last end be like his." In review of her life—pious, devout in contemplation of her death—tranquil, resigned, yet triumphant, not a heart but what was ready to respond, and wish for the same happy exit from this to another world.

J. SHENTON.

Carleton, Jan. 25th, 1864.

Provincial Wesleyan.

WEDNESDAY, FEB'RY 10, 1864.

Support of Christian Missions.

It is a fact that must not be concealed, that the Institutions of Christianity are not supported with that large-hearted liberality, which ought to characterize those professing an attachment to Christ and his cause. True, much in various ways is being done to bless and save mankind. Missionary, Bible, Tract and Temperance societies, are blessed realities in our day, and upon them angels gaze with pleasure. But, it is a question worthy of solemn and prayerful consideration, whether God's people are doing what they *might*, what they *ought*, and what the *Bible requires them to do*, towards the sustentation and extension of his holy cause in the earth. It is to be feared that many are ready to be taught concerning any other duty than that of giving of their substance for the support of the Gospel; in what *spirit* to give, and in what *proportion*. Some, we record it with gratitude, display pleasing munificence in this matter, and esteem it an honour to do so. These possess an enviable state of soul, and enjoy an inward satisfaction that the penurious and covetous never realize. But! how many even of those who profess the grace of God, discharge the essential duty of giving for religious purposes, with a *reluctance* which discourages their fellow christians, and astonishes the irreligious! Too many forget that they are stewards, and will be required at Christ's tribunal to give an account of their use of money, no less than of their improvement of the ordinances of religion. It should ever be remembered that the gold and silver are the Lord's;—that, what he has allowed any of his people to possess, they are only entrusted with, and will be accountable for at his coming to judge the world;—that, give what we may, we can never repay the debt we owe to Him from whom every good and perfect gift proceeds;—but must own ourselves to be unprofitable servants. Failing to do our duty in the matter of contributing to the support and spread of the gospel, how easily God could punish our remissness even in this life. Can he not send affliction and death into our families? May he not permit diseases and blights, the causes of which are unexplained, to lay waste our gardens and fields? Can he not permit a panic in trade, and bring about a monetary crisis? Can he not send the sword upon a land to devastate and destroy its costliest estates—its richest scenes? Is it not so at the present hour in the distracted and disunited States of America? We are of opinion, that with all the business enterprise, the immense wealth and growing prosperity of that country, the church of Christ in that land, did not a tithe of what they might and ought to have done towards the salvation of the world;—and now, God, in his inscrutable providence is permitting a war, unparalleled in the annals of history,—to prosecute which, thousands of precious lives have been sacrificed, rendering many homes dreary and sad,—and the expenditure of *hundreds of millions of dollars*,—which, if devoted to Missionary purposes, would furnish a christian minister to plant the gospel among every race of mankind.

It is time the followers of Jesus awoke to a sense of their duty; for surely they have slept too long. Nor has the period of indifference on the part of the Church, been neglected by the enemy. He has sowed tares. The black night of heathenism, in many places, has been unrelieved by even a single gleam of gospel light. O! christians, enjoying inexpressibly glorious privileges for which you are indebted to the gospel, no longer be chargeable with the sin of robbing God. All that you possess has been bestowed by him; 'tis yours only for a brief period, how brief, who can tell? "This night thy soul shall be required of thee," was the startling announcement that aroused the worldly and covetous man to a sense of his spiritual poverty and peril. Lest not death steal thus upon you. *Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest.*

There are some pinching christians who are adepts at picking excuses for not giving to the cause of God. How dwelleth his love in them? Sabbath not say,

"I am such a child that I cannot give,
I know I cannot do for him."

Some give but little, and that little with a grudging heart; would, perhaps, give nothing, but *pride* will not permit them to have their name omitted from the "subscription list," or the "printed report." How different must their feeling be, to that of the Poet who sang.

"When the whole realm of nature mine,
That offering is present far too small;
Love so amazing, so divine,
Demands my life, my soul, my all."

We hesitate not to say, that some who call Jesus, Lord, spend more in entertaining a few friends at a dinner party, or on an excursion of pleasure, or in luxuries, or for one article of costly furniture or dress, than they contribute in a year to all benevolent and religious purposes put together. What an account these will render to the Christ and Judge! Depositing the hundreds year after year, many, many pounds in pleasure, or in costly apparel, and offering but little for the cause of Christ. Can they please God while they act thus? Doing comparatively nothing for the spiritual interests of souls, while millions are perishing for lack of knowledge, and the Macedonian cry, "*Come over and help us*," is wafted by every wind, and so many fruitful fields of labor are opening around us for the spiritual husbandman? O! for a revival spirit of liberality in all our churches, then would the Zion of God no longer languish, but her evangelistic efforts be extended, and her ministers weep over the parsimonious expenditure for objects of pleasure or sensual gratification on the part of professing Christ's name. *Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.*

From the Christian Guardian.

A Blessing is in it.

[illegible] to the soul to read the [illegible] WESLEYAN JUBILEE reports of the Eastern Conferences and Methodist Records, to hear the language of humiliation, love and gratitude, the cries of strong heart adoration and fervency,—though it is to be feared that if applause be decorous at a Missionary meeting, it cannot be [illegible] at a Jubilee meeting, nor mention of the [illegible] of others sinful, when in the inspired epistles of St. Paul the virtues of many living characters are stated. It is delightful to see that the great public meetings, whether in the south or north, the east or west of the incomparable Island, are seasons of delight and deep spirituality—means of grace—at one of which—perhaps more—conviction came to the conscience, and then pardon. Revival meetings unawares! Times of sanctification! And for these reasons occasions of Methodist munificence. I have thought of the old lines,—

"O what an age of golden days
"O what a choice, peculiar time!"

and have said of the Missionary vocation, there is a blessing in it.

The question is important: *Whose* blessing? And it is quite as important explicitly to answer: It is the blessing of the God of Israel, who is our God forever and ever. The meetings have light—His light; love—His love; energy—His spirit of power; enlargedness of heart—the same spirit breaking fetters; hope assured—His promises applied; a feeling of generosity—His charity infused. The past to sight wondrous, the future to faith wondrous. "Blessed be the Lord God, the God of Israel, who only doeth wondrous things."

This being said first, *the acts of God's people* come next, as reasons why the Jubilee is successful, and the exceedingly useful objects contemplated are likely to be accomplished for the world's benefit.

Their *prayers* are comely; and I have again and again thought how much we owe to God for endowing Charles Wesley with genius and sanctity; and when were his lines more fitting and precious? A great work merits its celebration a great place. And our fathers and brethren are wise to know, that to obtain greater things, there is first needed thanks for the great things already done. It must have been heaven began below to hear, "See how great a flame aspires," sung at Leeds.

Their *prayers* were felt to be necessary; and say it, the first meeting at a Jubilee Celebration has been a Prayer Meeting. There must be success; and whose in the last fifty years God inhabits the praises of his people, the responses to Jubilee prayers will be heard from heaven cheering the [illegible] in every chime. O for simple faith! It has been intimated that the Missionary prodigy Carey originated the Baptist Missionary Society and I would rather increase than reduce its honours; but it must be said that before Carey came forth, the Baptist Association had, in 1784 met at Nottingham, and decided on having monthly missionary Prayer-meetings, and the holy and venerable Andrew Fuller, at the same meeting, preached his popular, evangelical sermon on walking by faith. God's throne was surrounded with Missionary intercessors before long, and the Baptist Mission to India was the result. For some years the Methodists had been acting on the assurance that God hears prayer; and this is their rock and rejoicing to day; and there can be no failure, while He adds his wisdom to our ignorance, and His strength to our helplessness.

There has been *affectionate fellowship*. And are we not to reckon the Missionary Love-feast a new thing even in Methodism? I shall be happy to be contradicted. I repeat my simple avowal. There but to be success at the Celebrations; for you cannot make the fundamental originals of Methodism practical, but the God of Elijah is present. Every spiritual good quickly follows such a recurrence to our home usages. Worldly minded, would-be innovators on the Wesleyan system have need of a first reading of Stamp's Wesley's Orphan House, to learn the alphabet of Wesleyanism; and then remember it. At the Jubilee Meetings the Methodists are becoming primitive again, or, rather, *more* primitive.

There is signal *unanimity*. It is long since Home Methodism had a more efficient President, his mind ample and vigorous, full fraught with Wesleyan truth, principles, and experience, promptly perceiving the requirements of an occasion, and expressing itself with terseness, modesty, frankness, and force; so that many think there is a special Providence in the appointment this year of Dr. Osborn, a General Missionary Secretary; and I should like to say, that cannot be a common Secretariat which has again and again given a Minister to the Presidency of some Conference, home or foreign. With the President has been associated many Ministers and Laymen at the Meetings, and it would, I fear, approach to the invidious to select names from one class or the other. It is the union of the twelve Christ which is admirable.

There is unbounded christian and benevolent *liberality*. Less was to be expected from a people, all of whom have been bettered and many greatly socially elevated, by Methodism; and besides their gratefulness, their hallowed principles have been powerful prompters, and generous are their offerings, to give expansion and perpetuity to Wesleyan Missions; and all attributes reaches of the Jubilee lists will thank God for the tenderness, gratitude, and spontaneity which distinguish the donations.

It is exhilarating and assuring that the Jubilee pulpits and platforms supply vocal exemplifications of truth [illegible] enunciated by Wesley, Thompson, Benson, Joseph Taylor, Edmondson, Beecham, Bunting, Lessey, and Watson. As to Watson's life, by the Reverend Thomas Jackson, the Methodists have not yet sufficiently estimated it. It is the biography of the most prominent disciple of Wesley, and to the time of his death, very much the history of Wesleyan Missions. These were the pioneers of Methodism, and whose labors are our authorities. Methodism is fully assigned to its place.

God, disposer of times, who summons to His work, and endows His Spirit, and exalts His love, will strengthen these to glorify Him with universality. He [illegible] the man who cares for man, and has [illegible] and yet carry [illegible] Brethren, [illegible] Divine Spirit, and [illegible] a vivant class at the command of the Divine Master the more when he has hundred by one fold, that he is permitted to do anything to extend the kingdom which never shall end.

From Our English Correspondent.

Military [illegible] in Europe—Revival [illegible]

[illegible]

[illegible] Queen still seeks retirement, and delights in works of unobtrusive piety. The other day she visited a sick woman not far from Windsor Castle, who is a member of the Wesleyan Society, read the Scriptures to her, and prayed extempore before taking her leave.

London, Jan. 22nd, 1864.

From our Scottish Correspondent.

During the last few weeks, considerable discussion has taken place in reference to the proposed Monument to the late lamented Prince Consort which is to be erected in Edinburgh. The discussion has extended to its design and also to its site: no agreement seems to have been come to as yet as to the design, but public opinion favors the vacant space in front of the New Post-office for the site. By and bye, we doubt not, the Committee, as the Town Council are moving in the matter, will bring in some report which will be satisfactory. Whilst the metropolis is wishful in this matter to do honor to the Prince and to add to the attractions of the city, other towns are moving in the same direction. In Aberdeen, the Statue in Bronze, by Baron Marocheth, is an accomplished fact, and already adds to the objects of interest in that stately city. In Dundee, it is proposed to erect an Institution to comprise Public Library, Museum, &c. Such an Institution, whilst perpetuating the memory of the Prince, will further the interests of Science and Art, and bring to bear other elevating influences upon the community. In most of the towns of Scotland, a memorial of one so wise and good will shortly be found; which, whilst gratifying to Her Majesty and the members of her Family, will reflect credit upon the good sense and sound judgment of the people generally.

Whilst referring to Monuments, I may just state, that it has been determined to erect in London a Statue to the honor of Field-marshal Clyde on account of his signal services. A Committee has been appointed for Scotland, comprising the Lord Provost of Edinburgh, the Marquis of Tweeddale, Sir David Baird and others, and a subscription has been begun.

Public Monuments of this kind, when erected to illustrious and deserving men, have their use not only in showing the esteem in which survivors held them, but in impressing each succeeding age with their character and acts. They perpetuate in lasting form—in marble or bronze—not only the name but the character and services of each individual, and stimulate others to tread in their steps. We would not like to see them unduly multiplied, as in proportion to their becoming common they will be less valuable. None, however, living in this country, will question the great services rendered by the late Prince Consort. The name of Prince Albert is a household word and will long continue so to be. To great intellectual powers he joined true nobility of soul, and had a finely cultivated taste. He was emphatically a wise and virtuous Prince, laboring hard and earnestly for his country's good. A glance at Lord Clyde's services would show, that he, too, is justly entitled to such a public memorial as is contemplated as a public servant and great General, he has conferred great benefits upon the country. His lengthened service in the army and his conduct in Spain, China, the Crimea and in India where he suppressed the revolt and finished the war in a way that is too well known even to need any reference, bear out what has been said.

Passing from Sculpture to Painting, it may be mentioned that in addition to the works of the old masters to be found in Scotland and the annual exhibition of works of living artists in Edinburgh, a few Pictures have been exhibited or are in course of Exhibition, in different towns. Mention may be made of "The finding of Jesus in the Temple" by Holman Hunt, of "The Secret of England's Greatness," by Barker, and of "The worship of Bacchus," by Cruickshanks. The last named is of large size containing nearly one thousand Figures, whilst the design and execution are admirable. The design of the Picture is to show how all ranks and conditions of men are deteriorated and corrupted by the use wine and strong drink, and every class is brought in by way of illustration. The Picture is to be etched by Mr. Cruickshanks on a large scale, and to be published at a very moderate price.—"The Secret of England's Greatness," by Barker, represents our Beloved Queen presenting a copy of the Scriptures to a dusky Chief from some distant region as accounting for England's greatness, Lord Palmerston and Earl Russel stand by gazing on. The scene we regard as imaginary, and therefore questionable on different grounds; but yet the idea is sound enough and its execution admirable. There is a grand simplicity about it which strikes the eye at once and the manner in which the countenances of the Queen and Savage are depicted is exceedingly striking.

"The Finding of our Lord in the Temple," by Hunt, which is executed in that painter's peculiar style, is considered by all who admire this school of art as a remarkably fine production. The appearance of the child Jesus, of his parents, of the Rabbis perplexed by the questions put, and of the interior of the Temple is very fine, and as the spectator gazes each picture becomes more distinct and impressive owing to the minute finish and coloring employed.

Passing from Paintings to Music, or rather to the use of one Musical Instrument—the organ—in places of worship in Scotland, it may be said, that for sometime the feeling, or as some would call it, the prejudice against its use in a place of worship has been gradually passing away. The leading Presbyterian churches however continue to regard its introduction as an innovation that must be resisted. Other churches however do not view it in the same light. Recently a splendid new organ has been inaugurated in Augustine Church (Rev. Dr. Alexander's) Edinburgh, and the result has been to render the psalmody more impressive, excellent and effective. Twenty years ago the Dr. advocated the introduction of instrumental music in the Public worship of God, but it has taken all that time to bring his congregation (Independent) round to entertain a similar view. The Dr. in some remarks made, argued for the close connection between music and devotion, and maintained that the tendency of music properly conducted was to deepen the devotional feeling and to bring forth a fuller, intenser and holier effusion of reverent and grateful adoration. We are, I fear, in Scotland, behind the age in our treatment and use of this instrument of music in worship. Sacred music is attracting more attention generally, and is being successfully cultivated; and whilst the palm must be ascribed to the organ for guiding and sustaining by its stately music the voices of the entire congregation, we trust the time is not far distant, when the fretted aisles of our Cathedrals and places of worship, will echo its solemn strains. Precedent and prejudice stand yet in the way, but they too must give place to higher considerations. An organ has been recently introduced into the Methodist Chapel (John St.) Glasgow, with advantage. Twenty years ago the proposal would not have been entertained for a moment by the Trustees and Congregation, but now it is an accomplished fact, and that too with singular unanimity of view and feeling in the matter.

Revival Intelligence.

Our readers will be gratified to hear of the prosperity of the work of God on some of our circuits. We have received intelligence from the Rev. R. A. Temple of a very blessed revival now in progress in St. Stephen, N. B., and also from Rev. C. Lockhart, that our Zion in the town of Annapolis, is enjoying showers of blessing. The following particulars, furnished by a gentleman in Annapolis to a friend in this city, we are permitted to publish:—

Already you may have heard some intimation of the revival of religion going on at Annapolis; but I am sure half has not been told to you. This is the middle of the fifth week since the work commenced, and every evening new subjects for prayer approach the altar.

The congregations have often been so large in the evenings as to fill all the seats, crowd the pulpit and gallery stairs,—sometimes the aisles—and not a few have had to turn away from the doors for want of accomodation. From the beginning there has not been the slightest approximation towards extravagance or undue excitement; but, as a matter of course, we are the subjects of much ridicule from those who "care for none of these things. Many of the Episcopalians contiguous to the town have shared in the blessings bestowed by the Divine Benefactor, and most, if not all, of these will join us. From a hasty computation it is ascertained that about 65 have professed faith in Christ—and out of these it is presumed that 60, at least, will enrol their names on the list of Wesleyans. Many are still seeking the Lord in earnest, and it is hoped the number will ere long, reach one hundred. What hath God wrought! Let *all* the people praise Him.

Truly yours, &c.

Annapolis, Feb. 3rd, 1864.

Letter from the Rev. Mr. Waddell.

The following communication from an esteemed Presbyterian clergyman, exhibits one of the modes in which those who have means at their command may do good, by the distribution of wholesome religious literature among those of our population who are cut off from public ordinances:—

REV. J. MCMURRAY,—DEAR SIR,—I am glad on occasion to send you fraternal greetings. May those happy times of brotherly co-operation continue and increase, till Zion's watchmen see eye to eye, and God bring again Zion!

In my peregrinations on these Eastern shores I find two old disciples of John Wesley who are in a great measure shut out from Christian fellowship, and even from social and domestic intercourse. Their children are scattered, and with scanty means of subsistence, they are left in a great measure to themselves. I am the only minister they see, and I seldom go their way. They have their Bible and enjoy it. I have put some religious reading within their reach, but they feel the want of the literature of their own church, while they are unable to supply it for themselves. Could not some good friend in the city send them the Provincial Wesleyan—and could not you from your exchanges and may-hap from the shelves of your book-room send them something occasionally to cheer their solitude, and help them on their way to Zion? They live at Moser's River. Address William Wooden, sent. "Necum-Tau" Way-office. The Wesleyan a week old would serve their purposes, and would probably be easily obtained.

I will be glad to give further information if required. If you send a pair of *old* spectacles for the old lady's use, they will serve a valuable purpose. Such things are not to be had on the Shore, and without them she cannot read. They have been in better circumstances, and a little kindly notice will be very precious to them,—and you know who says, a cup of cold water given to a disciple in the name of a disciple shall not lose his reward.

I am, my dear Sir, very truly yours,

JAMES WADDELL.

P. S.—When I say *old* spectacles you will understand me to mean those suited to old eyes. The old people are octogenarians. J.W.

Shet Harbour Halifax Co., Jan. 29, 1864.

Incidents in the Life of the Rev. Colony Clericus.

BY AN OBSERVER.

CHAPTER III.

The detention of their new Parson had agitated the villagers for several weeks. It was the theme of conversation in the stage, by the fireside, and on the fishing ground. Now that he had actually arrived, rumour was rife in respect to his appearance, his tastes and distates, his talents and habits. Closed out from the busy world by isolation and from literature by the misfortune of uncultivated ambition, the *debut* of a public stranger was a theme for remark. Accustomed to regard the ecclesiastical functionary, in the light of a Priest, a counsellor, a monarch, it was but natural that each should be solicitous to ascertain the most respecting him who was thus to be respected, admired and consulted for a few years at least. To him were to be brought in their season the firstfruits of all the productions which sea and land placed at their disposal. The first fish, the earliest bird, the tender esculent, would be sure to gladden his table as soon as skill or patience could procure them. One only obstruction could prevent it—the austerity or indifference of the Minister himself. With the genial soul of sympathy and love, he may in a few short days stand upon the spire of his sanctuary and looking around with genuine confidence, exclaim in words more beautifully truthful than Selkirk's own, "I am monarch of all I survey!" Hearts and homes and happiness are all his.

A company of men stood in several groups, on the Sabbath morning subsequent to the arrival of Mr. Clericus, around the door of the village church. Had he known the theme of their conversation—not the endless gossip of the general hour—that was reserved for less momentous occasions; but the qualities of the new preacher, his step, his courtesy, his promise for faithful administration—had Mr. Clericus known this, the motley assembly would not have appeared perhaps so wanting in respect to the time and place. But his mind reverted to the general evil throughout Christendom. Keen regret and indignation filled his soul as he thought of the folly persisted in by the congregations of many country places, in thus discussing their gossip, their politics, their enterprises, on God's holy day, and at the threshold of God's holy sanctuary. The emotion was suppressed, however, as the crowd passed into the building, and the vestry door was opened for his own admission. A gown and bands were adjusted upon his person for the first time, for Newfoundland worshippers have acquired a kind of love for these appendages, and they are generally indulged in the use of them. Mr. C. moved to the straight, unique old pulpit, and having climbed its steps, edged himself through the door into the centre of an almost circular little box, where undue corporeality would have found itself straitened and perplexed. The better science of pulpit and pew building, affording ample space to accord with the liberty of Methodistic doctrine and opinion, is gradually finding its way throughout the Island, but several [illegible] which w[illegible] seem to speak [illegible] of G[illegible] [illegible] and stand with st[illegible] [illegible] hundred hearers. De[illegible] men in [illegible] the refres[illegible] ing service. A [illegible] of the preacher [illegible] joy and [illegible] God, [illegible] [illegible] Hear[illegible] [illegible] Wesleyan [illegible] [illegible] [illegible]