and not to sing and shout before her door, lest they should disturb her. That is all. Their thanks are not looked for—scarcely supposed to be due. Their grateful deeds are more than she expects, and as much as she desires.

How often in the far distance of my English home, I have awoke in a wild winter night, and while the wind and storm were rising, have thought of that northern bay, with the waves dashing against the rock, and have pictured to myself the casement, and the candle nursed by that bending, aged figure! How delightful to know that through her untiring charity the rock has long lost more than half its terrors, and to consider that, curse though it may be to all besides, it has most surely proved a blessing to her!

Obituary.

MRS. SAML. DAYTON, OF ST. MARY'S, N. B.

Died in the 36th year of her age, at St. Mary's, opposite Fredericton, Miriam Leah, the lamented wife of Mr. Samuel Dayton of that place.

Mrs. Dayton was a woman of a meek and quiet spirit, faithful in the discharge of domestic duties, and looking well to the ways of her household. Her general excellence of character was fully appreciated by her friends; but her loss in the home-circle can only be known by those who best knew her worth. Absorbed by the daily pressure of life, like too many others, she did not sufficiently attend to the great work of personal salvation. At the commencement of her sickness she suffered much mental anguish, and for a time was tempted and tortured with the thought that the Saviour had withdrawn from her the gracious influence of His spirit. With many tears, and with earnest prayer, she pleaded for a renewed manifestation of the pardoning mercy of God, and was enabled to say with much emotion, for she loved to dwell on the words, *Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee; for Thou has delivered my soul from death, mine eyes from tears, and my feet from falling.* She thought with much satisfaction upon the sympathy of Our High Priest, and loved to hear portions of Scripture read which led to conversation and prayer upon that subject.

For a time previous to her death, she seemed to gain strength, and her friends hoped that she would be permanently restored; but she never shared in their sanguine hopes and rather anticipated a speedy removal to her everlasting home. Her last request was that if a funeral sermon were preached there might be no eulogy of the dead, but faithful appeal to the living. On the night of the 15th of December, she fell asleep in Jesus.

J. L.

Jan. 30th, 1866.

MR. WILLIAM BORDEN, OF CANNING.

Truly "the gates of death have again been opened unto us." Another member of our church has been suddenly taken from us. O that the neglectors of the great salvation in our midst, may hear the voice of the Son of God, come forth, and be "baptized for the dead."

Brother William Borden was made partaker of the converting grace of God, during those remarkable times of refreshing from the Lord, which so signally attended the inception of Wesleyan Methodism into this part of the country. Having given himself in covenant to the Lord, he united with the Wesleyan Church, and continued in her communion, until he exchanged mortality for life.

"Abiding in Christ," our brother was not content with a mere name and place with the people of God, but was ready to every good word and work. Though deeply conscious of his unworthiness, responsive to the call of duty, he many years ago accepted the office of class-leader, and continued to sustain that important relation, with unwavering fidelity, down to the end of life. He has also for many years, been associated with the trusteeship of our church in Canning, and I may say, that in all things appertaining to the cause of God, his valued advice, his prayers and means, were most cheerfully made tributary. In his honest, liberal heart there were no penurious reservations, but *a ready mind.* In these peculiarites we have, according to my mind, a true type of Methodistical character, and with such, how pleasing to labour, how greatly may a faithful church contribute to the happiness of their ministers. While our brother was our "joy and rejoicing" in the church, he was held in high estimation by all who knew him, and as a practical man, in the general business of the country, his loss will long be felt. He has left a family of eleven children, as well as a justly and much loved wife to mourn his loss—all the family have grown to mature age, and nearly all have become the partakers of the grace of God, and thus have before them the scriptural and animating prospect, of ultimately becoming an undivided family before the throne of God. O that all our families were in like manner, on the Lord's side.

His death was most sudden and unexpected. He retired the previous evening to rest in usual health; but in the morning he complained to his now sorrowing wife of pain in his head. She became alarmed, and a messenger was immediately sent for the doctor, but alas, the power of speech was soon gone, and the painful fact but too obvious, that apoplexy was the means through which he was to be taken from us. All efforts to recall him to consciousness failed, and after lingering for several hours, he breathed his last on the evening of Sunday the 28th ult., in the 61st year of his age. Such a death to such as love God is more like a translation, than an ordinary visitation—no suffering, no conscious pain, absent from the body, present with the Lord. As I still remain a prisoner in affliction, Brother Sprague, of Horton, committed the mortal remains of our departed brother to the sanctuary of the dead. The long procession of mourners and friends then proceeded to the Methodist Church in Canning, where Brother Sprague preached a most interesting and appropriate sermon, from Romans xiv. 7–8.

Only the Sabbath previous to his death, our departed brother, in his usual healthful appearance, occupied his accustomed seat in the house of God, but who of us expected it was for the last time? *Such is life.*

May the Lord comfort and sustain our deeply afflicted sister, and encourage his bereaved children to follow in the footsteps of their sainted father.

J. G. HENNIGAR.

Canning, Feb. 2nd, 1866.

MRS. HENRY NEARY OF HORTON.

Died at Greenwich, on Saturday, the 13th of January, Mary, the beloved wife of Mr. Henry Neary. She was to all appearance, as well as usual up to the day before her death, when by a sudden stroke she was deprived of consciousness and bodily power. The painfulness of this visitation to her bereaved husband and children, is greatly mitigated by the confident hope which they are enabled to cherish of her glorification with Christ. Happily for her, she had not put off attention to the concerns of the soul for the dying hour. She was for many years a consistent professor of religion; a constant attendant on the means of grace, and a lover of all good people. The high estimation in which she was held by all who knew her, was testified by the unusually large and respectable company who attended on the occasion of her funeral. The chapel at Greenwich, where she had been in the habit of worshiping, was crowded with a sorrowing congregation, who listened with attention to a sermon by the writer, intended to improve her death, founded on Phil. i, 21. Her remains were subsequently conveyed to the cemetery near Kentville, where they now wait for "the great rising day."

S. W. S.

Lower Horton, Feb. 1st.

Provincial Wesleyan.

WEDNESDAY, FEBY. 7, 1866.

Shall the Mount Allison Academy be Rebuilt?

We can easily imagine that this question will awaken in the minds of hundreds of our readers, conversant with the past history and usefulness of our Academic Institution, a feeling somewhat akin to amazement. They will think it strange that any other thought on this subject should be entertained for a moment than this, that the commodious and beautiful building, erected through the munificence of the late Chas. F. Allison, Esq, and recently destroyed by fire, should by the united efforts of the Methodists of the Lower Provinces, be rebuilt. In our last we shewed the obligation which, as a Connexion, we are under to join in earnest and liberal efforts in this work. We now present the above inquiry for the purpose of pressing still further this important matter upon the attention of our people. We consider that the answer to this question should come, with a generosity and large-heartedness becoming the present emergency, from every Circuit in our Connexion, from every Methodist of means in our Provinces; and that even those in the humbler walks of life will regard the occasion as a call upon their self-denial, and feel a pleasure in aiding in so necessary and useful a work. We cannot doubt but that, in a very general sense, our reasonable expectations will be realised.

It is deemed advisable that no time should be lost in laying this matter before our friends in some of the principal places in the Provinces, and that as soon as arrangements can conveniently be made, every locality shall be visited, and all our people have opportunity of showing their interest in this great Connexional object. A commencement has accordingly been made. Notwithstanding some untoward circumstances which seriously interfered with a successful application to some of our generous friends in this city, we have now on the list for this object from Halifax, about $3000, to be augmented, we trust, very shortly, by further subscriptions; so that we entertain the hope that the amount will be at least $4000. It should have been, as it could have been, without material injury to any interest, local or otherwise, $6000. The prospect as regards St. John, N. B., is that there will there be raised by subscriptions $6000; in addition to which a Grand Bazaar is talked of—so we are informed—one gentleman of that city—not of our communion—having generously offered his splendid grounds for such a purpose. A very deep and general sympathy is felt in that enterprising and liberal-hearted community with us in the heavy loss we have sustained, and every disposition is manifested there to aid us in our necessity. In Fredericton also, as will be seen by communications in our present issue, a hearty and praiseworthy interest has been excited, and the result will be very creditable indeed. This is but a beginning, but it is a good beginning, and warrants the expectation that proportionate efforts throughout the Provinces will ensure success, and be an occasion of devout thankfulness before God.

But, here and there, it may be possible, a voice may be heard in favour of restricting our Educational scheme, to merely an Institution for male students, doing away with the Female Branch, and appropriating the building now occupied as a Ladies' Academy to replace the one we have lost, a ready mode, in the opinion of such, of obviating the necessity of a present call for help. But this would assuredly embarrass our Educational work. Without entering at large into this matter, there are some very grave objections to such a proposal, some of which we may name.

1. The Female Institution is greatly needed, in view of the desirableness of affording our daughters—the future wives and mothers in our Provinces—such a course of mental and moral training as will not only benefit themselves, and the immediate circle in which they may be called to move, but as will be of advantage also to succeeding generations.

2. We cannot break faith with the public. Even the moderate amount of aid raised from the Methodists of Nova Scotia, New Brunswick and P. E. Island for the establishment of the Institution for ladies, forbids the appropriation of that building to any other object, until it has been satisfactorily shewn that this branch of our Educational enterprize has proved an entire failure.

3. The Ladies' Academy has, there is reason to believe, passed its season of embarrassment, and has entered upon a new and hopeful career of usefulness. Its present prospects are so encouraging, under the change recently made in its management, that it would be exceedingly unwise to think of suspending its operations. The proposition, therefore, to dispense with the Ladies' Branch, cannot be entertained.

It is quite possible that many of our people are really not aware of the great advantages which have resulted to Methodism, and to the cause of Education generally, from the Sackville Institutions. For any such want of acquaintance with an object, identified so intimately with the prosperity of our Church in these Provinces, some blame rests on our Ministry, who through a fear of unduly advocating this great denominational interest, have hesitated in indoctrinating our people on the subject to the extent desirable. We do not find other churches chargeable with similar dereliction. In every other denomination there is a praiseworthy zeal in regard to their Academies and Colleges, in exhibiting them to the public, "in season and out of season." They see and feel that as their people become acquainted with what is being done, they will be disposed to aid therein, and to patronize and sustain their Institutions. They see too that in proportion as they can advance the intelligence and education of their denomination, they will become influential; that in this age of progress those Churches that are indifferent on this subject must be content to lose the best of their people, and to become insignificant and incapable of fulfilling their mission, or of keeping pace in a course of usefulness with other churches which on the question of education are wide awake. They see that if they would secure to their fellowship leading minds in professional and ordinary life, they must not allow themselves to slumber on this subject. They see that their Ministry to be at all effective, must be an educated ministry,—that those who preach the Word, must be workmen who need not to be ashamed—that as they can multiply the number of those of their own belief, qualified to take respectable positions as teachers of youth and in the learned professions, in mercantile and business life, and as they can diffuse intelligence among those of their people in mechanical and agricultural pursuits, so are they preparing their own way, extending their denominational influence, and becoming a blessing in the land. Is it at all surprising that our fellow-christians of other denominations should exert their utmost power to promote the Education of their people?—Surely not. And would not Methodists be highly culpable, and recreant to their solemn trust, if they allowed themselves to be less earnest than others in a matter of such vital consequence.

If any lack of interest on this subject is manifested by our people as compared with others, the reason may be that while other Churches have been heavily taxed to sustain liberally their educational work, we Methodists have had no very heavy burden to bear for such an object. Our Educational interests have been carried on efficiently without subjecting our people to great pressure. We therefore the more confidently appeal for present assistance, and are hopeful thereby to increase the interest of our denomination in the Mt. Allison Institutions. Another reason for past comparative apathy on this subject may have been, our want of far-sightedness—the absence of that wisdom which looks into the future, as we are warranted to do. Methodists look earnestly for present usefulness and success. This is all right; but this should, by no means, content us. We are living for those who are to come after us, and the future should be kept in view. If our church is an efficient instrumentality, raised up by Providence to accomplish a good work in the world, there will be a necessity of its continued efficiency till the millenial day, or till the sign of the Son of God shall be seen in the heaven. Our work as a denomination can be carried on successfully, only by preparing to accomplish great things for Christ and for the world.

We say then, we cannot afford to allow our interests to suffer by the recent heavy calamity. If we were content that it should be so, we would deserve to sink into the obscurity which our remissness would inevitably ensure. There are those—many such we hope—who without being in danger of man worship, hold in veneration the memory of the sainted brother, who so nobly devoted a large portion of his means, to aid us in this work of christian education. These will not need to be reminded that it would be a lasting reproach to us—and that we would deserve to have every finger of every other church in the Provinces pointed at us with scorn, if we permitted Mr. Allison's generous purpose to be frustrated by our want of liberality at the present time. It will be but a comparatively small matter for the Methodists of the Provinces to place our entire educational interests on the basis they should occupy, and we hope this will be done.

Halifax Missionary Anniversary.

The services of the Missionary Anniversary for this city which we reported in our last, were the Sermons of the Sabbath, and the Brunswick St. public Meeting on Monday evening. On Tuesday afternoon, in continuation of the same services, a highly interesting occasion was enjoyed by the youth of our congregations, who were collected in Brunswick St. Church to listen to an address from the Rev. Chas. Stewart, on the subject of Missions, illustrated by a number of Missionary paintings, descriptive of scenes in various parts of the world, which were explained by Mr. Stewart at considerable length, greatly to the instruction, as well as amusement, we doubt not, of his numerous youthful auditory. It is highly proper to interest our children in the great Missionary theme—to furnish them with Missionary intelligence, and to enlist their sympathies and efforts in behalf of this great cause of the world's subjugation to Christ.

On Wednesday evening was held our Meeting for Grafton St. Church, at which, though the attendance was considerably less than in the larger church, yet the meeting was equally as good, and the financial results slightly in advance of those of the Brunswick St. Meeting. The Rev. E. Botterell, Co-delegate of the Conference, occupied the chair, and opened the proceedings with an appropriate speech. Highly effective, and animated speeches were delivered, in presenting and supporting the several important resolutions of the Meeting, in the following order: Hon. S. L. Shannon, Rev. Jos. G. Angwin, Rev. Mr. Logan, Mr. T. F. Knight, Revs. Messrs. Waddell, Grant, Stewart and Pope. The addresses of these gentlemen were all that could be desired, in bringing home to the hearts of all present, the high obligation and privilege of being employed in spreading the knowledge of Christ in the earth. No subject is better fitted than this Missionary one to humble the heart, to stir it with thankfulness, and to awaken to new ardour our love to Christ, and our zeal in His cause; and especially when presented with the earnestness, the seriousness and the pathos which distinguished that meeting.

The proceeds of the several services amount to rather less than was raised last year; yet it is hoped that the deficiency will be met by additional subscriptions, so that the sum total raised from Halifax may exhibit no falling off as compared with the past. Included in the donations of the Grafton St. meeting there was one which was especially touching, from a member of St. Matthew's Church, as the result of abstinence from strong drink since the 1st of January, accompanied by a request that the prayers of christians may be offered on his behalf, that he may be preserved in his pledge of abstinence. Here is a professing christian of another denomination, one who shows his interest in Christ's cause, and his generosity of heart, in consecrating to the missionary work the money saved by abandoning an evil habit—a habit which he fears may prove too strong for him—earnestly soliciting the sympathy and prayers of God's people. Shall such an appeal be made in vain? Surely not. Such a case is but one of many which suggest to christian people the danger of placing stumbling blocks in their brother's way by the use of wine or strong drink. Certainly that christian is best prepared to feel for such an one, and to pray for him, who himself has learned to "look not upon the wine when it is red." And further by this case we are reminded of a ready mode, and one which would be peculiarly pleasing to God, of aiding the Missionary cause, by the practice of self-denial in regard to a habit that is greatly pernicious, and which involves no very small amount of cost. The Missionary cause and every other institution of the Church could be well sustained if the professed followers of a self-denying Saviour were but to divert to such good objects the wealth expended in stimulating beverages, which are not merely useless, but positively hurtful. Until the Church is prepared for such self-denial, we look in vain for the conversion of the world to Christ.

At the same Meeting a donation was presented from a christian mother, as a thank-offering for a family preserved unbroken during another year. This is well; for though when the good Lord is pleased to break a family circle by removing a beloved one to Himself, there is in such a bereavement, reason for devout gratitude, even amid our tears, yet when every member of the household is still preserved we may very properly regard such an occasion as calling for thankfulness, and as worthy of acknowledgment by an offering on the Missionary altar.

Two of the donations in the Brunswick Street Meeting are designated Thank Offering for success in business, and in obedience to the apostolic injunction, "Lay by in store as God hath prospered." These are instances of proportionate giving" worthy of very general imitation. Much has been said and written on this subject of late years; but there seems as yet to be but little disposition among christians to have their benevolence regulated strictly by the measure of their ability. The Church has not yet attained that state of self-denial and of simple trust in the promises and providence of God, by which she would be prepared to "do and dare for Christ" to such an extent as is implied in each member consecrating a regular proportion of his gains, and of the wealth which the Lord giveth, to the spread of the gospel. It would seem rather that as christians are prospered in this world's goods, they regard such prosperity as justifying large expenditure in the superfluities of life, and for purposes not at all promotive of the glory of God or the good of mankind. Very few christians are entirely clear in this matter. There is much yet to be learned of christian duty and privilege; and that which is already known in regard to christian stewardship, but few are prepared to practice. The fact is, the Church needs reconversion if the world is to be converted; and Methodists as well as others have much to answer for in not being true to their principles and to the holy doctrines and privileges included in their creed.

The following statement of the contributions at the several services of this Anniversary, will show that Halifax, in relation to Missionary zeal, does better than many other places; and we hope that in this, and in every other good work, the Methodists of this city will abound yet more and more:—

Collected after Missionary Sermons in Brunswick St. Church,	$46 75
Collected after Missionary Sermons in Grafton St. Church,	31 50
Collected at Anniversary Meeting in Brunswick St. Church, including $100, "as a Thank Offering for success in Business," and $60 from "Nemo" as continued fruits of the Apostolic injunction, "Lay by in store as God hath prospered you,"	261 00
Collected at Anniversary Meeting in Grafton St. Church, including $20 from a "Female friend, in gratitude to God for sparing me and mine an unbroken family another year," and $4 from a Presbyterian, "saved by abstaining from Intoxicating drinks from the beginning of this year."	270 00
Collected by the children in the Brunswick St. Sabbath School.	187 55
Collected by the children in the Grafton St. Sabbath School.	54 80
	$851 60

Fredericton Correspondence.

MR. EDITOR,—On Monday evening, the 22nd inst., a public meeting was held in the basement of the Wesleyan Church in this city, for the purpose of listening to statements from the Rev. G. Butcher, deputation from Sackville, in reference to the recent disastrous fire, and of considering the practicability of rendering assistance in the re-erection of buildings for the Sackville Academy.

In some respects the meeting was not held under the most auspicious circumstances. Since the great fires by which this city has been successively visited, and by which large portions of the business localities have been repeatedly burnt to the ground, it has never fully recovered its former commercial prosperity. Many who, previous to that time, were in affluent circumstances, have since had to struggle with great difficulties.

We are at present feeling the pressure of local efforts. On my first appointment to Fredericton, the Wesleyan Church, then recently erected in the place of one destroyed by fire, was burdened by a debt of nearly *nine thousand dollars.* Repeated efforts were made to lessen the amount, but the accumulation of interest absorbed a large proportion of sums contributed and raised by Bazaars and other special efforts. Arrangements were made two or three years ago, and are now in progress, under the management of our excellent financial agent, C. W. Wetmore, Esq., for liquidating the entire amount—thereby placing our commodious and beautiful sanctuary free from debt, relieving the Wesleyans from financial difficulties which for many years have rested upon them as a heavy incubus, and of releasing monies paid annually as interest upon debt which could then be set apart for the promotion of philanthropic and religious objects. We are also engaged in the erection of a comfortable and spacious Parsonage, superior, probably, to any within the bounds of our Conference, which it is hoped by strenuous and combined effort may be finished free from financial encumbrance. Under these circumstances we were little prepared for extra effort, and were not sanguine that the appeal in behalf of Sackville would be attended by any very cheering result.

The meeting was presided over by the Hon. Judge Wilmot, who alluded to the manner in which we had been committed to the cause of Education by the honored Founder of Mount Allison; wished that all fountains of learning were pure so that our youth might, in slacking their thirst for knowledge, be preserved from contaminating influences; paid, in passing, a high testimony to the efficiency of the Rev. Dr. Pickard, a native of Fredericton, whose course he had long watched, and whom he regarded as unequalled on this continent for administrative ability in the work of education. Rev. Mr. Smithson narrated with good effect some delightful incidents of the late C. F. Allison, Esq., whose memory he loved to cherish, and who, under his ministry, had first entered upon that course of liberality and usefulness by which he was so long and so honorably distinguished. The *alumni* of Sackville were very creditably represented on the platform by the Rev. J. A. Clark, who alluded to his residence in the Institution, and considered their system of teaching as highly efficient. He regarded the subject of education as of the utmost importance. Corinthian brass, monumental marble, and the costly temple might crumble and decay. Time might efface and obliterate all the carefully wrought lines of art and genius; but mind was immortal and its impressions imperishable. Would you work for eternity? You must work upon mind. Education should be based upon strictly christian principles, and this was their aim in building up Sackville. Rev. G. Butcher at considerable length, in easy flowing narrative, addressed the meeting. The past history of the Institution, its prosperous condition up to the time of the fire, the rapid and terrible progress of the flames, the amount of loss sustained in furniture and apparatus, the arrangements made for the accommodation of the students, and for continued work during the year, and other matters of interest and anxiety were stated and explained. In the scene of desolation they were called to contemplate when the devouring flames had done their work, he had only to remind those present of many a spectacle of ruin and dreariness witnessed in this city, as the last picture of the Academy in its ashes.

No previous intimation having been given of any subscription list, none was opened in the meeting, but at the close several persons remained to indicate the sums they were severally prepared to give. Other amounts were subsequently promised,—some of them from gentlemen not connected with the Wesleyan Church, but who were wishful to aid an Institution which has done so much to promote the interests of education in the Province. The amount of contributions which have been promised, up to this time, is nearly $1000.

J. L.

Fredericton, N. B., Jan. 30th, 1866.

Sackville Academy.

DEAR MR. EDITOR,—At the request of the Executive Committee, which met in Sackville, immediately after the Fire; I proceeded to Fredericton, to lay the case of the Institution before our friends in that city, and solicit aid to restore our Educational interests to their former efficiency. My reception on the part of my esteemed friends to whom I had ministered in past years was very gratifying, and my spirit was greatly refreshed during the hallowed services of the Sabbath, and throughout my brief sojourn in the city.

The time did not appear propitious for making an appeal in Fredericton, as a Parsonage is now in course of erection, and approaching completion, which for its superior accommodation, will fairly rank it as a model Parsonage for a city. Arrangements have also been made for the immediate reduction of the remaining debt upon the chapel, and for its entire liquidation in the course of a few years. Yet in view of the value and importance of Sackville Academy to our own Church, and the general community, and the appalling calamity which had befallen the Institution, it was determined to hold a meeting in the Wesleyan Church, and call upon the public for assistance. The meeting was held on the evening of Monday the 22nd inst., and was presided over by the Hon. Judge Wilmot, who in the opening address bore a noble testimony to the value of our Educational Institutions at Sackville, the superior character of the education there imparted, and the imperative necessity of restoring them in such a condition as will meet the increasing necessities of the Provinces for higher Education. Addresses were delivered by the Superintendent of the Circuit, the Rev. J. Lathern; Rev. W. Smithson, Rev. John Clark; and the Deputation.

The following Resolution was approved by the meeting:—

"That the Sackville Academy, originating mainly in the munificence of the late C. F. Allison, Esq., affording to our youth sound educational advantages with the guarantee of healthy moral training, winning for itself, by continued success for nearly a quarter of a century, an acknowledged position as a valuable Provincial Institution and an important auxiliary agency of the Church; we, therefore, deeply regret the loss of its ample and commodious buildings, and though feeling the pressure of local claims, cheerfully pledge our assistance as far as practicable in raising its honored Academic Halls from their ashes, and in starting the Institution upon a new course of usefulness and success."

The result of the meeting was satisfactory in the enlistment of much sympathy, and a purpose of co-operation on behalf of our Institutions in this season of their calamity. I was precluded for want of time from waiting upon all the parties from whom assistance was expected, but from all the members of our Church, and those of other denominations to whom I applied; I received a kind, prompt, and liberal response to my appeal.

The sum of nearly *One thousand dollars* was promised in furtherance of the object which now claims the prayers and pecuniary aid of all the friends of a liberal and Christian Education.

Yours,

GEO. BUTCHER.

Point de Bute, Jan. 30, 1866.

Farewell Missionary Meeting.

A large and enthusiastic meeting was held in the Temperance Hall in this city, on Thursday evening, 30th ult., preparatory to the departure of the Rev. Mr. Geddie for the former scene of his labours in the South Seas. Addresses were delivered by Revs. Messrs. Geddie, Hill, Waddell, Grant, C. Stewart, (Methodist) and T. Cumming. The following notice of the meeting is from the *Citizen*:—

The meeting was opened by the Revd. George Patterson reading a portion of Scripture, followed by the singing of a psalm. Prayer was then made by Rev. Professor McKnight, after which the honored Missionary addressed the meeting in a speech, powerful from its simplicity, and deeply affecting from the unaffected and modest recital of personal perils and privations, resulting in glorious triumphs for the Gospel and civilization that it conveyed. The audience was composed of men and women of all evangelical denominations, and though the mission that was the subject of Mr. Geddie's discourse was under the auspices of the Presbyterian Church, all felt alike deeply interested in its history and progress, and all, Episcopalians, Presbyterians, Wesleyans and Baptists, alike felt that it would be a duty and a privilege to strengthen the hands of the pioneer missionary now on the eve of returning to the distant scene of his labors.

Mr. Geddie first left Nova Scotia as a Missionary, in November, 1846. At the time of his departure, beyond the general idea of locating himself on some one of the groups of Islands studding the South Pacific, he was uncertain what was to be his destination. Circumstances finally directed him to the New Hebrides; a group of five islands, one of which is famous in mission history for the martyrdom of Williams and Harris, and in all of which mission blood had been shed. He was the first missionary that was allowed to settle on these islands. He found the people naked savages, indulging in cannibalism and all the abominable vices of the most degrading heathenism; he left the inhabitants of Aneiteum, on which he had fixed his residence enjoying a large amount of the blessings of civilization, and many of them able to read the Scriptures in their own language; while on all the islands of the group, missionaries had been planted, and the people were gladly hearing the gospel. He left the islands two years ago, and is now about to return, as he himself expressed it, without the hope, and scarcely with the desire, ever again to revisit his native land.

It is to be lamented that there is some doubt whether he will find the people whom he has almost a right to call his own, in the same peaceful and happy condition on his return, in which he left them. From a statement made to the meeting at a later stage of the proceedings, by Dr. Bayne, it appears that during the last year sandal-wood traders, who have been more or less mixed up with every outbreak that has ever occured among the mission stations of the South Seas, have been creating disturbances on the island of Erromanga, by which the blood of a white man was shed. A ship of war has been to the islands to chastise the natives for protecting themselves; and the result has been that in consequence of the slaughter of some of the natives by the avenging guns of a ship of the Royal Navy, the lives of the Missionaries have been placed in great danger. The latest intelligence from Mr. Gordon is to the effect that his life was in jeopardy—that he might have escaped from the island but his doing so would probably have been the signal for the massacre of the hundred natives who form his congregation—that he therefore was constrained to remain, although he felt the letter in which he conveyed this sad intelligence might perhaps be the last that he might ever be privileged to send to the Mission Board. On the recommendation of Dr. Bayne, this state of the islands, and the safety of the missionaries now there, was made the subject of special prayer, led by Dr. Pryor.

Lunenburg Circuit.

MR. EDITOR,—It may be pleasing to some of the readers of the *Provincial Wesleyan* to know that during the present month our Missionary meetings have been held under encouraging circumstances. It was a cause of regret that your numerous duties hindered you from visiting this Circuit in December, but your admirable arrangements for our meetings gave general satisfaction. Our first meeting was held in Lunenburg on Tuesday evening, 2nd of Jan. The Revd's D. D. Currie of Liverpool and J. Johnson of New Germany nobly advocated the cause of Christian Missions. This meeting was a success—the congregation large and deeply attentive—the addresses thrilling and interesting, and the subscriptions in advance of last year.

On Wednesday evening we held a meeting at Ritcy's Cove, when addresses were delivered by our deputation, and the Rev. Mr. McMillan and Dr. McGregor. This was also a deeply interesting occasion. The collection and subscription larger than last year.

Our next meeting was held at Mahone Bay, a thriving and beautiful village. The audience was not as large as we expected, owing to a musical concert being held the same evening. The zeal of our deputation did not abate, and the meeting was one of interest; many regret the loss of hearing our friend from Liverpool, and hope he will again visit this circuit.

We deem it our duty to state, in relation to this circuit, that we kindly appreciate the laudable efforts made by our friends for the happiness of the Minister and his family. The sum of $70 has been given for furnishing the Mission House, and now zealous efforts are being made to provide means for enlarging and repairing our church at Lunenburg

The friends at Ritcy's Cove and Rose Bay are making suitable preparations for the erection of a church. Judging from the interest taken in our cause, we trust at no very remote period to see our hopes realized. In our congregations we have had tokens for good, and hope to have our great want supplied, a revival in all our churches.

J. J. T.

Lunenburg, Jan. 25th, 1866.

For the Provincial Wesleyan.

Misrepresentation.

"For I hold that there is not a more pitiable object on earth, than the writer, who, while pretending to give a full and fair presentation of any important subject, purposely misstates or conceals the truth respecting it."—R. W. LANDIS.

MR. EDITOR,—A work has lately appeared, entitled "A Catechism of Christian Baptism," written by the Rev. Dr. Cramp, advocating the practice of dipping, in the administration of this sacrament. Its title page bears, among other references, a quotation from the pen of the Rev. John Wesley, as follows:—"'Buried with him,'—alluding to the ancient manner of baptising by immersion." Now the Rev. John Wesley's views with respect to baptism are almost too well known to need reiteration. When by long experience, extensive research, and deep thought, his massive mind was fully matured, he declared his strong adhesion to, and preference for sprinkling or pouring. His advocacy of these in his voluminous works is clear, pointed, and masterly. The quotation above is by no means antagonistic of these views. Mr. Wesley dates the word "ancient," found in it, from the time of Paul, that is, ancient in comparison with Paul's time, and thus makes it refer to the ancient Jewish method of baptism by immersion. This will at once appear by collating his note on Col. ii. 12. "The *ancient* manner of baptizing by immersion is as manifestly alluded to here, as the other manner of baptising by sprinkling or pouring of water is, Heb. x. 22. But no stress is laid on the age of the baptized, or the manner of performing it." Rev. Dr. Cramp would fain have us date the word "ancient" from Wesley's time, and make it refer to the age of Paul, and the beginning of the administration of *Christian* Baptism. This was never intended by Mr. Wesley, as Dr. Cramp must have known when he read the second note adduced.

The "Catechism" presents a spendid field for the critic to survey. It is rich in error, of which the above is a specimen. But leaving all others, we have thought that justice to the memory of the great Wesley, justice to our own youth, and *justice* to Rev. Dr. Cramp will demand the above correction.

VERITAS.

January 26, 1866.

O Lord, Revive Thy Work!

The first movement of the church toward God may be called a revival. Worldliness has crept over many churches until the life with Christ is pressed out, until every impulse that would lead toward heaven is hushed in the clamors of passion of the greed for gain. What we most need is full salvation. A practical faith which rests completely in Christ, and yet works with heroic, unselfish devotion to duty and to God. The prayer of the church for holiness of heart is a revival; its first longings indicate an approach to God. We do not see any possibility of a permanent work in the church, unless the people will be wholly Christ's. We know no way to secure a revival so quickly and certainly as to preach on holiness, to pray for full salvation from sin. We do not think there is as much danger of fanaticism on this subject as some of our brethren seem to think. The peril in that direction is nothing compared with the danger of a backslidden state. Real holiness is humane, kindly, indeed it is love itself, perfect love. It is never censorious, never grumbles and frets, never adopts inhuman creeds, nor becomes a byword and scandal to the church. Holiness is not impudence nor rant nor a profession; it is meekness, quietness, truthfulness, honesty, benevolence, charity. We have known people whose entire devotion to Christ no one in or out of the church disputed. We have known the poor who walked with God and even negroes whose shining piety uprooted prejudice and commanded respect. We have known rich men who were like Job or Enoch, and whose enlarged benevolence, ardent zeal, and deep humility made the wicked world believe that they were Christ's disciples. We are pained to admit that we have known others whose hollow profession, accompanied by penuriousness, censoriousness, and inhumanity made their public speeches a curse to the church, and their daily life a standing reproach on the religion of Jesus.

The church needs holy men and women, those actually so, not those who say they are so. We must be holy in our lives. Do we keep God's commands? Do we pray in our families, read the Scriptures, and especially do we work for the salvation of men? Do we have a love for men's souls which yields the fruit of earnest prayer, kind expostulation, and beneficence according to our ability? Are we a holy people, even a religious people, when we heap up riches under the impulse of consuming worldliness? when we see the poor perish and the church languish? What horror and amazement will come up on us in the day of Christ's judgment, if we have said good things and have done bad deeds! We must be holy, and the best field for our utmost effort is this present world, where sin has abounded. Our aspirations are not vain. God has not planted in us desires after holiness and modest us in its pursuit. He means what he says. His commands and promises can not fail. His commands are promises, and his promises commands. If we would have salvation must seek it. "Seek and ye shall find."

If our churches are dead we must arouse every power of our souls to awaken them, we must plead with God until he sends salvation to us. It is not often that people seek after God when their minister is a worldly-minded man. The stream will not rise higher than the fountain. Ministers themselves must be holy, or be held responsible for their people's backsliding. It is a fatal delusion to believe that we are prospering when we are not saving souls. Jesus works through the church, and depends upon us to make a fair representation of his cause.

A faithful and eminently successful minister once gave me the secret of his success. Said he: "I never can do much toward preparing my people for a revival until I preach holiness to them. When they seek after God, after communion and fellowship with him, sinners are brought to Christ. If you have not a heart wholly Christ's, preach about it till you can, with your people,

"Sink into the purple flood,
Rise in all the life of God."

Is every circuit and station flowing with salvation, or are the people perishing unwarned? Are our class-leaders holy men, or panting to be, or are they dead men leading dead classes? Are our stewards such men as the Discipline demands, men full of the Holy Ghost and of power, as Stephen was? Are our exhorters stupid and idle, or flaming heralds of eternal life? Are our local preachers full of zeal, of love of good works, hastening on to know the Lord and do his will? Are they crooken, or covetous, or boors? let us get rid of them. Are idle, or proud, or stingy local preacher, is an incubus on the church that paralyzes it. Let unhorse such as soon as possible; strip them of their power to do mischief. In the local or by ministry we have an engine of wonderful power, only they must be true.

Let the whole church arise and move on to the work. A day's delay imperils the cause. To make this a Centennial year to his religion, over, we must be alive to the worth and the salvation of souls. Brethren, fly to your altars. Kindle its fires anew. "Ye are the salt of the earth. "Ye are the light of the world." We must have a revival or all is lost. We cling to every hope of reform, to every shadow that promises rest or relief for our sin-cursed souls. The wasting woes of society excite us, the tears and human hells alarm us, the frightful presence of impudent sin and wrong depress and disheartens. We waste our strength, we exhaust it in anything except the spirit of Jesus's name and power. A revival will save cities, rescue our home, preserve our souls. We are dying for want of salvation through Christ. "Lord save, or we perish!"—*Central Advocate.*

Characteristics of St. Paul.

The following well-written article, to be found in the Methodist Magazine for last month, is from the pen of one of our own contributors whose literary attainments are well recognized, and whose contributions to our columns are always gladly received:—

St. Paul was one of those mighty human instruments which the Ruler of mankind has raised up in the history of our race, to impart an impulse to the work of moral regeneration which was cradled in the Eden where man's moral degeneracy was begun. Looked at through a broader vista than the providential seclusion of Bible history affords, he seems to unite in himself all the qualities of a truly great man, intellectually and morally. If it be conceded that *naturally* he was not as great as Peter, the correctness of his moral intuitions, as shown in the analysis of the human soul; a knowledge in the laws which regulate the understanding, yet he surpassed them all in the moral heroism which mafks the true innovator. In his acquirements under the immediate illumination of the Divine Spirit, he attained to all and more than those transcendent minds compassed under the hostile influences of a defective theology, and a morally corrupt condition of society. Without the transforming power and light of the Gospel, the prejudices of his sectarian education must have unfitted him for any considerable advance in the domain of philosophy. The fruits of intellectual labor under the Christian code of philosophy reveal to us the native strength of his intellect, as well as the grandeur of his soul.

Leaving out the analysis of his moral and mental character according to universal law, and as a member of the human race; he is to be considered as *one* in the succession of instruments whom God has employed in the work of the world's restoration. He has but one compeer. He was like to Moses in the miraculousness of his call, and in the *preparatory* training of his education. The bush in Horeb was no greater a marvel than the light at midday which arrested the blood-thirsty zealot on his way to Damascus. He was more than "learned in all the wisdom of the Egyptians." He had sat as an apt scholar at the feet of Gamaliel. He was not a stranger to the fields of Grecian poetry and philosophy; and here and there in his writings may be seen some choice flower that he had plucked therefrom. There is a likeness as well in their mission. Moses led an obscure and despised people, who represented *a new religion*, from the world-renowned Nile, the rivers of China and palaces, to freedom and expansion. They at length leavened the Eastern world with the new truths, to a degree limited to our ken only by the poverty of history, but indicated by many a thought in the writings of their sages and poets. Paul conveyed *the religion of the Gospel* from the streets and environs of the metropolis of Palestine, to enlighten and elevate the regions where corrupt philosophy had for ages triumphed, and where the prince of darkness reigned almost without hindrance. He greatly helped to give it that propagatory spirit which has not yet lost its influence, and will not, until the stone cut out of the mountain without hands, the successor and supplanter of all earthly kingdoms—shall increase and fill the whole earth.

Love was the motive power which urged Paul to deeds of more than martial daring; the labours for the race greater than the fabled labours of Hercules. It has been said of holy George Herbert, that "his love to Christ amounted to a personal passion." How much more appropriate to be said of the apostle of the Gentiles. His love for the Saviour was expressed in the most possible form—prompted his journeys,