Correspondence.

[FOR THE PROVINCIAL WESLEYAN.]

Visit to a Camp-Meeting.

WITH NOTES BY THE WAY.

No. II.

My late visit to the Camp-meeting has served to deepen conviction that, when properly conducted, such meetings are greatly calculated to extend the kingdom of our Lord Jesus Christ in the hearts of men. The visit has been among the most delightful events of my life. Every circumstance therewith connected has tended to make it so. The select character of the little company with which I journeyed—the graphical features of the country through which we passed—the admirably adapted location which formed the Camp-ground—the wisely adjusted arrangements of the Camp—the rural beauties by which it is surrounded—the bland, and unrestrained hospitalities of the people—the faultless order, and deep interest manifested by the thousands which flocked to the scene of devotional exercises: *all these* conspired to give to the mind the utmost satisfaction.

My recent visit forms the third instance in which I have been present on such an occasion. In the whole of these, it has been ascertained, by personal observation and experience, that such rural gatherings can occur in keeping with the deepest solemnity, and the strictest outward decorum; but that at the same time much depends upon the choice of the location—the general habitudes of the immediate population—the suitable arrangements of the tents, and other preparatory measures, with a judicious, affectionate, yet firm, superintendency of the diversified religious exercises which there obtain.

The first Camp-meeting I ever attended, was, I believe, the first ever held in these lower provinces. The place was in the Hopewell Circuit. The spot elect was most admirably chosen, sufficiently secluded; it formed a table-land, protected by a hilly ridge in the back ground, and a plentiful stream of purest water flowing at its feet. A gigantic growth of old veteran forest trees, bearing strong evidences that the land was theirs by right of long possession, lent both their ornament, their shelter, and their shade. These, with a perfect clearance of brush, or underwood, rendered the spot a favorable one for the first Camp-meeting demonstration. Brother Chesley was then on the Hopewell Circuit, and it must be admitted that the initiative could not have fallen into better hands. Physical strength, which he taxed unsparingly—systematic arrangement, which was accomplished effectively—a code of Camp-laws which were drawn up advisedly—and a superintendance too firm to be misapprehended, and withal, too prudently exercise to be disrespected: were the qualifications which the good Brother manifested on that occasion.

Feelings peculiar to a first essay on things important then obtained. Fear and hope held their alternated sway. But, between the *place*, the *principle actor*, and the *results*, there was a *felicitous association*. *Hopewell* was the place; the Brother in charge *hoped strongly*, and in the results *hope* met its consummation, for that series of services was owned and blessed of God.

The next meeting of this kind, which it was my privilege to attend, was in the United States. The far-famed effects produced by such meetings there, and the perfection of arrangement which hope had indulged, were the weighty considerations which induced that visit. Expectation, however, was not fully realised. Some things there were which furnished lessons of instruction; but there were others, which formed exceptions. Our situation far exceeded theirs, both in rural aspect, and camp convenience. That however was our fortune, rather than their fault. Nature had, in the vicinity of Robinstown, no better spot to give them. Desire led there to learn, nor was it altogether disappointed. But room there was at the same time to teach, though prudence and propriety prevented the attempt. To accomplish any special object suitable means only should be adopted, and these distinctly and uniformly kept in operation. On the Camp-ground at Robinstown, it was thought by some, that in two or three particulars this was not attended to. After the public services, caucus meetings were held on the preachers stand for the arrangement, and carrying out other purposes. Though the objects were in connection with the cause of religion, and in themselves therefore necessary, lawful, and proper; still, they were wanting in time and place. The people were gathered together for the purpose of combining prayer and praise to God, that He would *then* and *there* pour out His holy spirit in the rich and abundant plenitude of His power,—quarterly meetings and such arrangements it was thought should have therefore been left for some other time and place. The space of time between the public services on the Camp-ground furnishes a very favorable opportunity for following up the impressions made by the Word of God on the minds of the people. Here is an inviting sphere of action for the leading spirits of the interesting occasion. It was also thought that too much formality characterized the singing portion of the services. Tastes differ,—but for my own part, I am fond of the good old English pauseless bursting forth of the voice, so as to prevent any perceptible blank between the deliverance of the last word in the line, and the measured melody of the the tune. The venerable Wesley was fond of quick and lively singing, unless for special reasons to the contrary, and so am I.

Many a time, when my soul has been somewhat wanting in that lively feeling, so necessary for the effective performance of my ministerial duty, has that little which I *had* been diminished by the deadening drama of the searching eye, the nodding head, the beckoning finger, and occasionally the audible whisper of the master of all such needless ceremony, graced, as it has been supposed, by the untimely *Sol la mi fa*. If to sing lustily, and with a good courage, be in any place or at any time desirable, it must be at a Camp-meeting. Why, one can scarcely avoid thinking that David, the sweet singer of Israel, had embodied to his mind such a scene, when he said, Then shall the *trees* of the *woods rejoice* before the Lord.

Whether the event occur in the sequestered forest tent, or in the ornamented city temple, the sight of a penitent sinner is an interesting and solemn spectacle. Angels gaze on such an object with their own peculiar emotion, and it demands the deepest sympathy of the believing soul. Such there were at the meeting above alluded too. To these it was thought by some, sufficient attention was wanting.

But still, at the Robinstown Camp meeting there was much to commend. The Presiding Elder did his duty well. Generously bland, but boldly firm, he resolved on conformity to rule and order, when some two or three in the want of good sense, and proof of the contrary, sought to disturb by walking to and fro with their hats on. I admired the manner in which he said "I stand not here to ask you to take off your hats and sit down, or retire from within the camp circle, but to demand and insist upon it, I shall not proceed with the service until you do so, and if you refuse, there are other means at hand, and to these I shall have recourse. He succeeded. There was a speedy oosing out of their bravado, they sat down, and found it the better way to behave as well as they could. I admired their open hearted kindness, and attention to strangers. The acceptance of an invitation to take refreshments with them, they esteemed a privilege attained, rather than a favor conferred. The mind could but be favorably impressed with the unmistakable indications which were presented, that the meeting was not merely the result of local or sectional interest. On the front of the tents, were found, among others, the following incriptions.—East Lubee, West Lubee, Eastport, Calais, &c., manifestly showing that an extended portion of the community had laid the sacred gathering practically to heart. And thus I ardently hope it will be in the future, among ourselves. Should I live to renew my visit to the heart cherished Camp ground, in the valley, I would in the mean time indulge the hope that there shall be seen tents more numerously erected, bearing the names of other circuits in the St. John District, thereby enlarging the means of accommodation to the attendant worshippers, and lessening the labour and expense, which hitherto have pressed too heavily on the generous hearted individuals, (necessarily few in number) who have so laudably come forward on the past occasions. Wickedness puts no limit to the means employed for its diffusion. In this matter the children of this world are wiser, more zealous and persevering, in their generation than the children of light. The rampant iniquity and infidelity of the age, demands on the part of the Church of Christ, both urgent and diversified action.—She must not allow herself to be hemmed in by long cherished usuages. The time has come when she will not only be justified in the act, but is imperatively bound to look beyond the borders of her formal enclosure, and take her stand in the open places of concourse. The commissioned by the Saviour, must when occasion offers, further His cause by following His example on the mount, with the multitude. Unrestrained either by place or prejudice, like the great Apostle to the Gentiles, whether by the river side as at Phillipi—on Mars' hill as at Athens—in the upper chamber as at Troas—on the Sea shore as at Tyre, they must be prepared to proclaim salvation to the sinning sons of men. Camp meetings, open air preaching, extra exertion of some kind or other, must be attended to by the Evangelical churches, despite of all thereto opposed, whether of person or principle, priest or prelate, earth or hell; otherwise the floods of iniquity will overflow and desolate the land. Of this the Evangelical churches are evidently persuaded in England and on the Continent, as appears by an excellent article in the *Evangelical Christendom*, the production of a master mind, the Rev. E Steane, D.D. one of the honorary Secretaries of the Alliance.

Led much further from my primal purpose than I had intended by the above remarks, I must return to scenes, rendered by my late visit, more familiar to my subject. I have already said that much depends upon the choice of the location. In this respect Smith's creek secures all that can be reasonably desired. The place is most advantageously situated. Distant about six miles from the main or post road, four from the mill stream settlement, and one from the creek, in a central position, amid a rather thickly scattered population, the place can hardly be exceeded both for seclusion, comfort, and convenience.

Smith's Creek, in its immediate vicinity is rich in pasturage and tillage. The farms and buildings plainly indicate the domestic comfort and easy circumstances of the people. The camp tents were erected about four or five hundred yards from the public road leading to Mill Stream, amid a primitive growth of birch, hemlock, spruce, and fir; the whole seemingly laid out by the hand of nature for the sacred use to which it has for the last three years been set apart by the consent of Mr. Thomas Coates, Senior, the generous hearted proprietor, who at the last meeting expressed his desire to have it thus annually consecrated during his life time, and has therefore prohibited the ruthless hand of the wood-feller to lay the axe to the root of any one of the trees, on the whole of which he has mentally inscribed *Corban*.

The character and disposition of the people as well as the suitability of the place, deeply concern the success so desirable to be attendant on the holding of a Camp meeting And in this respect I am happy in being able to testify that the utmost satisfaction was afforded on the late occasion.—In speaking either of communities or individuals, care must be taken to avoid being *even* seemingly inviduous still praise should be nevertheless awarded where praise is due.

Our people residing at Smith's Creek, the Mill Stream, and places adjacent are evidently such as may be depended on, for all that is either preliminary or effective in accomplishing as far as human agency is concerned, the sacred design of a Camp meeting. They have manifestly entered into the spirit of the enterprise; and hence, all besides, they fail not to accomplish with unity, perseverance, and cheerfulness. But with a few exceptions only, and these caused by difficulties, all but absolutely insuperable, there was manifested universal interest for the purpose of promoting either directly, or indirectly, the objects of the meeting. The busy concerns of the life that is, were either totally laid aside or but partially regarded, in order to attend the various religious services, and in the furnishing provision and accommodation for the far-off visitors there was a praiseworthy rivalry. Foremost in the indispensable arrangements of a Camp Meeting, must be the erection of tents, rendering necessary as a consequence, the services of the active and the benevolent. Judging of the persons by the perfection of their work, the conclusion will be that at the Creek and places contiguous thereto may be found tent-makers by trade. The structures were the best of the kind I have ever seen—the scantling was framed in strict conformity to mechanical proportion, and the canvas covering was neatly and compactly appended. One possessed on the occasion by an ex-member of the Colonial Parliament, and intended to be the place of my transient abode, I could not avoid praising—but my host informed me that the covering and finishing were the handy-work of his wife. I had no great difficulty in believing that more delicate and dexterous hands than either his or my own had been concerned in the matter; but so cleverly constructed were they all, that no one could suffer much in comparison with the rest. In the interior there was no disturbance of household order: there was the larder well supplied with wholesome and nutritious food—here was the table surrounded with guests, covered with a tablecloth of snowy whiteness, it booted not whether the table itself was made of butternut, rosewood, mahogany or pine—whether polished or unpolished—the nice, clean cloth which would have hidden the furbished face of the one from view, concealed the unsmoothed surface of the other from observation—while the food without which a *table* is an *empty ceremony*, was equally as delicious and desirable in the one case as the other. We had all the requisite appliances, with ample room for the host and hostess to perform their gratuitous services, crowning the whole with the easily disciphered inscription of *welcome* on every deed and word.

With a precaution truly praiseworthy most of the tents were floored with boards, and in some cases the ornamental as well as useful apendages of the parlor were transported to the tenement of the Camp-ground, in the form of carpets to walk on, chairs to sit on, and looking glasses to assist in the proper adjustment of things pertaining to the personal appearance. And then all due attention was paid to the sleeping apartments. Feather-beds and downy pillows, counterpanes, and kindred appendages, as well as other comforts were not wanting, so that it required no strong fancying of the mind to imagine being in the bed-chamber of one's own familiar homestead. *Nay more*—for specially here after the holy associations of the past, the pious mind would

"Sink in blissful dreams away
And visions of eternal day."

As regards the providing of tents: could I be certain that the mention of names would not wound the sensitive minds of those who thereby distinguished themselves, I should feel a pleasure in recording them. Persuaded, however, that they reap the highest reward attainable, in the conscious sense of a sincere desire to promote the Redeemer's Kingdon in the salvation of their fellow man, accompanied by the fact that many then and there experienced the saving grace of God, and that some three thousand persons were present as the witnesses of their zeal and hospitality, they have enough, both from within, and without, to reward and publish their well earned distinction without further personal allusion.

But then there was on the Camp-ground the massive multitude of deeply attentive worshippers who had come to manifest the interest they took in the occasion, from distances of from one to forty miles around. Curiosity induced one of the persons present to count the vehicles which lined the main road for nearly three fourths of a mile, as well as to occupy every accessible avenue to the woods. The result of which was, he found that at one time no less than 430 were there; these were drawn by not less than 600 horses, and presented a large display of constructive variety. All classes of the community were there, professional and otherwise, by representation. Honorable members and ex-Hon'bles. of our Prov. Houses of Legislature. The bar was there by proxy: and not less than five of the medical profession. At the dinner table on the Sabbath, sitting on my left hand was a personage to me at the time unknown, further than that I was introduced to her as the Lady of an ex-member of our Provincial House of Assembly, and whose agreeable manner could not fail to afford pleasure. I was not aware, however, that I had at the same time the honor to be seated immediately on the right of a sister of the far-famed Hero of Kars, Gen. Williams, whose name is an honor to the Province which gave him birth, and will ever thrill with patriotic emotion the bosom of every true hearted Briton. Thus, in a measure, the tented Camp-field of the Crimea was represented in the forest tent of our late meeting.

Ministers of our own denomination, with their ample and effective staff of subordinate officers were present as matter of course, as well as ministers of other Churches. But the best of all was *God was there* to crown the ordinances with His special blessing.—Scores of souls were blessed with pardoning grace, and believers were comforted and strengthened in no ordinary degree. At the conclusion of the services Robt. McCully, Esq., the Circuit Steward, moved, and many voices seconded, a request that the Chairman of the St. John District would consent to the holding a similar meeting there sometime in July next. This was promised accordingly. And thus may we anticipate, should God so permit, the holding another Camp-meeting on the spot where He has already largely and repeatedly vouchsafed his b'essing.

On Tuesday morning, by the kindness of Mr. William Coates, myself and party were gratuitously driven to Hampton, from whence we embarked in the Steamer Col. Fremont, arrived home in good season, thankful to God for the privilege of attending the Sussex Vale Camp-meeting.

R. Knight.

(FOR THE PROVINCIAL WESLEYAN.)

Barrington Circuit.

Mr. Editor,—I think I may say with truth that each number of *The Provincial Wesleyan*, as it comes to hand, receives a hearty welcome from the Wesleyans of Barrington they having a high appreciation of the ability with which it is conducted, and of the excellent matter with which its columns are enriched; but no one number has ever met with a warmer reception than the one which contained the announcement of the intention of the President of the Conference, the Rev. Dr. Richey, to visit the Barrington Circuit, on the 21st of September. The 21st, which was looked forward to with high anticipations, came, and the Doctor, through the kind Providence of God, was with us in good health and spirits, and preached at Barrington Head in the morning, at the West Passage in the afternoon, and at the Head again in the evening. The sermons, which were rich in evangelical truth, and most eloquently delivered, were listened to with the deepest interest by large numbers of persons, many of whom had come from remote parts of the Circuit. It was, I am sure, a good day to many, and will not soon be forgotten. At 11 o'clock, a.m., on Monday the Doctor delivered an excellent address to as many of the members of the Church and congregations as could come together, upon the circumstances which led to the formation of the several Mission Districts in Eastern British America into a distinct Conference, and the nature of the duties and obligations devolved upon us by this change in our ecclesiastical position. The address occupied about an hour and a quarter and was listened to with deep interest. I think it no bigotry to say that I have been long thankful to God for Wesleyan Methodism, but I never felt more so than at the close of this address.

The President ended his public labours among us by preaching at Cape Negro on Tuesday morning. There the congregation was as good as could be expected in so busy a season of the year, and was deeply serious and attentive. A very gracious influence prevailed during the whole of the service, and many were affected to tears. It was good to be there.

In conciuding my remarks upon the visit of the President to this Circuit, above so imperfectly described, I may say that it was highly satisfactory and profitable to our people; and that, as to himself, he must have been much gratified to meet with a goodly number who were brought to God under his ministry twenty-eight years ago. Long may his life be spared to occupy the exalted position in which by the Providence of God he has been placed; and our most earnest prayer is, that the prosperity graciously vouchsafed to the Conference, over which he now presides, during the past year, may be, to what shall be experienced in this and coming years, what a single drop is to the abundant shower!

To say the least, there is no ground for discouragement — there is, indeed, every ground of hope. With a staff of ministers upwards of eighty in number, besides supernumeraries—a church membership of upwards of twelve thousand—our ably conducted Institution at Mount Allison, Sackville—our excellent periodical, *The Provincial Wesleyan*—and last, "but not least," our Book Room, the business of which, judging from the attention given to orders from this Circuit, is being conducted in a most faithful and business-like manner, and from which hundreds of volumes of some of the best books the world contains are being issued—what may we not anticipate? What more is necessary to secure an abundant harvest of precious souls? Nothing but more of "the tongue of fire." Oh, then, let ministers and their flocks unite to seek this by earnest, persevering and believing prayer, and all that some have already dared to hope for, and even more, will be speedily realized.

C. Lockhart.

Barrington, Oct. 9.

[FOR THE PROVINCIAL WESLEYAN.]

Mills Village Circuit.

Mr. Editor,—The first human pair bade adieu to the sweetest abode ever known on earth; and perhaps one of their heaviest thoughts as they cast their eyes behind was, that it was their *home* they were leaving — the place of the infancy of their being and their early joys, True "the world was all before them where to choose," but in all that world's width there was not another *home*; nor would have been though there were another Eden. In that one feature of their exile how many of their children have been like them! There is but one spot on earth that we can ever truly call our *home*. We may have other residences and other attachments, but those peculiar and most cherished associations which pertain to the place of our birth and childhood cannot be transferred or reproduced elsewhere. That spot we always quit with regret, and in the distance is associated with our being and blended with our feeling. Its "joys are lovely, joys no stranger heart can tell."

From such a place, after an absence of about fifteen months, I sit down to communicate intelligence concerning the scene of my labours during that period—having left my pulpit for a few weeks in charge of our good local brother McKenny, for the sake of allowing my wife to breathe the air, and enjoy the reviving influence of home.

Favored with most delightful weather, the land travel of two hundred miles, from Mill Village to Pictou, was pleasant, affording a fine opportunity of enjoying the lovely scenery that meets the eye along the bay of Mahone, Chester, and St. Margarets'; but a stormy passage across the Strait to Charlottetown, produced feelings rather tumultuous within,—reminding one that we must meet with trouble in the attainment of our wishes,—and teaching another lesson in the voyage of life—that "the rougher the blast, the sooner 'tis past," and "The tempests that come, come to our rescue and hasten us home." For the storm being in our wake, while it caused the fine propellor to roll amongst the surges, accelerated her speed and brought her to the haven within usual time.

The Wesleyan congregations in this City on the Sabbath were, as usual, large and serious, and the melody of the choir, joined as with one heart and voice by the auditory, such as one might dream of as being heard in the heavenly chantings.

But of Mill Village;—and there too, though remote from cities, the voice of praise is heard in strains creditable to a place of greater note, and the language of the church is, "How amiable are thy tabernacles O Lord of Hosts."

Our little Zion in that locality, during the last year was the subject of Divine favour, manifested by an outpoured Spirit, by which about twenty-five were added to our communion, of whom some continue steadfast, and others have gone back to the world. We have recently suffered a severe loss, in the removal by death of our beloved sister Mrs. Benjamin Manthorn, who gave herself to God in early life, and whose death, as she was a young and active member of society, is deeply lamented in our little Village circle.—Others during the year were "received up into glory."

On the 23rd of last month the ladies of the "Parsonage aid Society," held their annual sale, and although the weather was unpropitious, quite a large number of visitors assembled, and at the close of the day the respectable sum of £40 was found to be in hand, to assist in meeting the debt remaining on the Parsonage. Too much praise cannot be given to those "*women*," who like others of the same stamp, who laboured in the adornment of the Tabernacle—have so indefatigably striven to relieve the connexion of an incumbrance, and make their own, the residence of the Minister—which is indeed "beautiful for situation," and unrivalled for its commodiousness by any within the limits of the Conference. May the Lord reward them, and grant them the realisation of their most sanguine hopes!

We were recently honored with the presence of our beloved President, the Rev. Dr. Richey, under whose spirit stirring counsels we sat and were refreshed—and the good hand of the Lord being upon us, we hope for a happy and successful year.

"Lord we wait for thine appearing;
Life and joy thy beams impart,
Chasing all our fears, and cheering,
Every poor benighted heart:
Come and manifest the favor
God hath for our ransom'd race;
Come thou universal Saviour,
Bring to *all* the Gospel grace."

F. W. Moore.

Charlottetown, 13th Oct., 1856.

[FOR THE PROVINCIAL WESLEYAN.]

Obituary Notices.

Jasper and George Harding were drowned near Ragged Islands, on Tuesday the 16th of September, 1856. The history of these two men has scarcely a parallel. They were mostly together from childhood—George the younger, being over 40 years old. As brothers they were very affectionate, and their interests were completely blended. They married two sisters lived in the same house, and ate at the same table. Jasper had no children—George had two daughters. One of these Jasper claimed as his by adoption. Both professed to experience religion at or near the same time, under the labours of Rev. R. Smith, during a gracious revival of the work of God at Little Harbor, and I trust they have both proved faithful unto death. George has been a faithful attendant on the means of grace up to the last Sabbath of his life, where the writer conducted the services at Little Harbor. On that occasion he was observed to be unusually engaged; indeed his whole Christian character has been marked by earnestness and consistency, and his joys often abounded to overflowing in the private means of grace; and no doubt many who witnessed his interment would call to mind the many faithful warnings they had heard from his lips, now silent in death. Owing to domestic affliction Jasper was confined to his home, so that the writer had not an opportunity of being so conversant with his spiritual state.

Thus they lived together in harmony and love. Jasper has been heard to say. "He must go with George this fall in the boat to keep him from drowning himself, he was so very venturous." The result proves how short sighted is feeble man. Another person was with George the former part of the season.

They were drowned at the same time. The boat was recovered the next morning, but no trace of the bodies could be seen, and it was feared they would be swept to sea by the tide which runs very rapidly between what is called Ram Island and the Main. However, strange to say, they came on shore on the Sand Beach on Saturday morning, about two miles to the westward of where they were lost. The recovery of their bodies is a mournful satisfaction. Their house is truly a house of mourning; but their mourning widows do not sorrow as those without hope, and they have expressed themselves as confident of meeting their beloved husbands where death cannot come, if they only prove faithful to the grace God has given them.

They lived together—they died together—they were both recovered about one hundred yards from each other, and they now lie side by side in the last resting-place, awaiting the trump of God which will explain every mystery now shrouded in clouds and darkness. How applicable the language of David in his lament over Saul and Jonathan, "Lovely and peaceful in life, and in death not divided"—2 Samuel, i. 23. The writer feebly attempted to improve the occasion from the above words to the greatest number ever collected in those parts at one time. The congregation was deeply attentive and solemn, and I trust there were impressions made that will finally end in the salvation of the soul. Rev. Mr. Hobbs, Baptist Minister, engaged in prayer, and delivered a short, but appropriate and very feeling, address. May this sad event be a caution to persons sailing in small boats to be prudent and careful. H. F. H.

Sable River, Sept. 22.

RICHARD HARDING.

The subject of this notice was born in Port le Bear of pious parents. His Father, Jasper Harding, was for many years a member of the Wesleyan Church and a Class-leader. He united with the Church in its early days in this part of the Province

Richard was the fourth son; he married and settled in Little Harbor, where he continued to reside until his death. He was solemnly impressed with the necessity of salvation under the labors of the Rev. S. Busby; but did not experience the blessing of pardon for some time after. His convictions were deep and painful. It pleased the Lord to reveal Himself to him while bowing at the family altar. His soul was filled with peace and joy, and he continued to press forward until the end.

He joined the Wesleyan Church at the time the Rev. R. Lusher was on the Liverpool Circuit. He loved the doctrines and disipline of Church of his choice, at the same time he felt a catholic spirit to the people of God of other sections of the Church. His house was the home of the preachers whenever they came to this part of the Circuit, and he enjoyed their company with heartfelt satisfaction. He felt a deep interest in the cause of God, and as far as his means would permit he strove to promote it.

He was called to experience deep affliction in the loss of a beloved son, who was lost overboard on his passage from Trinidad to Ragged Islands. That event had a tendency to wean his affections from earth in a great measure His last sickness was short but severe. For some time previous to his being taken ill, he enjoyed unusually good health, and remarked to his family how well he was—little thinking his end was so near. He was called to his breakfast, when he complained of violent head ache, and laid down, as he supposed, for a short time; but never again went out. During the day he complained of a pricking sensation in one of his fingers, which became very painful until the pain entirely ceased in the finger and became sore under his arm.—Then inflammation began to develop itself thro' the whole system. He became conscious his end was rapidly approaching, but death had no terrors for him, his hope was truly founded in his Saviour.

To one of his sons he confided his family concerns, whom he exhorted to seek the Lord earnestly, and he would be found of him; and then adverted to a scene in his life, when he was in great peril on the mighty deep, when neither skill or effort would be of any avail. That portion of God's word was prayerfully applied to his heart, "Stand still and see my salvation." He felt assured of deliverance, and was filled with a heavenly calm, and was finally brought safe to land.

Thus gratefully remembering the loving kindness of the Lord, as he descended into the valley and shadow of death, he breathed out his soul to God, Monday morning, June 9, aged 63 years. He has left an afflicted and sorrowing widow and eight children to mourn the loss of an effectionate husband, and tender parent. May his departure be sanctified to their good, that they may all unite above in giving glory to Him, who doeth all things well.

The preachers on the Circuit had either left, or were on the eve of leaving for the Conference. The writer was called to attend the funeral; the foundation of his remarks was Rev. vii. 9—the congregation was large.

Sable River, Sept. 22nd. H. F. H.

No Sabbath.

In a "Prize Essay on the Sabbath," written by a journeyman printer in Scotland, there occurs the following passage:—

"Yoke fellow! think how the abstraction of the Sabbath would hopelessly enslave the working classes with which we are identified. Think of labor thus going on in one monotonous and continuous and eternal cycle—limbs forever on the rack; the fingers forever playing, the eyeballs forever straining, the brow forever sweating, the feet forever plodding, the brain forever throbbing, the shoulders forever drooping, the loins forever aching, and the restless mind forever scheming.

"Think of the beauty it would efface; of the merry-heartedness it would extinguish; of the giant strength it would tame; of the resources of nature that it would exhaust; of the aspirations it would crush; of the sickness it would breed; of the projects it would wreck; of the groans it would extort: of the lives it would immolate; and of the cheerless graves that it would prematurely dig?—See them toiling and moiling, sweating and fretting, grinding and hewing, weaving and spinning, sowing and gathering, mowing and reaping, raising and building, digging, planting, unloading and storing, striving and struggling—in the garden and in the field, in the granary and in the mill, in the warehouse and in the shop, on the mountain and in the ditch, on the roadside and in the wood, in the city and in the country, on the sea and on the shore, on the earth in the days of brightness and gloom. What a sad picture would the world present if we had no Sabbath?"

Prayer.—An hour of solitude passed in sincere or earnest prayer, or the conflict over a single passion or "subtile *bosom* sin," will teach us more of thought, will more effectually awaken the *faculty*, and form the habit of reflection, than a year's study in the school without them.

Provincial Wesleyan

THURSDAY, OCTOBER 23, 1856.

The Affiliated Conferences.

Our first authentic information of the appointments made by the late British Conference is only just received. They are as follows:

The Rev. Enoch Wood is appointed the President of the next Conference in Canada, to be held at Toronto on the first Wednesday in June, 1857; and the Rev. John Ryerson, Co-Delegate. The Rev. Joseph Stinson, D. D. is appointed to attend the said Canada Conference.

The Rev. Chas. Cook, D.D., is appointed the President of the next French Conference, to be held at Paris, on the 2nd Wednesday in Sept. 1857; and the Rev. M. Gallienne, Co-Delegate.

The Rev. John Allen Manton is appointed the President of the next Australian Wesleyan Methodist Conference, to be held at Adelaide, South Australia, on Thursday, the 22nd of Jan., and the Rev. J. Eggleston, Co-Delegate.

The Rev. Matthew Richey, D. D., is appointed the President of the next Conference of Eastern British America, to be held at Sackville, Westmoreland, New Brunswick, on 4th Wednesday in June 1857; and the Rev. R. Knight, Co-Delegate.

English Religious News.

The following resume from the pen of a correspondent of the *Western Christian Advocate* will be read with interest, although upon one or two points a different opinion from the one expressed may prevail:—

A great deal of secret uneasiness and restlessness prevails at present among most religious bodies in Great Britain. The Wesleyan connexion is perhaps the only one which enjoys profound peace. In the Established Church a singular spectacle is now presented. The bishops of London and Durham having been allowed to retire in consequence of advanced age, it devolves upon the Government to nominate their successors. The diocese of London is the most extensive, populous, and influential in the kingdom. Its bishop weilds in influence greater than that of any other ecclesiastical person. Nominally, the archbishop of Canterbury, as spiritual head of the Church and "primate of all England," takes precedence of the bishop of London; but, in reality, the position of the latter is far more influential. The Queen and the royal family are in London; every duke, earl, marquis, and lord in the three kingdoms, who can possibly afford it, has a house in London, and spends the winter here; London is the great centre of all intelligence, the focus of the press, the eye of the realm. It is true that the Establishment has very little hold upon the masses of London, not more than one-twentieth of the adult working population attend her services; but it is equally true, that the Establishment is making gigantic efforts to gain them; new churches are rising in all directions, many of which are provided with two, three, or even four clergymen, who use every means in their power, by visiting, coaxing, giving money, and promising temporal aid, to win the people to their Church.

Since the present Government, with Lord Palmerston at its head, has been in power, several Anglican bishops have died, and it has devolved on the Government to appoint their successors. These appointments have been all of evangelical men; every new bishop is a pledged man against Puseyism and all semi-Popery. In consequence the High Church party have taken the alarm; and they are the wealthiest and most influential section of the Establishment, if not the most numerous. The Clergy, especially, have taken the alarm; for among them the evangelical body is but a small minority—certainly not more than a third of the whole. If two more evangelical bishops be put into the two most important sees in England, what will become, say they, of the old High Church party, and of the Tractarians? Where will be their ancient power and influence? Lord Palmerston is being besieged on every hand. Petitions, remonstrances, private letters, and deputations assault him from both sides. The nobility and clergy are especially active, for it is their party which feels the greatest apprehension. Endeavors have been made to induce royalty to express an opinion, but happily without effect. Our Queen, although, by a strange fiction, "head of the Church," with her characteristic sagacity, has abstained from interfering in the matter. Thus the whole responsibility rests on the Government; and especially on the prime minister, Lord Palmerston. What a humiliating position for a great Christian community! The whole Church lying prostrate at the feet of the secular power! Yet, while the Establishment derives its revenues and patronage from the state, it can not expect that the state will relinquish its authority over it. What appointment may be actually made, it is impossible to say.

The evangelicals in the Establishment are generally very exclusive. There are bright exceptions, but such is the rule.—We will give a recent illustration of this, which has never yet appeared in print. Victoria Park, at the east end of London, belongs to the Government. Being near a poor neighbourhood, it is filled on Sundays with thousands of working people. The Government have prohibited preaching in the parks. A few evangelical clergymen, feeling a laudable desire to instruct and warn these Sabbath-breakers, obtained permission of the Government for all evangelical denominations to be permitted to preach in Victoria Park for a limited number of Sundays, under the control of a committee. Episcopalians, Independents, and other ministers, have joined in the services. A Wesleyan minister was invited by one of the committee to preach, and consented. But about two hours before the appointed time of service, a letter from the convener of the committee, a clergyman of the Establishment, was put into his hand, stating that the Puseyism of Methodism was as dangerous as the Puseyism of the Establishment, and that unless the Wesleyan minister would come prepared to make a declaration that he disapproved of the assumption of legislative power by the conference, and of the conference enforcing its rules and minutes upon the people, he must not come at all!

It is thus that Methodism, in England as in America, is on all sides suspected, assaulted, and misunderstood, even by good men. Still our cause prospers. Never, for many years, has there been such a happy and universal harmony throughout the connection. Our President, the Rev. Robert Young, whose election, by a very small majority, was somewhat unexpected, is a man worthy of the exalted position he is called to fill. He has been noted for many years as a successful revivalist. He has preached the Gospel in England, Scotland, and Ireland, in France, in Spain, in South Africa, in Australia, in New Zealand, in many islands of the South Pacific, and in the East Indies; besides which he has labored six years in the West Indies, four years in Nova Scotia, and has traveled over a great part of the United States. He is a man of noble stature and presence, deep commanding voice, grave and solemn manner, impressing the hearer at once with the feeling that he is a man called of God to preach the Gospel. Few men have been more signally owned in the conversion of sinners than Robert Young. We have traveled with him on missionary errands by weeks together, and know well the man and his spirit.—He is also the author of several works; his last volume, "the Southern World," is full of permanent interest and value. We are expecting a prosperous year.

Among the Congregationalists a great ferment still exists. The controversy which originated in a little volume of hymns, "the Rivulet," deepens and widens. To this controversy we called attention in a late letter, intimating our expectation that it had not then reached its full dimensions. Nor were we deceived. The rivulet has already swelled to a formidable river. It is altogether a question of doctrine—of the essential doctrines of Christianity. It is now apparent that a large number of Congregational ministers have departed from the faith of their forefathers. Three newspapers belong to the Congregational body—the Non-Conformist, the Patriot, and the British Banner. One of these, the Non-Conformist, edited by Mr. Meall, a member of Parliament, has declared openly for what it calls the modern or the advanced school. The British Banner, edited by Dr. Campbell, is earnestly contending for the faith once delivered to the saints. A good deal of personality is now being mixed up with the controversy, into the details of which the readers of the Western Christian Advocate can have no desire to enter. Looking broadly at the whole matter, there can be no doubt that a very strong reaction against evangelical views, and more especially against Calvinistic views, is setting in.

Mr. Arthur's book, "The Tongue of Fire," has called forth some severe strictures, as might have been expected. So stirring and plain spoken a book can not but evoke opposition; and perhaps some things might have been said a little less oracularly, and other things a little less sharply. Yet it is a work calculated to do great good, to rouse the sleeping zeal of the Churches, and to rebuke the worldly spirit which, alas, so extensively prevails among those who name the name of Christ.

From the London Watchman.

The New Bishop of London.

When the Wesleyan Methodists lately repudiated a chimerical scheme of union with the Church of England, they did not therefore declare war against that Church. Its existence in relation to the Government and the inhabitants of this country is a reality of too great an importance to be regarded even with indifference by any who have the welfare of their fellow-countrymen at heart, much more by a people whose only vocation has been, during the last five reigns, and amidst vast political changes, to spread vital godliness throughout the land. We therefore confidently believe that the readers of the *Watchman* are quite ready to congratulate their brethren of the Church of England on the appointment of the Dean of Carlisle to the See of London. This great metropolitan diocese has now a Bishop whom the mitre must greatly change if he countenance the Tractarian follies which have been winked at by his predecessor, or if, under a notion of good Churchmanship, he encourage the haughty intolerance towards non-episcopal Christians which some prelates fancy it their duty to affect. Dr. Tait, it appears, inherits the liberality without the laxity of *Arnold*, his predecessor at Rugby, and *is* likely to give his influence to the encouragement of evangelical Protestantism among his clergy, without forgetting that there are also other Ministers of Christ pursuing a vocation not less divine than theirs.

If experience should justify these hopes, none will rejoice more sincerely than ourselves. The canker of Popery, eating out the very life of the Church of England, and the portent of Rationalism, threatening the future of Dissent, demand the efforts of all right-hearted men for the maintenance of earnest Gospel Christianity, irrespective of party or denominational considerations. The masses of London, equally neglected by the theologians of the "*Rivulet*," and by effeminate ceremonialists, like those of Pimlico, are contracting so rapidly a distrust of religion and its Ministers, that unless Christians of all communions persevere in the effect necessary to win back the confidence of those masses, and lead them to revere the teachers and ordinances of Christianity, Methodism itself will encounter such barriers as have never yet risen in its path. But as, in the days of Wesley, the parish churches were frequented better, in proportion as the congregations of his Preachers multiplied, so now in proportion as a soul-saving Protestantism sheds its influences within the Church of England, it is morally certain that both we and the Dissenters shall share them in our respective circles. A wise and firm repression of Anglo-Romanism, therefore, in the Metropolitan Parishes will be a boon for which all will have reason to be thankful, and as the good order of society and the prosperity of a nation depends on the soundness and energy of the religion therein prevalent, the Government of England, persevering in the course it has lately taken of making good men Bishops, and passing by doubtful ones, will speedily reap an abundant reward.

Let us have mutual charity. Let us have a tacit consent, at least, if we cannot have a formal ecclesiastical concurrence, in maintaining the first principles of the Gospel; and our children, when they read the history of these times, will bless God that the most eminent Prime Minister of Queen Victoria used his power on the side of Protestant Christianity, and after a long life of office, although often provoking strong dissent from his opinions, left behind him a monument of practical integrity. Of course, sound policy, as well as moral principle, would ever dissuade from raising Puseyites to power, but whether Lord Palmerston's motives are religious or political, England has reason, in regard to recent appointments, to be thankful for his activity. We hope that his lordship has a good man in *petto* for the vacancy of Ripon, and that, since there is to be an episcopal creation for Westminster, the new See will be occupied by an uncompromising Protestant.

Rev. W. M. Punshon.—A Correspondent of the *Independent* writing from the English Wesleyan Conference, says:—"The sermon in St. Philip's Chapel, by Rev. W. M. Punshon was *the* sermon of the Conference. Mr. Punshon is the eclipsing genius of Methodism, as the potent orator of the body. Drs. Newton and Beaumont had just been removed by *death, when* this prodigy burst upon our *horizon*. For originality of thought, for *felicitous* speech, for grandeur of poetic march, for a Niagara-like eloquence, for a John-Baptist-like fidelity, Mr. Punshon surpasses *all the* Christian orators I have heard. Beyond a question he has no rival in his own Church. Long may he live to bring homage and service to the Prince of Peace!"

☞ The Royal Mail Steamship "Arabia" is now overdue at this port, but had not arrived at the hour of going to