

our pastoral visitations and distribute them to the families, and the children's tracts, and order a full supply of "children's tracts" also, and freely circulate them among the little folks.

FAITH AND PERSEVERANCE.—Settle it in your mind that a minister can never preach on the usual word without faith in the subject, and in the Lord and in the power of his might.

Biographical Sketch of the late Rev. Wm. Smith.

BY THE REV. JOHN A. STROUD. MY DEAR BROTHER.—If you should not receive my notes, brother Smith may have written you in your great improvement...

William Smith was brought up and educated at Biingham, in the county of Westmorland, England. His father, I do not know, he having died while I was a boy, and William very young; but his mother I knew intimately, she having been a neighbour and particular friend of my family.

William was brought up by his mother, in the nurture and admonition of the Lord; and at an early period was made the subject of converting grace. From that time, although he possessed some peculiarities in his natural temperament, being at times very absent in mind, and not given to much conversation, nevertheless, he was truly pious, very studious, endeavouring in every possible way to acquire useful knowledge.

His death was rather sudden. We were hoping that the affliction under which he was labouring would not be unto death, and that we should again see his face and hear his voice in the church, but the decree had gone forth. After sitting upon a good part of the day, and after some deeply affecting conversation with his children, he sweetly fell asleep in Jesus.

But his race is run! his work is done! He is not for the Lord! He has taken his life! The intelligence of his sudden removal has confounded and overwhelmed me. We must however be still. The Lord hath done it, and that is enough to silence all our why's and wherefores.

REV. AND DEAR BROTHER.—I am in receipt of your very kind letter of the 6th inst., and hasten to thank you for your expression of sympathy, and answer your questions as well I can.

My dear father's death was very sudden; in the week preceding his death, he took cold in retreating from a week night preaching, and for a day or two suffered with difficulty of breathing, but apparently recovered entirely, so much so, that he was able to resume his visitations among the people and to preach on the Sunday morning.

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THE LATE JOHN SIMPSON, ESQ., OF FREDERICTON, N. S.

MY DEAR BROTHER.—Perhaps a more particular account of the life and death of our late dear and valued friend and brother Simpson than any which yet appears to have reached you, may not be unacceptable.

He was a man of more than ordinary talents, and of a more than ordinary piety. He was a member of the Wesleyan Society, and on his arrival in St. John, he connected himself immediately with the church of his choice. In 1819 he removed to Fredericton, where he commenced business, and as usual, at once identified himself with the little society in this place.

From that time he appears to have gone on in his religious life. He felt that he had gone on in his religious life. He felt that he had gone on in his religious life. He felt that he had gone on in his religious life.

Provincial Wesleyan.

WEDNESDAY, MARCH 25, 1863.

In consequence of the official relation which this paper sustains to the Conference of Eastern British America, we require that Ordinary, Special, and other notices addressed to us, should be sent to the Editors of the Provincial Wesleyan, and not to the Editors of the Wesleyan.

The Dalhousie College Bill.

Dalhousie College, founded over forty years ago, was intended to be a Provincial Institution, on the plan of the Edinburgh University. Its career has been anything but successful. It would almost seem as if over it hovered some fatal shadow, and that it would never be able to stand on its own feet.

But, not utterly disheartened by the past, yet another earnest attempt is now to be made for its re-education, and a Bill for the purpose of modifying the whole government, and working in favour of the Legislature. It is reconstructed from the privilege of founding Chairs or Professorships in it, as is to be accorded to the various denominations, and these may be represented in its Government. The measure is introduced with the expectation, and with this object especially in view, that the Presbyterian Churches will be the main support of this Bill.

And let's us laugh but grief and pain. For promised joy.

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It is not necessary in order to this, that you should live like a boor, dress in rags, or be impolite. There is reason in everything; and religion requires that a man should be, in the best sense of the term, a gentleman.

A Short Sermon.

BY PETER PLAINFALKER. "Abstain from all appearance of evil."—These words are found in sundry practical exhortations to the Theodosians.

1. In order to comprehend the sense of the text we must understand the meaning of the terms which it employs. The word "evil" denotes whatever is bad, worthless, baneful, or injurious.

Mr. Spurgeon and the Saturday Review.

The Saturday Review is suffering from Spurgophobia. No sane man ever suspected that journal of the slightest sympathy with evangelical operations. Religion according to this "Saturday Review" is valuable in its place. It is a good thing for the lower orders, provided always that they have not too much of it, and that what they do possess be of the Episcopal pattern.

Many good folks were shocked at the outset of Mr. Spurgeon's career, by strange, unaccountable, unjustifiable expressions, which were reported to have been uttered by him. Now many of these were perpetrated by other men, whose names are not mentioned in the text.

Secondly, "Abstain from all appearance of evil" in your associations. How often is the ear of Christian purity shocked by expressions used by religious people that have very much the appearance of indecency, impurity, profanity, irreverence, or something else equally unbecoming.

Thirdly, "Abstain from all appearance of evil" in your business. We do not mean by this, do not sell whisky, do not cheat your customers, do not oppress the poor and those who are employed by you, for all that, and everything of the kind is avowedly wrong.

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from the partnership. This foresight, in a matter so problematical, in only prudent; for how tempting the bait now presented, it is well to remember that

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clothes, and their resources failing, they found themselves at last reduced to absolute starvation. The poor infant had just expired from want, and the hapless mother was about to follow it to the grave, when Mr. Wesley and his friend entered; and, as I before stated, the husband was so reduced from the same cause, that, without the utmost care, he must have fallen a sacrifice; and as Mr. Wesley, who was not for doing things by halves, had acquainted himself with this case of extreme misery, he went to the creditors and informed them of it. They were beyond measure astonished to learn what he had to name to them, for so long time had elapsed without hearing of the merchant or his family, some supposed him to be dead, and others that he had quitted the country. Among the rest, he called on the lawyer, and pointed to him, in the most glowing colors, he (the lawyer) had been instrumental in causing; but even this could not move him to compassion. He declared the merchant should not leave the prison without paying every farthing.

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ing, have no time to attend to the business of the church, and are incapacitated for all spiritual improvement throughout the Sabbath. It is very easy for you by little things which are not obviously wrong, nor yet just "four square" to get the name of a cheat. Remember, that other people have as keen an eye to their own interests, as you have to yours, with the masses appearances go great, that that will be as bad for your character and interests, in the popular mind, to be esteemed dishonest as to be actually convicted of it. They won't trust you if they detect in your dealings with them the appearance of extortion, deception, or fraud.

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of them find a score of these wise men, and not one of these churches is much advanced beyond the position it held twenty years ago. Every attempt at striking out a new path of Christian usefulness has been discouraged as dangerous. These religious Hed-dipats have seen every place in any plan which did not emanate from themselves, or which did not take the copy at Sans Souci, carry the mould of age upon its face. Hence their churches have been at best a conventional age. If he had been here, would have been preaching to a half empty chapel at this day. No, he was what Custom would call a preacher, who said "If we be beside ourselves, let that staggered saint be beside us ever."

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Albert Barnes on Slavery. There was, indeed, and there is, one great evil which we had inherited, which has been our bane and the cause of all our trouble, which we had not up to now, been able to remove. Our fathers complained that England had forced it upon us. It was an original charge in the Declaration of Independence, that Great Britain had forced upon the colonies that which they had never consented to. England was more responsible for it than we were. These unhappy foreigners of a different skin had been conveyed here in British ships, and under British laws, and in the use of British capital and for the purposes of British gain. The suppression of the trade was then demanded by no developed principle in the British constitution, and by no prevailing feeling of the British people. It was long, long after this, that the idea of Somerset occurred, in which it was determined that slavery in England was contrary to the British constitution, and the delivery of the opinion of Lord Mansfield in that case constituted an epoch in English history. But the evil was already entailed upon us, and the great principle which was thus, at a late period, announced in England came too late to reach the evil which she had inaugurated in the colonies, for then we were an independent people. O how long had it been for England to consent, for Africa, for the world, if Mansfield had lived a century earlier; if a similar case had occurred then; and if the great sentiment of liberty which went forth when he uttered that opinion had reached the colonies as well as the little parent Isle—that sentence which had proclaimed that the air of England has long been too pure for slaves, and every man is free who breathes it. Every man who comes into England, for the protection of English laws, whatever oppression he may heretofore have suffered, and whatever may be the color of his skin, "Quaslibet niger, quavisque candidus esse."