipts of the Circuits and Stations. Mr. Editor, no considerate person acquainted with the very *moderate* allowances of our ministers (and every person concerned may and ought to know them by application to his Circuit Steward) needs any argument to convince him that however much Christian modesty and honour may struggle to conceal the fact, the loss of One Hundred and Thirty eight Dollars from his salary, must operate most prejudicially against a minister's comfort, the just claims of his family, and in many ways that I need hardly enumerate, the true prosperity of his people, directly as well as indirectly. If so, how long sir, I beg most respectfully to ask through you, will our dear people fail to give this matter the attention it deserves? Surely not until absolute inability to pay his debts which with a minister of the gospel is in the proximity of "starvation point;" or the endurance of unequal burdens, that no professional man outside of the ministry would submit to for a day, constrain men to desist from a work concerning which they feel, "Woe is unto me if I preach not the gospel." Delicate as this subject is, it is one of *prime* importance to our Connexion and should not much longer be kept in the back ground. We need a *revival* of apostolic preaching on the duty of systematic beneficence, preceded if you please by a specimen or two from the prophets such as Malachi iii. 10; and we will, I venture to affirm, be more likely to have what we still more earnestly desire a *revival*, such as that for which many weep and pray, when over the whole Conference, God's word shall have free course, run and be glorified. By recommendation of District, this matter is to be more directly placed before our people. Let the case be fairly and judiciously stated, and above all, let our worthy Circuit Officials take hold of it in earnest without any delay; and without a doubt the financial sky will soon brighten and there "be no more a reproach." Will not our brethren who are Stewards at once institute a scheme whereby this loss now looming up in huge proportion shall not fall upon those whom they desire to "esteem highly for their work's sake;" and whereby the salary shall be not only paid in full but as it ought to be in monthly or quarterly instalments and not as in too many instances now but *partially* and that *at* or *towards* the end of the year? A little system, demanding enlarged liberality from those giving, regularly, a *sum* perhaps *long ago* fixed when their *obligation* to God and his Church was much less than *now*; and enlisting the sympathy of such members of our Congregations as give nothing is all that is necessary, and surely, if practicable, the thing ought to be done for the honor of the Church and as an act of justice to their ministers.

The session of Friday morning was appointed for the reading of the Liverpool minutes and mutual consultation and exhortation, respecting the promotion of the work of God in our own hearts and throughout the Conference. Would that our official members generally had been present to share in the season of sweet delight and refreshing from the presence of the Lord, which formed the appropriate and auspicious conclusion of our District meeting. Thank God ministers, while but men and needing like *other men* the *material* comforts of life, have bread to eat of, the world knows not of. The Master was present verily and man did eat angel's food. It is enough to say Preachers and Stewards were of "one accord" and conversed freely on the deep things of God. The need of having faith in God in reference to things not seen; of fully devoting ourselves to the great work in confident expectation of success, despite of all discouragements; of arising and putting on strength graciously provided for us; of cultivating more than ever the spirit of Christ; of cherishing brotherly kindness and praying one for another; and of constantly bearing in mind that our ministry is from the Lord Jesus who has said "Lo I am with you always" every word of which is so highly emphatic were topics on which the speakers dwelt with great unction and interest. May the great Head of the Church whose presence was so signally felt in answer to the united prayer with which the consideration of Ques. 12 was entered upon still hear the supplications of his servants; and upon every dwelling place of Mount Zion and upon her assemblies cause to be "a cloud and a smoke by day, and the shining of a fire by night; for upon all the glory shall be a defence." The District Committee will meet again (D V.) in Annual Session at Avondale on the 2nd Tuesday of June next.

GEORGE S. MILLIGAN, *Fin. Sec'y.*

Halifax, Aug. 21, 1869.

Pictou Circuit.

SABBATH SCHOOL PIC NIC.

Dear Editor.—On Tuesday last, the Children Teachers, and friends of the Wesleyan Sabbath-school enjoyed a delightful treat, in the form of a Pic-nic. About 12 30 P. M. squads of jubilant youths might have been seen pressing eagerly along the streets to the steamer "Dragon," which lay at Government wharf. On this boat we had a free passage to the "East River Loading Ground" and back. Thanks to obliging Capt. Campbell and his employers. Near this loading-ground was a large field, surrounded on three sides by exquisite groves, the use of which was cordially tendered us by its owner, Mr. Dunbar, an old, well-to-do Scotch farmer.

In this beautiful and most suitable spot, our party, numbering about one hundred, spent a most joyous afternoon in various innocent and exhilirating amusements, animated confab, and devotion to the "basket and store." Our return trip was greatly enlivened by the dulcet strains of music bursting from scores of happy voices, led by our live melodian, Brother Donald Fraser. But all this is of itself unimportant, were it not for the hopes we cherish of increased interest, efficiency and converting power. Praying for this, we remain,

Yours respectfully, G.

P. S.—On Sabbath, 1st prox., D. V., a sermon will be preached for the children of the Sabbath Schools, and a collection taken in support of its funds.

Sydney, C. B., Circuit.

Rev. H. PICKARD, D. D.—Dear Brother:—We tarried three Sabbaths on our last circuit and left for our new on the Wednesday following, where we arrived safe and well on Thursday about 4 P. M. The route travelled was by Pictou steamer to Port Hawkesbury,—from thence overland some twelve miles to West Bay, whence the steamer "Neptune" conveyed us to Sydney. Since then the waters of the "main" and of the "Island" have *confederated* by the opening of the St. Peter's Canal, so that if navigable for large boats, we may expect our steamers to plough the *confederated* waters of island and main. The scenery, so romantic and enchanting through the lakes between West Bay and Sydney, exceeds that even on the St. John River, and far surpasses any (foreign tourists say) they have seen in all their travels.—That is saying perhaps what will be doubted by some; but we would say to them, come and see for yourselves if the report be true. And if *scenery* can attract we hope even to see in this Ultima Thule our District and Conference held at no distant period, especially if the cost be covered by cheerful givers at Conference Collections.

We met with a sincere and hearty welcome to our new circuit, both by our Presbyterian and Methodist friends, as well as by the Editor of the "Cape Breton News." This was heart-cheering, after 18 years' absence, during which many changes have transpired—from young children to parents—from youth to old age—from life to death—and in some, from sin to grace, and from grace to glory!

I was glad to see that the "Entertainment" proposed before we left Albion Mines has come off so successfully. I hope they will *duplicate* it and raise 100 per cent. We had hard times there, owing to little work and large emigration. Now, I hope the tide is at its turn, and that the times will flow in prosperously to our brother who has succeeded us. Friends of Albion Mines, hold up the cause of God amongst you! *Here*, we with nineteen others, asked for another Preacher, but we and they were disappointed, for there were none to send; and until our request is granted, we cannot meet the wants of the people here, nor expect to extend our borders beyond our present limits. Never was the prayer more urgent—"Send forth more laborers into the vineyard, for truly the harvest is great, but the laborers are few."

J. V JOST.

Sydney, C. B., Aug. 19, 1869.

River John Circuit.

DEAR BROTHER PICKARD,—We record with gratitude to God, that this week we had the great pleasure of receiving thirty-one persons on trial for Church membership, nearly all of whom profess to have lately obtained forgiveness of sins, professors have also been much quickened. Brother William H. Burns was labouring here when I came, he continued with me nearly two weeks. God made him a great blessing to the people, in this his native place, and while we are sorry to part with him—we are devoutly thankful to God that his character is such as to warrant us most confidently to commend to the M. E. Church as a young man who bids fair to be wise to win sou's.

JAMES TWEEDY.

River John, Aug. 14th, 1869.

Liverpool Financial District Meeting.

REV. DR. PICKARD,—Dear Brother,—We have nothing special to note respecting our Financial District. The business was conducted with the greatest harmony, and good feeling. The average deficiency to be borne by each of the Brethren, is not so great as last year.—There appears to be but one feeling pervading the minds of the brethren—to work for God and souls. Our prayer is that the year may be one marked by evidence of the divine blessing, both in the building up, and the enlargement of the Church of Christ.

I am, my dear Brother,
Yours Affectionately,
HENRY DANIEL.

General Intelligence.

Colonial.

From the Evening Express of Monday.

ARRIVAL OF HIS ROYAL HIGHNESS PRINCE ARTHUR IN HALIFAX.

His Reception throughout the City.

His Royal Highness Arthur Patrick William Albert, third son of Her Most Gracious Majesty Queen Victoria, arrived yesterday morning in the Inman steamer *City of Paris* after a splendid passage of six days and seventeen hours. The steamer reached her moorings at half-past nine o'clock, long before which hour a large crowd had assembled at Messrs. Seeton's and the adjoining wharves to give a welcome to the Prince. His Excellency the Governor General accompanied by His Honor the Lieut. Governor and Staff, went on board the steamer immediately on its arrival. A Guard of Honor from the 78th Regiment, was stationed on one side of the wharf. At a quarter past ten His Royal Highness stepped ashore, amid the hearty cheers of the passengers and crew of the *City of Paris*. As the carriage of His Honor Sir Hastings Doyle—in which was the Prince, the Governor General, and the Lieut. Governor—came up the wharf, the cry was raised "here he comes," "hats off,"—and cheer upon cheer was given with hearty good will. All eyes were strained to have a good look at the son of our beloved Queen, and the general exclamation was, "he is just like his brother." The resemblance between the Prince of Wales—as we remember him on the occasion of his visit in 1860—and Prince Arthur, is very striking indeed. And not only is this the case, but the same unassuming demeanor