

produced it. I trust some relief may be found, but fear it is a difficult case.

Very respectfully,
Your friend and obedient servant,
HENRY V. D. JOHNS.

P. S. In reply to your allusions to daily services, Potter Street, &c., in your last letter, allow me to say that Christ Church, its assistant Minister and Rector have seven services each week, besides other meetings for prayer and benevolence, and counts about four hundred visits by its clergy each month. Surely this is a full report of duty. But let me tell you what this congregation have not had. We have not had an Episcopal visitation or confirmation for five years, wanting less than one month; and this too, while our Bishop has been formally notified, more than a year since, that a class was waiting for him, and the canon on Episcopal Visitations reminds him that the united wisdom of this Church deems it proper that such Episcopal duties should be discharged once at least in three years.

Very respectfully, &c.,
H. V. D. JOHNS.

Temperance.

For the Wesleyan.
FROM A TEMPERANCE ADDRESS BY THE REV. R. COONEY, M. A.

Temperance is a very flexible and comprehensive term. In a wide latitude of interpretation it represents many virtues, and embodies many excellencies; but in a proper sense, and according to conventional usage, this word signifies total abstinence from all intoxicating drink. TEMPERANCE then, in this sense, is really a cardinal virtue; and hence the various societies that are labouring to propagate this virtue, are sowing seed, from which the world will reap a harvest of great moral advantages.

I cannot help thinking, ladies and gentlemen, that this principle, in its previous condition, and in its present aspect, and progress, bears some resemblance to popular liberty. Why, Sir, less than a quarter of a century ago, TEMPERANCE was in imminent danger of perishing altogether. Drinking usages and customs stalked through the earth, like the pestilence that walketh in darkness, and as the destruction that wasteth in noon day. More deformed than any of the monsters created by myths and fables, they, the drinking usages and habits, went forth, slaying and devouring, and as they gorged themselves upon their slaughtered victims, there issued from their foul repletion, as the snakes did from the head of Medusa, a robust and truculent brood of vices. These consisted chiefly of riot, debauchery, &c.; and as might have been expected, they have been very notorious, and the character they have, as well as the deeds they have performed, are to be found in the records of THE WATCH HOUSE—THE POLICE OFFICE—AND THE CRIMINAL COURTS.

These malignants made war upon TEMPERANCE; uncompromising war—war to the knife; the bottle waged fiercely—the combatants fought desperately—a crisis arrived; and just as the alcoholic forces were about to shout VICTORY, and sing PEANS, God raised up a horn of salvation; "The Total Abstinence Society" was formed; and the enemy was disappointed of his prey and his booty.

We have all heard and read of the sanguinary ogres that so much terrified us when we were children; we remember their dreadful words—FEE—FAU—FUM; and how they used to eat the flesh, crunch the bones, and drink the blood of their victims—just so drunkenness; but just as he was gorged to the full—while his eyes stood out with fatness, and glared with savage delight; just then; while he was gloating over the desolation he had made, he saw "the Temperance Societies rising up before him like a little cloud"; and from that cloud, he saw a spirit, like unto the young hero of Bethlehem Judah, issue forth. He had neither bow, nor spear, nor sword, nor buckler—no! his strength lay in principles—the certainty of victory was insured by the purity of his motives—and philanthropy suggested his tactics. The monster frowned upon his youthful opponents; like the gasconading bully of GATH, he defied him; but, on he came, nothing daunted; his only weapon a

stone from the clear, the beautiful river of Temperance; and now, deriving from God, both strength and precision, he struck the tyrant and felled him to the ground. Look at him, ladies and gentlemen; there he lies, foaming with rage and pain; struggling in the agony of dissolution—his extremities have grown cold—his blood is putrified—his brain is swimming—his whole system is collapsed; and before long, some good revival in "THE TEMPERANCE CAUSE" will rise; and as Perseus cut off the head of "the Gorgon," and placed it on the shield of Minerva, so this revival will cut off the head of this ruthless destroyer, and place it in some Temperance museum, to be a RARITY AND A MEMORIAL FOREVER.

It must be remembered that we are still in the field, and that the war is still going on. Our enemies are still numerous, and possessed of strong holds. In many places, their ordinance and commissariat departments too, are in a healthy condition; and these strengthened by habits and prejudices, make them rather formidable. There must be, therefore, caution and patience, as well as zeal and courage; we must reckon upon opposition, and be determined to vanquish it. There must be neither truce, nor suspension of hostilities; neither armistice, nor capitulation; HUMANITY suggests the most rigid terms; and RELIGION and VIRTUE insist upon a full and unconditional surrender.

Maintain your ground; exclude impediments, and insuperable obstacles from your vocabulary. Let onward be your motto—let progress be your theme. Be resolved to conquer; remember that your foe, though subtle and powerful, is not invincible; and that your principles, like truth, are mighty, and will prevail. Let us be true to our convictions and faithful to our pledges, and the cause we espouse, will assuredly prosper.—BACCHUS tried to stop the sacred waters of ARETHUSA from flowing; but his endeavours only increased the force and number of the streams; and in like manner, opposition will only promote our prosperity; and effort to restrain our influence will only diffuse and strengthen it.

"Still give us grace, Almighty King,
Unwavering at our posts to stand;
Till grateful at thy shrine we bring,
The tribute of a ransomed land."

Obituary Notices.

For the Wesleyan.
Mr. Luke Hamilton, of the Gore.

Died, April 26th, 1852, at his father's residence, Gore, Hants, in the 26th year of his age, MR. LUKE HAMILTON,—the fifth son of Mr. Samuel Hamilton.

His amiable and obliging disposition had endeared him to a large circle of relatives and friends, over whom a dark shadow has been flung by his early removal. About a year since, decided symptoms of pulmonary consumption discovered themselves, when, in compliance with medical advice, he retired from his ordinary engagements, yet allowed himself to cherish hopes of permanent recovery until within three months of his death.

Being naturally of a reserved habit of mind, during the greater part of the time he was afflicted, very little could be elicited concerning his views upon spiritual matters, which occasioned deep anxiety to his friends, especially to his pious and affectionate mother; but a few weeks prior to the close of his sufferings, under the secret and silent operations of the Lord the Spirit, his heart was opened to receive the truth. This delightful fact was evidenced by his constant and urgent desire for religious instruction. Feeling himself to be a sinner, and in special need of mercy, he was led to seek earnestly for the bestowment of this blessing, and being enabled by divine grace to surrender his heart fully to God, while resting by faith on the all-sufficient sacrifice of His Son, he entered into that liberty which is known only by such as have become "the children of God by faith in Christ Jesus." From this time he experienced the consolations which come from above, and the joys with which a stranger intermeddeth not. Knowing that he had in heaven a better and more enduring substance, and seemingly conscious that the time of his departure was at hand, he gave ample directions to his aged father

respecting the disposal of his property, and communicated his wishes relative to the place of his interment without any apparent discomposure of feeling. On the morning of the day of his death, he arose as was his custom, but feeling an unusual sensation of weakness, returned to his bed. Reviving a little, he requested that his brothers living at a distance, might be sent for. Feeling that his end was very near, he took an affectionate leave of each member of the family present, commending them to God and beseeching them not to weep for him, since he felt confident that he was going to a better world. Immediately afterwards, without any manifest suffering, he fell on sleep. On the following Wednesday his mortal remains were committed to "the house appointed for all living," in the midst of a large concourse of weeping relatives and friends.

A sermon was delivered on the occasion by the Wesleyan Minister who had visited him during his sickness, founded on Job xiv. 1, 2.

"Our friend is gone before
To yon celestial shore;
He hath left his mates behind,
He hath all the storms outtrode!
Found the rest we toil to find,
Landed in the arms of God."

HENRY POPE, Junr.
Maitland, May 3rd, 1852.

For the Wesleyan.

Mrs. Dorothea Kinsman, of Cornwallis.

MRS. DOROTHA KINSMAN, late wife of Mr. James Kinsman, of Bill Town, Cornwallis, was the subject of religious awakening from a very early period; but like others she refused to cherish the heavenly visitant that was wooing her to the "Crucified," till she had arrived at the years of womanhood. Then it was that the Spirit's strivings, with the enforcements of a violated law, alarmed her soul in its utmost depths. "The arrows of the Almighty, the poison whereof drinketh up the Spirit, she felt within her heart; and from anguish of soul, she was led to the mediatorial throne of the Saviour, when with strong cries and tears, she sought reconciliation with her much offended God. She did not seek thus earnestly in vain; for soon she was enabled to realize the beautiful sentiment of our poet—

"Fear gives place to filial love,
And peace o'erflows my heart."

This happy event took place under the following circumstances. By the providence of God she was led to hear a sermon by the Rev. ROBERT CRANE, who had just been sent to Cornwallis as a Wesleyan Minister. Many endeavoured to prejudice her mind, and to dissuade her from going to hear one who was said to be heterodox in his notions about religion, and connected with a Church, the members of which were reported to believe that they could save themselves by their own works,—a slander which many have been sedulous in propagating, though directly contrary to all truth.—Mrs. Kinsman heard Mr. Crane. His word was with power. She was in bondage to fear; but he spoke of liberty. She was full of apprehensions of the wrath of God; but he spoke of being "reconciled" to God through the "blood of his cross," Col. i. 20, 21. She had "a wounded spirit," and was pressed with a load of guilt, and sin; but he spoke of "Gilead's balm"—of peace and joy through believing—of love and hope, and of "having access by faith into this grace wherein we stand and rejoice in hope of the glory of God." In short he simplified the way of salvation, and showed that salvation is all of grace by faith. It is God that justifieth the penitent or him that believeth, "through the redemption that is in Christ Jesus. Mrs. K. apprehended this way of faith. Though not aware of it, she had been trying to save herself by her prayers, and tears—her good works. Now she realized the truth of that Scripture, "salvation is of the Lord;" and felt that she must wait not listlessly; but confidently, believingly, till it should be extended to her. It came! "The law of the spirit of life in Christ Jesus made her free from the law of sin and death!" and as in all cases where faith apprehends Christ as "Lord our Righteousness," the result followed. "Surely in the Lord shall one say have I righteousness and strength." Bless the Lord O my soul, and all that is

within me bless his holy name." "I sought the Lord, and he heard me, and delivered me out of all my fears."

After Mrs. Kinsman's conversion she was a regular attendant on the means of grace whenever her health permitted. In this she was certainly worthy of imitation. Would that professors in general felt more sensibly their obligation in this matter.

Her last sickness was protracted and painful; but she bore all with uncomplaining submission. I frequently saw and conversed with her during her illness. One day in particular she related all her early christian experience, and evidently was blessed in so doing. I felt it good to be there! She complained of unfaithfulness since she knew the Lord; but still felt he had not forsaken her. She could leave herself, her family, her all, in his hands; but yet did not enjoy all she wished. He graciously condescended, however, to manifest himself to her soul fully, a short time before she died, when she magnified the Lord, and exhorted her friends to meet her in heaven; and then as if desirous of departing, she exclaimed—"why is his chariot so long in coming? Why tarry the wheels of his chariot?" And a short time after breathed her soul into her Saviour's hands. Thus did she

"Loose from earth the grasp of fond desire,
Weigh anchor, and a happier clime explore"

Her death occurred on the 29th Decr., 1851, in the 68th year of her age. The writer feels he cannot close without expressing his sincere desire that all the surviving members of her family, and friends, may perseveringly attend to her last admonition, and eventually reign with her in life eternal.
G. W. T.

Cornwallis, May 7th, 1852.

Correspondence.

For the Wesleyan.
Charlottetown Circuit, P. E. I.

MR. EDITOR.—Some of the numerous readers of your excellent paper may possibly desire to know how the cause of God is prospering upon this Circuit; and that this reasonable wish may be met, I take a few moments to write you upon matters in general.

Our new school room, about which I spoke in my last to you, was opened in the month of January of the present year. The number of children that attended on the first Sabbath, was such as to justify the erection of the building in that part of the town; but the scholars have continued to multiply from week to week up to the present. And with the opening of spring, the building, I expect, will prove too small to accommodate all who may apply for admission. Our excellent brother, James MOORE, the senior Superintendent of the old school, has been transferred to the new one, and under his judicious management we shall speedily obtain a thriving interest in that part of the place. The old school, however, is still well filled, and the teachers, with Brother PASSMORE at their head, are resolved if possible, to keep their school in advance of the other one, both as to numbers and usefulness. The Bible Classes connected with these institutions are especially interesting, and to see a full hundred young men and women sit down in their several rooms to the study of the Word of God, is one of the most cheering sights to be seen on earth. The erection of the new building involved an expense of £180, and but for the munificent gift of land by Ralph BRUCKER, Esq., the outlay would have been more than double that sum. To raise the necessary amount in town for the purpose specified, appeared so small a matter, that the effort was partially delayed till the building was nearly completed; and then, the eye once satisfied with seeing our beautiful house—the hand of some became too illiberal, or was wholly closed, so that the "building Committee" was quite sure that they could have raised four times the amount for some larger affair, much easier than the smaller sum for a mere school room. A few, however, subscribed nobly and at once, while others, in addition to gifts of money, undertook to help in a "tea meeting" held a few weeks ago in the Temperance Hall; but still, as the whole expense has not yet been met, the teachers will undertake in their own way to provide for the balance, so that the premises may be free of debt. Other erections are going on in different parts of the Circuit, in which the country people are being assisted by our Town friends, so that we shall have to report at the approaching District meeting, in addition to the new premises in Charlottetown, the commencement of three new chapels in places where no such buildings have previously existed.

Our Missionary services have been held over the Circuit, and the result is quite satisfactory. They began in our Town Chapel on the evening of Sunday the 29th of Feb, when Brother NAB-