The Provincial Wesleyan.

79th year of her age. The deceased had been a member of our Society for 23 years. For some years she had been quite blind, but during the last year her sight was so far restored as to enable her to see quite clearly. Her end was peace.

March 8th, ANNA S., beloved wife of Mr. Silas Newcomb, aged 43 years. Sister Newcomb had been for 27 years a consistent Christian and member of the Wesleyan Church. During the last year she had been greatly afflicted with a cancer, occasioning intense suffering—this she bore with true christian meekness and fortitude, and was enabled to give the most cheering evidence of her fitness for her heavenly inheritance.

Yours, &c., JOHN READ.

Parrsboro', March 11th, 1864.

MR. E. LOCKHART, HANTSPORT.

Died at Hantsport on the 28th ult., Mr. Elisha Lockhart, aged 82 years. Bro. Lockhart was over thirty years a member of the Wesleyan Church. It is said by those who have known him since his conversion to God—that he adorned his profession by "whatsoever things are true, honest, just, lovely and of good report."

His death was very sudden and unexpected. On Sabbath, the day of his decease, he was at the public worship in the afternoon, and in the evening attended a class. About half an hour after he had returned home, while ascending a flight of stairs, his foot slipped, and he fell striking his head, causing instant death. But sudden death was doubtless to him sudden glory, for he had aimed to glorify God in his life, and "precious in the sight of the Lord is the death of his saints." His funeral was numerously attended, and the solemn occasion was improved by an excellent discourse founded on Isa. lvii. 1, 2, by Bro. Rounsefell, Local Preacher, of Wolfville, who had enjoyed an intimate acquaintance with the deceased of over thirty years. The Rev. Messrs. Burton, Rand, and Cowperthwaite were present, and made some remarks suitable to the occasion. C.

Provincial Wesleyan.

WEDNESDAY, MARCH 23, 1864.

Redeeming Love.

With many a christian heart, there will now be especially present the recollection of inexpressible indebtedness to redeeming love. The Church has been accustomed from an early period, at this season, to commemorate the wonderful transactions connected with the close of our Lord's mission to our world, when "He was delivered for our offences, and was raised again for our justification." Of the various motives by which the christian is influenced, none is more impelling than this one,

"The greatness of redeeming love."

The christian's heart being controlled, and his life regulated by this, it is not surprising that the world who know not Christ should regard the character of the christian disciple as an enigma not easy of solution. It may accordingly be asked, Why should the christian be expected always to love the path of duty, even when it is rugged? Why should he readily perform service for Christ, even when that service involves painful self-denial? How can he, in the heaviest of life's trials, and with apparently such depth of feeling, be able to say, "Thy will, O Christ, be done!" Why should he be forgetful of self, and make his whole being a sacrifice to Christ? How is this to be explained? It is inexplicable apart from a view of the great motive furnished by redeeming love. The answer of the christian to these inquiries is, "He loved me, and gave Himself for me."

The love of Christ, though it passeth the knowledge of angels, is to be comprehended by redeemed man, in its length and breadth and depth and height. Among the various considerations which enter into an appreciation of the excellency of the knowledge of Christ, the christian does not lose sight of the Supreme divinity of his Redeemer; nor is this to him a matter of merely theoretical speculation, or a dogma of faith that may be lightly regarded, but really a point of vital and essential importance,—the rock upon which his faith securely rests. Thus also he is furnished with an affecting representation of the amazing condescension of his Lord, who stooped so greatly as to associate our low humanity with His Godhead, taking upon him the form of a servant, not merely that he might therein exhibit an example of purity, but also and especially for the purpose of being a sin-offering, to bear our iniquities,—a heavy load,—to drink for us the bitter cup. The association of divinity with this work of atonement for sin is the great mystery of godliness,

"The offended dies, to set the offender free."

The christian's estimate of this love would be exceedingly defective if it did recognize the benefits which are brought to man through redemption, including all that is involved in our recovery from sin and woe—our reconciliation to God, and adoption into the heavenly family—our fellowship with the Deity—

"The joys of holiness below,
And then the joys of heaven."

All these are ours if we are Christ's. The enjoyment of these inestimable benefits binds the christian strongly to the Lord. The conscience once burdened and tortured, and the heart once so vile and unhappy, have obtained peace and purity through the blood of the cross, so that a personal and experimental acquaintance with the grace of Christ prompts the christian, with adoring gratitude, to plight his vows to his Redeemer, and say, "Thou hast delivered my soul from death, mine eyes from tears and my feet from falling; I will walk before the Lord in the land of the living." He has been made partaker of a new life,—a life of faith and dependence upon Christ,—a life of union with Christ,—a life of obedience and service for Christ,—a life of consecration for the glory of Christ. The purpose of redemption is thereby fulfilled. The christian's new creation is a living testimony for redeeming love. His death unto sin, and his new birth unto righteousness, bring a manifest relation to the death and resurrection of the Saviour; while the great design of redemption is seen in the consecration of the redeemed to Christ.—"He died for all, that they which live, should not henceforth live unto themselves, but unto Him which died for them, and rose again."

"Love so amazing, so divine,
Demands my soul, my life, my all."

Death of the Rev. John Mason.

The last English mail brought intelligence of the death of the venerable Book Steward of the Parent Wesleyan Connexion, who departed this life, after a few hours illness, on the 1st inst. From a tribute to his memory in the *Methodist Recorder*, we make an extract:—Never did our churches possess a public servant more faithful, more diligent, more capable, more conscientious. When Mr. Mason entered the Ministry he was already about thirty years of age, and excellent worldly prospects were before him. Had he directed his pre-eminent ability for business to the rearing of a fortune, he would in all probability have become one of the greatest merchant princes of the age. But he gave up all for the service of the church. Some who may have found him strict and firm in the discharge of official duty, will be among the foremost to pay a warm tribute to the memory of one of the most upright and excellent of men; and a few of our honoured fathers, who have been more intimately associated with him, will lament for the loss of a brother of their youth, a companion of their prime, and a friend of their declining age. We honour and revere his memory, as that of a man who was "found faithful in his generation." There is probably no one living amongst us whose loss could create so marked and distinct a blank. How the vacancy will be filled up we have no disposition at the present moment to speculate. It is enough to pay this humble tribute in all sincerity to the memory of John Mason—a sage adviser, a cheerful companion, a trusty friend, a devout follower of his Saviour—a man whom we shall never cease to hold in affectionate veneration for his private worth, and whose eminent public services cannot be forgotten so long as the present generation exists.

Personal Consecration and Service.

The following on the spiritual results of the Missionary Jubilee in Great Britain is from the *Methodist Recorder*:—

This journal is sacred to the highest interests of Methodism, and especially therefore to those which are spiritual. When our community is religiously prosperous all its various interests participate in its renewed life and vigour; in proportion as the spirit of fervent piety prevades the hearts of our people, they are active, generous and aggressive, fruitful in schemes of usefulness, and energetic in carrying them out.

Liberality in the cause of religion, and particularly in the Missionary operations of the Church, is a proof that the natural selfishness of the human heart has been at least partially subdued, and its sympathies enlarged. While now for months we have weekly chronicled the progress of the Missionary Jubilee, it has been our grateful pleasure to mark the universal sympathy of a vast religious body with a great religious movement. Thousands of the poor have contributed of their little, while hundreds of the rich have given of their abundance to aid in the extension of Christ's kingdom. From the character of the reports which our correspondents have furnished from every part of the land, it is evident our friends have been greatly promoting their own happiness while engaged in this good work. The meetings, with very few exceptions, are represented as having been seasons of jubilant joy and gladness. The work has had the approval of God and of their own conscience, and hence their delight and satisfaction. We regard the Jubilee celebration as a general renewal of our Missionary pledges and vows, and that as a Church we will still more give ourselves to the work of preaching the Gospel to every creature. It is a revival of Missionary zeal, the beginning of a new era in our Missionary history which we trust will far surpass in glory the glorious past.

But however highly we may estimate this spontaneous flow of liberality, yet there is the consecration of that which is more valuable than property, which our Church requires in order to its extension at home and abroad. Difficult as it is to many to give their money to Christ, it is still more difficult to give themselves. And yet it is for want of this personal dedication that every Church is more or less languishing to-day. The living sacrifice is what the Master calls for. That is not the richest Church which has the richest endowment, but that which commands the most believing, earnest hearts. The Head of the Church claims the personal activity, time, and influence of its members. More than the Sunday service is demanded, which in many instances is all that is now given to Him who gave his life for us. The work of God must be attended to daily, and Ministers should not be left from Sabbath to Sabbath, either in public services or in the business meetings of the Church, to manage as best they may. The officers and members of the Church should rally around them, and aid them vigorously. It is well when men honour the Lord with their substance, but it is still better when in addition to this, they surrender themselves to Him. And instrumentally Methodism needs just now above everything else the personal dedication of all its members to its high and holy spiritual service. It only wants this to secure for it every divine blessing and all the success it desires. The loving, prayerful, earnest labour of all its people, educated and uneducated, rich and poor, would be followed with a general revival of religion. And the work to be done for God and men can only be effected as the result of believing, self-denying toil. For this there is no substitute. The Lord needs it, and Christian men must respond to his call. On this subject there must be no compromise. Christ said, "I must work the works of Him that sent me;" and in this respect the disciple must be as his Lord, working while it is day.

Wesleyans may sometimes appear to advantage, as to active service, when compared with some other Christian denominations, but this is not a reason why they should lay the flattering unction to their souls. Occasionally, when it suits a purpose, they may be held up as models of union, activity and zeal, as "being all at it, and always at it;" but we have perhaps acquired this character more from the labours of our fathers, than from our own. It is not by any means true that we are *all* at it, for there are many drones among us; nor is it a fact that we are *always* at it, since there are many seasons of indolent suspension of work. If we were all and always working for God, we should annually count our additions by tens of thousands. The doctrines which are believed and preached among us, and the organization we possess, are calculated by the divine blessing to give us a large and constant increase of spirituality, numbers, and hallowed power. If in addition to other benefits, our Jubilee commemoration should arouse us all to *personal* activity in the Lord's service, it will have to be ranked amongst the greatest of our blessings. And what shall hinder? How influences have come upon us in our meetings, precious feelings have been awakened in many hearts, and sacred vows have been made; then why should we not reap the fruit of all in a renewed dedication of all our energies and influences to God? If we want the joy of harvest, let us break up the fallow ground and sow the seed. If we want to rejoice as when men divide the spoil, let us fight the battle and win the victory. Never was the question more important—"Who is willing to consecrate his service this day unto the Lord?"

If we write earnestly, it is because we feel deeply the necessity there is that we should bestir ourselves in the cause of evangelical religion. Not only individuals but even Churches are this moment almost paralyzed by perilous heresies and blighting unbelief. Men in high places are denying the faith which they have solemnly pledged themselves to defend, and are held harmless. From one cause or another, little is being done to spread Scriptural holiness through the land. Though, as a Church, Methodism has not only been mercifully preserved from speculative error, but has firmly stood by the old landmarks of the Gospel; yet her aggressive zeal needs warming up afresh. The lost sheep of CHRIST's flock are to be sought. The multitudes of sinners who throng the highways and hedges of the world, should be compelled to come in to the Lord's house. There is work for all, and work which cannot be delayed without exposing precious souls for whom CHRIST died to the peril of eternal death. The Missionary spirit ought to pervade every congregation, society, and individual connected with us. Fresh inroads should be continually made on the world's spiritual darkness and indifference. CHRIST still reminds his disciples that they are the light of the world, and the salt of the earth. Let them then chase its darkness away, and purify it from its corruptions.

Connexional Character of Jubilee.

An Inquirer in the Toronto *Christian Guardian* gives some hints as to the connexional character which the Jubilee celebration should maintain which may be of value to us in these Provinces. With the noble example of our fathers in Britain in view, we can hardly be in danger of restricting our Jubilee contributions to merely local objects. By a large-hearted effort for the benefit of our young Connexion, we shall realize results which could not otherwise be attained, and in which every circuit will participate.

"He has an icy soul who does not rejoice when a Circuit or Mission raises more money to help itself, and honours and aids its preacher in charge; but is it fair, before an excited Meeting, to take advantage of the transcendent example of British Wesleyans to get money, and tell the worthy people of hundreds of thousands of pounds to be raised there, without telling them, that none of the Jubilee money raised in Britain is for local purposes? Our fathers and brethren in England know what they are about, and would not allow the Connexional Jubilee trumpet to be blown at a Circuit meeting, and that Circuit absorb all the donations. Generally every Circuit there takes care of itself, and the common sense idea is, that the Jubilee fund is a grand EXTRA for most important *Connexional* objects. Is not this sound, safe, philosophy, and noble Wesleyan-usage?

The honored Wesleyan Conference of Canada has not yet given the Connexion a plan of Jubilee proceedings; and when it does, wisdom, loyalty, and generosity will distinguish it; but there has been at the Toronto and other Missionary Anniversaries a pent-up Jubilee spirit which could not be restrained; and coupled with the liberality of Montreal, and other places of kindred cordiality, it assures us that our Missions are to exist and to extend. The Toronto and other Anniversaries, however, did not enrapture the audience by Jubilee eloquence, and draw for the *Jubilee* pound after pound for *local* objects; what was specially obtained was for the removal of the Missionary Society's debt—a thoroughly Connexional object. Is not this the more excellent way?

Were a Circuit to celebrate the Jubilee of its own origin, the proceeds would fairly belong to the Circuit; but would not this interfere with the universality and productiveness of the Connexional and fraternal Wesleyan celebration?

Would there not be injustice in bringing the full force of a Connexional Jubilee to bear on a Circuit Meeting, and then for the Circuit to expend locally all the proceeds?

Would not such a course made general on the Circuits, mar the beauty, and diminish the utility of a Connexional Jubilee in Canada?

As others have done, there must be something praise-worthy in our friends before-hand still setting apart their generous offerings to accomplish the objects on which the Conference has yet to decide. Will not many act in anticipation?

What those strictly Jubilee Missionary objects shall be I have no penchant to state. I merely ask, should not one be the extinction of our Missionary Society's debt? Another, the immediate sending out of more Missionaries, especially to the Pagans of Hudson's Bay, and of British Columbia? Then should there not be an annual grant for *Missionary* Students, until we have an Institution for Indian, French, German, and other Agents? And how long shall Conference, which already has 172 Missions, and 216 Missionaries, besides other Agents, and the breadth of a continent for its area, be without a monumental Mission House?

O what praises we owe to God! Canada's love to the British Parent Wesleyan Missionary Society is warm and grateful. We have Connexional Orthodoxy, harmony, triumphs. The future is sublime in its spiritualities. The second Jubilee will bring glory for a faithful people, whose ceaseless prayer to the Lord God Omnipotent is,—"Let Thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us!"

From our English Correspondent.

Stagnation of home politics—alarming spiritual destitution—Rev. A. Macaulay—Death of Rev. John Mason—the Jubilee—Life of Susannah Wesley.

In my last letter I referred to the total stagnation which prevails in the department of home politics. That stagnation still continues. The sittings of the House of Lords have averaged about thirty minutes daily, the Lords not being a body accustomed to talk unless there is something to talk about. With the House of Commons it is different. In that congregation of 658 senators there are always plenty of talkers; but had it not been for the interest attached to foreign politics at the present moment, even the House of Commons itself would have had to hold short sittings. Fortunately for the country, stagnation in politics is a very different thing from stagnation in trade. The latter brings with it all kinds of complaints and miseries, and is in itself a serious evil; while the former simply denotes, at least in the case of England at the present moment, the existence of general contentment, good order and prosperity.

Would that the spiritual condition of the country were as prosperous as its temporal condition! The trade return just issued for the year 1863 show a greater amount of export business done than any previous year in the history of our commerce. But while statistics prove the prosperity of trade, they prove still more convincingly the appalling insufficiency of religious ordinances to meet the necessities of the vast and ever-growing population. Yesterday afternoon the Bishop of London convened a meeting of his clergy to lay before them some returns which he has recently been collecting illustrative of the spiritual necessities of London. How terrible the fact, that if the inhabitants of this metropolis, were seized, some Sabbath day, with a sudden desire, *en masse*, to attend public worship of God, the far larger half would be unable to find room in all the existing churches and chapels of every Christian denomination! And this, after making a large allowance for the aged, for the sick, for young children, and others who would under any circumstances find it impossible to attend. I alluded in my last letter to a most stirring report lately issued by one of the Wesleyan Ministers in London, the Rev. Alexander Macaulay, showing that in the circuit or mission in the East of London to which he was appointed two years ago, there are no less than 300,000 people massed together, amongst whom at that time there was not a single Wesleyan Minister or preaching place. This case of Mr. Macaulay deserves to be widely known. It is a common pleasantry relative to Ministers that they never regard a call to a place as providential if it be a worse place than the one they are at present occupying. This taunt does not hold good in Mr. Macaulay's case. He was sought for by our best circuits—he was requested by an important metropolitan circuit—at the very time that he volunteered, and requested, to be appointed to the East London mission, where there was not a member, nor a residence, nor a preaching place, nor any fragment of Methodist organization whatever. And his noble zeal has already been crowned with a goodly harvest of results, worthy of the best days of early Methodism.

Three days ago, one of our aged ministers was removed by death, whose name has acquired a celebrity as wide almost as that of Methodism itself—the Rev. John Mason, Book Steward to the Conference. For 37 years Mr. Mason has held the reins at the Conference office in City Road. He was connected, directly or indirectly, with the publishing concerns of those giants of a former day—Adam Clarke, Jos. Benson, and Richard Watson. He found the "Book-Room" affairs, when he entered upon their management, in a most wretched state of disorganization. The whole concern was in debt, embarrassment, and loss of credit. By his wonderful business talent, and self-denying effort he rescued it from the disgrace which with it was threatened, and has left it in a splendid state of financial stability and prosperity. He described his department last Conference as being like a well-oiled steam engine—sure to go. Mr. Mason, notwithstanding his long connection with what may be termed a commercial department, never lost the simplicity, steadiness and piety of an old Methodist preacher. For thirty years he met a class at seven o'clock in the morning at City Road Chapel. Until recently, he never failed to preach twice on every Sunday. He was in his office on Monday, went home poorly, retired to bed, and passed to his rest on Tuesday evening, aged 83 years, without a struggle or a groan. I heard him say, some time since, that the desire of his heart was the same as that of John Wesley,

"My body with my charge lay down
And cease at once to work and live."

He has brought up his family, not like some of our leading men, to forsake Methodism for the Established Church, but to be an ornament and honour to the church their father so long adorned. No man in the Conference will be more missed. The question has often been asked of late years, who will succeed John Mason? That question, so long anticipated, but hitherto so little practically entertained, will now be forced upon the consideration of the Connexion.

I am not quite sure whether as I write, the lists of the Jubilee Fund hitherto received have reached the round sum of £150,000. But if that sum is not actually reached, it is now within a fraction of it. Meetings are still being held, and a considerable further sum may yet be expected.

This March quarter the returns of the number of members in Society are made up, to be presented to the District meetings, and through them to the Conference. While we are not aware of any extraordinary increase in any particular part, we are hoping that as gracious rains have fallen during the year upon many parts of our spiritual Israel, the returns may show an encouraging increase.

The Rev. John Kirk's biography of Mrs. Wesley has appeared. The *Recorder* has been the first of all our journals to review it, in a long and careful article in its issue of to-day. The criticism is highly favourable.

London, March 4, 1864.

Incidents in the Life of the Rev. Colony Clericus.

BY AN OBSERVER.

CHAPTER IX.

The reader will have discovered probably, that our "Incidents" are not the distinctive property of any individual, but designed to illustrate general ministeral life. The cognomen applied to our multifarious hero would indicate a circle of description not circumscribed by the limits of one person's experience, or toil, the real meaning being a minister—any minister in the colonial Methodistic ranks. There are abrupt changes and strangely sudden flights, from place to place, from winter's scene to summer's aspect, which would never harmonize with the purpose of individual biography.

It will not, therefore, be required of us to explain the mystery of Mr. Clericus' sudden appearance in Nova Scotia, nor to attempt an illustration of his evident submission to the change, and satisfaction with his new circumstances. The Rev. gentleman will pardon the liberty with which we whisk him across four hundred miles of ocean, without once permitting him to greet King Neptune. Wesleyan ministers seldom submit to the deprivation of traversing land or sea without exercising their slightful prerogative of moralizing upon men and things. They become, by the force of circumstances, if not by the love of study, adepts in the sciences of Physiology and Natural and Moral Philosophy. In an itinerancy of twenty years, they are supposed to have passed through the interesting process described by Samuel Slick Esq., as "Cutting the eyeteeth."

One paragraph of news here, however, is essential, in order that Mr. C. may be viewed in his new and nobler relationship, namely:—

On a bright autumn morning—that is, as bright as a gloomy London almost here ever permits,—an official travelling agent was seen to leave the Wesleyan Mission House, Bishopsgate street within, accompanied by a youthful, interesting and *self-sacrificing* lady, whom he conducted to the railway, and embarked with all necessary provision and counsel in a Cunard liner at Liverpool, the understood destination of this maiden missionary being the Western Continent. The Steamer justified the confidence thus reposed in her qualifications, stemmed nobly the opposing waves, and in due time placed Her Majesty's mails and passengers on anglo-american territory. A brief fortnight saw the mystery unveiled, as the public read with unbounded gratification that the youthful passenger had become *Mrs. Colony Clericus.* We henceforth cheerfully accord to him the honor due to all complete existences. This acquisition, with an event ever to be estimated as one of the most important in his life, his ordination, need only from us this brief reference.

And now begins toil of a new description. Mr. C. once welcomed, settled, as far at least as itinerants can be, sets out to explore his circuit. After an absence of ten days, he is seated in the Parsonage sitting-room of Lyrusville, ensconced in cushioned arm-chair, with the luxury of slippers, smiles and a home all his own. A few neighbours have come to spend an hour, bearing each a token of good will for the new minister, and anxious to learn his views of the country, the churches and the people.

"How does the prospect correspond with your late position in Newfoundland?" asked one of the company.

"We have nothing in the form of work to be compared to this," was the reply. "There we have rarely more than two or three preaching places upon a circuit; when our appointments increase beyond this number, a second preacher is necessarily called to our aid. But here you have an endless field for operation. My present tour has included in ten days thirteen sermons in as many different settlements, two funerals, several baptisms and a negro marriage;—the latter the strangest scene in my eventful ministry."

"Do tell us," eagerly asked Mrs. C. "a real *negro* wedding?"

"Yes, indeed. My own surprise at first equalled yours of this moment. I had read volumes upon slavery and negroism in general; this was my first direct contact with the descendants of Ham. Mrs. Beecher's "Uncle Tom" has created within me, as others, all manner of emotions. I have laughed, wept, and groaned over that book, and more than once in my indignation flung it in the distance. It seemed to me on more than one point fabulous. But I have now conversed with living beings on whose limbs the traces of manacles may yet be distinctly witnessed; who scarcely yet realize their redemption or their safety; who look over a brief eighteen months as a frightful dream which separates them from the lash and the white swamps of Virginia."

"There are negro settlements, I am aware," said Mrs. C., "in this vicinity; but the arrival of runaway slaves must be something new and interesting. Did you ascertain their history?"

"I did so rather unexpectedly—I was ushered into a very neat, though not extensively furnished room, by a genuine ebony damsel. There were several females, all coloured, assembled. Selecting the most intelligent countenance, I passed to the side of a woman of middle age, rather whiter than the ordinary group. She was dressed without any of the tawdry appendages which I noticed to be in general fashion among the company. I asked how long she had resided in the colony. Then of course the whole story came out. In a narrative to me intensely interesting, related in language correct and forcible, she described the escape of herself and husband from a drunken master, aided by an organization called "the underground Railway." During the conversation I learned that her sister with eight children are still in slavery. It was something new to me to converse with a person who could intelligently corroborate some of the most revolting statements made by the most enthusiastic Abolitionists in regard to the sufferings associated with the institution and traffic in human beings. It is all very well looking at the matter in the abstract; thinking of the negro as a mere cotton-growing animal; but when you talk with one of mind and piety and some measure even of taste, who has felt the iron and thong, and groaned under the intense pressure of slavery's tenfold agonies, you unconsciously begin to find your own freeborn nerves clutching each finger tighter to the palm, and your indignant spirit gasping out the question, What right has any man to lay his unrighteous grasp upon that specimen of God's handiwork and say 'you are mine—soul and body mine!'

"But ah! my dear Mr. Clericus" interposed one of the circle" your views will be modified when you become better acquainted with these people. Opportunities will offer, for there are many of them in our church-member-ship. And this I will say, that a more trying, audacious, tricky species of humanity is not to be found than we are surrounded by."

"Even so; what does that argue?" asked Mr. C.

"Just this, that the entire race require subjection; that liberty only refines their impudence and dishonesty."

"Your argument could be run into a fatal extreme my friend. There, now, is the fact that four centuries ago our own forefathers were not much better. Henry VII. had his jewels stolen from his royal person within a few hours of his coronation. The nobility of that day moved frequently from one mansion to another, while the straw, or other similar material, was being removed from the floors after having become unendurable for uncleanness. In Scotland the habits and morals of the people were no way superior; while in Ireland, certainly, there was no perfection. Yet out of this hopeless mass has emerged what we call the GLORIOUS British Nation. Our literature, our science, our laws, our institutions, are surrounded with undying lustre; yet education and religion have accomplished this in four brief centuries. *Educate* the negro before you require a comparison with his anglo-saxon neighbours."

"It is a difficult matter to convince a man that there is no emnity in the viper which has bitten him, Mr. Clericus," said the former speaker. "I would be very willing to entertain the project of erecting a Colonial Negro Academy forthwith, providing the experiment was to be tried beyond the range of my poultry yard. You seem to have benefitted by a nearer acquaintance with the negro—your ideas of him are more liberal, your sympathies toward him intensified. The reverse has been my experience. I wish from my heart that Jeremy Jolicure, with all his black tribe, was back again in the cotton-fields of the far South. We can do nothing with them. They profess religion, shout and pray to extravagance, press to the most conspicuous places in the church; yet my bantams are never safe, and my fence poles appear to be endowed with astonishing powers of locomotion."

"Well, I must reserve my judgment till I see," said Mr. Clericus. "But there is no doubt that this negro question is destined."

"Have you altogether forgotten to relate the story of that wedding, you naughty man?" said a gentle reproving voice from the opposite side of the fire place.

"That too must be reserved, with my judgment, for another confab."

At the close of brief religious exercises, the company breaks up. We shall meet them similarly situated at a future day.

Revival at St. Stephen, N. B

DEAR BROTHER,—One of the most interesting departments of your valuable paper is that devoted to revival intelligence; and is one that is sure to be read by all who rejoice in the conversion of sinners, and the advancement of the Redeemer's Kingdom. No intelligence can be more gratifying, or encouraging, to the minister of Christ than to hear that the Captain of our salvation is receiving accessions to his army, and it must be especially interesting to those brethren who have labored in this part of our conference field to learn that the St. Stephen's Circuit has been visited recently with a glorious revival of religion. About the last of November the Superintendent commenced special services at Oak Hill, and the Lord was pleased to crown his labors with great success. It was a season never to be forgotten by the people of that place; almost every family felt the gracious influence of those meetings, and the baptism of fire which was poured out in answer to prayer. It was glorious to hear aged men rejoicing, praising God that the year of jubilee had come; and to see parents and their children coming out from the world, avowing their determination to be on the Lord's side, and to witness some who had long been at variance, embracing each other, and asking forgiveness. Our esteemed brother Temple labored almost incessantly for four weeks, visiting from house to house, holding services twice a-day, with very little assistance; but he was wonderfully encouraged by the manifestation of Divine power which attended the preaching of God's word, and the sympathy and cooperation of a very affectionate people. Sixty-eight professed to have found peace by believing in the Lord Jesus Christ.

Immediately after those services, bro. Temple commenced a series of meetings at St. Stephen's. During the week of prayer, meetings were held twice a day. The Holy Spirit came with great power to the hearts of the people, believers were much blessed, and their faith greatly strengthened. Many were heard to say, they never felt so happy, never experienced so rich a baptism of the Divine Spirit as during those meetings. Many unbelievers were convinced of sin, and led to see the importance of at once seeking the pearl of great price, and about fifty wished to have their names enrolled with God's people. It has been remarked by many, that this circuit has not been blessed with a more copious outpouring of the Spirit for years, than has lately been experienced.

We greatly rejoice that so many precious souls have been brought from darkness to light, and pray that the work of the Lord may continue to extend.

Our dear brother has labored very hard and faithfully, and his ministry has been greatly blessed, to God be the glory.

Yours faithfully, B.

Fredericton Circuit.

MR. EDITOR,—Aware that you are desirous of intelligence from the Circuits, respecting the state of the cause of God, and other useful matters, I beg leave to present a few facts, which may interest some of your readers. In this, and the adjoining Circuit, (Kings Clear) we are not without tokens of the Divine approval. As the result of a few special services in the place just named, [illegible] Brother Pitblado, about twenty [illegible] have professed faith in Christ, and united with us in christian fellowship. In the city we have some indications of religious progress. Several of the classes are filling up, chiefly with individuals who, two or three years ago, absented themselves, from this important means of grace. We have also had in the ordinary means of grace five conversions; and what is very desirable, many of our members are seeking for greater conformity to the will of God.

I find the people sympathizing and kind, accustomed to pray for their Ministers, and willing to pay the labourer his hire.

Our Missionary meeting was held on the 22d of February. The audience was larger than usual, the speeches shorter, and the collection better. Judge Wilmot filled the chair, with his usual ability, while the Reverend brethren W. Wilson, Dr. Brooks, Sterling, Dr. Spurden, J. Tweedy, J. R. Narraway, E. McLeod, and C. B. Pitblado, acquitted themselves like men and christians. You perceive that fully half of the staff of speakers were members of other churches. On the next evening at Temperance Hall, a densely packed audience had the privilege of listening to choice sentences, impregnated with the rich thought and lofty ideas of Brother Narraway. For more than two and a half hours we were thus regaled. Your pages have already noticed this lecture.

Some of the brethren formerly connected with this station, will be gratified to know that the large debt on our beautiful chapel is becoming rapidly liquidated. Within twelve months past it has been reduced from nearly £1300 to £800, and in a few days (24th March) we expect to have a small bazaar and a large tea meeting, which will probably reduce it another hundred. We shall be happy if the wise men of the east come on with their gifts.

The numerous friends of the Rev. J. B. Brownell, will be sorry to hear that he is still greatly afflicted. For six months past he has been confined to an arm chair, unable to lie down for a moment, suffering extremely, sometimes almost beyond endurance; yet, by the grace of God, patiently. His correspondents need not expect answers to their letters, while his illness continues. Mrs. Brownell is also poorly, but mercifully sustained to devote unremitting attention to her suffering partner. Christian readers, remember this afflicted servant of God in your approaches to the mercy seat.

Yours sincerely, G. O. HUESTIS.

Bonavista Circuit, N. F.

MY DEAR MR. EDITOR,—Our friends at Bird Island Cove, in this Circuit, have lately had the pleasure of opening their beautiful Chapel, which they have been engaged in building for the last five or six years. It has a gallery on either side and at one end, and will seat about four hundred persons. When they began to build they wisely determined not to get into debt; they were faithful to that determination; and the consequence is, they have one of the neatest and most comfortable chapels on the Island, *without a farthing of debt on it.* It has cost between five and six hundred pounds.

We opened this beautiful building for Divine worship on the 6th Lord's Day. Brother Goetz who had come from Trinity, preached an appropriate and useful sermon from Luke ix. 33. A good influence rested upon the congregation. In the evening we held a Missionary meeting. The chair was taken by good old Father Crew, the first Methodist in the Settlement. He has been a consistent member of our society for upwards of fifty years, during the greater part of which he has conducted public worship, at the appointed times, in the absence of a minister, and moreover his house has been the home of the brethren in their visits to that place. In opening the business of the meeting he spoke with the vigour and earnestness of a man of forty, and with the rich experience of an old veteran of nearly eighty. He took us back to sixty years ago, and after speaking of the spiritual destitution which then prevailed in these parts, took occasion to remind us of our privileges, and of our consequent responsibility to God. Referring to the progress of the good work in Bird Island Cove, he told us that the first sermon preached in the place by a Wesleyan minister was preached in his dwelling house, after awhile they built a small place of worship, which however soon become too contracted. This led them to build the one which they had just left, in which they had had many times of refreshing; and now, he thanked God, he lived to see the third Methodist chapel opened in that Cove, which caused him to say, "what hath God wrought!" An interesting meeting was the result of this good beginning. As our friends had been exerting themselves to finish their chapel, we did not anticipate a large collection, nor did we urge them much on this point.

The previous evening we held a Missionary meeting in Bonavista. The chair was taken by James Saint, Esq., a long tried and valued friend of the society. Though he told us that he was no public speaker, he nevertheless filled the chair to the entire satisfaction of all present. We had very efficient help from some of our lay friends, which contributed not a little to make the occasion one of much interest and profit. The Missionary receipts of the Circuit this year, will be something in advance of last year. We intend (D. V.) enlarging the Bonavista chapel during the coming summer; we are now making preparations to this end. In matters of a purely spiritual character we have nothing special to report. What we need is a rich baptism of the Holy Spirit. May He come in his particular and power.

Yours truly, CHARLES COCKEN.

From the Methodist Magazine and Review.

Glance at Public Occurrences.

It would be amusing, [illegible] serious a subject to [illegible] which the English public have been [illegible] during the last decade, to survey the [illegible] of various countries. Ten years ago [illegible] persons might be seen poring over maps of the Crimea, which, so far as its interior is concerned, was, until the Russian war called attention to it, almost as *incognita* to the majority of the British people. A few years later the Indian mutiny provoked the issue of "war-maps" of Hindostan, that all who "live at home at ease" might trace the avenging progress of Havelock and Clyde. Then came the struggle in Italy, when the [illegible] was recalled to that and of illustrious memories, as Magenta and Solferino were added to a long list of familiar and imperishable names. Not to dwell upon places so far off as China, New Zealand, and Japan, the prolonged [illegible] America has made us well acquainted with the immense sweep of battle ground. And to which invasion of Schleswig has fixed public attention upon that duchy, and its sister, Holstein. The special correspondent of a London newspaper tells, from the seat of war, how the Germans have taunted him on the ignorance of the English on the subject of the Duchies. But that is rapidly becoming obsolete, for these obscure provinces are now, to a considerable extent, the study of the British public. But what many on this side the German Ocean find more difficult to learn than the course of the Eider or the Schlei,—or than the political relations of the Duchies, to Denmark on the one hand, and to the Germanic confederation on the other,—are the causes of the present war. The confession of "Old Caspar" in Southey's "Battle of Blenheim,"—

"But what they kill'd each other for,
I never could make out;"

is the complaint of many an Englishman as he thinks of the blood which has flowed at Missunde and Flensburg. Of course, there are reasons in existence, intelligible enough to the combatants, however unjustifiable they may appear to others. In this strife Denmark has to contend against three enemies. First, there is the German Diet, which, upon the plea of mis-administration in Holstein, has by means of Saxon and Hanoverian troops taken possession of that duchy. Secondly, there are the allied powers of Austria and Prussia, who have invaded Schleswig, and hold it as a "material guarantee" for the revoking of the constitution of November last, and on account of other alleged breaches of treaty on the part of Denmark. Thirdly, there is the Duke of Augustenburg, who, against the stipulations of the Treaty of London, 1852, claims the crown of the Duchies, and whose pretensions are apparently abetted by the entire people of Germany. What, then, is to be the issue? Shall Schleswig-Holstein be wrenched from Denmark, and that venerable monarchy, in the face of European treaties, be violently dismembered? or will Austria and Prussia, who as great powers feel their international responsibilities more fully than the shadowy Frankfort Diet, give back the Duchies to Christian IX., when their demands upon Denmark are complied with? If not, will England, and the other "high contracting parties" concerned in the treaty of 1852, enforce its observance by the sword? These are questions which time alone can answer.

In connexion with this unhappy strife, English diplomacy would seem to have lost some of its *prestige*. It has not been successful in preserving peace; and therefore it is derided by the opponents of the Government at home, and by the public press of the Continent. But whether the failure is attributable to the mismanagement of statesmen, or to the anti-Danish mania which seems to possess the German mind, is a matter on which different judgments will be pronounced. Certainly, an omnipotence securing invariable success, and an infallibility precluding all mistake, were never claimed for British diplomacy, and therefore should not be expected of it. Honesty of intention, and purity of means, may be claimed for our negotiations; and the good character which England possesses, in this respect, it is hoped she will never forfeit. As she has not rushed into war with Germany for the invasion of Schleswig, she is taunt-ingly advised by the public press of France to keep to her island-home, and cease to intermeddle in the affairs of the Continent. Our lively neighbours across the channel are evidently disappointed that England and Germany, so frequently in firm league against French aggression, have not been involved in actual strife. This country, after all, wields an influence among the nations, which she dares not abdicate, and which, it may be hoped, will continue to be exerted on the side of righteousness and peace.

The case of the "Alexandra" threatens to last as long as the American war, out of which it has arisen. The appeal made to the Court of Exchequer has been dismissed by a majority of the judges, on the ground that that court had no power to hear the appeal. Against this decision there lies an appeal to the House of Lords. There the case will be heard, not on its merits but in its connexion with the jurisdiction of the Exchequer Chamber. Whatever the decision of the Law-Lords may be, it is plain that some time must elapse before the final settlement of the case. But, should the delays last as long as the war, the end of the prosecution will be answered; and British ship-builders will be effectually warned from embroiling the country, for their own private gains, with a friendly power. While the crown, in this, and in the case of the Birkenhead rams, is honestly endeavoring to enforce municipal law on its own subjects, it is greatly to be regretted that the Washington Cabinet are trying to stifle the responsibility of the damages done by the "Alabama" to the British Government. It is difficult to believe that enlightened statesmen can be serious in pressing so extravagant a claim. Its inopportune appearance gives pleasure to the friends of the Confederacy, and is deprecated by those who wish well to the United States.

Final judgment in the case of "Essays and Reviews" has been pronounced, and [illegible] is the decision of the Judicial Committee of the Privy Council. It is, virtually, that the writers [illegible] the views set forth in that notorious publication are not thereby unfitted for occupying the pulpits of the Church of England! The result was, that clergymen who deny the inspiration of the Holy Scripture, the eternity of future punishment, the sacrificial character of Christ's death, justification by faith, and other fundamental doctrines of the Established Church and of our common Christianity, may brandish this legal instrument in the face of all opponents, and may plead it as a justification for teaching heterodox doctrines in an orthodox church. The result