is generation, and at the same time influenced by outward circumstances, how important it is that we hold communion only with proper persons and things. If the mind, like the chamaelion, takes its hue from the object on which it is placed, should we not exercise the greatest care in the selection of our companions, our books, our papers and places of amusement—Paul hath said, "Evil communications corrupt good manners," to which all who desire to live among the good in glory would do well to look—a beacon set up by the noble apostle as a warning to all future ages.

Obituary.

REV. WILLIAM SMITHSON.

Died on the 15th inst., at Fredericton, N. B., the Rev. Wm. Smithson. He was a native of Yorkshire, England—a freeman of the ancient city of York. When about 19 years of age, he was brought for the first time into contact with the Wesleyan ministry, was converted to God, and in a few months after, at Thirsk, was enrolled in the membership of the Methodist Church. In 1822 or 1823, he commenced to warn sinners to flee from the wrath to come, and took his place in the circuit as a duly accredited local preacher. His energy and burning zeal and natural eloquence in preaching the everlasting Gospel attracted attention, and he was solicited by a congregation, worshipping in Dublin, in Ireland, to become their pastor. Such a charge would have been in harmony with his own convictions of life-work, but the ties which bound him to the Church, instrumental in his conversion, were too strong to be severed, and he declined the invitation. The pillar of cloud moved in another direction, and he was providentially led to the work of the ministry in the Church of his choice. He was received by the Conference of 1825, and from that period until his death, for 41 years, he was incessantly engaged in the prosecution of his great work. His first appointment was to the Shetland Isles. The destitution of the people of those Islands deeply excited his sympathies, and one of the last appeals he ever made was in behalf of the Shetland mission. In 1826 he removed to Higham Ferrers in the London District. On the last day of April or the first of May in 1827 he left London, in company with the Rev. M. Pickles, who still survives, for St. John, having been appointed to labour in the Province of New Brunswick, then considered as a field of purely missionary effort. He was married in 1829, and was appointed to the Fredericton circuit. A few, and but a few, who were then connected with the infant cause of Methodism in this city, remain until this day, retaining pleasing reminiscences of a ministry fraught with evangelical fervour and the rich unction of the Holy Ghost. He was stationed in Portland, St. John, at the time of the cholera visitation in 1834, and by a remarkable coincidence, twenty years after, when the cholera again raged in that city in 1854, he occupied the same sphere of labor. His incessant and generous and fearless efforts will be long remembered by the people of Portland. Without intermission demands were made upon him, often by entire strangers, but none were ever refused. When pestilence was walking in darkness and wasting by noonday—carrying dismay to strong hearts and spreading a funeral hue over every habitation, he braved the pestilence and tracked the cholera stricken city, by day and by night, amongst high and low, rich and poor, whenever or wherever duty called him. The last three years of his public ministry were spent in the Halifax District, of which he was chairman. And those who were with him in that District, and by whose unanimous suffrages he had been elevated to that honorable position, the highest that could be accorded to him, except the Presidency of the Conference, will ever cherish a deep remembrance of his fidelity and kindness, his anxiety for the cause of God, and his solicitude for the welfare of his brethren.

A good criterion of his ministerial intercourse was the affection of his people. They were soon impressed with the fact that he was a man of one work, and that he sought not theirs but them. He never left a circuit but in harmony and love with all the brethren, and was often after an absence cordially welcomed to the same sphere of labour. On his leaving his last circuit, the Quarterly meeting passed a resolution expressive of the esteem in which he was held in Newport, and of the sense they entertained of three years of faithful service in their midst, to which an appropriate and characteristic reply was returned. "During the forty years of my ministerial life" he said, "I have not been exempt from trials and difficulties common to man, but I thank God I have enjoyed good health, witnessed some revivals of religion and seen much of the goodness of the Lord. I have ever loved my work, and I hope, on retiring from the laborious and responsible duties of a circuit, still to preach the gospel of Christ while health and strength shall last. *'I aspire to nothing greater than to live and die a Methodist preacher.'*"

A very prominent feature of Mr. Smithson's character was his catholicity of spirit. His sympathies were never bounded by the lines of mere denominationalism. He always cherished towards clergymen of other churches, and christians of other communions, a friendly feeling, and endeavoured to live with them in the bonds of Charity. When leaving the Newport Circuit, in his closing service, the ministers of the Episcopal and of the Presbyterian churches accompanied him to the pulpit, and after his farewell sermon delivered appropriate addresses.

Possessing a disposition naturally cheerful and happy, and tempered by the grace of God, he thoroughly enjoyed life, and carried the sunshine of his own happiness into every circle that he entered. For every one he had a word of kindness and encouragement. He could reprove with plainness and fidelity when the occasion demanded, but with so much of courtesy and tenderness of manner as rarely to give offence. Faithful he was; but never harsh.

His christian deportment, fervour of spirit, and beaming expression of countenance, indicative of constant peace within, will not soon be forgotten in this city. The same spirit with which he mingled in our own services, he carried into the union meetings held in the several churches, at the commencement of the year, to the daily prayer meetings, and to the public platform of the Bible and Missionary meetings.

He loved the work of God, and he was permitted to work until the last. Within a little more than a week of his death, he preached, administered the sacrament of the Lord's Supper, renewed the tickets of membership to one of the Sabbath classes, took charge of the prayer-meeting, attended a funeral, and visited the sick, thus crowding into the last brief space of his life the several kinds of work which had devolved upon him in the ministry of the Methodist Church.

The last text from which he preached on the Sabbath before he died, was in harmony with the character of his entire ministry, and comprehended the burden of all his preaching. *"How shall we escape if we neglect so great salvation?"* The same evening at family worship, he read the last chapter of the book of Joshua, referred to the noble life and tranquil death of that ancient servant of God, and hoped that they all might live as well. He then wrestled earnestly with God for the salvation of his family, pleading for each one by name until all had been remembered. On the Monday evening he took part in the prayer-meeting, referred to the uncertainty of life, alluded to the death of his children, hoping to meet them in heaven, and then prayed with unwonted fervency and power. Before leaving the place of prayer he was struck with paralysis, was carried home, lingered through the night, but never spoke, and about a quarter past ten on Tuesday morning the 15th of May, he passed calmly and peacefully to the rest of heaven.

Thus closed his work and his life. His departure was more a translation than a death. His own oft-expressed desire was fully realized,

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

JOHN LATHERN.

Fredericton, N. B., May 24th, 1866.

Provincial Wesleyan.

WEDNESDAY, MAY 30, 1866

The May Anniversaries.

The Anniversaries of the principal religious associations of Great Britain, usually held during the month of May in the metropolis, exhibit in a highly gratifying light the organized religious beneficence of British christians. The number of such societies, the various forms in which christian zeal puts forth effort for the world's evangelization, and the scale upon which christian enterprises are sustained, may well fill the heart of every christian philanthropist with gratitude and joy. The principal societies report an increase in their receipts, affording reason to believe that systematic beneficence is advancing and bearing some proportion to increasing opportunities for the extension of christian work.

The British and Foreign Bible Society, in the nobleness of its aim, and the catholicity of its spirit, unquestionably occupies a high position, as it claims and receives very general co-operation and support. Its receipts for the past year exceed £171,000. Its home issues for the year have been 1,471,044 copies of the Scriptures; 825,086 copies have been circulated abroad. What the spiritual results may be of this wide-spread, though quiet, labour, even during a single year, eternity alone can shew. The Church Missionary Society has to rejoice in the increased interest felt in its missions, as evinced in the gratifying fact of an increase in its receipts of more than £10,000.

The *Wesleyan Missionary Society's* receipts were £144,885, the expenditure £143,707. Since the last anniversary, twenty-six missionaries and sixteen wives of missionaries had been sent out by the Society. Seven missionaries had been removed by death, among them the lamented Mr. Draper, lost in the wreck of the "London."

The speech of the chairman, John Fernley, Esq., of Southport, a liberal supporter of Methodist interests, was worthy of the occasion. Referring to the mighty influence of christian missions, he said:—

"The abolition of slavery in our own colonies is mainly attributable to the influence of Protestant Missionary Societies acting on the judgment and conscience of Parliament and the country; and we may rejoice to add that by the operation of the same evangelical principles in the American Churches, which are pre-eminent for their missionary character, slavery is now abolished in that great country. This last event is so stupendous in itself, and will, no doubt, be so glorious in its consequences to the progress of christianity and civilization, that it becomes us, as members of a great Missionary Society, to adore and magnify the divine wisdom and mysterious power by which the blessed object has been consummated. Thank God that this foul blot upon American liberty is now wiped out, and that it may now be said, that, wherever the English language is spoken, there is not one slave, and no impediment from this cause exists to hinder the universal proclamation of the Gospel of our common salvation."

The cause of the world's enlightenment and salvation was advocated with great ability, by the President of the Conference, by the Rev. W. Arthur, the Rev. Samuel Coley and others. Our space will not admit of our giving even a brief synopsis of the several speeches; we content ourselves with a glance at some interesting statements made by Rev. John Kilner, from Ceylon, who had been a missionary for eighteen years in that country:—

He protested against retrenchment. He was once sent out on a mission of retreat but he hoped never to go on another. A retreat from any part of the mission field was occasioned by people contributing sixpence instead of a shilling, and one guinea instead of five. When he was sent out it was not to lay before native agents new plans of work; he went out to say that retrenchment was to be the order of the day. He did not like to have to deliver such a message. There were, for instance, fourteen native agents who had been trained at the Society's expense, and men were not so easily obtained in India. These were to be disbanded, fourteen schools were to be closed—schools which had been preaching houses as well. What would be thought of shutting up fourteen chapels in any circuit in England? And six hundred children who had been brought up in these schools and trained in Christian principles,—these were to be dispersed and thrown back. The heathen asked why these schools were closed, the priests beheld the act with astonishment. It was not a pleasant thing to have to write "To let" on any of their mission houses; they would far rather occupy until the Master came. Many missionaries were so distressed at the thought of work being abandoned that had had a prosperous commencement, that they were well-nigh crushed by the heavy responsibilities that rested upon them. If the meeting could only understand the matter, every one present would exclaim. "You shall not retrench." What had occasioned all the distress to which he had alluded in reference to the disbanding of agents and children? The want of £150 per annum caused all that desolation. Methodists did not know what they were doing if, for the sake of such a sum, they closed fourteen vernacular schools. Before he left England he should have styled such conduct un-English; at least it was un-Methodistic. If John Wesley had had a silver spoon to sell, he would have parted with it ere such retrenchment should have been allowed to proceed. The present was not a time for retrenchment or retreat. Brahminism had lost its hold, caste had lost its power, female education had not been a failure;—was it at a time like this that there should be any thought of retreat? Some time ago, he visited a large temple at one of our stations in Southern India—and a marvellous structure it is, with some seven separate inclosures, and in each it closure, they say 1000 monkeys, while in the centre of the inclosure there is the shrine of one of the gods, Bramah. He said to a Brahmin: "How is it that there are so many stones loose here and there; and see, there is a leak in the roof!" who replied, "True, the roof leaks, and a stone is bulging out there, but who cares!" Again, why [illegible] when Christianity [illegible] is winning for itself a way in the high places hitherto held sacred to the Vedas the Shastras, and the Puranas? Is that nothing? Few and feeble were the men who first went to the East; but they began like sound-hearted Protestants, like men who believed in God and the truth of God, and they translated books, until now the Bible has been translated into twelve of the principal and most important languages of India; until now can be had the "Pilgrim's Progress" in the vernacular for 6d., and a variety of other books, such as "Spiritual Milk," for three farthings. When these things are being brought to bear upon public sentiment, and are taking the place of the foulest literature and the vilest productions of the most hateful and hellish lusts; it is not a time to retreat.

From our English Correspondent.

Extraordinary Commercial Panic—Europe on the brink of War—May Meetings—Rev. George Scott.

London to-day is in a state of the greatest excitement. It seems to be inevitable that a money panic should arise somewhere about once in ten years. There was a panic in 1847, and another in 1857; but neither of those approach in magnitude or suddenness to the unparalleled dimensions of the panic which yesterday rose to its highest point. For several weeks past one Finance Company after another has been known to be in difficulties, and several have entirely collapsed. These Companies are joint stock associations, for the purpose of supplying capital to contractors and other speculators who may require it. They are a comparatively new invention, and have enjoyed a run of great popularity with the shareholders, as most people like to get 25 or 30 per cent. for their money. The old maxim, that high interest means uncertain security, has received a fresh illustration in the fate of many of those Companies during the last few weeks, and so prevalent had the public distrust of them become, that the shares even of sound and respectable Companies could not find buyers at any price. The panic rose to a greater height than ever on Thursday afternoon, when the failure was announced of Overend Gurney & Co., the largest money-discounting house in the world. Some idea of the extent of the business of this firm, and of the unbounded confidence placed in it, may be formed from the fact that at the time of their failure the deposits amounted to nine million and a half sterling. Yesterday another failure almost equally startling was announced—that of the firm of Peto & Betts, the largest railway contractors in England, who have 40,000 men in their employ, and whose undertakings are being carried on in various parts of Europe and America. Sir Morton Peto the head of the firm was recently in Canada and met with a splendid reception there. The panic formed the chief subject of discussion last night in Parliament, and throughout the day the excitement in the city was such as can never be remembered. Ladies having money lying at the various banks were seen driving up in frantic haste, to secure their money before the bank should close its doors. Merchants and tradesmen were seen rushing in by hundreds with equal impatience demanding to be paid their balance is in cash. Only one bank however has failed to meet the severe pressure, and it is hoped that in the course of a few days this singular epidemic of commercial madness, for such it really is, will have subsided.

The aspect of affairs on the continent of Europe is daily becoming more and more warlike. Italy is armed to the teeth, the king has assumed the chief command of the army, troops are being moved in various directions, public enthusiasm knows no bounds, Garibaldi has joined the army, and everything seems waiting for the signal to attack the Austrian province of Venetia. Austria has placed the whole of her immense army on a war footing, and her situation, menaced by Italy on the south and Prussia on the north, is not the most hopeful. Until within the last few weeks the idea of war was unpopular with the bulk of the Prussian nation, but they too have caught the infection and all parties seem eager for the fray. The reason of the war is, that Prussia, having determined to take possession of the Province of Holstein, recently severed from Denmark, Austria determines to prevent it; while Italy helps Prussia in the hope of being able so to cripple Austria as to force her to give up the Province of Venetia to the kingdom of Italy. The French Emperor looks on, taking no immediate part with either, but waiting his opportunity to turn the contest to advantage. If war should actually break out the blame of this calamity must be laid, in some measure at least, at the door of England. If England had resolved to take up arms in defence of Denmark, when that little kingdom was threatened with dismemberment, four years ago, by the German powers, it is scarcely possible that the present situation could have occurred. The policy of non-intervention in the affairs of other nations, which has become popular of late years, is neither so humane nor so christian as at first sight it may appear to be, and if persistently pursued will deprive England of all weight in the councils of Europe.

The May Anniversaries have once more come and gone. The Wesleyan Missionary Meeting at Exeter Hall is admitted on all hands to be one of the best meetings which have been held there for many years past. The principal speeches of the day were those of the two missionaries from India, Messrs. Kilner and Simpson, whose burning eloquence enkindled such enthusiasm as it is difficult to describe. Mr. Arthur, who had just returned from a month's holiday spent in surveying the various Protestant Churches in Italy, gave a clear and business-like statement of our Mission there, and Mr. Coley spoke in that racy conversational anecdotal style, in which he has absolutely no rival. One eminent minister of another denomination is usually selected on these occasions. The Rev. Henry Allon, who assisted at the recent Anniversary, occupies a foremost place among the Independents. He has a wealthy congregation at Islington, is one of the principal conductors of the *Patriot*, the weekly organ of the Independents, and is also Editor of the British Quarterly Review. As a preacher Mr. Allon may be justly called intellectual; his sermons are addressed chiefly to the intellect, and he uniformly reads them. Mr. Punshon was not present at the late Anniversary, the state of his health rendering it unadvisable. It is not at all improbable that at the next Conference he will become a supernumerary for one year at least. Should his health sufficiently recover after a year's rest, there is a rumour that he will be selected as one of the Missionary Secretaries in the room of Dr. Osborn, in case Dr. Osborn should be appointed to take charge of the Missionary College, which it is expected will be ready by that time. Methodism possesses no better theologian than Dr. Osborn.

By the time this letter reaches its destination, the period will be rapidly approaching for the Conference of Canada and of the Eastern Provinces, at which the Rev. George Scott is to preside. Mr. Scott's high standing in the Connexion at home, his eminent public services, his unquestionable ability, his large and catholic spirit, qualify him, in a remarkable manner, for the duties allotted to him; and many prayers will be offered for his personal safety and the success of his important mission.

W.

London, May 12, 1866.

From our Canadian Correspondent.

To the Editor of the Provincial Wesleyan.

MY DEAR SIR,—Canada and the Eastern Provinces of British America stand closely related to each other, and if the Confederation scheme should be adopted, then, undoubtedly, they must become still more intimately identified. Why should it be otherwise? They are mutually attached to the same beloved Queen, whom may God bless. They have the same form of government; and are equally desirous to maintain the same allegiance to the British Throne.

Unhappily, for reasons which we cannot now take time to explain, the inhabitants of British North America, Western, Eastern, have not been so well acquainted with each other, as it is certainly desirable they should be; whether the Confederation of the Provinces shall be effected or not, we hope that they have already learned so much about each other, as to lead them to wish for a still better acquaintance.

In a Methodistic point of view, you and we, have much in common. Not only do we preach the same identical doctrines, but our mode of discipline is the same, while our respective Conferences are both affiliated to the Parent body in England. At present you are ahead of us in one important particular. You have received the Rev. G. Scott on his way to preside at our Conference, and then you will share his company again at your Conference, before his departure to England.

In the Canada Conference there are those who once laboured in your section of the Wesley parish, whilst we believe you have some who are not strangers in Canada. "Let brotherly love continue." It strikes us that it would not be any disadvantage to either of our Conferences, if there was a little more friendly interchange between us. It will be *six* years since we sent a Deputation to each other's Conference. To do this, we know is necessarily attended with expense, and we suppose the Contingent Fund of both Conferences have as many claims as they can meet. Let us hope that as the facilities of travel increase, the expense will be lessened.

We are all hopeful respecting the approaching Conference which is to be held in Montreal—'The City of Canada'—pity that it is not the Metropolitan City. Methodism there occupies a commanding position, and recently the friends have been making vigorous efforts in respect to Church extension. They have now *six* magnificent churches, and have a good prospect of future usefulness.

During the last few years, owing to the repeated failure of crops, the contributions to the Missionary Fund fell far below the demands the result of which has been, not only a cumbersome debt, but numerous privations among the Missionaries. This year, it is confidently hoped, there will be a pleasing increase.

For several years Victoria College has also been in a state of serious embarrassment; and to assist the ordinary expenses of that noble seat of learning, the members of Conference taxed their own very limited income. Happily, however, the death-knell of the debt has been sounded: more than *thirty thousand* dollars have been subscribed, the largest proportion of which has been paid, so that henceforth the College will be free.

This being the Centenary year of Methodism in America, a Committee sometime ago sat and recommended the Conference to raise the sum of $50,000 as a thank offering for the mercies of the last 100 years. Should the Conference adopt the recommendation, we have no doubt, but that Methodism in Canada will be much benefitted.

Yours, &c.

CANADA.

May 18, 1866.

The Pauline Epistles.

1. CORINTHIANS.

This Epistle is supposed to have been written at Ephesus during the last year of Paul's sojourn there (Acts xx. 31; 1 Cor. xvi. 8) A.D. 57.—We have an interesting account of the introduction of the gospel into Corinth in Acts xviii.—As the result of the Apostle's teaching during a year and half, a considerable church was established; but soon after he left, the peace of the church was disturbed by false teachers, who made great pretensions to knowledge of christian liberty, also to eloquence and wisdom, and undermined the influence of the Apostle. Corinth was a large city, the capital of Achaia, and a seat of the elegant arts; but the inhabitants were no less singular for their profligacy. The prevailing licentiousness infected the infant church, and a party arose who excused their sinful excesses under the boast of christian liberty; while an opposite party contended earnestly for the observance of the Jewish ceremonies. Schism also arose with the preaching of Apollos and other teachers; while litigation and grosser evils prevailed, which betrayed a lamentable declension from the simplicity and purity of the gospel. Such a condition of the Corinthian church sufficiently indicates the scope and purport of St. Paul's forcible and instructive epistles.

It is quite impossible to take up this comprehensive and beautiful epistle *in extenso*, or even a single chapter in the space of a newspaper column; and we can do no more than refer to some of its striking features, with a reference to those doctrines which have a particular bearing upon the present state of the Christian church. How simple and grand is the opening salutation and benediction, in which he asserts his apostolic authority, and magnifies the privileges of those who have embraced the gospel. Sosthenes who is associated with himself in the salutation is supposed to be the same person who is mentioned Acts xviii. 17, afterwards a convert to christianity. The Apostle congratulates the Corinthian church, mostly Gentiles, upon their conversion and the gifts bestowed upon them—gifts of doctrine and knowledge. Their understanding of Christian doctrine must have been acquired from the ministry of Apollos and Kephas, as Paul subsequently, in the third chapter, described his own teaching as elementary only. He exhorts them to brotherly love, having been informed by some God-honoring member the family of Chloe, that unhappy and injurious dissensions had arisen through a species of manworship. He asserts and vindicates the doctrine of a crucified Saviour, and his own plain way of preaching it, as a fundamental article of the Christian faith, and as admirably calculated to advance the glory of God, and humble the creature before him; and intimates that the primary work of an apostle is to preach the gospel, to prepare the unregenerate and unchristianized for the inductive rite of admission into the church. It were better (so we understand the Apostle) that the rite of baptism be administered by others, as elders or deacons, lest the uninstructed should receive it from the hands of the Apostle as the sign of their discipleship to him instead of to Christ Jesus.

In the second chapter of this epistle the Apostle reminds the Corinthians how he first preached the gospel among them. He did not affect to appear an orator, or a philosopher; nor did he use fine words, or a show of science and skill. This manner of preaching would have better accorded with the taste of this polished people, had the Apostle sought to address the educated and refined. To such the cross was emphatically "foolishness." But we have learned already that this church was composed for the most part, if not wholly, of the humbler sort; "not many wise men after the flesh, not many mighty, not many noble." This mode of preaching is of universal applicability, if men would acknowledge the truth; if the preachers of the cross were free from the swelling vanity of human learning, and had more faith in the promise of their Master, than to seek to gratify the ungodly craving of their auditors. To such this chapter is admonitory. St. Paul never preached a sermon without Christ in it. On the contrary, Christ was the beginning, the middle, and the ending; 'twas taught "save Jesus Christ and him crucified."

This chapter not only defines the true character of gospel preaching, which to be effective must be in demonstration of the Spirit, and of power; but he teaches that it is the Spirit of God alone who can reveal the things of God. "The natural man," he affirms, "receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." There is no truth more evident than this, in the history of the church, for eighteen hundred years. The Holy Ghost has ever been the agent to render the gospel effectual in the conversion of the world. O! that this Divine Agent might display his great power and light in larger effusions; that the church may be sanctified, and the suffering sin-debased sons of men may be regenerated and saved.

ARMINIUS.

May 20, 1866.

Wallace Circuit.

MR. EDITOR,—On this circuit we have a large field for labor and usefulness. It requires no small amount of effort and time to travel, and preach and visit, the various localities scattered over such an extent of country, with a membership of nearly four hundred. To attend fully to the requirements of the Church, independent of our numerous hearers, more than the united and incessant exertions of two ministers are necessary; but the *means*,—the money to sustain them, or to meet their expenses, is the *great difficulty*.

During the past year my colleague and myself have worked together harmoniously; and through an unusually rough and severe winter, we have been enabled by the good providence of God, with two or three solitary exceptions, to attend all our appointments.

The congregations are good, and the people listen attentively to the word preached. We have not, however, to record any special outpouring of the Spirit of God; still the Gospel has not been proclaimed in vain. At Wallace Harbour the prayer meetings are, both on the Sabbath and week evenings, well attended; and there are indications of spiritual improvement. Although we have to lament over the lukewarmness of some, we cannot but rejoice that others are pressing forward in the way to the kingdom of heaven, and endeavoring to promote the religion of Jesus in their respective neighborhoods. We know, from the authority of Scripture, that God's 'word shall not return unto Him void, but shall accomplish that which he pleases, and shall prosper in the thing whereto he hath sent it.' He who rides upon his "white horse," the Gospel of his salvation, will accompany his ownword with the influences of the Divine Spirit, and thus render it "quick and powerful" in the conversion of sinners, and in building up believers in their most holy faith.

This year it will require, in consequence of the failure of the grain crops, unusual efforts and liberality, on the part of our collectors and friends, to sustain the interests of the Church, and enable them to meet the financial demands of the circuit. But when I take into consideration the large membership, the liberal contributions of some, and the number who attend our ministry and believe our doctrines, I cannot but hope that a little extra liberality, on their part will meet the emergency.

Death has also done its work, in removing many, both old and young, from time into an unchangeable eternity. Some of our pious members have been removed from the Church militant, to the Church triumphant. In addition to these, already noticed in the columns of the Wesleyan, we may now particularly refer to two others. Sister Nichols, after a long and painful illness, which she bore with patience and resignation to the will of God, "fell a sleep" in Jesus. She had long been a consistent and pious member of the Church, adorning the doctrines of God our Saviour. During her last sickness she invariably expressed to the writer her perfect confidence in Christ. Her end was truly peaceful. Bro. Teed, of Wentworth, died exceedingly happy in the Lord. For several months before his death his sufferings were extreme, occasioned by a cancer which commenced in his eye, and continued to spread until it terminated his life. In the midst of his sufferings Jesus sustained and blessed him. Blessed indeed "are the dead who die in the Lord."

I am glad to be informed through your valuable paper, that God has revived his work on my last station, the Petité Riviere Circuit. I never think of the three years I labored upon it but with pleasure. They were years of uninterrupted peace and harmony. There was no troubler in our Israel, to mar our peace, or disturb our happiness. The kindness of our friends, and the manner in which they sustained the interests of the Church, will never be effaced from my mind. Nor can I forget their sympathy, their deep and constant sympathy, manifested towards me and my family, under our painful affliction, which commenced at Liverpool, and which continues to the present.

The great seriousness and deep attention, which I witnessed while there, induced me to think that the seed sown would soon produce the fruits of righteousness. One therefore, in the order of divine Providence, sows, and another reaps, but it is God, and God only, "that giveth the increase." Some prepare the ground, sow the seed, and nourish the tender blade, while others reap the harvest. All have received their proper gifts from God; some for the accomplishment of one department of the work, and others are designed by God to carry on and complete another. "There are diversities of gifts, and diversities of operations; but all these worketh that one and selfsame spirit, dividing to every man severally as he will." These varied gifts are "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." "So then, neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one; and every man shall receive his own reward, according to his own labor." So long as good is done, no matter by whom, 'we *do* rejoice, and will rejoice.'

GEO. JOHNSON.

Wallace, May 17, 1866.

Carleton, St. John, N. B.

DEAR BROTHER,—In this city we are anticipating much spiritual benefit,—in the best sense of the phrase,—"a good time"—in connection with the Conference now rapidly approaching. In order that this desirable result of our yearly convocation may be fully realized, we should give ourselves to special prayer; and also endeavour to enlist the earnest supplications of our people generally in reference to this object.—Have we not frequently been somewhat disappointed on these festive, yet laborious occasions? Our minds have become so occupied with the business of the Conference that some time has elapsed after we have reached our Circuits before we were spiritually in trim for our special work as evangelists and Pastors. May this not be prevented, by careful attention to private as well as to public devotion? Would it not also be well, instead of so many *preaching* services to vary them with prayer and fellowship meetings? Is there not a danger of indulging the idea that the sermon is the most important part of public worship? If ministers and people unitedly and continuously, besiege the "Throne of grace," "with all the powers of prayer" we shall have salvation and glory in the midst of Conference services.

The solemnity of the occasion will be painfully enhanced if, as some anticipate, "The pestilence that walketh in darkness," should at that time gather around our cities! God's faithful people are immortal till their work is done.—We are always safe while reposing in the blood of Christ. Therefore we will "not be afraid for the terror by night, nor for the arrow that flieth by day."

It may also be a time of fraternal intercourse with other denominations. One hundred ministers of the Presbyterian Church, from Nova-Scotia expect to meet their Brethren of New Brunswick to consummate some union matters. Shall we not then have some tangible demonstration of the "unity of the spirit," as existing in Protestantism? Surely the Presbyters, the Scriptural Bishops, of these Provinces may have as good a time,—a display of as much love, if not as much external splendor, as the great convocation of Bishops at *Rome*!

In reference to Circuit matters I have nothing very special of a religious kind to communicate. In the month of March we had a very pleasing and interesting Tea Meeting, which resulted in the obtainment of nearly $180.00 in aid of the trust fund of our place of worship in Carleton.

I hope Bro. Wilson's book on Newfoundland &c., will be liberally patronized by our people. It is well got up. The binding and typography are excellent. The matter well arranged, with a copious index. It abounds with facts, many of them of a highly interesting character. Although the substance of the book appeared in the "Wesleyan" some months ago, yet the additional typographical and historical matter, in connection with a careful revision and pruning of those letters, render the book more interesting than were those communications at that time. Although the price ($1.50) appears high, it should be borne in mind that the price of paper is far in advance of what it used to be previous to the war in the United States. Our Conference does not abound with authors. This however is not matter of regret. But we are not ashamed of the few books and phamphlets that have been published since our conferential organization. It is worthy of note, that the author of this last work is now the oldest *efficient Missionary* in the wide field of British Methodism.

As financial secretary for this District I must say it gives me pain, to alter on the wrong side the figures as written at our F. D. Meeting, in reference to the grants from the Contingent Fund to claimant circuits. Five Hundred Dollars is a small sum among so many, but some will feel the loss more deeply than we may imagine. In this as in other matters we have but to work, believe and pray, and God will open the hearts of men to supply the wants of his *faithful servants*. There is sufficient wealth within the bounds of our own denomination, to make up all deficiencies, and to enable us to push forward vigorously the various interests of the cause of God in these Provinces.

G. O. H.

Carleton, St. John, N. B.

Guysboro' Circuit.

MR. EDITOR,—During the past few months our hearts have often been made glad, and we encouraged and strengthened to persevere in conquering prayer, by reading in the columns of the *Wesleyan* of the revival of the work of God in various parts of the world. And we must confess, though it may appear to some to savor of selfishness, that tidings of the prosperity of Zion on circuits within the bounds of our own Conference have been especially pleasing. But while the Lord has been pleased to pour out his Spirit on this circuit, our souls have magnified the Lord, and our spirits have rejoiced in God our Saviour. During the past few weeks above thirty persons have professed to have obtained salvation, or, as some of our young converts term it, "this sweet peace." The work is still progressing. In our church in town last Sabbath, I baptized one adult above forty years of age; on the previous Sabbath one above twenty; these having given satisfactory evidence of their conversion. To God be all the praise.

JAMES BURNS.

Guysboro', May 22, 1866.

Christian Purity.

Holiness—purity—is the great qualification for seeing God, either here or hereafter. The inspired definition of the kingdom of God, is "Righteousness, peace and joy in the Holy Ghost."

Holiness, complete holiness, conformity to the image of the heavenly, is the grand end of the gospel. And every human being should be intensely solicitous to secure this as the *pearl of great price*—the most precious thing in all the universe.

Methodists understand from the great commission that God has undertaken to provide a system of salvation, *complete* salvation, *perfect* salvation, for the race. What has originated the need of this salvation? Sin. To what is sin opposed? Holiness. The restoration which the gospel seeks to accomplish therefore, is a restoration to holiness. It is a *perfect* system of salvation because its provisions reach to all men, and promise to each man who will accept them deliverance *from all sin*, and from all the consequences of sin. It offers salvation to all and salvation *to the uttermost* to each. Perfection is properly predicated of anything which precisely answers the end intended. A perfect watch is one that keeps exact time—perfect gold is that which contains no particle of any other substance, while perfect brass would require a proper mixture. A perfect Christian is one who answers God's requirement of him as a redeemed sinner. God requires that we should be *cleansed from all sin*, renewed in righteousness and true holiness, and love God *with all the heart* and our neighbour as ourselves. This is Christian perfection. This is what God expects [illegible] But is this attainable? [illegible]

Whatever God requires of any human being, it is possible to that human being, in possession of the sense in which God requires it. It is not that is too much to ask of poor creatures, as our nature, the answer is God asks it, and knows he asks it, he gives the grace to accomplish it. Even the lowest degree of conformity to God's image is unattainable in our own strength. But the same Almighty power that can renew our hearts in part can renew them in whole. The same precious blood that can cleanse from sin can cleanse from *all* sin. This is God's work, and his power is pledged to accomplish it for those who ask it, what he thus will do. But when? Now. How? By faith. "If thou canst believe, all things are possible to him that believeth."

"Is there a thing too hard for thee
Almighty Lord of all?"

This was much dwelt upon by our fathers, the great object to be accomplished by the gospel, and the enjoyment of this "perfect love" gave them mighty power with God and men. They preached it as we should preach it, not for the sake of controversy, but because the love of Christ constrained them, and because they felt that they were called to spread Scriptural holiness throughout the land.

The Wesleys were raised up to elevate the standard of Christian morals, and it will be a sad day for us when we lower it. This doctrine has had some injudicious advocates. What doctrine has not. Shall we abandon a great truth on this account? God forbid! Some have unworthily professed to enjoy this "perfect love." Shall we therefore cease to seek and profess it? Oh let us shun the snare of Satan! This is not the wisdom that comes from above. Those who have ceased to urge this precious doctrine because unworthy leaders have assumed its championship, have fallen into the snare prepared by the enemy. Shall we abandon Christianity because it has had poor defenders, and unworthy professors? We must discriminate better than this or expect to incur the displeasure of God.

With all our appliances for pushing forward the conquests of the Redeemer's kingdom, and they are such as no other church on earth possesses, we need just now, entering upon the second century of our career, more than we need all things else the baptism of the Holy Ghost. Such a baptism as shall perfect the love of God in all our hearts—as shall bring our hearts into intimate sympathy with the heart of the Lord Jesus—as shall set our souls on fire with holy zeal for the salvation of men, as shall induce others to take knowledge of us that we have been with Christ—as shall give new *life* to all our preaching, and praying, and *labor* to save sinners—Such a baptism as shall place "holiness to the Lord" high as heaven above all other considerations whatsoever.—*Bishop Kingsley.*

To the Editor of the Provincial Wesleyan.

MR. EDITOR,—It has been a matter of no little surprise to the Wesleyans of this Province, that their claims and interests, not to speak of their feelings, have been completely disregarded by the Council of Instruction, or, rather, the Executive Council. On the re-appointment of Boards of School Commissioners, last autumn, not one Wesleyan Clergyman was appointed on the Board for Cumberland Proper, although three were on the previous Board. In the Eastern District of Guysboro' County six Roman Catholics, three of whom are priests, were appointed, but not one Wesleyan Clergyman on either Board in the County. Is this country, or in good taste? Is it just? The large Wesleyan population in each of these counties should certainly have their representatives in the respective Boards.

The filling of the vacancy in the staff of teachers in the Provincial Normal School, by appointing a Presbyterian, is carrying out the same spirit that would support a Presbyterian College, with fat-salaried Professors, out of the public chest. With a Presbyterian College at Halifax and a Presbyterian Training School at Truro, both kept up at the public expense, it is no wonder that peculiar inducements are presented to young persons of that persuasion to qualify themselves for the work of teaching. Is the system of Education pursued at the Normal and Model Schools what it should be? Is the theory put into *practice* and carried out? We unhesitatingly answer, *No.* It would be a blessing to the inhabitants of Truro, where expressions of contempt of the manner in which the Schools are conducted, are, as a rule, known, by no means measured, and to some Colony at large, if the thorough system of instruction and the efficiency of discipline which characterize our Sackville institutions were observed in the Schools which are the models (!) after which the 1500 teachers of our Province are to take pattern. The Wesleyan have never been represented in the staff of Instruction in the Normal School: it is now high time that they should obtain their right in this respect, and that the claims of so large and respectable a portion of our population should be fully recognized. The late appointment should have been given to a Wesleyan.

Is it because the members of a certain form are Presbyterians, that the Council has granted them a monopoly of almost the entire trade in school-books, &c.? *Is it* simply because the author and publishers of the Nova Scotia Arithmetic are Presbyterians that it is forced on the public in the most imperative manner by the Council? He were a mere novice in the science of numbers who would not know, after the most desultory examination of the work, that it possesses no claims in itself, either in perspicuity of style and arrangement, or in ordinary accuracy, to warrant the Council to authorize it alone as *the* text-book in Arithmetic for the Schools of Nova Scotia. But such is the case.

We do not wish to wound the feelings of any, but we do wish to see justice done.

Yours &c.,

LEE.

May 26th, 1866.

General Intelligence.

Colonial.

STREET RAILWAY.—Several of the cars intended for the Halifax City Railway have arrived, and, it is expected, will be on the line in a few days.

THE QUEEN'S BIRTH DAY.—Thursday last, the Anniversary of Her Majesty's birth-day, appears to have been celebrated by the loyal inhabitants of the numerous towns and villages of the Provinces, with appropriate ceremonies and with much enthusiasm.

STEAM.—The *Island City* and the *Singapore* are on the western route; it is supposed that one of these boats will be withdrawn. The Intercolonial Steamboat Co. intend to run three boats each week between St. John and Boston.

N. B. ELECTIONS.—Northumberland Co. has returned four Confederate candidates, viz., Kerr, Williston, Johnson, and Sutton, the latter being 400 over Hutchinson, one of the late government. Both of the Confederate candidates in Carleton Co., viz., Connell and Lindsay have been returned by overwhelming majorities.

JAMAICA.—The *Pall Mall Gazette* has announced as a result of the report of the Jamaica

Commissioners, that the new [illegible] would doubtless convey to Jamaica Governor Eyre. This, intelligence, will be gratifying to the friends of the d[illegible] ity, and the friends of the d[illegible] rons, as an indication that [illegible] disposed to mark with conde[illegible] ties committed by the aut[illegible] Eyre, in suppressing the so[illegible] in Jamaica. It is to be hop[illegible] will be done that can be do[illegible] honour of Great Britain