The Provincial Wesleyan.

Published under the direction of the Wesleyan Methodist Conference of Eastern British America.

Volume XVI. No. 22. HALIFAX, N. S., WEDNESDAY, JUNE 1, 1864. Whole No. 776

Religious Miscellany.

Heaven.

Beyond these chilling winds and gloomy skies,
Beyond death's cloudy portal,
There is a land where beauty never dies,
Where love becomes immortal;

A land whose life is never dimmed by shade,
Whose fields are ever vernal;
Where nothing beautiful can ever fade,
But blooms for aye, eternal.

We may not know how sweet I's balmy air,
How bright and fair its flowers;
We may not hear the songs that echo there,
Through those enchanted bowers;

The city's shining towers we may not see
With our dim earthly vision,
For death, the silent warder, keeps the key
That opens the gates elysian.

But, sometimes, when adown the western sky
A fiery sunset lingers,
Its golden gates swing inward noiselessly,
Unlocked by unseen fingers,

And while they stand a moment half ajar
Gleams from the inner glory
Stream brightly through the azure vault afar,
And half reveal the story.

Land unknown! O land of love divine!
Father, all-wise, eternal!
guide these wand'ring, way-worn feet of mine
Into those pastures vernal.

The present Age.

We are living, we are dwelling
In a grand and awful time;
In an age on ages telling —
To be living is sublime!

Will ye play, then, will ye dally
With your music and your wine?
Up! it is Jehovah's rally!
God's own arm hath need of thine!

Worlds are charging, heaven beholding;
Thou hast but an hour to fight;
Now the blazoned cross unfolding,
On, right onward for the right!

On! let all the soul within you
For the truth's sake go abroad;
Strike! let every nerve and sinew
Tell on ages, tell for God!

Missionary Jubilee Anniversary.

The Annual Meeting of the Wesleyan Missionary Society, held in Exeter Hall, London, on the 2nd ult., was invested with special interest on the ground of its being the Jubilee Anniversary. Of the highly excellent speeches on the occasion we select three. The Rev. Dr. Osborne, President of the Conference said,

I owe the privilege of moving this resolution to the position which, by the Providence of God, I have the honor to fill; and I am quite sure that the Methodist Conference would be ashamed of any man who filled its chair, who was not ready, at any cost of personal feeling, to take any position that might be assigned to him in connection with this great cause, or to do anything he had it in his power to do, however feebly, to promote the interests of the Methodist Missionary Society. My first duty is to apologise for the absence of some of my respected friends and predecessors in office, whom the Committee thought it desirable to invite on this Jubilee Anniversary. They thought it to be,—and I am sure that the meeting can very well sympathise with the Committee in that feeling—a becoming and proper thing, that, on this occasion, all those venerated and beloved men, who had filled the chair of the Conference, should, if possible, be here to support the Chairman of the meeting. The pressure of infirmity, I am sorry to say in some cases, and previous important engagements which it was impossible to postpone in the case of others, have compelled them to decline the invitation. However, seven—the number of perfection—I am happy to say, are here to grace this platform. We are happy that we see amongst them, one of the few surviving founders of the Society. (Alluding to the Rev. Thomas Jackson.) (Applause.) I am sure that we shall praise God that he has been pleased to spare his life to this day, and to listen to such a report as the meeting has now heard; such a report as any man who should have ventured to predict when the Society was formed 50 years ago would have been deemed fit to be an inmate of Bedlam; but certainly not fit for the Methodist Conference. So wonderfully has it pleased our Heavenly Father to transcend all our expectations, and do for us exceedingly above, not, indeed, what we ought to expect; but what, as matter of fact, we did not expect, or ask, or think. Long may it please God to spare the life of our venerable friend and those by whom he is surrounded, and with whom he is associated, to rejoice in the success of this Society. (Applause.) I feel it to be a matter of duty too, to offer in passing very briefly the tribute of my sincere admiration and of my regard for one of the venerable men whose name has just now been pronounced in our hearing. It was my privilege when a very little boy, hardly higher than the rail before me, again and again to accompany William Toase in his visits to the prison ships in the River Medway. I remember well, how week after week, as he took among them Scriptures and tracts in their own language, as he held religious services and superintended the holding of schools for their children, he was privileged to sow the seed of eternal life under circumstances of the most peculiar and interesting character. And I remember how thirty or forty years after those visits had passed away, he has been pleased to rejoice in tracing the blessing of God on the seed thus sown, and learning how those persons in very various stations in life, and persons in very different circumstances in society, were brought under the influence of divine truth, and made partakers of saving grace. They carried back to France the blessings that they received in the prisons and prison-ships in England, and the number and the importance of the results so achieved we must wait to learn accurately in the day when all secrets shall be disclosed. They will never be known until that day, but we may well thank God that the Methodist Conference was priviledged to commence such a work of pure philanthropy, a work of as pure philanthropy, I venture to say, as any body of Christian men at any time have been induced to undertake. And when I think of what was done amongst those prisoners, both in ships and on shore, and of the active and important part our friend was privileged to take in personal labor in France himself; when I remember the diligence of his endeavours, and his fidelity to the Gospel, and the uniform sauvity of manner, the sweetness of disposition, and the prudence and the piety that were united in him, I am satisfied that we do well to glorify God in him this day, and to pray that many may be raised up like him to serve the cause of Christ on the Continent, where their servibes are so greatly needed. It was one peculiarity of this Jubilee year—a peculiarity too, I am sure, which approves itself to the judgment and conscience of the Methodist Connexion, that we should abstain from self-congratulation; but we may praise the dead without danger, and we may glorify God in those who have departed this life in his faith and fear, and left us a fragrant remembrance to cheer us, as opportunity serves. (Hear, hear). In the course of the last year one or two remarkable circumstances have transpired which I feel it my duty to mention to you. The first is, the receipt of an address of congratulation and sympathy by the Committee of this Society from a body of Christians owning themselves much indebted to the Society, although not at present, nor indeed at any time lately, in formal connection with it. It was our privilege some years ago, as many who hear me will be well aware, to undertake and carry on with the most marked success a Mission in the capital of Sweden. Circumstances rendered it right that your Missionary employed there should return to England, but the fruit of his labors remains till this day, and from the Evangelical Society at Stockholm I have received in the course of the last few weeks the following communication, which I deem sufficiently important and sufficiently encouraging to the Society at large, to be presented on this occasion:

To the Conference of the Wesleyan Methodists in England.

Dear Brethren in the Lord,—As you are now celebrating the first Jubilee of your Missionary Society, and as your efforts for the awakening of souls and leading them to our common Lord, have also been extended to our country, and there left behind fruit which still redounds to the praise of the Lord, we, the undersigned, herewith desire to present to you a small expression of the interest which we, and we doubt not, many other Swedish christians feel in your Jubilee, and our gratitude for the good which our country has experienced through your labours. They who know intimately the work which during so many years was carried on in Sweden through your fellow labourer, the Rev. George Scott, still preserve a thankful remembrance of it, not only on account of the remaining fruit, for which we shall always praise God, who gave the growth, but also especially for the disinterested and purely Christian spirit which characterised this Mission, as having evidently had for the only object the only one great end of all the Holy Spirit's work on earth, viz—the salvation of souls. It is this work, and the spirit in which it was performed, that entitle you to the lasting gratitude of Swedish Christians.

It would have been a pleasure to us if we had been able to prove our gratitude by a gift to your Missionary Fund; but, in consequence of the increasing developed activity for the Kingdom of Christ in our country, and also of the recent establishment of a Missionary Training College of our own, our resources are so much absorbed that we cannot realise this wish. And yet we trust that even this simple expression of our brotherly feeling will not be without value to you. May the Lord whom you serve increasingly bless you, and your labours to the temporal and eternal welfare of many souls, until the day when He shall assemble all his children, who are now dispersed to the ends of the earth, and who, though now differing in their languages, callings, and gifts, will then and for ever recognise each other as the sons and the daughters of the same Father.

Accept, dear Brethren, this as an expression of our heartfelt sympathy. Signed by twelve members of the Evangelical National Society. Stockholm, December 8th, 1863.

I am told that the names appended to it represent persons of distinction both in connection with the Church and State, and consistent professors of the religion of our Lord Jesus Christ. The only other subject to which I will direct the attention of the meeting for one moment is a very gratifying communication, such as, I believe, was never presented to any Missionary meeting before—certainly not to any Methodist Missionary meeting; a communication dated from the capital of the King of Dahomey. Your Missionary, Mr. Bernasko, seems to have been indispensable to all those who wished to visit Dahomey, or to secure a favorable reception there. Commodore Wilmott went up in her Majesty's name, having gone to the coast in her Majesty's ships, and, I may say, with her Majesty's commission and direct authority, but he could do very little without Mr. Bernasko. He wanted an introduction, and he wanted an interpreter, if not an adviser too; and he found all three, I believe, in the agent of your Society. That almost ubiquitous traveller, Major Burton, has since presented himself in the same remarkable place, accompanied, too, by Mr. Bernasko. I am very glad to tell you that his Majesty gave the Major, as representing the Queen of England, a kind reception, a grand reception, and he celebrated upon the occasion of his visit a custom of his fathers. But what makes it remarkable, and may well add to the joy of the Jubilee year, is the announcement which follows:—"His Majesty made no human sacrifices upon the occasion of this custom." Certain persons were slain but they were criminals condemned according to the law. The Missionary goes on to say—"I have told the King that you have sent out another Missionary to his kingdom, and that he is now at Cape Coast, and that in a few months' time he will be down here. His Majesty requested me to tender you many thanks for the same." Sir, I have great pleasure in tendering these thanks, now in my hands, to the Society. Be pleased to accept the thanks of a man, whose thanks for the gift of a Christian Missionary certainly you never ventured to dream of, I believe, even so lately as a year ago. But we have seen strange and good things, blessed be God, in this year of Jubilee, and who can tell how the heart of this man may be softened, and what good may result from the strengthening of your Mission there? He says the Missionaries are a very good set of men whom God has made and has sent to the wicked ones in that part of the world. That is a very orthodox confession so far as it goes. Let us hope that this part of the lesson is so good, the learner will display still further proficiency, and submit to the teaching and follow the advice of those good men whom God has made and sent to that wicked part of the world. Then, Mr. Chairman, "our joy will be full." I promised that I would not occupy the time of the meeting at length, but I cannot sit down, however, without referring for one moment to that marvellous expansion of Missionary sentiment and Christian liberality which the last year has witnessed, and would call upon you all solemnly to thank God and take courage. Two things occur to me in connection with this subject with especial force at the present time. If by the blessing of God our resources will be increased, in like manner will our responsibilities be increased; in like manner will the demand for the time, the wisdom, the patience, and all other needful graces of the Committee and the managers of this Society, be increased. In like manner shall we need larger supplies of the Spirit of Jesus Christ, if this work is to be rightly managed at home. In like manner, if our resources are to be increased, we shall need a larger number of Missionaries. No committee convened by my dear friends and brethren, can secure, or create; and no contributions can purchase, Missionaries of the Lord Jesus Christ. It is not within our province to find them, simply because it is not within our power to make them. They are, wherever you send them, in whatever charge, and at whatever time, the direct gift of the glorified Head of the Church, who, when He "ascended upon on high and led captivity captive," gave Apostles, and Prophets, and Pastors, and Teachers, and Evangelists to the work of the ministry. To Him let us lift up our eyes, and according to his own original command, when He sent forth the first Missionaries, to-day more than ever let us pray, "the Lord of the Harvest, that He would thurst forth labourers into his harvest," and so give us that by which what we have already obtained, even our Jubilee contributions, will be raised in value.

The Rev. Dr. Crook, of Dublin, said—Mr. Chairman, I am glad to be present at this meeting in this Jubilee Year. The Jubilee services in Ireland were attended with remarkable influence, and have left an impression that will not soon be forgotten. I rejoice we have had in the chair a gentleman who is perhaps the foremost man in the Established Church in Ireland, and who has spoken of the indirect effect of Wesleyan Methodism throughout the world. He is a gentleman who stands foremost as the representative of our great University in Dublin—foremost as one of the most staunch Protestants that our kingdom affords; and what we have heard from him as to the influence of Methodism is but a type of thousands of instances of the power which this glorious system of Methodism has exerted in the world. I was sorry when the Report was read to hear that no report had been received from Ireland. Mr. Piggott has told you about Romanism. I could not help saying to a gentleman near me, "He has yet to learn what Romanism is." The capital of Romanism may be Rome, but there are prophecies on record in some of our books that when Romanism is overthrown in Ireland it will be overthrown in the world. Any man who has lived in Ireland will know what Romanism is, and he will know the difficulty of dealing with it. Mr. Piggott can go about the streets of Milan, and preach the Gospel there; but let him do that in Ireland, and he will do it at the peril of his life. Some of your countrymen tried the plan of evangelising Ireland by sending over a hundred gentleman at a time. They thought they could come and take possession of the land. One gentleman went into the street to preach; he put his hand into his pocket and pulled out his Bible, and commenced reading a portion of the New Testament. He got so far as this—in the 3d chapter of John—"There was a man;" and a cat was thrown at him and hit him in the mouth; and a newspaper editor wrote the most sarcastic article that a man could write, holding up to ridicule the people who had sent men from London to inform the poor savages of Ireland that there once existed a man. I was in Connaught, and two of the 100 men came there. They waited on a Minister. I had a consultation there about open air preaching. These gentlemen were very brave; they came to me and said: "Do you think we we could preach safely in the open air?" I said I thought they could; and I would get a dozen men who could sing a Methodist hymn, and also get a platform erected. These gentlemen went back to the Minister, and he told them they would lose their lives, and they were afraid to encounter the risk. I believe no Quixotic expedition like that will ever evangelise Ireland. I firmly believe in the evangelisation of Ireland, and mean by God's grace to live for it; and I expect, even in my own life, to see many of those large and magnificent chapels that are now being built turned into good Methodist preaching houses—and there I hope to live and preach. I believe the grand means of reaching the Popish population of Ireland will be by fixed agents working amongst them, making the men feel that you love them, are ready to die for them, and that you will work for them, and that by the grace of God you will not be content to see them the victims of a soul-destroying superstition. I have witnessed glorious scenes. We have no congregations like this to try a man's nerves, but we have in some little cabins a chair for a pulpit, and some twenty or thirty people for a congregation, and we have seen tears fall from their eyes as they have heard the story of redeeming love, and we have witnessed them as they came under the power of the Gospel and of the grace of God, in the conscious possession of salvation through faith. That is not our only work. I am a great believer in Bible Classes; and I have been delighted, again and again, to gather around me the children of Connaught, and strive to teach to them, in the Bible Class, the glorious plan of salvation. I remember one place, in a wild and barbarous district, where I had a class of about sixteen. It was what we call a common country farmhouse; the whole of the building was on one level, divided into three rooms, and in the middle one was my preaching place, my sleeping place, and everything else when I was there.

One day, I was conducting a Bible Class there, and I found that the door would not keep shut, and as there was a very unpleasant draught in consequence of that, three or four times I got up to shut the door. By-and-bye, as it opened again I went to look what it was that made the door open so frequently, and there I found as many people in the outer room as I had inside. I found a little servant boy there with his Testament, and as I was going over the lesson inside he was going over it outside. (Hear, hear.) You may be sure that I did not leave the door shut then. I believe there is something of that sort of work needed to meet the wants to some extent of Ireland. That boy is not in Ireland now; he is in America; he is not a Roman Catholic but a Protestant. I have a strong conviction that the Methodists of England have not done, and are not doing, their duty to Ireland. There is tremendous guilt resting on you in that respect. Go back in thought fifty years. Ireland is one of your oldest Missions, and what have you done there? You have reaped as much fruit as in any field of Missionary labour you ever had, in proportion to the money you have spent, and the effort you have put forth. How many Ministers have you sent from England to work there? How much money have you spent? Let your reports tell. I say it ought to make you blush to think how little you have done for that country. Talk of sending men to Italy to convert Romanists! Is it an honourable thought for Britons that the foulest blot of Romanism on God's earth is to be found under the British sceptre; that the strongest exhibition of Romanism in the world is to be found in that part of the empire most closely linked to yourselves; and yet that the Wesleyan Methodists are doing comparatively nothing for the evangelisation of Romanists in Ireland? Now, if I were speaking to an Irish audience, I should think I could do well with them if I could make them feel they were bound by gratitude, honour, and self-interest, but, above all, that they were bound by loyalty to our common Saviour, to engage in any enterprise. If time permitted, I would show that the Protestants of Great Britain are bound by every one of these considerations to bestow special care upon Ireland. Ireland was not always down-trodden and sunk in ignorance as it is now. Take your own ecclesiastical historian, Bede, and he will tell you that at a time when this glorious country—and long may it be glorious—was a place where ignorance prevailed. Ireland was already called the "Land of Saints," the home of Literature, the College of Europe. You will find that men from this country went over to that country; they were hospitably received and they were supplied with books and with instruction, and they came back to this land to spread the knowledge they got there. I say there is a debt of gratitude owing from Great Britain to Ireland, and you ought to see to it that the country is thoroughly evangelized. There is the question of honour too. Who brought Popery there? Are all the evils from which your statesmen have suffered here, the fruit of Romanism there? Then you are chargeable with the whole of it. (A laugh.) You may laugh at it, but the facts of history are stubborn things, and you will find, if you look clearly into the matter, that Ireland was sold to England by "his Holiness" the Pope upon the express condition that she would convert it to Romanism. There was just as strong antagonism to Romanism then, as love to it now. That Romanism was imposed upon it by England; and if there is such a thing as honour in the world, you are bound to take away the evil which you brought. I never like to see Ireland brought to beg of England. I never like to see Ireland brought as a poor relation. I like to come to England, and say in the presence of the greatest assembly to be found in England, your duty binds you to us. You heard to-day from Mr. Jenkins about the grand superstitions, the awful superstitions, the powerful superstitions of India. Who ever thinks of Brahminism coming over here? Who ever thinks of the system of Confucius coming and taking our Bibles from us? Who ever thinks of any of the systems of heathenism coming over here? But Romanism is the greatest system of error in God's earth—it is so powerfully and alarmingly aggressive. The Romish Church has an enormous Mission Fund, and half of it is expended in England. The Romish Church has agents, and the greater part are secretly working in England. The Romish Church has aspirations and the height of it is to see this isle devoutly sitting at the feet of the Pope. The Romish Church has Prayer-meetings, and what is their object. The conversion of England. We are told by a very old writer that it is lawful to be instructed by an enemy. I would that the Protestants of England would learn all that Romanism could teach her, and that she would carry the war into the seat of Popery. I should like to see some ten or twelve stations marked out in the midst of the Popish districts of Ireland, and have Englishmen who would work there for the evangelization of the centres around them. I should like to see, once a year at least, through every chapel in our Connexion, prayers that God would pour out his spirit on Ireland, and free us from this desperate, this terrible, this soul-destroying system of superstition. I do not think that anything would make the heart of the Pope tremble like that. Nothing would make the Romish priests in Ireland, tremble so much. Some two years ago, nothing made the Romanists in the north of Ireland, feel so terribly as the late revival. They are a priest-ridden people, and there was a tremendous effort put forth to suppress that revival. Let the Protestants of Britain earnestly plead to God publicly and privately, and avowedly, that He would roll away from Ireland that fell system of superstition; and in that respect you can in part pay your debt. But not merely self-interest, but the highest motives by which a Christian man's heart can be actuated—loyalty to Christ, binds every Christian in this congregation to try to do what he can to overturn Romanism in Ireland. Take your Missionary records, and you will find at Tahiti and all through the world, that wherever your Missionaries go, they are soon followed, if they have not been preceeded, by the agents of Rome. Where are those agents made? They are got at Maynooth, kept up by your own Government to subvert the faith of your own Church, and trained to spread the most terrible superstitions that can possibly be found. At our late Missionary Anniversary in Dublin a statement of one of your Missionaries struck me as being very singular. He told us, in reference to the Islands of the South Sea, that he could scarcely get an idol there, and that those persons who wished to collect them as curiosities, found it impossible to get a single one! Shall the time ever come when the South Sea Islands shall send to the British Isles for specimens of idols? I could take any man in this congregation to a dozen idol shops in Dublin; and I have seen idols on sale in London since I came here! If we would be loyal to Christ, let us do what we can, and let every member of this congregation exert himself by prayer, by effort, by increased contributions, to try and support the work of God in Ireland, that the truth—that truth which alone can destroy error, may have free course and be glorified there, and thus our Saviour's cause advance. (Applause.)

The Rev. W. Butters, Representative of the Australian Conference said:—That field which I have the honour to represent extends over a vast space of country, from Western Australia to Queensland, and from New Zealand to the Friendly Islands, an extent of about 50° of longitude. Fifty years ago the first Wesleyan Missionary was sent there, and now, by the blessing of God on the labours of the agents of this Society, we have, scattered over that vast extent more than 1,000 sanctuaries, in which about 200,000 people are wont to worship, and bow down and kneel before the Lord their Maker, and where there are at this time somewhere about 50,000 communicants. A few years ago all the places that were occupied by us in the Australian Colonies were Mission Stations. Now those stations have become Circuits, and we have more than a hundred of them, as much like your own English Circuits as the circumstances of the country will admit. Our people build their own places of worship, they sustain their own ministry, they support their own Sunday and day-schools. From their own Contigent Fund they spread the Methodism that they love in the outlying and thinly-populated districts of their own Colonies, and by God's blessing they carry on a great work there. But, Sir, it is no longer Mission ground, and I suppose that on that past of the once Mission field it would not be in place for me now to dwell. Years have happily passed away since we drew upon you, Sir, as Treasurer of this Society, for a shilling towards the support of the Mission work in the Australian Colonies. One circumstance which has seemed to me to invest our work there with interest, is the way in which it provides for the reproduction and perpetuation of itself. This has been remarkable from the commencement. Wherever our Colonial explorers and settlers have gone, the Missionaries of this Society, and since them the Ministers of the Australian Conference, have gone after them. At this day some of our most diligent and effective pioneers in the outlying Districts of the various Colonies of Australia are young men who were converted to God there, and who never sustained any relationship to English Methodists or English Methodism. I know a number of stations that were called into existence by the expenditure of from £50 to £200; or, it may be in some instances £500. Those stations after some two or three years raised in Missionary subscriptions an amount equal to the entire cost of their establishment; and they now every year supply to this Missionary Society in Missionary subscriptions a larger amount than was expendpended in the entire establishment of the stations or Missions, which are now Circuits. I myself, Sir, when I had the honour of having charge of the South Australian Districts, have frequently received into my study a young man; in some instances one who had been a member of my own Bible Class; and have given to him a cheque for £25 with instructions that with that sum he was to purchase a horse and saddle and bridle, and then I have supplied him with £5 additional and told him that I hoped to hear nothing more from him upon financial matters. (A laugh.) And it is not a very uncommon thing for a young Minister, when equipped with a horse and saddle and bridle, and a Bible and a Testament, and £5, to be able to get on remarkably well. Generally I have told them: "You must introduce all Connexional Funds and financial system," and as a motive to induce them to commence aright, and that the people also should commence right. I have sometimes said, "If the funds that are raised for your own support during the year are not sufficient, you can borrow from these connexional funds, and then I will try and get you a grant at the end of the year.

There was true economy in this. It introduced amongst our people in the bush where our congregations were not large, a right system. Australia, though by God's blessing independent of the Missionary Society, owes this Society a deep debt of gratitude; and if you could have seen the tears of gratitude that I have seen in the wastes of Australia, and if you could have heard the expressions of thankfulness to God and to the fathers and founders of this Society for sending Missionaries there 30 or 40 years ago, you would have felt that you were at least rewarded for your contributions and for your toils. Our people are as loyal to English Methodism as the Colonists generally are loyal to the British throne; and I am persuaded that if I were known by them to be standing here to-day, they would hold me as an unworthy representative if did not express to you, and through you to the subscribers of this great Society in every part of the world, our deep and abiding gratitude for what you did. You did the right thing, and more than that, you did it at the right time. Since I have come to England, I have seen placards about Australia in this great city and elsewhere, stating that lectures about our Colonies were to be delivered and sermons preached; and I have invariably gone to hear what was said, and without an exception there has been, either at the beginning or in the middle or at the end of the services, a collection for poor Australia. I am speaking now with reference to other Churches. But we do not need it. You placed us in a position when the gold was discovered, and when there was a large influx of population, to take advantage of those circumstances; and if we have now in some of the Colonies of Autsralia, a position and power peculiar to ourselves we owe it to your kindness and liberality, in years gone by. It is to the honour of this Society, considered as a Missionary Society, that it was the first to break the virgin soil in the great colony of Victoria. Joseph Orton, the Chairman of the Van Dieman's Land District, was sent over to see what could be done for the dark aborigines of that country, and it was while he was upon that errand that he unfurled the banner of the Cross, and preached the first sermon, and conducted the first service, that was held near Melbourne. New Zealand is partly colonial and partly Missionary, and as I understand the object of this Mission, I may say that in New Zealand we have two classes of Circuits. There is the English settlement, and we expect the people there to pay the expenses of their own ministry; and we never grant a farthing upon any consideration to New Zealand, unless it has a direct and exclusive bearing upon Native work. Then there is our Native work. That has been greatly disturbed, as the Report states, during the past year. The war of the Maori with the Europeans, which they seem insanely intent on persevering in, has effected very greatly the prosperity of some of our Mission stations. But all is not dark there. There are at this day many native Christians who are faithful to their God, and faithful to the British throne. I was delighted to hear in the Report of the statement which I knew to be correct, that in that war there has not been one solitary Native Teacher who has been disloyal to your beloved Queen. And I can give you another fact upon that point. The man from whom the information came that it was the intention of the rebels to attack Auckland and destroy it, was one of your Native Teachers, and it was through his instrumentality, conveyed through the then President of our Conference, that much cruel bloodshed was doubtless prevented there. What about our South Sea Missions? My friend Dr. Crook is correct in the reference which he made. When I was about to leave Australia, a little more than twelve months ago, I applied to our Missionary Secretary, who had himself been some years a Missionary in the South Seas, asking him if he could supply me with one of the idols of Tonga. I I knew that a few years ago the idols there were as numerous as the men; I knew that every inhabitant, from King George downwards, was a a worshipper of idols, and I thought they might have preserved some. When I asked for one as a curiosity, he expressed his regret that he could not comply with the request, and he said the greater part of them were burnt years ago, and the rest of them ignominiously "cast to the moles and to the bats." There "the idols He has utterly abolished." But if there are no idols on those Friendly Islands, there is something. King George, having abolished all slavery throughout his dominions, and given to his people the right to elect a Parliament, when that Parliament assembled, prepared a Code of Laws, which you have printed in your Missionary Report. It is more than twelve months since that code of laws was placed in the hands of the Attorney General of one of our principal Australian colonies. He read the document and avowed his belief that it was the production of some clever Englishman, who had been bred to the law. When told that it was nothing of the kind, but that it was the doing of King George and his senators in Parliament assembled, he said, "the world's history does not supply a parallel to this;" and putting his hands deep down into his pockets to bring out the silver and gold that he had in them, he asked that it might be accepted, and that he might be enrolled as an annual subscriber to the Society; and more than that, he mentioned his impression that, having access to Government officers, to whom some of us had not access, he might possibly gain something from his friends, if we would permit him to do so. That Atty. General is now one of the subscribers and one of the collectors to the Australian Wesleyan Methodist Missionary Society. Fiji and its horrors have been depicted here. I shall not soon forget the late lamented John Waterhouse bringing with him some singular relics of the barbarity and the cruelty of the people. I had in my possession for some time the drinking-cup of one of the chiefs of that country; the cup from which he was wont to drink the blood of his victims, as drained warm from their veins; and if you ask what that cup was made of, I say it was the skull of a chief who had been slain and eaten by the man who had preserved his skull for that purpose. But God has been raising up there a strong agency, and carrying on his work. I have in my hand a copy of the Minutes of the Australian Conference for this present year. I find that we have now employed in the South Seas, leaving out New Zealand, sixty-five Missionaries and Assistant Missionaries. It is fair for this meeting to ask, "Whence come these men?" I have the answer. Seven of them have been sent out from England by this Society; fourteen have been raised up in the Colonies, and sent out by our Australian Conference, and forty-four are native converts. I should like to say a word about these Native Assistant Missionaries. They are not men of doubtful piety; they are not men of feeble intellect. They may not understand all the nice distinctions which theologians raise on certain points of divinity, and I apprehend it would be a possible thing to puzzle them in reference to various subjects with which my reverend fathers around me are most familar. But they understand repentance towards God, for they have experienced it. They understand faith in our Lord Jesus Christ, for they were justified by it, and they live by it. They understand the Witness of the Spirit, and in their own simple language they affirm that God's Spirit tells their spirit that they are God's children; and they say they know it is God's Spirit which tells them this, by the fruits which follow. They understand God's way of saving sinners, and they can place the great truths of our holy religion before those who listen to them. Many of them are men of vast intellectual power. They are men of deep piety; they are men of great pulpit eloquence; they are men who understand the idiom of the language in which they preach. They are men who try to get the truth into the understanding, the consciences, and hearts of those who hear, and they are eminently successful in carrying on their work. In addition to these forty-five Native Missionaries, we have 400 Native Catechists, men who devote themselves to the work, and receive a small remuneration; and then we have 1,250 good Local Preachers. I have sometimes been greatly interested in some of these Native Teachers. One one occasion, we had in South Australia for some time, a native called Solomon. He was a man of deep piety; he was a man who spent considerable time—I wish we all spent as much—with God in prayer. One morning he was sitting at breakfast, when this question was proposed—"Solomon, if you were to be overtaken with some affliction, and if you knew that you could only remember one text of Scripture, and could not afterwards commit to memory any other, what text would you like to keep in your recollection?" Solomon paused a moment, and then replied with deep reverence and solemnity, "There is, therefore, now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit." That is the kind of material of which our Missionaries are made.

Correspondence.

Notes and Incidents in connection with Wesleyan Methodism in Barrington, N. S.

No. 4.

The next instance of Deaths' doings we have to notice, is the case of an aged female who had passed through the cares, and conflicts of more than fourscore years. Mrs. Letitia Kendrick was the widow of the late Mr. John Kendrick, and they were both attached and steady members of the Wesleyan Church in Barrington, from an early period of their matrimonial life, and so continued until death removed them from the communion of the people of God on earth, to the fellowship of the spirits of the just made perfect in heaven.

Mrs. K. was left in widowhood some fifteen years, being however comfortably provided for in the family of her son; thus having the sorrows of widowhood and old age greatly mitigated, by being cared for by her own child, and by the kind attentions of the inmates of his household—to all of whom was thus afforded the honor and happiness of administering to the comfort of an aged and infirm parent. Children never can do too much to render their parents comfortable and happy in their declining years. Happy for the child who conscientiously attends to this duty. Language too strong cannot be employed in the censure of this first of all our duties to man, the imperative obligation of children to aged, infirm or destitute parents. No inconvenience should be regarded as exonerating children from shewing this tribute of respect and affection to those to whom under God they owe their existence. The visits of her pastor, and of other Christian friends were to her seasons of grateful pleasure. Public religious services, and also class meetings, were conducted occasionally at her residence, with a view to meet her wishes, and for her especial benefit; and these were to her seasons of much gratification, being unable to attend the public services of the sanctuary. The testimony borne by her to the value of religion, and of its supports and comforts under the afflictions and infirmities of declining years was gratifying to her pastor, the Rev. Mr. Brettle, when during her last illness he paid frequent visits to this aged member of his charge. The occasion of her death was improved by Mr. Brettle in a suitable discourse at the time of her interment.

It cannot now be ascertained what were the means or instrumentalities by which Mr. and Mrs. K. were first brought under those religious influences by which they were induced to consecrate themselves to the service of God and to make a public profession of religion by uniting with the Wesleyan Church. This decision took place about the time of the great revival referred to in former numbers. Duty, scriptural precedent and example, the dictates of sound reason and of christian prudence, as well as the evident purposes and designs of God in the institution of the christian church, all combined to justify and command the wisdom and propriety of that course of procedure, which, distrusting ones' own individual and isolated sufficiency, avails itself of those social and prudential means of promoting religious steadfastness and edification, which are secured by a union with the visible Church of Christ. In adopting this wise procedure Mr. and Mrs. K. undoubtedly experienced the advantages resulting therefrom throughout their subsequent religious course. The solitary christian, if such there can be, ignores all the peculiar characteristics of humanity and all the social and sympathetic requirements and instincts implanted by our all-wise and good Creator, and wonderously as well as wisely provided for us in the constitution of the christian church. "I believe in the communion of saints," is an article embodied in the apostolic and primitive doctrine, and he was an experienced and observant guide of souls who sang,

"How can one be warm alone,
Or serve the Lord aright?"

In connection with the Methodistic revival of religion in the last century is to be traced the revival of this peculiarity of the primitive Church—an intimate and truly brotherly union and fellowship of professing christians, for purposes of religious counsel, ensouragement and comfort. It is not assuming too much to affirm that no branch of the Church supplies more ample or efficient means for this branch of christian edification and stability, than does the Wesleyan Church. This christian couple were the subjects of many vicissitudes and trials, consequent upon the charge of a large family, and having but limited facilities of providing for them. For many years previous to his decease Mr. K. was the subject of personal afflictions which disabled him to a great extent from the active labours and duties of life. The depressed circumstances occasioned thereby, together with the death of a beloved son with whom the aged couple were residing, afforded ample occasion for all the passive graces of the christian, and under the weight of afflictions of which he was thus the subject, both he and his aged partner in sorrow, possessed their souls in patience, and doubtless, proved that "Tribulation worketh patience, and patience experience." &c. To the writer of this notice, Mr. K. frequently expressed himself as resigned and submissve to the dispensations of his heavenly father, though to flesh and blood they were hard to bear. He also finally triumphed over his last enemy, passing away peacefully to the land of rest.

The occasion afforded by this notice of Mr. and Mrs. K., may render admissable some mention of several names for many years associated with the Wesleyan Church is by-gone days in Barrington. Mr. Kendrick's mother was one of the party from Cape Cod which formed the first English settlement in this place, in 1760–61. She was one of the first fruits of the evangelistic laborers of the Methodist preachers who first visited Barrington, when about the year 1785 or '86, Messrs. Garretson, Cornwall, James Man and others unfurled the banner of the cross in this settlement, at that time nearly if not altogether destitute of an evangelical ministry, and when experimental godliness was little heard of, understood or unjoyed. She continued a steady consistent and attached member of that church to the period of her removal to the triumphant church in heaven, at a very advanced age. She was a woman of sound, good sense, and although not greatly gifted in ability of ready and appropriate utterance would on all proper occasion