

third or fourth time before I left California, and he did his business so thoroughly that I'm a used-up man. However I reckon I may live six months or a year yet." Barnum went into partnership with this singular being. The doctors all told him he could not live more than a few weeks. His wife came to Massachusetts to nurse him. He will, however, continue to perform his animal and vegetable experiments as a lion. Not one of the spectators who saw him whipping them into perfect docility suspected that this rough-looking demagogue was suffering intense pain from his broken skull and fevered system, and that nothing but his strength of will prevented him from stretching himself upon his death-bed. The doctors all at once pronounced "Grizzly Adams," that he was certain to die. He thereupon sold his half of the museum to Barnum; and he insisted that Barnum should also hire him to exhibit the bears during the summer. Barnum replied that as Adams could not possibly last more than a fortnight, he had better go quietly home. "What will you give me extra, if I exhibit the bears every day for ten weeks?" "Five hundred dollars," I replied with a laugh. "Done," said Adams, and directed the order to be made payable to his wife in case he should be too weak for business at the end of the time. Adams continued to exhibit his beasts, though obviously failing. When half the time had expired, Barnum begged him to leave off, and take half the 500 dollars; but, though he looked as if he must die in a week, his pluck was as great as ever. He held out for ten weeks, remarking on receiving his 500 dollars, that he was sorry that Barnum was a testifier, as he would like to stand there. He begged for the loan of a hunting suit of heavier skin, which Barnum had ordered for his successor, particularly begging that he might be allowed to keep it "till he had done with it." "As it was certain he could only hold out a few days, Barnum willingly agreed. On the fifth day it became clear that he was dying. He begged his wife to bury him in the hunting suit, "for," as he observed, "I am a used-up man, and I want to die in it." Barnum agreed to let him have it until he had done with it, and he determined to fix his final time. "Almost the last words of the venerable 'Old Grizzly' were, 'Won't Barnum open his eyes when he finds I have hugged him by being buried in his own hunting suit?' and with the consolation of having out-Barnumed Barnum, he died with a smile on his lips.—*The Hamburgs of the World.* By J. F. Barnum.

Provincial Ecclesian.
WEDNESDAY, FEB. 28, 1866.

Systematic Liberality.

In our last issue we presented the duty of the Christian to devote to benevolent and sacred uses a liberal portion of his worldly property, on the principle that all he has belongs to the Lord—that on the ground of creation, redemption and of consecration, he is not his own—that in regard to his possessions he is but a steward of God, and is held strictly accountable for the use made by him of every talent committed to his trust. To express a few further thoughts on this subject is our present purpose.

We need not now specifically distinguish between the various objects of Christian benevolence, some of which may be regarded as being much stronger in their claims than others, requiring the exercise of wisdom and prudence to determine their relative importance. The well-instructed Christian may easily judge for himself on this matter, as well as in regard to the aggregate amount of income which he should devote to religious and charitable purposes. By the requirements of the Mosaic ritual the measure of Jewish offerings to God's service was definitely prescribed. These were not limited, as is sometimes supposed, by the law of the tenth; for to this proportion was added numerous claims, which, taken together, made the religion of the Jew costly, and the tax upon his liberality very heavy. Under the Christian economy we are relieved from such oppressive exactions, yet we are obligated to the stronger form of honor the Lord with our substance, according to our ability and with a ready mind, assured by the highest authority, that the smallest gift presented in His name, in the true spirit of benevolence, shall in no wise lose its reward.

In the sixteenth chapter of the first epistle to the Corinthians we have the apostolic regulation in reference to Christian liberality: "Now concerning the collection for the saints, as I have given order to the churches of Galatia, so now do ye, upon the first day of the week let every one of you lay by him in store as God has prospered him, that there be no gatherings when I come." From this it appears, I. That the apostle deemed it highly proper to press financial matters upon the attention of the churches. 2. That the obligation to consecrate a portion of their substance to the service of God, is as imperatively binding upon all Christians. As he had written to the churches of Galatia, so now he writes to Corinth, that let every one of you lay by him in store as God has prospered him, that there be no gatherings when I come. From this it appears, I. That the apostle deemed it highly proper to press financial matters upon the attention of the churches. 2. That the obligation to consecrate a portion of their substance to the service of God, is as imperatively binding upon all Christians. As he had written to the churches of Galatia, so now he writes to Corinth, that let every one of you lay by him in store as God has prospered him, that there be no gatherings when I come.

To some, Methodism has given the best of companions in life to others, families of loving children, sons and daughters to wait with them in the way to heaven. Some of these companions and some of these children have already passed to glorious reward in heaven, and are waiting and watching the coming of the loved one who still survive them. Brethren, sisters, Methodism, under God, has laid you under infinite obligation. Let a sense of that obligation inspire your gratitude and prompt you to make a willing and worthy offering.

But who can estimate all the benefits which he has derived from that particular form of Christianity in earnest? It has gone out into society like the cheering light, or like the streams of living water, and has shown its effects in improved morals, better schools, wiser laws, more intellectual culture, a finer taste, and even a more wholesome government. Its influence has gone into other churches and quickened their zeal, changed their methods for the better, and done something in the way of bringing the different denominations into closer sympathy, and a more fraternal fellowship. There are many active and valuable members in other churches whose hearts were first brought to God through the influence of Methodism; and there are many not members of any church who are also greatly indebted to God for what they have received and are receiving from and through Methodism. For these influences and favors we put to each of these the question with great candor and earnestness. How much owest thou to my Lord?

Doubtless some of them have been saved by Methodist influence, would have been reached and saved by the activity of some other church; but as it pleased God to save and bless them through the instrumentality of Methodism, that fact alone makes it their duty to remember and cherish the existing obligation. If God honored an instrument in saving us, we should forever honor that instrument for his sake.

Letter from the United States.
From our Correspondent.

REVIVAL INFLUENCE.
This is a season of special revival influence throughout our Zion. The spirit is poured out copiously, and the church is greatly revived, strengthened and enlarged. Our centennial year is to be marked as a revival year. One object contemplated in our centennial celebration was to secure a greater amount of the Spirit's influence upon the church. Everlast prayer has been offered for this, and we have good reason to believe that the prayer is answered. Not for many years has such a general revival influence rested upon us. At all points, we bear of great and glorious revivals, and this gracious work is increasing.

In East Tennessee, where a new conference was organized last spring, the work of God is wonderful, many thousands having been converted within a few months. In Ohio and Indiana the Spirit is poured out largely, and extensive revivals are in progress. The Editor of the *New York Christian Advocate* says:—"For the last three weeks we could have nearly filled the *Advocate* with revival communications." In some churches hundreds have been converted and added to the church.

Thus far the centenary exercises have been of the most interesting character. The preliminary exercises, on the first Sabbath in the year, were most beneficial in their results. The chief of the services for the occasion, in which the statistics of Methodism were presented, have astonished the other churches. They had no idea that Methodism had reached its present greatness—outnumbering by far all other denominations. Including all the Methodists in the United States and Canada, ministers and members, they number two millions. The other five leading denominations, all of them in the country before the Methodists entered it, and most of them since, become weakly and strong, now number as follows: Baptists, 1,039,400; Presbyterians, 805,740; Congregationalists, 263,000; Lutherans, 200,000; Episcopalians, 151,000. The Congregationalists commenced with the settlement of the country—came in the Mayflower—yet had been to work more than a hundred and thirty years when the first Methodist sermon was preached in the country, and now they number only 263,000, while the Methodists count two millions. Surely "the Lord hath done great things for us." Dr. Stevens' new work—the *Second Century Book*—sketching some of the prominent works of Methodism, will be out shortly, and is looked for with much interest.

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"Deep in the bosom of Atlantic waves,
Where shrouds from a rocky island
Far from the world's gaze, a lone
But further from the land my thoughts deplore:
I sit me down to muse an hour or two,
Ere my full heart, and fill a page for you."

The Bermudas are a cluster of islands in the Atlantic ocean, in Long. 63° 28' West, and Lat. 32° 24' North. With the exception of St. Helena, there is not perhaps a spot on the globe so remote from any land: the nearest point being Cape Hatteras, in North Carolina, distant 580 miles; and Anson's Key, one of the Bahamas, distant 645 miles. The whole number of the Bermudas is said to be 400. But if we try to take out an island for every day in the year, it is probably necessary to include, not only all the visible, but a good many of the submarine rocks. We have not yet read two accounts, or met two individuals, that could agree on the exact number of islands in the group. The main part of Bermuda consists of five islands, running from north-east to south-west, and then gradually curving on to the northward. In the whole resembling a shepherd's crook. These are St. George's, Hamilton, Somerset, Watford, Boaz, and Ireland. They are all connected by ferries or bridges, and form a chain about twenty-four miles in length, and of a breadth varying from 300 yards, to a mile and a half.

Imagine that we are approaching Bermuda for the first time. We enter St. George's harbor by a passage which is extremely pretty. Indeed it resembles what the mind imagines of fairy-land.

Bermuda, ocean-girt, romantic isle,
Fragrant with brims and brims of beauty's smile,
As we advance, lovely islands, green and well-wooded, open rapidly out on every side, floating in the tranquil clear blue water, here and there picturesquely embowered by sub-marine coral rocks. No painter could possibly do justice to this moving panorama. The beauty of the scene attains its climax when the bill of St. George's, with its signal station, and the town and barracks gradually appear in view, whilst the houses with their white roofs, have the refreshing appearance of being covered with perpetual snow.

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WILLIAM HANSON was brought to God about thirty years ago. He was a good man and beloved by all who knew him. For two years his health had been declining, but his last illness was of only two days' continuance. He fell asleep in Jesus, on the 20th day of December, in the sixty-eighth year of his age.

Among the encouraging events of the present time, we mention our Sabbath school; certainly not large numerically considered, still very interesting. We have a Bible-class of sixteen young persons, upon whose minds religious truth has evidently taken a firm hold.

Methodist Reconstruction.

The Rev. Thomas O. Summers, D. D., one of the leading men in the M. E. Church South, gives his views on the reconstruction of the Methodist Church, in a letter to the *Southern Christian Advocate*. He denies that there is any disposition on the part of either the people or the preachers of the M. E. Church South to unite with the M. E. Church, though any proposition from the latter for a "feasible union," made in a "proper manner," would be favorably considered. He thinks any attempt on the part of the Northern Church to occupy Southern ground would be the violation of the plan of separation agreed to in 1844, and subsequently recognized by the Supreme Court of the United States—it would be intrusion, as the Canonists express it, erecting altar against altar, introducing confusion and every evil work—the very essence of schism. If a new population flowed into the South, and defied the fellowship of the Southern Church, very few Southern persons would go with them into the Northern Church, though a system of proselytism would probably be set on foot, and draw off the ignorant and restless in schism, and would make and have of the M. E. Church, which would prove fatal to the interests of Methodism in the South.

In regard to slavery he says the sentiments of the people have not changed as to its divine authority, and, indeed, there has not been time for any such change. Many have believed that the liberation of the blacks would ruin both them and the whites, but the Doctor does not despair, believing that the "Lord reigneth." After having considered the foregoing topics one by one, in a brief manner, he returns to the great absorbing topic of reunion, as follows:

"The Southern Church has always been in favor of union on equitable and honorable principles. The South never wished to dictate to the North any terms inconsistent with the Bible and the Discipline, as it was before 1844—season of schism, or anything of the sort. On the other hand, the Southern Church is loyal to the United States Government, and intends to remain so. The twenty-third article of our constitution, which defines our position in regard to the powers that be. As Christ's kingdom is not of this world, we do not recognize the right of Caesar, or any one else on his behalf, to meddle with our system of faith, worship and morals, so long as it does not infringe upon the constitution and law of the country in which we live.

"But suppose the Northern church should cease to ally us as rebels and miscreants; should cease to appropriate our property, not yet restrained by supreme authority; should refrain from intrusion into our territory; should send us the olive branch as we sent it to the Northern Conference in 1844—what then? Well, I hardly know who would be even best then, but I have no authority to speak for the Church at large, even if I were well persuaded in my own mind.

"I am glad to say that I have never been in favor of invading their territory, by way of retributing; but if they unconditionally refuse to fraternize with us, repudiate the amicable and equitable provisions of the plan of separation, and terms of communion to which conscientious ministers and laymen in the South cannot subscribe, I do not know that it may be our duty to extend our range of prayer by rigidity, but to offer our olive branch to those who will be lost to Methodism, if we do not respond to their Macedonian calls."

Mill Town Circuit.

At one time, Mill Town was one of the most prosperous and interesting Circuits in New Brunswick, and although certain untoward events, for some years placed it in a less important position in a Methodist sense, yet we are thankful we are again gathering strength, and that some good is doing in our midst: even now we rejoice that the labour of our brethren in past years is still bearing fruit, and that souls escape to heaven from amongst us who first received the light and heard the gospel of salvation from voices which are heard no more on earth, but who are with the hymning multitude before the throne of God.

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