

might not break if asunder; spirits congenial, whose hearts through life have been in union with their own. O, when death shall still his heart, I would not ask for aught more sacred to hallow my dust than the task of an old friend.

### Obituary.

**MATTHEW H. DOANE, OF PORT ROSEWAY.**  
Mr. John Doane and family, of Port Roseway, have suffered painful bereavement in the loss of his son, Matthew Ribbey, who died on the 4th of May, at the age of 16 years and 9 months.

Matthew was respected in the community for his kind, amiable character. When first taken sick he became anxious respecting his soul's salvation, which anxiety he showed in his readiness to receive instruction; and soon earnestly hearing the gospel of his salvation, he began to trust in Christ, and soon found a degree of comfort which, as his faith was strengthened, increased to calm peace. Towards the last his words were few; yet he was able to urge all the weeping ones to meet him in heaven. When thinking of the love of Christ, he said, "O, how He a loving Saviour!" and with these as almost his last words, he passed away.

J. D. H.

### Provincial Celestian.

WEDNESDAY, SEPT. 13, 1866.

#### Conference Statistics.

The information afforded by the printed Minutes of Conference will be appreciated by those who are interested in the property of the cause of God. In addition to the resolutions of the Conference upon the various congressional questions, and the several addresses and other conference documents therein given, it is much that is suggestive and instructive even in the statistics relating to numbers, and to the contributions to the several Funds. A correspondent has taken the pains carefully to go over the Minutes for ten years, commencing with 1856, one year after the formation of our Conference, and comparing the returns from year to year, under various aspects, has prepared a set of tables, which he has furnished for publication, showing the result of his investigation. Assuming these tables to be correct, they afford matter for great deliberation and earnest thought, and should prompt every Minister and every member of the Church to exert every effort for progress in each department of Christian enterprise.

Our correspondent promises some observations on the subject for a future number; but in now giving these tables to the public it may be proper once to offer a remark or two, which may serve to place them fairly before our readers. We may premise that in the returns of the membership of our various circuits and districts, those of our members who have been held and heard from have been taken into account, and a comparison of our present and those of 1856, is less favourable than in showing that would otherwise have been the case. In regard to the various funds, the subjoined tables by no means show the measure of the liberality of our people in contributing to the support of the Church. A comparative statement of contributions respectively in 1856 and 1866, for the support of the Ministry, and of the number of self-sustaining circuits in each of those years, as well as the number of churches and parsonages erected and paid for during those years, no estimate of which can be gathered from the Minutes—would exhibit the benevolence of the Methodists of the Provinces more correctly than these tables indicate, and would account to some extent for the small increase of contributions to some of the congressional funds. Upon the whole, though we have no cause whatever for self-gratulation, a review of the past ten years of Methodism in the Provinces, presents some highly encouraging features with very much that should prompt to energetic action.

Year.	Ministers.	Circuits.	Members.	Churches.	Parsonages.	Con. Fund.	Sup. Fund.	Educ. Fund.
1856	103	117	13,423	1,010	1,010	\$10,033	\$10,033	\$10,033
1857	103	117	13,423	1,010	1,010	\$10,033	\$10,033	\$10,033
1858	103	117	13,423	1,010	1,010	\$10,033	\$10,033	\$10,033
1859	103	117	13,423	1,010	1,010	\$10,033	\$10,033	\$10,033
1860	103	117	13,423	1,010	1,010	\$10,033	\$10,033	\$10,033
1861	103	117	13,423	1,010	1,010	\$10,033	\$10,033	\$10,033
1862	103	117	13,423	1,010	1,010	\$10,033	\$10,033	\$10,033
1863	103	117	13,423	1,010	1,010	\$10,033	\$10,033	\$10,033
1864	103	117	13,423	1,010	1,010	\$10,033	\$10,033	\$10,033
1865	103	117	13,423	1,010	1,010	\$10,033	\$10,033	\$10,033
1866	103	117	13,423	1,010	1,010	\$10,033	\$10,033	\$10,033

Department.	1856.	1866.	Per Cent. Inc.
Ministers	75	133	63
Circuits	63	117	60
Members	12,855	19,275	18
Con. Fund.	\$10,955	\$12,714	15
Sup. Fund.	\$1,021	\$1,186	16
Educ. Fund.	\$319	\$686	115

Districts.	Members 1856.	Members 1866.	Inc. Decrease.
Halifax	2233	2057	13
St. John	1911	1924	13
Char. & Truro	2218	2267	330
Fredricton	1061	1305	244
Seaboard	1294	1640	346
Amnapis	1581	2526	945
Newfoundland	1857	3266	709

Circuits.	Members 1856.	Members 1866.	Inc. Decrease.
Halifax	963	371	8
St. John, South	683	678	57
St. John, W.	140	118	8
St. John, N.	492	361	131
Fredricton	328	205	33
St. John's, N. F.	268	286	68
Bermuda	267	445	78
Yermouth	109	217	108

TABLE NO. 5.—Giving the Membership in some of our Town Circuits, as in Table No. 4.

Circuits.	Members 1856.	Members 1866.	Inc. Decrease.
Liverpool	251	76	175
Windsor	116	106	10
St. John's	371	129	42
Seaboard	169	130	39
Woodstock	275	82	193
Miramichi	107	163	56
Moncton	371	225	146
Harbor Grace	47	90	43
Carleton Place	418	437	19
Newport	371	225	146
Bedford	290	320	29
Amherst	250	210	40
Corwallis	248	333	105
Horton	183	156	11

Places marked thus \* have been depleted of their membership by their removal to some other distinct Circuit. Others may be in the same position, though not known to the writer.

TABLE NO. 6.—SHOWING THE AMOUNTS CONTRIBUTED BY THE CITY CIRCUITS FOR THE CONGRESSIONAL FUNDS IN 1856 AND 1866, AND THE PERCENTAGE OF INCREASE IN EACH DEPARTMENT.

Year.	Ministry.	Churches.	Parsonages.	Con. Fund.	Sup. Fund.	Educ. Fund.
1856	\$3041	\$803	\$166	\$23	\$23	\$23
1857	3041	803	166	23	23	23
1858	3041	803	166	23	23	23
1859	3041	803	166	23	23	23
1860	3041	803	166	23	23	23
1861	3041	803	166	23	23	23
1862	3041	803	166	23	23	23
1863	3041	803	166	23	23	23
1864	3041	803	166	23	23	23
1865	3041	803	166	23	23	23
1866	3041	803	166	23	23	23

#### Letter from the United States.

RELIGIOUS.

We are now in the midst of our camp-meetings and those that have been held and heard from have been attended with glorious results. The outpouring of the Spirit was experienced at these meetings in the quickening of the church to a new spiritual life, and in the awakening and conversion of sinners. Hitherto they have been a great blessing to the Church, and they have now become one of its permanent institutions. Never were they so popular as at present, and so largely attended. We expect greater results than usual from these gatherings; the present season, and present indications say, we shall not be disappointed.

A good revival influence is resting upon the church, and in some places it is experienced in an unusual manner. The southern portion of the work is being visited with glorious revivals—especially in East Tennessee. God is working wonders there in the salvation of the people. The general impression is that the Centenary year is to be a revival year, and thus far the impression has been realized.

POLITICAL.

The political elements are considerably stirred just now. The President has joined issue with Congress, and from present appearances, there is likely to be a hard fought battle between the contending parties. A Convention has just been held in Philadelphia in support of the President, and passed off very quietly. On the 3rd of September another Convention is to be held there by the Southern loyalists—those who hold the Federal Government to be the legitimate Government. On the 24th of the Convention of soldiers who had served in the United States Army, favorable to the President's policy, will be held in Chicago, and on the 24th of the same month a Convention of all the soldiers who served honorably in the Union army, will meet at Pittsburgh. Whether these Conventions will kindle the fires of passion, instead of allaying them, remains to be seen. The election is now to take place in several of the States, are likely to be very exciting, as they will determine the complexion of the next Congress. The prospect is, we shall have a political war in earnest for some time to come.

CROPS.

The reports from all parts of the country concerning the crops, are most encouraging. Wheat has been harvested, and generally in excellent order, though in some parts where the harvest is late it has been somewhat injured by the rains; but as a whole, there will be a full average, and of a more than average quality. Corn everywhere looks well and promises an abundant harvest. Fruit is scarce, especially in New England. At the West, it is more abundant. The cotton crop, on account of the derangement caused by the war, and the difficulty necessarily attending a change in the labor system, will fall short of that of former years; still enough will be raised to supply the home market with considerable export, which, on account of the enhanced price, will do much to supply the present material want of the South, money, with which to develop their resources in the future. Business prospects are encouraging in all parts of the country.

#### LITERARY.

Messrs. Ticknor & Fields have issued several works of interest recently, and are meeting with much favor by the reading public. Among them are "Spare Hours"—second series—by John Brown, M. D. The author writes as but few can, giving interest to all he says, and says nothing but is worth reading. His paper on John Leech will be read with more than usual interest. Gail Hamilton is again before the public, in a volume entitled, "Summer Fest"—full of her genial wit, and sprightly, earnest good sense—readable, and more, for any one commencing it will not be satisfied till the whole is read. The chapter, "The good time coming," will particularly attract attention. "Royal Truths," by Henry Ward Beecher, is a volume of choice reading—fragmentary—gathered from the author's sermons and public addresses, and will be highly prized by all the author's admirers. These publishers have also issued a choice volume of Poems, by Miss Mulock, which will be eagerly devoured by all the lovers of the Muse.

August 28, 1866.

#### Looking into Christ.

"But we all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord."—2 Cor. 3, 18.

To any one who carefully scans the external aspects of Christian Society, there must be apparent such a diversity of character, that he will be constrained to wonder how it is possible to separate the whole into different classes of character. To do this for such an observer of human conduct, I would divide the Christian Church (I mean the believing Church) into three distinct classes: the covetous, the ambitious, and the godly.

The covetous are not such as live in violation of the tenth commandment of the Decalogue; there are no professing Christians (we cherish the hope) who look with an evil eye upon the property of their neighbors, and accompany the covetous desire with some deep design against their integrity and peace. Those who are here designated the covetous are such as are rebuked by the Lord, when he says, "A man's life consisteth not in the abundance of the things which he possesseth." It is the indulgence of such greed, which causes us to forget our relation of steward or trustee to the great Giver and Proprietor; and is a more aggravated degree of longing and feverish desire to acquire larger possessions, such as longing to fill the heart with anxiety, and renders it unfit to engage in the calm and holy exercise of Christian duty and obedience.

The ambitious class are those who are fascinated by earthly grandeur, and who devote their powers and their time to gain a better position in society; those powers which are the consequence of the cultivation of a greater purity of life, and that time which should be devoted to the uplifting and unostentatious labor of helping onward the kingdom of Christ, by works of charity and holy zeal. This ambition is often characterized by the madness of feverish emulation; but in different degrees, exists in every scale of society. Those who are blessed with but a small portion of earthly goods, often make themselves unhappy, and often bring pecuniary embarrassment upon themselves by an undue desire to better their position in society, and the vastness of the material and spiritual prosperity by realistic efforts to "get up in the world." It may be said in reply, "Are we then to maintain just the position in life which particular circumstances appear to have marked out for us, and to move on passively in the particular rut or circle which fate or Providence has designed for us; and not to exert ourselves at all to better our position, or to increase our comfort?" By no means are you to relax your hand or your industry to increase your business, or to augment the fruits of your labor, for Mr. Wesley enjoins upon all his people to "make all they can, save all they can, and give all they can." The ambitious class is a class which is full of pride, and in the greatest hindrance to the attainment of what you desire under the blessing of God. It distracts the mind, diverts industry into untoward and hazardous enterprises, and often produces discord and unhappiness, and want, where peace and delight and plenty might reign.

The third class are those who humbly and submissively bowing to the will of God, are content with the allotments of His Providence; cheerfully labour with their hands to provide means for their households, and are cultivating that to receive with any anxiousness to their worldly goods, or any alleviation of their daily toil with thankfulness and adoration to the Giver of life. They are more desirous to grow in the grace of the Spirit, than in the esteem of the world, to live with the apostles character of their Lord, than with the external trappings and ostentation of their ambitious neighbors; they are those who "beholding as in a glass (or mirror) the glory of the Lord, are changing into the same image from glory to glory."

A careful analysis of this text suggests to us two general propositions. The first of these is the inference that man has lost the pure and perfect image in which he was created. This truth scarcely needs an argument so palpable is it to our consciousness. But truths that are luminous as a sunbeam, require to be reproduced to our memory and applied to our hearts, or they remain as some dust-covered lumber, in some corner of the mental receptacle. If you could go with me to the spacious edifice where are collected together the trophies and vestige upon vestige have been rescued from the spoils of time, I would take you to some long corridor where are ranged in silent majesty the noble creations of the minds of antiquity; but unhappily defaced, bruised, broken—here some graceful form had been crushed under a falling column, there a hand knocked-off, or again the life-breathing features chiselled by a Phidias or a Praxiteles, robbed of their pristine harmony and beauty, and the whole fallen, defaced, after a fading semblance of what it once was. Such is man. He was created in divine purity; his mind was unassisted by the veil of self-interest, pride or vain glory, but sounded the mysteries of creation with a grasp only surpassed by the Infinite, and scanned the utmost verge of the universe with admiring wonder and speechless awe. The limitation of his vision did not seduce him into doubt; nor did the harmonious forms of nature suggest to him that they were the manifestations of his independent Him who spoke the world into being, and clothed it with verdure and beauty, and made it to exult with the beatings of animated forms. The infection of sin has permeated his whole being; he has not only lost the moral image of his God, but his intellect has been estranged and wayward bias, has lost its keenness in preserving, investigating and judging; and lastly his sin-corrupted body, having become the slave of his perverted will, has gone on from degeneracy to degeneracy, until arrested by the medicine of the gospel, which has in some measure restored the equilibrium of the mind and directed him into habits of sobriety and wisdom.

#### Secret of Ministerial Success.

The biographies of those who have accomplished most for Christ in the work of the ministry show that the secret of their success has been in their deep and earnest love for souls. Their learning has often been deficient, their methods of study and their manner of preaching irregular and defective, but their fervent desire for the salvation of man counterbalanced all such difficulties and made them effective and useful ministers in an eminent degree. Dr. Asa D. Smith, now President of Dartmouth College, for thirty years a most successful preacher and pastor in New York, whose church was the scene of many revivals, and whose ministry was blessed to multitudes of souls, writes as follows—from the time he was a student at Andover, prominent in promoting, in the Seminary and Academy there, a deeper piety among the students for the ministry and an earnest attention to religion among the scholars in the Academy, to the present time, he has exemplified the truth of these words of wisdom, the result at once of deep conviction and long experience—

"There be those who fancy that the chief deficiency of the modern ministry is of an intellectual sort; that if only the memory were more richly stored, and the logical faculty more fully mastered, the cause of Christianity would receive a new impulse. But I have sympathy with such views. God forbid that I should disparage learning—the more of it the better; and in this respect, I am confident, the ministry of the present day will bear comparison with any that has preceded it."

The chief want of our clerical order—and I mean no aspersion when I say it—is not love of

#### What Makes a Church Prosper.

BY REV. NICHOLAS MURRAY, D.D.

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#### Letter from Rev. Geo. Butcher.

DEAR MR. EDITOR.—I entered upon the duty assigned me by the Conference, as Travelling Agent for our Educational Institutions at an early period as possible, and have been prosecuting the work with a very encouraging amount of success. I have been greatly cheered by meeting on every Circuit, which I have visited in my official capacity, with most intelligent sympathy on behalf of the cause, and the warmest approval of the great body of our Methodist laymen and of the great body of our Methodist Clergy, in establishing our Academies and Colleges at Mount Allison in a state of complete efficiency.

The beloved Brethren stationed on the various Circuits, have kindly rendered me most valuable personal assistance, and enabled me to prosecute my canvass with much comfort. The toil involved in a thorough and patient visitation of Circuits has been relieved by frequent opportunities of preaching the Gospel of the Grace of God, and by seasons of gracious communion with pious friends in regard to that Kingdom, which is righteousness, and joy and peace in the Holy Ghost. As the accredited Agent of the Conference, my reception everywhere has been kind and gratifying. Prejudices have been in some instances removed—victories have been gained over a narrow and localised benevolence, and I have met with very few defeats.

Permit me to add for the information of many faithful friends, that my family arrived in England in much comfort and safety after a voyage of 24 days. Trusting to receive the continued assistance and sympathy, so much needed in the extended canvass which still lies before me.

I am, yours very truly,  
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P.S.—My Post Office address is, Sackville, N. B.  
Andover, N. B., Sept. 4, 1866.

#### The Precious Stones in the Breastplate.

BY G. P. DISOWAY.

Precious stones, or those distinguished by their peculiar hardness, transparency, or beauty of color, are often referred to in the Scripture. David collected them to ornament the temple; the Queen of Arabia presented such to Solomon; while others were brought to him by Hiram's ships from Ophir. They were royal ornaments, and set in the crown of the Ammonite king, and David placed on his own head. Inserted in the high priest's ephod, they were inscribed with the names of the twelve tribes.

How shall I picture Dr. Cadwall, with his broad shoulders, wriggling and twisting spasmodically with every utterance, his way held twisted and untwisted by the nervous jerking of his fingers, his broad Scotch jerkin itself out at first in long periods, then rushing like a torrent, but always keeping its channel, and finally broadening out in full, steady, clear flowing stream. His text was, "the foundation of the Lord standeth sure, etc., and his treatment of it was textual to a most minute degree. Yet without forcing the construction, he constructed to put a rich meaning of doctrine or precept into every word, and he has lodged that text in my mind by so many points of suggestion and instruction, that it will be sure to remain there. It is a good text of preaching, and a good fruit also. Dr. Cadwall's illustrations were chiefly drawn from the Scriptures, and were very truly and often strikingly put.

1. The sardius had Hebe's name, and was the sixth in Revelation, a red or reddish stone, supposed by some to be the corallian, much admired and valued, the finest specimens of which come from Arabia. John introduces the Jasper and this precious stone as images of God's glory.

2. The topaz, with Simeon's name, is the sixth in the Revelation. Critics say that this is neither the modern chrysolite, a transparent stone, beautifully bright, a lustrous green color, often found in Egypt or Nubia. Job, speaking of the divine wisdom, (xxvii, 19) says: "The topaz of the Ehiopians shall not equal it," referring to one of the earth's most precious objects, a gem of the highest value.

3. The emerald, with Levi's name, and the fourth in the Revelation, is Hebrew word signifying to lighten or glitter. This stone has a grass-green color, possessing a double refraction, rare, valuable, and uncommonly beautiful. Formerly it was found only in Upper Egypt, but now also in South America. This green color adorned the rainbow seen by St. John around the throne of God, the beautiful symbol of divine grace and mercy.

4. The ruby, having Judah's name, and the fourth in Revelation. A dark red color, gives it the appearance of burning charcoal, whence its other name, carbuncle is derived. Next to the diamond, it is the most costly, as specimens of only one carat weight have sold for over \$700. David collected this among the precious stones to ornament the sacred temple.

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#### Editorial Summary.

BRITISH METEOROLOGICAL TABLE SHOWING THE NUMBERS IN SOCIETY 1766-1866.

Year.	Total members.	Increase in ten years.
1766	22,996	8,884
1776	31,890	15,931
1786	47,811	31,890
1796	73,142	47,811
1806	110,803	31,661
1816	191,680	80,877
1826	231,045	49,365
1836	293,132	62,087
1846	341,468	48,336
1856	363,835	22,367
1866	331,128	67,707

Decrease 77,633. During this century the "Reform" agitation took place, resulting in this serious numerical loss.

In the Watchman of July 18th, referring to the status of the Wesleyan Church for the present year, the writer says: "The volume and power of the Methodist Church are plainly increasing." Speaking of certain comments on the statistics the writer says: "They disclose by no means a decadent Church, but yet one whose agencies and activities are not in equal progress and perfection."

#### What Makes a Church Prosper.

BY REV. NICHOLAS MURRAY, D.D.

A chief element of a prosperous Church is the holiness of its members. "Christ loved the Church, and gave himself for it, that he might purify unto himself the peculiar people, zealous of good works." "The holiness of the Church is the holiness of its members." Christ loved the Church, and gave himself for it, that he might purify unto himself the peculiar people, zealous of good works.

#### Letter from Rev. Geo. Butcher.