

By people! my people! this whole plan? On the morning of the 26th of March, 1843, he sank nearly into a sleep which deepened and deepened until his spirit passed without a groan to the presence of his Saviour.

The tidings of his death fell cold on many a heart, and nearly every eye in his parish was red with weeping. The road was thronged by the thousands who gathered to his burial. They laid him in his narrow bed amid sobs and gusting tears, and even to this day his smitten flock often speak his name with moistened eye, and lips trembling with emotion.

It is to Western Africa, however, that particular and painful attention is at present directed. The thrill of horror which followed the announcement, several months ago, of the atrocities committed in the name of religion by the infuriated King of Dahomey, was in part mitigated by the hope that the ambassador sent by Great Britain to remonstrate against such wholesale murders of innocent though enslaved beings, would avert any recurrence of the sanguinary war.

We are informed now, that this same war-spirit, who has so lately so deliberately contemplated the effusion of human blood sufficient to float a canoe, as a sacrifice commemorative of his father's death, and designed to propitiate his departed spirit, has been enlarging his scale of fiendish operations. The presentation of human sacrifices to the gods has been for thousands of years a characteristic of pagan worship; and the early history of Africa is dark enough with such deeds of cruelty emanating from the superstitious fancies of men whose progress and triumphs have otherwise graced their country's name with no ordinary lustre.

The superior light of the present day, reflected from innumerable surrounding centres, might have been supposed to modify, if it did not annihilate, the barbarities of a land to which Europeans have had continuous access. But so far is this from being the only respect in which the African continent is only more apparent from its contrast with the light of many lands not vastly distant. The proximity of Dahomey to the Equator upon the one hand, and to Sierra Leone on the other, gives the cruelties of despotism a hundred advantages. Exposure to the deadly climate prevents any large accession to the number of Europeans whose inter-commission with the natives might produce a most salutary transformation in their unenlightened habits; while a disciplined army of fifty thousand men, under the King's absolute control, affords a too ready means of subjugating or harassing the helpless refugees and natives who inhabit the localities lying to the North and West.

In a question of some force and consistency, whether Britain ought not to interfere in this case, it should be proved to be true, that a native missionary was among the number massacred—having been crucified with every form of attendant torture—we cannot see how prompt and imperative reprisals can be avoided. A population of nearly fifty thousand colonists at Sierra Leone, many of them liberated Africans or their descendants, who have been granted a home beyond the exacting tyrant's lash—cannot surely be left a prey to a tyranny more vicious under the sway of a fanatical negro despot. The benevolence of Wilberforce and Duxton, Pitt and Fox, has not been totally extinguished among British statesmen; and the arm which smashes under the unwholesome chain can surely prevent it from being forged afresh. Alas! though Africa's woes are dark enough; but the demands which it presents after twelve centuries of neglect from Europe—during which time a new continent has been presented as a claimant for favour, and received it to the exclusion of a single tribute to the old—should be met and responded to with cheerfulness and alacrity.

With all this sadness there is blended a large measure of hope for Africa. It cannot avoid public attention and enterprise much longer. With its three majestic rivers, penetrating from the ocean to the centres or borders of magnificent lakes, it invites and will receive its share of commerce. And should the investigations of Capt. Speke really result in the discovery of a connection between the Nile and Lake Victoria Nyanza, there will be announced to the world a new highway to the centre of the continent, and stretching over thirty degrees from north to south, as the sun this day shines upon. Over this highway the world's fleets may glide until their shrouded flags float proudly out to the breeze of Africa's equatorial regions.

THE CITY WATER SUPPLY.

When glancing through the contents of the very useful pamphlet containing the annual reports of the several departments of our City Government, our attention was more especially arrested by the brief, though clear and business-like report of the respected Chairman of the Board of Water Supply.

The circumstances which moved the Civic Council to seek a transfer to the guardians of the city of the Water works, which were then in the hands of a Company, were these: the alarming conviction which forced itself upon the mind of the public, after the devastating fire of 1859 and 1860, that the existing supply of water was quite insufficient to meet such an exigency; together with the fact that owing to its state of things the premium of insurance against fire immediately rose to an exorbitant rate, entailing a very heavy indirect tax upon the community.

The Water Company being unwilling, or only in a position to make the required improvements in their works, the Corporation found itself under the necessity of purchasing them, and also of incurring considerable further outlay, with a view to render them efficient. These measures, naturally enough, excited both discussion and opposition, but the necessary legislation having at length been obtained, adequate funds were raised by debentures, and the works of the old Company passed into the hands of the city authorities in July 1861.

After several unavoidable delays, and much time occupied in the necessary preparations, the labours of excavation for the principal works, was commenced in April of the present year. This work, now about completed, has steadily progressed throughout the summer, and we are pleased to know has been attended with no serious accident to the hundreds of hands engaged. This has given constant employment to numbers of our labourers who otherwise would doubtless have been seeking for hire.

The amount of work already done is in the aggregate very great. It consists of an entire remodelling of the system of water supply in the city by the substitution of large pipes for small ones in most of the principal streets. There are now laid down, connecting the waters of the lakes with the city, two main pipes—one of 24 inches, and one of 16 inches in diameter by which we maintain the present supply of water may be considered to be more than equal to three times the former supply. There having been before but two 12 inch main leading into the city, whereas there are now, what are equal to seven.

With the aid of powerful fire plugs at the corner of every square, the preservation of the inhabitants from the justly dreaded scourge is now rendered more secure, and indeed it seems impossible that any conflagration if timely resisted, could prevail against the volume of water which may now be in an instant brought to bear upon it.

The cost of such a desideratum as an unlimited supply of this useful element is necessarily large, but we are persuaded that no citizen who is sensible of the advantages which it confers, in the increased personal comfort and the security against fire, will have cause to complain. We may safely say that the saving to the public in insurance

some matters connected with our Church affairs, in respect to which I should like to advise with some considerate and well-judging friend, that if possible, means might be adopted at least to stop, if not entirely to do away with some existing improprieties, and you, friend, are just the person I should like to converse with about those matters.

Peace and blessing upon you and yours, friend South. I shall most happy to converse with you on any subject calculated to promote our mutual edification and improvement, or by which the good cause in the promotion of which we are, I trust, equally interested, may be benefited. But what were the particular subjects of your meditation?

S.—Well, friend M., perhaps I am too easily disturbed with the little things I notice, and which appear to indicate the want of a due sense of that propriety and reverence which should be a marked feature in all our religious engagements, and of all our approaches to the blessed God in our solemn acts of religious worship. I cannot well avoid taking notice of what I perceive to be the want of propriety in our services, and often feel my mind discomposed and greatly disturbed by things which I cannot but feel to be inconsistent with that spiritual, devout and reverent state of mind and deportment which should characterise every thing connected with the solemn worship of God, in whose presence angels veil their faces, and before whom the elders fall prostrate.

M.—Truly, friend S., "Holiness becometh the House of the Lord forever," and it should be our uniform aim and study so to deport ourselves in all our religious engagements as to furnish evidence of our being influenced by the sentiment that the good and the great God is all-wise. Many here have lately experienced the great blessing, and their zeal has been a general blessing. Indeed, this I always observe, whenever a work of sanctification breaks out, the whole work of God increases in all its branches.

I found the plain reason why the work of God had gained no ground in this (Lancashire) Circuit all the year. The preachers had given up the Methodist testimony. Either they did not speak of perfection at all (the peculiar doctrine committed to our trust), or they spoke of it only in GENERAL TERMS, without urging the believers to go on unto perfection, and to expect it every moment. And whenever this is not done, the work of God does not prosper.

"Here began that glorious work of sanctification which had been nearly at a stand for twenty years. But from time to time it spread; and wherever the work of sanctification increased, the whole work of God increased in all its branches.

"The more I converse with the believers in the members of it, the more I am convinced that they have sustained great loss for want of hearing the doctrine of Christian perfection clearly and strongly enforced. I see, wherever this is not done, the believers grow dead and cold. Nor can this be prevented but by keeping up in them an hourly expectation of being perfected in love.

"Where Christian perfection is not strongly and explicitly preached there is seldom any remarkable blessing from God; and consequently little addition to the Society, and little life in the members of it. Therefore, if Jacob Rowell is a member of it, and says but little about it, do you supply his lack of service. Speak and spare not. Let not regard for any man induce you to betray the truth of God. All you press the believers to expect full salvation now, you must not look for any revival.

"I hope brother C. is not ashamed to preach full salvation, receivable now by faith. This is the word which God will always bless, and which the DEVIL PECULIARLY HATES; therefore he is constantly stirring up both his own children and the weak children of God against it.

"Mr. Wesley writes to Freeborn Garretson, 'The more you stir up the people you press all believers to aspire after full salvation as attainable now by simple faith the more the whole work of God will prosper.'

2. Dr. Olin says, 'For nearly the last half century little has been said about it in this country. Now the doctrine is reviving again. With it will come many blessings, great power and grace.'

3. Rev. J. V. Watson says, 'We have often known revivals of religion to commence under the preaching of holiness; and though there is a diversity of opinion, and the officiating minister must be the judge of what is most fitting in the case, yet we have always considered it a safe place to begin.'

4. Bishop McKendree said to Sumnerfield, 'Never forget that no doctrine which we have ever preached has been more owned by the Head of the Church, and I doubt not the success of your mission may mainly depend upon your zealously holding forth this great salvation.'

5. Dr. Jesse T. Peck says, 'The work of God strengthens and revives, and sinners are saved by scores and hundreds by the living power of perfect love.'

6. Rev. Wm. Bramwell writes to Mr. Sigston, 'But I am certain the doctrine of ENTIRE SANCTIFICATION is upon the decline; and if it is not enforced there will follow a declension in the work among the people. I do not see how this is to be restored among us; because the greater part of the persons in authority, arising from riches, &c., are much averse to this in their minds. And as the number of such authorities increases the doctrine will decrease; and this from fear of displeasing authorities. Here the glory is departing, and I fear, will depart. We have to pray that the number of those who are engaged in holding, as THE FIRST, declare the whole counsel of God.'

7. Lady Maxwell says, 'A full salvation has this last year been more insisted on in public, which has answered valuable purposes.' Again she writes, 'The peculiar privilege of God's children has been more insisted on in public this last year than formerly here; of consequence they increase who seek it, both in numbers and grace. May our God raise up many witnesses of it.'

8. Dr. Stevens, in his 'History of Methodism,' says of the early Methodist preachers, 'Every one of them, at his reception into the travelling ministry, avowed his belief in the doctrine, and that he was 'grieving after,' if he had not already attained, this exalted grace. 'Perhaps no single fact affords a better explanation of the success of the doctrine of Methodism, than Wesley preached and declared that wherever it was preached revivals usually prevailed.' It is, he said, 'the grand depositum which God has given to the people called Methodist, and chiefly to propagate this, it appears, God raised them up. Their mission was not to form a religious party, but to spread holiness over these lands.' The doctrine of personal sanctification was in fine, the great potential idea of Methodism. 'These holy men in making an entire public sacrifice of themselves, did so as a part of an entire consecration to God, for the purpose of their own entire sanctification, as well as their usefulness to others.'

From "Wood on Perfect Love." Published at the request of a member of the Halifax Quarterly Meeting.

Question.—Is the promotion of the general work of God identified with the preaching and the promotion of holiness?

1. Mr. Wesley says, 'I examined the Society at Bristol, and was surprised to find fifty members fewer than I left in it last October. One reason, in Christian perfection has been little insisted on; and whenever that is not done, the preachers ever so eloquent, there is little increase, either in number or the grace of the hearers.'

'I preached at Bradford, where the people are all alive. Many here have lately experienced the great salvation, and their zeal has been a general blessing. Indeed, this I always observe, whenever a work of sanctification breaks out, the whole work of God increases in all its branches.'

I found the plain reason why the work of God had gained no ground in this (Lancashire) Circuit all the year. The preachers had given up the Methodist testimony. Either they did not speak of perfection at all (the peculiar doctrine committed to our trust), or they spoke of it only in GENERAL TERMS, without urging the believers to go on unto perfection, and to expect it every moment. And whenever this is not done, the work of God does not prosper.'

"Here began that glorious work of sanctification which had been nearly at a stand for twenty years. But from time to time it spread; and wherever the work of sanctification increased, the whole work of God increased in all its branches.'

"The more I converse with the believers in the members of it, the more I am convinced that they have sustained great loss for want of hearing the doctrine of Christian perfection clearly and strongly enforced. I see, wherever this is not done, the believers grow dead and cold. Nor can this be prevented but by keeping up in them an hourly expectation of being perfected in love.'

"Where Christian perfection is not strongly and explicitly preached there is seldom any remarkable blessing from God; and consequently little addition to the Society, and little life in the members of it. Therefore, if Jacob Rowell is a member of it, and says but little about it, do you supply his lack of service. Speak and spare not. Let not regard for any man induce you to betray the truth of God. All you press the believers to expect full salvation now, you must not look for any revival.'

"I hope brother C. is not ashamed to preach full salvation, receivable now by faith. This is the word which God will always bless, and which the DEVIL PECULIARLY HATES; therefore he is constantly stirring up both his own children and the weak children of God against it.'

"Mr. Wesley writes to Freeborn Garretson, 'The more you stir up the people you press all believers to aspire after full salvation as attainable now by simple faith the more the whole work of God will prosper.'

2. Dr. Olin says, 'For nearly the last half century little has been said about it in this country. Now the doctrine is reviving again. With it will come many blessings, great power and grace.'

3. Rev. J. V. Watson says, 'We have often known revivals of religion to commence under the preaching of holiness; and though there is a diversity of opinion, and the officiating minister must be the judge of what is most fitting in the case, yet we have always considered it a safe place to begin.'

4. Bishop McKendree said to Sumnerfield, 'Never forget that no doctrine which we have ever preached has been more owned by the Head of the Church, and I doubt not the success of your mission may mainly depend upon your zealously holding forth this great salvation.'

5. Dr. Jesse T. Peck says, 'The work of God strengthens and revives, and sinners are saved by scores and hundreds by the living power of perfect love.'

6. Rev. Wm. Bramwell writes to Mr. Sigston, 'But I am certain the doctrine of ENTIRE SANCTIFICATION is upon the decline; and if it is not enforced there will follow a declension in the work among the people. I do not see how this is to be restored among us; because the greater part of the persons in authority, arising from riches, &c., are much averse to this in their minds. And as the number of such authorities increases the doctrine will decrease; and this from fear of displeasing authorities. Here the glory is departing, and I fear, will depart. We have to pray that the number of those who are engaged in holding, as THE FIRST, declare the whole counsel of God.'

7. Lady Maxwell says, 'A full salvation has this last year been more insisted on in public, which has answered valuable purposes.' Again she writes, 'The peculiar privilege of God's children has been more insisted on in public this last year than formerly here; of consequence they increase who seek it, both in numbers and grace. May our God raise up many witnesses of it.'

8. Dr. Stevens, in his 'History of Methodism,' says of the early Methodist preachers, 'Every one of them, at his reception into the travelling ministry, avowed his belief in the doctrine, and that he was 'grieving after,' if he had not already attained, this exalted grace. 'Perhaps no single fact affords a better explanation of the success of the doctrine of Methodism, than Wesley preached and declared that wherever it was preached revivals usually prevailed.' It is, he said, 'the grand depositum which God has given to the people called Methodist, and chiefly to propagate this, it appears, God raised them up. Their mission was not to form a religious party, but to spread holiness over these lands.' The doctrine of personal sanctification was in fine, the great potential idea of Methodism. 'These holy men in making an entire public sacrifice of themselves, did so as a part of an entire consecration to God, for the purpose of their own entire sanctification, as well as their usefulness to others.'

Holiness Identified with the promotion of the General Work of God.

From "Wood on Perfect Love." Published at the request of a member of the Halifax Quarterly Meeting.

Question.—Is the promotion of the general work of God identified with the preaching and the promotion of holiness?

1. Mr. Wesley says, 'I examined the Society at Bristol, and was surprised to find fifty members fewer than I left in it last October. One reason, in Christian perfection has been little insisted on; and whenever that is not done, the preachers ever so eloquent, there is little increase, either in number or the grace of the hearers.'

'I preached at Bradford, where the people are all alive. Many here have lately experienced the great salvation, and their zeal has been a general blessing. Indeed, this I always observe, whenever a work of sanctification breaks out, the whole work of God increases in all its branches.'

I found the plain reason why the work of God had gained no ground in this (Lancashire) Circuit all the year. The preachers had given up the Methodist testimony. Either they did not speak of perfection at all (the peculiar doctrine committed to our trust), or they spoke of it only in GENERAL TERMS, without urging the believers to go on unto perfection, and to expect it every moment. And whenever this is not done, the work of God does not prosper.'

"Here began that glorious work of sanctification which had been nearly at a stand for twenty years. But from time to time it spread; and wherever the work of sanctification increased, the whole work of God increased in all its branches.'

"The more I converse with the believers in the members of it, the more I am convinced that they have sustained great loss for want of hearing the doctrine of Christian perfection clearly and strongly enforced. I see, wherever this is not done, the believers grow dead and cold. Nor can this be prevented but by keeping up in them an hourly expectation of being perfected in love.'

"Where Christian perfection is not strongly and explicitly preached there is seldom any remarkable blessing from God; and consequently little addition to the Society, and little life in the members of it. Therefore, if Jacob Rowell is a member of it, and says but little about it, do you supply his lack of service. Speak and spare not. Let not regard for any man induce you to betray the truth of God. All you press the believers to expect full salvation now, you must not look for any revival.'

"I hope brother C. is not ashamed to preach full salvation, receivable now by faith. This is the word which God will always bless, and which the DEVIL PECULIARLY HATES; therefore he is constantly stirring up both his own children and the weak children of God against it.'

"Mr. Wesley writes to Freeborn Garretson, 'The more you stir up the people you press all believers to aspire after full salvation as attainable now by simple faith the more the whole work of God will prosper.'

2. Dr. Olin says, 'For nearly the last half century little has been said about it in this country. Now the doctrine is reviving again. With it will come many blessings, great power and grace.'

3. Rev. J. V. Watson says, 'We have often known revivals of religion to commence under the preaching of holiness; and though there is a diversity of opinion, and the officiating minister must be the judge of what is most fitting in the case, yet we have always considered it a safe place to begin.'

4. Bishop McKendree said to Sumnerfield, 'Never forget that no doctrine which we have ever preached has been more owned by the Head of the Church, and I doubt not the success of your mission may mainly depend upon your zealously holding forth this great salvation.'

5. Dr. Jesse T. Peck says, 'The work of God strengthens and revives, and sinners are saved by scores and hundreds by the living power of perfect love.'

6. Rev. Wm. Bramwell writes to Mr. Sigston, 'But I am certain the doctrine of ENTIRE SANCTIFICATION is upon the decline; and if it is not enforced there will follow a declension in the work among the people. I do not see how this is to be restored among us; because the greater part of the persons in authority, arising from riches, &c., are much averse to this in their minds. And as the number of such authorities increases the doctrine will decrease; and this from fear of displeasing authorities. Here the glory is departing, and I fear, will depart. We have to pray that the number of those who are engaged in holding, as THE FIRST, declare the whole counsel of God.'

7. Lady Maxwell says, 'A full salvation has this last year been more insisted on in public, which has answered valuable purposes.' Again she writes, 'The peculiar privilege of God's children has been more insisted on in public this last year than formerly here; of consequence they increase who seek it, both in numbers and grace. May our God raise up many witnesses of it.'

8. Dr. Stevens, in his 'History of Methodism,' says of the early Methodist preachers, 'Every one of them, at his reception into the travelling ministry, avowed his belief in the doctrine, and that he was 'grieving after,' if he had not already attained, this exalted grace. 'Perhaps no single fact affords a better explanation of the success of the doctrine of Methodism, than Wesley preached and declared that wherever it was preached revivals usually prevailed.' It is, he said, 'the grand depositum which God has given to the people called Methodist, and chiefly to propagate this, it appears, God raised them up. Their mission was not to form a religious party, but to spread holiness over these lands.' The doctrine of personal sanctification was in fine, the great potential idea of Methodism. 'These holy men in making an entire public sacrifice of themselves, did so as a part of an entire consecration to God, for the purpose of their own entire sanctification, as well as their usefulness to others.'

Lancashire Meeting at St. Margaret's Bay.

Pursuant to the circular addressed by the Clerk of the Peace in Halifax County to the Justices at St. Margaret's Bay, a public meeting was held at the School House near Mr. John Moore's, on Monday, December 1st, 1862.

By a vote of the meeting, Thomas Potts, Esq., took the Chair, and Mr. P. T. Binet was appointed Secretary.

Moved by W. E. Brine, Esq., seconded by George Munro, Esq.

That the noble conduct of the Lancashire operatives under their great and long continued sufferings, and the patience and magnanimity of the British nation under certain well known and trying circumstances of the American blockade, and all with admiration, and as we rejoice in the name of Britain.

Moved by Erom Boutiller, Esq., seconded by James Mason, Esq.

That though now experiencing the hardships of a sixth successive failure in our fishery, combined with the loss of the Southern market for our pickled fish, owing to the American blockade, and to cast into the fund for their relief in money, and in kind some gift out of our strained circumstances.

On motion, Resolved,—That the Justices of the different Districts be a committee to manage the collections. That W. E. Brine, Esq., be Treasurer, and that the following persons be appointed collectors for the different Districts.—Down, Philip Graves; Paddy's Cove, James Daubin and John Crooks, Jr.; Indian Harbour, Jos. Lantz, and Samuel Croucher; Hackett's Cove, William Munro, and George Grono, Sr.; Lower Valley, John Potts and Wm. Isenor; French Village, George P. G. Boutiller, and Ebenezer Hugges; Head of the Bay and North Shore, John Mason, and Geo. Hubley; Hubbard's Cove, John Dauphinee, and Neil McLean.

PHILIP T. BINET, Secretary.

St. Margaret's Bay, Dec. 2nd, 1862.

Our Itinerant Ministry.

"Our Travelling Preachers" is a phrase homely, it is true, but familiar to the ear of every Wesleyan Methodist, and suggests at once a peculiar feature in our Church organization.

No principle of early Methodism has been more highly prized, or more faithfully preserved than the itinerant character of its Ministry.

It was regarded at first by Mr. Wesley as an experiment, as a novel expedient, that required to be tested before it was approved, then surely results have shown that the plan was in the fullest sense opportune and providential. Not only has this system been eminently adapted for the widely populated and outlying districts where the inhabitants are few and scattered, but amongst our town masses the Wesleyan Minister has always occupied a leading position. The Methodism of America, though slightly modified in some of its features, is unchanging in its attachment to the Itinerancy. No local pastorate, however zealous, could have done the noble work which has been accomplished by the travelling Bishops and Elders of the Free West. By their devoted and untiring labour, they have supplied the world of life to the densest community and the remotest settler. The metropolitan church and the backwoods hut, have echoed to the voice of the spiritual teacher, until the whole continent has been pervaded with the spirit and genius of Methodism.

We regard Itinerancy as especially suited to the wants of the Wesleyan Church, viewed in its connexional character. Our societies are not isolated and independent bodies, having distinct and separate interests, but parts of a great family, having common sympathies and equal rights. The Great Head of the Church has been pleased to endow His ministering servants with a diversity of gifts and talents. Some are eminently fitted to alarm and awaken sinners, others are adapted to build up and comfort believers; some are gifted with genial and burning eloquence, others with refined taste and logical acumen. Some are endowed with business talents of a high order—by them the material interests of the Church are carefully conserved—while they are restorers of paths to dwell in. Like Nebemiah of old, their prophetic utterance constantly is, "Let us rise up and build," and wherever they go, beautiful and commodious houses of prayer stand forth as monuments of their energy and zeal. Others set the part of brave pioneers—they may be aptly described as circulating pastors, who are abroad in all directions occupying new ground, and winning fresh trophies for Christ. Now an Itinerant system, more than any other, secures for each minister ample scope for the exercise of his peculiar talent; and, at the same time provides for an equal distribution of ministerial gifts over the whole field of Methodism. We do not think it beneath the dignity of the public teacher, as far as he consistently can, to employ a style and manner that will attract and please those whose confidence he strives to win. We are to please our neighbour for his good to edification." But it is not possible that one man, varying tastes and wants of a large congregation, can continuously supply the necessities of all classes as met, and a feeling of cheerful expectancy is maintained throughout the Church. The frequent revivals of religion which have taken place in connexion with an Itinerant Ministry is a significant fact, which has its own appropriate lessons. How often is it the case that a man of thoughtful intelligence and deep piety will labour, in convincing the hearers, the whole of his ministerial term, without witnessing many actual conversions.

He may be succeeded by some warm-hearted Boanerges, under whose soul-stirring and quickening appeals numbers may be converted to God. In gifts and graces the new comer may have no advantage over his predecessor; but his ministrations, by their novelty, have a charm which is irresistible. "Old truth, being presented in a new dress, is more attractive and energetic than ever. Those who rejected it in prose, embrace it in poetry; while those who turned from it as indifferently dull and dry in close-jointed jargon, are alarmed when it breaks upon them in an avalanche of impassioned eloquence." It is easy to understand how ministers as well as people may participate in the benefits of our Itinerant system. By fostering a self denying spirit, suppressing worldly-mindedness, and maintaining a healthy excitement, the inconvenience inseparable from such changes may be more than counterbalanced by the solid benefits they confer. The question has sometimes been asked, whether it would not be desirable in particular cases, to allow of some relaxation in this part of our discipline, and to permit a longer residence in one Circuit than that now authorized. We have no doubt that circumstances of an extraordinary nature have arisen, and may exist again, when a departure from our strict usage in this respect may be judicious and right; but we feel assured that such cases should be regarded as rare exceptions, not to be dignified as precedents, nor permitted in any way to impair the general integrity of our system. On this subject Mr. Wesley's views were strong and decided. He gave it as his opinion, that the time when Itinerancy should cease in the Ministry, and class-meetings amongst the laity, would be the date of our downfall as a Church. We believe that Wesleyan Methodism is as well adapted to supply the wants of the world now as she was a century ago, when, with unwonted power, she awoke the slumbering Churches of Christendom, and entered upon her God-sent mission of "spreading Scriptural holiness throughout the land." May we realize in connexion with all our agencies, a richer influence of the Holy Spirit, without whose abiding presence the most perfect system will be dead and powerless.—Wes. Chron.

General.

The Times of enthusiasm were described, described of battle—

"Upon one any excitement any other hero of the few, few appeared, instantly snapp'd thousands, and North. The it is as curious mate of McCle considered all known in Wales malada imaged ten months ago to reside in his but which his generation in time whom mag apt for the great movement as the directing hand, the ascetic and rapidly and tribulations to strategy, his Pope's right, a not to exceed army, massed in the act of re command unity is said that, little hero among his without grand almost impose to recognise Every desperate dium." By the the prayer-men, invoking the battle and (as it has after it is over heard him up have witness the strife, say the earth captured had trust their most least implacable bold and drat taken, and fast come out of tris impossibilities

London and its Environs.

BY MRS. FREDERICK PALMER.

The last few days have been spent in London and its environs at the beautiful residence of a friend at Prospect Hill, Woodford. The emsion commands a view of over twenty miles.

Several miles distant I see the river Thames, including its meandering way toward the great metropolis. Fine forests, such as I do not recall to have been since we left America, and lovely lakes diversify the scene. In various directions around me may be seen the mansions of the wealthy. Not far distant is the splendid domain of Cardinal Wiseman, who, in the opinion of some, may ere long be called to leave these parts to fill the place of the fast-fading Pope of Rome.

One day this week, as we were taking a drive about three miles from Woodford, we skidded the name of a little town just beyond us, and were informed it was LEYTON STONE.

We were reminded of the devoted Mrs. Fletcher, whose early history was so closely connected with this place, and who is to be taken through the town, in order that, if possible, we might ascertain the early home of this heroine of the cross.

After some inquiry we ascertained that the family mansion formerly occupied by Mr. Bosanquet was now the residence of an aristocratic family by the name of O'Brien, situated a little less than a mile from the town of Leyton Stone. We afterwards visited the place. It is still owned by the Bosanquet family, who at present reside near Bath, and still bears the same name as when the then youthful Miss Bosanquet directed her letters to Mrs. Crosley from FOREST HOUSE, 1757, as may be seen from her excellent memoir by Henry Moore.

The house is very large, and has quite the appearance of a princely habitation. Perhaps it may have been recently rejuvenated, for though at least two hundred years old, as the present occupant informed us, it presents a very neat and modern appearance. It is situated in the midst of an extensive park, shaded by majestic forest trees, whose ancient appearance bespeak them to have been the pride of past generations.

At the entrance, and on the rear of the beautiful grounds, are pretty lakes. The fine flower-gardens and summer houses, with tropical fruits, carried us back to the scenes of a century since, when the then youthful Miss Bosanquet was told by one who would have dissuaded her from the course of self-sacrificing piety which led to her expulsion from her father's house, "You will soon find the difference between your father's house and such a place as you will live in. There you will not have one inch beyond the common street, whereas you have been used to fine large gardens, in which you have so much delighted."

An affable young lady, the daughter of Mr. O'Brien, seemed to take pleasure in leading us from room to room, through the commodious richly furnished mansion till she came to one of the end of the wide corridor on the second floor. "This," said she, as she threw the door wide open, "was

MRS. FLETCHER'S ROOM."

I must confess I was surprised, as the present residents have no connexion with the Methodist, and the Bosanquet family of a hundred years since had persecuted the amiable and devoted Miss Bosanquet away from that dwelling for her Methodist principles. Why should her name and the identical room she occupied be carried down from generation to generation? I can only be accounted for from the fact, though thus cruelly dismissed from the parental roof, that her name was revered. Surely "the righteous shall be had in everlasting remembrance."

We had been told that there was a John Wesley now living in London, in appearance a familiar of his grandfather Charles Wesley, the eminent poet. We had been to the International Exhibition, and witnessed some wonderful sights; but we said on hearing this, to us a sight of John Wesley would exceed the pleasure of seeing the world's fair, and so indeed we felt on being introduced to him. Though younger in years than his grandfather was at the time his portrait was taken, the resemblance to his grandfather is singularly striking. We saw him at his place of business in London, but he invited us most cordially to his home, and told us we should there see the original portrait of Charles Wesley, and other relics that would interest us. We regretted that other engagements prevented our accepting the invitation. John Wesley is the son of Samuel Wesley. Though he venerates the memory of his grandfather, Charles Wesley, to our surprise, though doubtless a Churchman, he expressed himself more enthusiastically in favour of his great-grandfather, John Wesley, whose name he seemed particularly to revere. Turning to a large engraving of John Wesley, which occupied a prominent place in his store, said he, "Ah, that was the man."

We have seldom felt our hearts so affectionately drawn to one of whom we had so little. On parting it was said: "We may individually have all the grace we will live for. John and Charles Wesley lived for God, and have had an abundant entrance ministered unto them into the everlasting kingdom of our Lord and Saviour Jesus Christ. No more grace was in reserve for them than for you. It shall be our prayer that an abundant entrance may be ministered unto you, another day, in your country."

We expect to be present at your coronation. Shall we see you with a starry crown? His eyes shined with tears, and thus we parted.—W. Y. Chris. Advocate.

General.

The Times of enthusiasm were described, described of battle—

"Upon one any excitement any other hero of the few, few appeared, instantly snapp'd thousands, and North. The it is as curious mate of McCle considered all known in Wales malada imaged ten months ago to reside in his but which his generation in time whom mag apt for the great movement as the directing hand, the ascetic and rapidly and tribulations to strategy, his Pope's right, a not to exceed army, massed in the act of re command unity is said that, little hero among his without grand almost impose to recognise Every desperate dium." By the the prayer-men, invoking the battle and (as it has after it is over heard him up have witness the strife, say the earth captured had trust their most least implacable bold and drat taken, and fast come out of tris impossibilities

London and its Environs.

BY MRS. FREDERICK PALMER.

The last few days have been spent in London and its environs at the beautiful residence of a friend at Prospect Hill, Woodford. The emsion commands a view of over twenty miles.

Several miles distant I see the river Thames, including its meandering way toward the great metropolis. Fine forests, such as I do not recall to have been since we left America, and lovely lakes diversify the scene. In various directions around me may be