

shame at the hole of the pit from whence they have been dug, and henceforth resolve to know nothing but Jesus Christ and him crucified. Among these how many would be found endowed with gifts which neither they nor their brethren supposed them to possess! The talent unrolled from the napkin would shine with the splendour of burnished gold. Evangelists, pastors, and teachers, would spring up among our lawyers, physicians, merchants, manufacturers, and mechanics. Each Church would number its chosen disciples, who, on the Sabbath, would be carrying the message of salvation to the perishing; while, on the other days of the week, they would exemplify to the world the life of him whose fections were set on things above, where Christ dwelt. Were our Churches such Churches as these, the world would know something of the moral power which belongs to the Gospel of Jesus Christ—them to possess! In a single generation this nation would be the people of the Most High. Holiness to the Lord would be written upon our legislative halls, our executive chambers, our courts of justice, our markets of trade, and our country would be the first on earth to welcome the coming of the Son of God.

Correspondence.

We have received from the Rev. William Temple, Secretary of the Conference, a letter containing an interesting view of the annual Examination and other Exercises at the close of the last Term of our Academy at Mount Allison. It fully corroborates our statements on the subject in our paper of last week, which preclude, as the respected writer we are sure will agree with us in thinking, the necessity of its publication. Mr. Temple's concluding remarks are however too important to be suppressed. We heartily congratulate the CONFERENCE SECRETARY on his strength to labor so energetically in the cause of our Divine Master, though nearly 70 years of age, and trust that the following reasonable observations from his pen, for which he has our thanks, will not be without effect:—

"There was one source of regret to the Authorities of the Academy, occasioned by the absence of the Committee requested by the Conference of 1855. To attend the Examination, and to notice generally the progress of the Institution in all its departments, and to report thereupon both to the Board of Trustees and to the Conference." Some of the members were out of the Province on business, and from others sufficient apologies for their non-attendance were received. Nevertheless, engaged in a work of vast importance, and meriting the countenance of the intelligence and weight of the community, disappointment was felt. The future, it is hoped, will show improvement.

In order to enlarge and permanent prosperity in all the Church's agencies, every teacher teaches that it is a matter not only desirable, but necessary, that Ministers and Lay-men should be united in counsel, in effort, and in responsibility. "Methodism," of all the ecclesiastical organizations, "finds a place for every man," and succeeds best when "evangelism" is his place. And while she justifies the observation of the world-renowned Chalmers, "Ye are the men 'ye are all at it, and always at it," the good Lord will continue to prosper her way. I do not think our people are at all disposed to assist us as Lay-members of our Ecclesiastical and Educational Committee. They have long served out cause as Trustees of our Churches, parsonages, houses, &c., and not a few of these contribute nobly to our respective funds; and now, when entering upon a new, and to a large extent, independent organization, the way for such association is thrown open. I would as an old man among my Brethren affectionately urge upon our whole church membership their consequent increased responsibilities. We must pass the line of demarcation prescribed by former usage, and "shoulder to shoulder" with the Pastors; must our friends, not in pecuniary matters only, but with personal presence, consultation and effort, and in making more efficient every instrumentally for ameliorating the moral and religious condition of men.

Provincial Wesleyan THURSDAY, AUGUST 14, 1856.

Methodism a Divine Interposition.

At no period in the history of the Christian Church—if we except the dark and disastrous ages that preceded the dawn of the Reformation—have the interests of vital godliness been at a lower ebb in England, and in Christendom at large, than when the Wesley, Whitfield, and their coadjutors began, like faithful watchmen on the walls of Zion, to sound the note of alarm in the ears of a guilty and slumbering nation. Imbued with the spirit of the announcing herald, and commissioned Apostles of Christ, and untrammelled by the formalities of prescriptive usage, those holy men went out into the highways and hedges, and, inspiring the Gospel trumpet with no uncertain sound, soon caused its quickening echoes to reverberate throughout the length and breadth of the land.

A national revival of religion was the glorious result. Nor were the hallowed impulses, thus originated amid the stillness of moral death, hemmed by the Atlantic wave. Propagated to this Continent, they soon produced here the most gracious and magnificent results; and, with an energy not only unimpeded but unobscured by expansion, they are at this moment operating before our eyes on millions, to whom the Gospel has become the power of God unto salvation. While the undivided glory of this work is ascribed to the God of all grace, ought not the memory of its illustrious pioneers to be embalmed and revered by every desizen of evangelical Christendom? Yet how many, from those religious character and position below to those who are still more reluctant, it would seem, to acknowledge their obvious and legitimate claims. The fact, however, is demonstrable,—we would rather say, it is palpable, to all whose vision is not dimmed by prejudice, that the stupendous moral revolution, which, within a century, has been achieved on both sides of the Atlantic, and the spirit of evangelical enterprise which, now, more than at any previous period since the days of the Apostles, characterises the Church of the Redeemer, are to be traced,

under Divine Providence, to "a few young men whom God raised up in the Universities of Oxford to testify those grand truths which were then little attended to—that which without holiness no man shall see the Lord;—that holiness is the will of God, who worketh in us both to will and to do—that holiness is of his own good pleasure, merely for the sake of Christ—that holiness is for the mind that was in Christ, enabling us to walk as he also walked—that no man can be thus sanctified till he is justified; and that we are justified by faith alone."—When historical justice shall be accorded to those apostolic men, their names will shine in the annals of the Church among the most energetic and successful Reformers of a decayed and torpid Christianity, and by consequence among the most substantial benefactors of our race.

The mass of ignorance and vice which they assailed, was sufficient to test and dismay the most heroic spirits. And had they stood alone the combat would indeed have been unequal; their personal triumph could not have been followed up, nor sustained. But the work was the Lord's, whose resources are always adequate to his merciful designs. A species of agency unthought of by those who first entered the field, and even opposed to all their educational views and prejudices, came to their help—extraordinary messengers who, though without the imposing prestige of a Collegiate preparation for the work of the ministry, wielded with divine effect those ethereal weapons which are mighty, through God, to the destruction of the most impregnable fortresses of sin and Satan.

Missions of the Canada Conference.

The vitality exhibited in every department of the work of God under the auspices of our sister Conference of Canada, is especially conspicuous in the vigor with which its Missionary efforts are prosecuted, and the liberality that willingly supplies the means necessary to sustain them. To their missions among the more destitute settlements, their old Indian Missions, and those in the Hudson's Bay Territory lately transferred to them by the British Conference, they have now added, or purpose forthwith to add, a Mission among the French Canadians in the Eastern portion of the Province. A general apprehension of the range and importance of their operations may be formed from the subjoined extract taken from their Address, the present year, to the Conference in England:—

"Our large and remarkably useful Missionary Society—Auxiliary to yours—is obtaining a cordiality and support from the public never before granted it; and it is our boast and our joy; while the benefits it confers are of the best kind, and are most gratefully received by tens of thousands in remote and remote forest-localities, many of which are wholly dependent on Wesleyan Missionaries for Gospel teaching and ordinances. The Society has sustained 163 Indian and Domestic Missions, and had about 170 salaried labourers of every class employed, during the year; and from not a few Missions reports have been sent of additional congregations, Sabbath Schools, conversions, classes, churches, and parsonages; and we have peculiar pleasure in stating that recent letters to the General Superintendent of Missions bring tidings, not only of the consolidation of the work in Hudson's Bay, but of its enlargement,—religious respect, respect for the word, marriages, baptisms, conversions, and members having increased; and the ardent wish of many in Canada, is, that the Society may soon feel justified in sending Missionaries to all the unlightened tribes specified by the Co-Delegate on his return from that Territory. We have commenced an encouraging attempt on the ignorance and debasement of the French Roman population of Eastern Canada, and adopted measures for adding to our agency a supply of publications in French for this purpose,—especially the Scriptures, Wesley's Sermons and Hymns, the Conference Catechism, and Tracts; and we expect by the Divine blessing, success in this new department of labour. We are more than ever gratified with the heartiness with which the public of the Canada, and the Honourable Company of Hudson's Bay, contribute to our Mission Fund,—a heartiness not confined to the members and adherents of our own community; but manifested in various degrees by every Protestant community. Juvenile generosity is yearly growing; and even the cost of our reports—increased four-fold a few years ago—is indicative of rapid advance, and tells us by its lengthy catalogue of subscribers that the Missionary Society of the Wesleyan Methodist Church in Canada is in auspicious circumstances. The final adjustment of the year's reports has yet to take place, but our present knowledge of them is sufficient to warrant us in saying that our Missionary receipts, as in other years, are again greatly augmented."

The Faithful Minister's Joy.

What pleasure on this side the portals of heaven is comparable to that of a devoted Minister of Lord Jesus when his efforts to save souls from death are crowned with the most manifest success! Of those illustrious spirits who encircle the throne of God and the Lamb, bend an eye radiant with joy on the first moments of the repentant sinner to forward God—if that spectacle wheresoever by whomsoever presented, awakens in their bosoms a throb of higher ecstasy, how pure, how celestial, must be the delight of the man who is the honored instrument of winning souls to Christ. The preacher of a barren orthodox, as cold as it is clear—the minister who, instead of testifying the gospel of the grace of God, with the Holy Ghost sent down from heaven, ascertains his own conscience and lulls that of his congregation, by delivering mere moral essays, surpassed by many that were listened to in the schools of philosophy before life and immortality were brought to light—and the Romanizing Tractarian, who is ceaselessly ringing the changes on the Church and the succession, on an empty ceremonial and sacramental salvation—are all alike strangers to the hallowed joy of those "workers together with God," the seals of whose apostleship are seen in the conversion of sinners, and in the holy lives and triumphant death of them whom it will be their happiness to present perfect in Christ Jesus.

The late Rev. Richard Williams.

To the Editor of the Provincial Wesleyan. Sir,—Upon me devolves the painful duty of communicating to the Connection and the general public, the death of our venerable and highly esteemed Brother, the Rev. RICHARD WILLIAMS. This event took place on Friday morning last, the 1st inst., at 1 o'clock.

Of the early life of Brother Williams we can give but a few particulars, as he left no journal, and we have any papers yet been found giving information in reference thereto.—He was, however, born in the year 1789; so that his age is now 67; 43 years he was in the ministry, of which he spent thirty-eight in the regular work, and five years he has been supernumerary, and though he had never experienced the converting grace of God, or given evidence that he had been penitent on account of his sins. This Brother Williams considered as calculated to lower the standard of holiness as required in the New Testament, and told men in his parish for ever, and his excellencies, if he had any, must be presented in bold relief; in a word, he must be preached into heaven, and no doubt he allowed to remain in his station, even though he had never experienced the converting grace of God, or given evidence that he had been penitent on account of his sins. This Brother Williams considered as calculated to lower the standard of holiness as required in the New Testament, and told men in his parish for ever, and his excellencies, if he had any, must be presented in bold relief; in a word, he must be preached into heaven, and no doubt he allowed to remain in his station, even though he had never experienced the converting grace of God, or given evidence that he had been penitent on account of his sins.

For these reasons he observed to a friend only a few days before his death, "From deep conviction of the evil of funeral sermons, I am opposed to them; in life and in death I am opposed to funeral sermons, and when I die let no funeral sermon be preached on my account."

In accordance with the wishes of Brother Williams, no funeral sermon was preached, but an address delivered, of which the above is a synopsis. The congregation was large and deeply affected.

Brother Williams was much respected in this community, beloved by our own Church, and his loss in the pulpit will be much felt. I send this in haste, and am, yours truly, WILLIAM WILSON.

The Philosophy of Fog.

If science cannot yet number among its triumphs, the power of dissipating fog, it can do much towards alleviating the mental gloom which it generates. In this respect, we are sure all will acquiesce who peruse the philosophic exposition of the causes to which the fog that has so long depressed and enshrouded us in this part of the Province, are, according to a highly intelligent contemporary—*Presbyterian Witness*, to be attributed. Read and digest it.—

There is no rose without its thorn; no pleasure without its attendant pain. Many of our friends little imagined when enjoying the long season of alighting which the severity of last winter provided for them, that the same agent was also laying up for them a store of unpleasantness, in the shape of fog, that was to hide from them many days the glad light of the sun. And now, when all should be bright and joyous, and come, spreading around a sad gloom that causes the happy places which elsewhere blessed us in our pleasant walks, to look demure and melancholy.

The cause may seem remote, but it is easily explicable. The great amount of ice which the excessive cold of last winter accumulated in the North Atlantic, is now being melted down by the heat of summer, and is greatly lowering the temperature of the water in that part of the ocean. The stream which is known to flow down between the Gulf-stream and the coast,—that is, the northern current,—carries down the cold water into these latitudes, where the general temperature is still high, and the result is a fog that is therefore more dense than that of the coast of Nova Scotia. Not but that in former years we have had fogs, and in the same cause. But after a severe winter they are known to extend much further south. Not for many years has there so powerful a current as far south in the Atlantic, and in consequence, not for many years have fogs prevailed so far south. It is the effect of the great amount of ice with which in the early part of summer, the North Atlantic is covered.

The warm and rarified air which at first holds the fog in suspension, becomes gradually cooled by it, is contracted, and its moisture is consequence condensed, and then falls that disagreeable drizzling "Scotch mist," as it is commonly called, which we always feel after fog has prevailed for two or three days. The fact that the fog blows in upon the land is explained thus:—Land air is much warmer and lighter than sea air; it is therefore compelled to rise to its place to the sea air by rising into higher altitudes or flying off to warmer climates.—The greater the difference between the respective temperatures of land and sea, the stronger will be the current or breeze. Sea fog is by no means so injurious to health as the fog that rises from bogs and swamps and inland lakes.

Another feature peculiar to the fog is, that it generally appears in the morning, and returns again with returning night.—The sun as it approaches in the morning raises the temperature of the air, expands and rarifies it, and causes the fog to disappear. This effect the heat of the sun continues during the day. At the approach of night, as the sun may be less and less vertically, the temperature of the air decreases and the fog again re-appears, and should the weather be cloudy, it may not be driven back for days. Such is the philosophy of fog—our unpleasant and ubiquitous companion for the greater part of last week, as the rays of the sun were less and less vertically, the temperature of the air decreases and the fog again re-appears, and should the weather be cloudy, it may not be driven back for days. 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