The Provincial Wesleyan.

Caste Sir John Lawrence says cannot

me My emotions almost when I looked at my

relieved Lucknow Ves, these brave men performed one of the greatest military feats known to history, and did it, too, notwith-standing they lost nearly one half of their number in its execution. When I looked at their sun browned faces, and thought of the their sun browned faces, and thought of the manly tears they shed when covered with (a life not likely to awaken envy in the their arms, they thanked God "that they her husband and children, it was unmistakewere in time to save them !"

Noble men! Their fame belongs to our and was with the increasing infirmities of nation as well as their own. And I shall advanced years, tottering in the eventide of ever esteem it one of the highest privileges of my life that I was permitted to preach to the men that Sir Henry Havelock led to the relief of Lucknow!

Mr. Pierce and I leave in half an hour for Lucknow, from which you shall (D.V.) hear from us next week.

Obituary Notice.

MRS. DAVID STARR.

Lavinia Starr was the eldest daughter of Joseph and Joanna Starr who immediately arrested, and the work of death delayed, yet all endeavours proved unavailing; there was an evident and continuous decline of is not one of expediency; it is one of right. It is not one of expediency; it is one of right. It after their matriage removed from Nor-wich, Connecticut, U. S., to Cornwallis, N. S.

They were in early life associated with the Congregational Church, but not finding in their new home any church in connection with that body, they became attendants upon the services, and eventually members of the Episcopal Church.

During all their early years of life they and other friends from whom she ex-ere esteemed for moral excellence and perienced the utmost kindness, would have to its stability," but if it were not so, it would were esteemed for moral excellence and amiability of character, and in the closing years of their pilgrimage they in every way tations were doomed to disappointment, and that there was but "a step between her and supplied, to the joy of their many friends, unmistakable evidence that they "walked in the fear of God and in the comfort of the death," Of this none seemed to be more fully aware than herself. To her, how-Holy Ghost." Nor was their piety want-ing in catholicity for, though, themselves Episcopalians, their house was cheerfully made on all occasions at once a home and a preaching place for Wesleyan Ministers. The second s ect of this notice was born in the year 1789, and at the age of fifteen years was very seriously impressed. Her circum-most markedly displayed. On the bed of Leod, Financial Commissioner of the Punjaub, was very seriously impressed. Her circum-stances were such however that needful sickness and death, whence a e supplied the and also upon a memorandum of Colonel Eddirection could not be easily obtained, and yielding as doubtless she did in some degree to that timidity which ever characterises that period of life, these impressions passed away, and it was not until the year 1811 and subsequently to her marriage with Mr. David Starr, and removal to Halifax, that much enjoyed the visits of her former and much enjoyed the visits of her she found in attendance upon the services of much esteemed pastor, the Rev. Mr. the Wesleyan Church, (with which she had Churchill, and the more from his intimate immediately united herself) that spiritual connection with the family for many pre comfort after which she had for so length-ened a period and so ardently longed. To had been the subjects of diversified proviher own mind however (but to it alone) dences. In the midst of all temptations and was it a matter of solicitude that the exact trials, she was sustained and comforted by moment of her conversion had not been the Divine promises especially, and frequent recognised, but this was a mere temporary trial of her faith, as she soon and ever after rose above it and rejoiced in the assurance of scriptural poetry, which she frequently that she "had passed from death unto life." quoted. In all her sickness she manifeste

Daring all the period of her enlight-enment in Divine truth and desire for To her bedside she summoned her children her own personal conversion, she cherished of whom she took an affectionate farewell an earnest solicitude for the salvation of and addressed words of pious coursel to her family, and entertaining the conviction them, as well as to many others, maintain-that the Wesleyan Ministry was most likely ing to the end of life a consistent and coninstrumentally to effect it, she experienced | tinued concern for the well-being of all with no small amount of delight when she learned whom she was in anywise connected. And that their ministrations were performed at length, she fell asleep in Jesus, on the under the shadow of the paternal roof.— 6th day of November, rejoicing in the as-Now her anxieties, relieved to some extent surance that for her "to live was Christ,

in this direction, were cherished increasingly but to die was gain." for the spiritual well-being of her husband The occasion of her death

death, it was her happiness to know that not been acted upon with sufficient strictness or they were members either of the militant or the minds of the Hindoos have been mischievously misguided as to the real intentions of their

of the triumphant Church. In the month of April, 1840, Mrs. Starr exrulers. They would therefore still more sacred These were the illustrious warriors who first rienced a great trial in the decease of her ly observe their chosen course of neutrality and relieved Lucknow. Yes, these brave men eldest daughter, but gradually she recovered seek to reasons the native mind that England seek to reassure the native mind that England aims at subjugating, not the religion but the race of Hindoos, and that she seeks to conquer only, not to convert, the followers of Mohamm With this arrangement, if they can be brought to fully comprehend its distinctions and appreciate blood and smoke they rushed through the minds of such as are prepared to judge cor- its advantages, the inhabitants of Hindoostan last street, and into the "Residency" among rectly of its true character) though afflic-the men and women they suffered so much tive to her maternal feelings, overwhelm thought by sagacious and far seeing statesmen, to rescue, and, snatching up the children in her ; yet, at length, to the pain and grief of be perfectly well pleased. They sigh not for national freedom but only for spiritual slavery ; ably evident, that she had passed her zenith. they are not concerned at all for their own

rights, if only those of their gods can be maintained : they seek not to govern their country life, toward the conclusion of all earthly for themselves but are anxious only that undisassociations, and, notwithstanding that she enjoyed great and delightful assurance of his final happiness (as she had every reason

to do), it was nevertheless evident to all who carefully observed her that the removal burning widows ascend as incense to Heaven .- on our part, or anything like abnegation of our him with whom she had travelled over the largest portion of the journey of life, which of their religion? Has England not in the from all intercourse with her on earth of occured in the month of November, 1857, name of humanity forbidden what she dared not some hidden ulterior designs. But if we do what gymen, selected for a text, Psaim xlviii. 9 was an event which she, from her deep de- in the name of Christianity to oppose? And rotion as a wife, could not long survive. does it really matter to the Hindoos whether the Every method which filial love and friendly laws of humanity or the principles of Christianity

sympathy could devise was resorted to in order that the progress of disease might be their religion ?

strength, and therewith a manifest ripen. is to a call of DUTY that they have to respond. ing for the better world. On her return It is encouraging to find so veteran an Indian

from Windsor where she and others had statesman as Sir John Lawrence declaring his hoped the change of scene and atmosphere " earnest belief" that " all those measures which together with the affectionate attention of are really and truly Christian can be carried the members of her family there residing, out in India, not only without danger to British anctioned by Christianity.

tended to effect some improvement in her health, it was evident that their expective still be the duty of a christian country wherever its sway is acknowledged to have "Christian things done in a Christian way."

Our special object in referring to this subject to day is to draw the attention of our readers to pain, oftentimes the most acute, her piety, These despatches are two in number. One construck a new root in India." ments in our policy and administration." The sincere desire to advance Christ's kingdom in who " is conscientiously opposed to the public reading or teaching of the Bible in Government

> The unchristian elements in the Government of British India are set forth by Colonel Edwardes under the following heads :--

1. The exclusion of the Bible and of Christian teaching from the Government schools and

colleges. 2. The endowment of idolatry and Moham

medanism by Government. 3. The recognition of Caste. 4. The observance of native holidays in th various departments of State. 5. The administration by the British of Hindu and Mohammedan law, both criminal and civil.

6. The publicity of heathen and Mohammedan 7. The public frequenting of streets by native

8. The restrictions on the marriage of Eurocommodation for married families in barracks.

thing like 'proselytism' or 'quiet persecution' made some earnest remarks. He was fol-of any kind, or the application of secular mo-lowed by Rev. Mr. Thayer, pastor of this by moral influences voluntarily received. Any- tributed to all, after which Father Taylor enough to dry your tears by kissing them cabins, and distant wildernesses, preach Church, and Rev. Mr. Cox, pastor of the ives, direct or indirect, are in the first place ab-

tives, direct or indirect, are in the first place ab-solutely forbidden by the very religion we pro-tees, and, in the second place, would be worse pied by persons in the congregation, who,

With regard to the "apprehended political in quick succession, briefly spoke of the than useless for the object in view." danger" the opinion of no man is worthy of greater confidence than that of Sir John Law. rence. He gives it, with an argument irresisti-ed. Some had seen their children become ble by every mind attentive to the rise and pro- Christians, and some rejoiced that they had gress of the Indian mutiny. He says "that if friends gathered into the fold above. One this measure be carried out in a truly Christian gentleman had just heard from New Bedspirit there will be no danger. Indeed, this ford, where, at the Seamans' Bethel, a glovery measure has been introduced by the Colo- rious work is going on, many having recentnial Government in Cevlon, and the Bible is ly become interested in religion, and six taught in the Government schools of that island, having been converted in ene evening.--no doubt, with every benefit. Why should These remarks were interspered with singnot the same thing be done in India ? It is only in the event of this measure being worked out ligious triamph over their bodies, grinding them to powder; that their blood should crimson the waters of the Ganges, and the smoke of their show that undue concession to native present will rejoice that they attended. Such thanksgiving seasons are waters of the Ganges, and the smoke of their show that undue concession to native prejudice rare on earth.

Most of the ministers of other denomina

THE NEXT U. S. CONGRESS. Our Congress is about to meet, and many are looking to its doings with more than We have thought of thy loving kindness we believe to be right in a plain, considerate and " Subject-God's open manner, there is some chance of their giv- O God in thy temple." ordinary interest. A huge deficiency bill ing us credit for sincerity. Moreover, unless we do something to show the people what Chris-M. Dexter, of the Pine Street Church, of five millions will be presented to pay for protecting the Mormons and chastising tianity really is, there will be no hope of pre-Paraguay. Dacotah territory, beyond Ne-braska, will present itself for recognition, and the affairs of Mexico will demand espeventing the monstrous misconceptions which all things come of thee, and of thine own venting the monstrous misconceptions which but too often prevail among them in respect to but too often prevail among them in respect to come from God. Dr. Murdock, of the cial attention. But Slavery will be the our religion and its tendencies." Bowdoin Square Church, (Baptists,) preachgreat subject for the winter. This will call On the second point, whilst Colonel Ed.

Subject-The ed from Romans xiii. 1-5. true basis and ends of civil Government."wardes advocates the resumption in toto of all not hard knocks. grants or alienations from the public revenue Rev. John Co:ton Smith, of Trinity Church, for native religions, Sir John Lawrence con-(Episcopal,) preached from Proverbs xiv.

for native religions, Sir sound Lawrence of a siders the measure impracticable. He thinks it would be a persecution of heathenism not nation. Dr. Adams, of Essex St. Church, Schieder and preached from Psalm lxxvii 10. Subject-A Christian view of the past. Rev. Mr.

ignored. "We must take note of the caste of Stone of Park Street selected his text from ecruits, and arrange that each regiment shall Ezekel xviii. 29, " Are not my ways equal." We will give the substance of his remarks brought about by Catholic influence. New in was any more insane, in the true sense of the be composed of quotas from the different castes : on the subject. The sermon abounded in beautifully expressed truths, and its subject mistake not, the Bible will go back into the nor can we regard a man who held the strong that no one caste shall preponderate, and especially that the sacerdotal class shall not have an undue influence." Sir John Lawrence was the law of compensation as manifested xpresses his belief that in the southern disthroughout all God's creation, mental or physical, moral or material. For every tricts of the Peninsula, Christian regiments might be raised, a measure which he strongly cloud there is a silver lining. We will give urges and justly says that " with such a force a brief synopsis of the discourse, and close subject. at command, British rule might be said to have

our abstract with one or two of its most beautiful and appropriate closing passages.

First, it was argued, we have a hint of this law of compensation in the material system. Secondly, the personality of man was considered in illustration of the subject. In the third place, in our natural temperament the law again came into play. Fourth, it was shown that the facilities of the mind bring with the exercises of each a mingled tribute; and for each throb of pain some contrasts of place and condition we shall find that the more envied are ever haunted by some ghost of melancholy aspect, while the least coveted is waited upon by some Bishop in America. He justly styles Francis compensation that lends it a dowry nowhere Asbury, the Pioneer Bishop.

mida view of the whole subject. Amid the gigantic evils of earth appear the most colossal

This is thanksgiving week in most of the States of the Union. Twenty-one of the gentleness, for endurance and martyrdom, States observe Thursday (Nov. 25) as their for missions of love and healing. Amid all Thanksgiving,-four States observed Thurs-the dark annals of oppression, how many day last-one has appointed Dec. 2nd-and unwritten histories, like that of the humble five States dispense with the day altogether. " Cabin," into which now, well nigh all the This religious festival originated in New gentle, weeping eyes have looked; histories that have brought down the blessed angels England, and is here the great Holiday for the year. It dates back to the first year of the year. It dates back to the first year of the settlement of New England, and has affords. Goiden gleams through blackest pean soldiers in India, and the insufficient ac- become a sort of fixed institution-one cloud. Fruits celestial from boughs rooted which the people regard as indespensable. in selfishness and crime.

his last entries in his journal was, " I die dail-Mr. Stone has one of the largest congrein the city, and is a most devoted fill up still what is behind." "There is no and faithful minister

time or opportunity to take medicine in the day time, I must do it at night, I am wastin GREAT INCREASE OF METHODISM away."

From the General Minutes just issued om the Book Room, New York, we learn To preach some of his last sermons, Bish Asbury was literally carried into the that the increase of the membership of the occupying a chair for the purpose He a M. E. Church for the year, is 136,036.— the field of battle, with his armour buckled on This is a most extraordinary progress-such and strong in the Lord of Hosts. Itinerating as we have never known before in this coun-through Virginia, he stopped at a friend's house try. And what is encouraging, revivals near Fredericksburg, and was very ill are still in progress all over the land, and we are looking for another year of equal pros-perity. We may safely say that Methodthe Sabbath, and requesting the family assembled, at their usual hour for devotion, h faithful travelling companion, the Rev. M m was never in a more prosperous state. Bond, read and expounded the 21st of Reve ism was never in a more prosperous state. Bond, read and expounded the 21st of Reve. It is not only increasing in numbers, but in lations. Doubtless the Bishop could catch all the essential elements of her prosperity. Notwithstanding the severe financial presglimpse of that holy city which John saw der cending from heaven, and which he was him. sure in the business world, the finances of the church are in a good condition. The Bond hastened to support him, and while hold. ing up his reclining head, the spirit of the iterary institutions of the church were never nore prosperous. If Methodism is true to patriarch of American Methodism her principles, she will yet see more signal quietly thus passed away from the earth, to the sweetly and triumphs, and a most glorious future ! rest, joys and rewards of the heavenly world

The Clove Staten Island, Dec. 1858.

Rev. E. Maturin.

We insert to day a letter from a bighly esteemed correspondent, confirming the runour reviously in circulation, relative to the defection om the Church of England, of the Rev. Ed. mund Maturin, late Curate of St. Paul's and Halifax. Our correspondent gives him a high forth earnest debates-many hard words, if character for piety, scholarship, and devotednes

to the duties of the ministry, all of which we EXCLUDING THE BIBLE FROM SCHOOLS. elieve there is good ground for asserting In some of the schools in the city of New Various causes for his defection will no doubt h York, the Bible has recently been excluded. assigned by different parties. Men of the Los which has occasioned great excitement Meetings are being called, and the matter Church school will attribute it to insanity; the of the High Church to a want of " sound Church being thoroughly discussed. This exclu-sion of the Bible from the Schools has been schools. We are willing the Catholics should views of Episcopal power and authority which have all the privileges we enjoy, but when Mr. Maturin did, as devoid of what High Chuch. they assume to govern and control us, Bro-ther Jonathan will doubtless wake up to the ther Jonathan will doubtless wake up to the and gave ample proof of his having them in the

late contests at Halifax, in regard to the Synod.

As to his preaching "Evangelical doctrines" this is no evidence of his belonging to the class

of men who are gratuitously styled "Low

Churchmen." Many High Churchmen at the

present day, preach evangelical doctrines -

The truth is these doctrines are now so

amply vindicated, and widely believed, that

men of all schools think they ought to he

preached, and, as far as they understand them,

ndeavour to preach them. But the test of

man's school is the query-What does he believe

about Church Government ? Does he believe

that vast powers are committed to the Church

visible, by its founder, and that the only question

is where is the true visible Church to be found

Letter from New York.

STRICKLAND'S LIFE OF BISHOP ASPURY. We have at last, what has been so long needed in Americrn Methodism, a life of Bishop Asbury. It is written by the Rev. W. P. Strickland, the well known assistant editor of the Chris tian Advocate & Journal. Dr. Strickland was qualified for this literary labour, and has already written the histories of the American Bible and the M. E. Missionary Societies. Historical and religious literature was no new subject for his pen; and the Church is now indebted to him for this authentic and valuable sketch of our earliest

in order to come in contact with these powers? Asbury was truly a remarkable man, and this Does he hanker after a visible centre of unity on is the reflection which constantly presents itself earth, where all controversies are to be finally to our mind whilst perusing Dr. Strickland's life settled, the scriptures infallibly interpreted, and of him. Born in 1745, near Hampstead Bridge, a short distance from Birmingham, England, as early as seven years old he was seriously impress-

uniformity maintained by the decree of supremacy? If so, he has Romanism in embryo in his constitution, and the very juice of Prpery in ed. In his fourteenth, he became studious, and for the first time he heard of the Methodists, and his stem, call him High Church or Low Church, sought them, and to use his own simple language. Puseyite or Evangellical, Puritan, Methodist, or what you may, it only requires the favorable time and circumstances to arrive to see the their worship "was better than a church, the people were so devout, men and women kneelexotic translated to its true Italian soil. That ing, and all saying amen !" " with the spirit and derstanding, they all united in singing a hymn Mr. Maturin long since had this preparation for of praise." This people became his people, and the transition from Protestantism to Romanism, soon young Asbury began to hold prayer meet-is obvious. We believe that at the very time of ings, and his father's house was opened for this his ordination, he wavered between the two nurnose. His fervency and alog Churches: our correspondent says he meditated such a step as he has now taken, 16 years ago. No doubt late affairs in the Diocese of Nova Scotia brought his meditating to an issue, and he has only made the transition for which he was long since prepared-not because he was intenne, 26th year, on the call of Mr. Wesley for missioncommon sense. but because he wanted that good aries to America. Asbury conferred not with which all the scholarship in the world cannot give, which would have enabled him to see the error of the principles he had imbibed, and the settled in New York, Philadelphia and Maryland, folly of those pretensions which the Church of and Boardman, Pilmoor and Williams, two years Rome makes to supremacy and infallible powers. before, had arrived as missionaries among them We believe he has only goue to the sphere for After a tender parting with his fond parents, which his principles prepared him; and that Asbury, on the 4th September, left Bristol for these principles were what are commonly America. His outfit were only a few pounds and designated "High Church principles:" and little clothing. Richard Wright, a young man believing this, while we are sorry for him and who had been a travelling preacher for one year only, accompanied him on the mission. sorry for him and sorry for his friends, we do not He wonder at the result .- St. John Church Wit. preached five sermons on the voyage of eight weeks, and reached America in 1771, the people (TO THE EDITOR OF THE CHURCH WITNESS.) receiving the missionaries, in his own words, " as Nova Scotia, November 19, 1858. the angels of God." Pilmoor and Boardman Sin.-The City of Halifax has just been came over in 1769, and were the earliest thrown into great consternation in consequence Methodist Itinerants sent here by Mr. Wesley: of the recent intelligence received from Engand the holy band, now increased by the arrival land, of the defection of the Rev. Edmund of Asbury and Williams. These five men were Maturin, A. M., of Trinity College, Dublin, and the pioneers of the American Wesleyan Itine Curate of St. Paul's Church. in this City, to the rancy. Local Preachers commenced the great Roman Catholic Church. Alas! it is too true, work five years before,-Embury, Webb, and and the arrival of the steamer yesterday, con-Stawbridge. Honor and praise to their piety, firms the sad and marvellous intelligence; he zeal, and memories! Since, then, "the little has done penance, received the Eucharist, and one" has " become a thousand," and from this been baptized into the Romish Church. To prevent erroneous and false impressions, it may perhaps be well to put your readers in possession of the facts connected with this extraordinary and unexpected perversion. Mr. Maturin is descended from and old and highly respectable family in the North of Ireland, remarkable for their firm and unwavering a!tachment to the Protestant faith; his Father was a distinguished clergymen in the Church, and his grandfather a Hugue not. Mr. Maturin was a distinguished scholar of his day in Trinity Asbury opened his pious mission in the city College, Dublin, in the year 1840, and received of Philadelphia. In 1772 Mr. Wesley appointed the Hebrew and Biblical Prizes, and was appointed Librarian to the College. During his him superintendent of the Methodist societies in residence in this City, now seven years, his America, and the next year, the first Conference met at Philadelphia. There were ten memministrations in the Church have been duly apbers, and from Dr. Strickland's volume we preciated by all parties, and although his preaching was Evangelical, he was loved and esteemed learn their names and stations. They deserve remembrance. New York and Philadelphia, by all, as a good man, and faithful Ambassador Thomas Rankin and George Shadford; N. of the Lord Jesus Christ. His services in the Jersey, John King and William Watters ; Bal- aick chamber, his earnest and affectionate mantimore, Francis Asbury, Robert Strawbridge, ner in the pulpit, and the holy unction which Abraham Whitworth, and Joseph Yearberg; marked his engagement in prayer had obtained Norfolk, Richard Wright; Petersburg, Robert for him the love and respect of the whole com-Williams. Numbers in Society, then reported munity; and his high attainments in Biblical knowledge and Theological Literature, claimed Mr. Asbury was 40 years old, when he had for him the respect and confidence of the been preaching fifteen years in America, still he was unordained. Up to this period, the Christian and she scholar, whilst his simple Methodist Preachers had received the sacrafaith, his generous disposition and fond and affectionate manner, endeared him to all with whom he was personally acquainted. You may easily imagine therefore, Mr. Editor, The Christmas Conference, as it is callled, at that the departure of such a learned and boly man from our ranks, has cast a shade of gloom with 60 preachers were present. Never had and astonishment over this whole community. they assembled on more solemn and important and inflicted a wound in our Church which canbusiness. It was the fifteenth, and John not soon be healed. Many and various are the Dickens arose and he proposed the formation of the Methodist Episcopal Church, which was rumours abroad, and vast the conjectures as to the probable cause of his apostacy ; some attriunanimously adopted. The next act was to declare the office of Bishop elective, and then buting it to the wild impulse of the moment, rowing group. They know that they have a unanimous vote selected Dr. Thomas Coke some to a temporary aberration of mind, others one of your number. They have heard and Francis Asbury for Bishops. Asbury was to the calm and deliberate convictions of the then ordained Deacon, and Elder, and next understanding, the dictate of conscience. It many silent faces, all radiant with angelic yearnings, press out of the heavens above your saddened feast. Near enough to you those unbidden celestial guests, and tender life of incessant toil in our cities, villages, log months, previous to his departure, it has been the constant subject of his thoughts; he does no

We need not dwell upon the succeedin points in these important despatches. Through-out it will be found that boldness characterizes the propositions of Edwardes, and caution those of Lawrence. But both are animated by the the earth; both are deeply penetrated with the conviction that England has been pursoing an erroneous policy in the East ; and it can hardly be that the stirring remonstrances of the one qualified, not in spirit but in detail, by the calm suggestions of the other, can fail in this hour of anxiety among the people of Britain to pro luce their desired effect upon the minds those who guide the helm of Indian affairs. else enjoyed. Letter from the United States. From our own Correspondent

Then we may turn and take a virtues. Great wrongs are great educators. They furnish occasion for meekness and

and children. Her diary which extends in a very appropriate and impressive dis-

over many carefully written sheets evinces course by the Rev. C. Churchill, A.M., the deep anxiety of the wife and the mother founded on that beautiful scripture in Job for their salvation, with whom in the Provi-dence of God her lot was thus intimately xix, 25, "I know that my Redeemer liveth." May all who read this notice " Die the cast. But no concern for her household death of the Righteous, and may their last no difference of opinion upon the main point in was allowed to ignore the proper claims of end be like hers." those beyond. Her name is recognised as a member, and one of its committee, at the

Mr. JEREMIAH A. EMBREE, who recently first meeting of the Benevolent Society, in departed this life at Amherst, Co. Comber. connection with the Halifax Wesleyan land, was in the 52nd year of his age. He Church, and it there continued to the close was converted to God about eight of her life, a period extending over forty since, and his subsequent life gave evidence years. It was her privilege in connecting of that happy change. This memorable herself with the Wesleven Church to be event to him took place during the ministry come a member of the class led by the Rev. on this Circuit of the Rev. Wm. Croscombe W. Black, and thus from week to week, to It was during a blessed revival of religion, enjoy the privilege of his wise and pious -when Rev. James Hennigar was preach counsels, a circumstance to which she ever ing,-the word of ilife from that estimable gratefully adverted, and one which doubtless minister was applied by the Spirit to Brotended materially to promote her growth and stability in the Christian life. And ther Embree's heart : he became awakened sought the Lord, and found him to the joy when in the year 1832, the decline of the and rejoicing of his soul. He joined the health of that venerable and apostolic man the father of Provincial Methodism.rendered his retirement from the position of a Leader he laid by his armour. necessary, the honour and responsibility

Brother Embree was a man of a kind equally great, of succeeding him, was de upon her. From this appointmen she shrank : her natural timidity and Chris tian meekness, alike inducing this feeling, Tha ministers on the Circuit found him ever yet her ardent desire to be useful in the ready to lend a helping hand ; and he kindservice of God, a desire which had with inly sympathized with them in all their undercreasing power animated her heart from the time of her conversion, induced her to yield to the call of the Church, and cash throughout unswervingly attached to the into the Lord's treasury all the ability for doctrines and discipline of Methodism, yet usefulness which she possessed ; nor did her he could see and appreciate good in others seal decline with the advance of years; on as well as his own denomination. the contrary, her written statements as well

as her entire intercourse with, and manifest concern for the members of her class, inprovincial Wesleyan being being would not be denied to our system' of secular education. But, dicated how humbly and perseveringly to the close of life she sought to fulfil her

vocation in this sphere of duty. There is THURSDAY, DECEMBER 16, 1858. inflicient reason to believe that whilst with Communications designed for this paper must be accompanied by the name of the writer in confidence. We do not undertake to return rejected articles. We do not assume responsibility for the opinions of correspondents. fear and trembling, she discharged the duties of her position, she did not " run in vain, neither labour in vain." At the same time while discharging public duties she failed not in the cultivation of personal

exercised itself, nor the only channel

through which her charity flowed, but to

We trust our friends throughout the piety, the flame was ever fed, new supplies of oil were daily sought, and the lamp of country will not permit this month to close her spiritual life shed a brightness in every without a large increase to our present list circle in which she moved. This was not of subscribers. however the only form in which her zeal

Christianity in India.

the utmost of her ability the claims of God's England's duty to India is the question which cause both at home and abroad, the enterat the present moment appears to be uppermost tainment of Christian ministers, as well as in the minds of British Statesmen and British the care of the poor in the churches and Christians. Alas! there is too much reason to we ought not, the Chief Commissioner considers in the world, were daties to which she resfear that Statesmen and Christians (using the ponded in the exercise of a charity which latter term to designate not those who are connever failed, and even during seasons of great personal affliction her thoughts were tent to bear the name of Christ but those who etached from the contemplation of her own, are really concerned for his glory) do not solve nold, Sir John Lawrence argues out more fully to the contemplation of the sufferings of the problem alike; they do not eye to eye disthose with whom her heart had been accus- cern the lesson which God designed to teach open the Bible before the people of India. He tomed to sympathise, and to whom her hand them by the Indian mutiny. Christians see draws a distinction between representative govwas wont to extend relief, and even in the clearly how we have through a century's rule ernment and one by right of conquest. near approach of death her benevolence been dishonoring God; how the awful scourge was extended in various directions which which our native armies in India became to power by the people, but we are here through cannot here be particularized. "To show piety at home," is a precept which was us was permitted by Him to show us our folly never overlooked or disregarded by our tablish her empire over the Hindoos on a secure and our error ; and how if ever Britain is to es. stances, by the will of Providence. This alone foundation she must bind them to her by that ing the best we can for the people we are bound earnest prayers, may in a very great meaenduring gratitude which cannot fail to animate sure, instrumentally, be attributed the conversion of her partner and her children .- a people delivered from the bondage and cor-The records which she has left of her ruptions of a filthy idolatry, and introduced to Christian exercises fully indicate that next the glorious liberty and ennobling purity of the municate those blessings to them if we can. We to her own salvation it was for this she christian religion. The logic of Statesmen is sought to live, nor in this respect did she not so good. If the system which has been pur-" live in vain or spend her strength for sued has failed, they reason, it has not failed beaought," ere her own eyes were closed in cause erroneous in itself but because it has either

with the opium trade. 10. The Indian Excise laws

9. The connection of

prostitutes.

Between Sir John Lawrence, Colonel Ed wardes, and Mr. McLeod there appears to exist R. M. volved in the first topic. " The Bible ought," savs Sir John Lawrence " not only to be placed

among the college libraries, and the school books. for the perusal of those who might choose to consult it, but, it should be taught in class those with families dependent upon them, wherever we have teachers fit to teach it and vears pupils willing to learn it. Such, broadly stated the principle." The difficulty which Sir J Lawrence apprehends is that of obtaining at present suitable teachers. His position is that " the formation of Bible classes of an approved character in as many schools as possible should be a recognised branch of the educational department, but, on other hand, he "would never admit that the unavoidable absence of Bible classes should be used as an argument against the establishment Methodist Church, and continued a stead- of schools unaccompanied by Christian teachfast member until death released him, and ing" He reasons thus: "A purely secular system is not, the Chief Commissioner believes, in

India at least, adverse to religious influences, nor spirit; though his worldly means were worthless without simultaneous religious instruc-not abundant, he sustained the institutions tion. On the contrary, the spread of European of the Church according to his ability .-- | knowledge among the natives is, as it were, a pioneer to the progress of Christianity. The opinion of Missionaries, in Upper India at least, may takings for the promotion of religion. He was not given to change, but remained be the case, then, having established all the Bible classes we could, having done our best to augment their number, having practically shown to the world by our educational rules that we do desire that the Bible should be read and taught, we may tas Mr. MacLeod has appropriately expressed it, hope that 'a blessing would not be

so far as the native religions are concerned, the Chief Commissioner cousiders that the education should be purely and entirely secular. These religions ought not to be taught in the Government schools. Such teaching would indeed be superfluous. The natives have ample means of their own for this purpose, and need no aid. But, if they did need aid, it is not our business to af-

ford such. The case is of course utterly different as regards Christianity. Of that religion the natives can have no knowledge except through our instrumentality. And this religion

we should teach exclusively, so far as we can, from the preference which it is our right and our duty to give to what! we believe to be truth. But while we say that Christianity shall be the only religion taught in our schools to render attendance on Bible classes compul-

In his reply to the objections urged by Mr. Ar have not been elected, he says, or placed in onr moral superiority, by the force of circum tians or those who desire to become such. constitutes our charter to govern India. In do by our conscience, and not theirs. Believing that the study of the Bible is fraught with the highest blessings, we of course, do desire to comfollowing is the first stanzas:

desire this not only as individuals, but as a Government, for Christianity does truly go hand inexists in India. But this can only be effected which are used at the feast, were then dis-

resembles somewhat an English Christma n the prevalence of good feeling towards

THANKSGIVING

are provided with a good dinner. Our large usiness houses and corporations supply all her covenanted faithfulness. in their employ with a Thanksgiving feast. We will notice one instance of this, as a sample of this feature of the festival.

The annual distribution of turkeys by th Boston and Worcester Railroad Corporation to the married men in their employ, and to took place in the hall over the Lincoln street passenger station last evening. The men living on the line of the road were brought to the city in a special train which arrived about eight o'clock. When they were all assembled, a prayer was offer-ed by the Rev. E. E. Hale. The president of the road, Genery Twitchell, Esq., then velcomed the men to their annual gathering, and spoke of topics incidental to the management of the road. The receipts of the read during the past year were about \$75. 000 less than those of the year previous -No passenger has been injured during the

year, and those who have lost their lives or been injured have not met with their misfortunes through the fault of those running the trains or of the corporation. Mr. Twitchell spoke at some length, complimenting the nen upon their endeavours, and impressing upon their minds the responsibility of each ne of them. He closed by narrating a reditable act of devotion upon the part of former freight agent, who, after the absence of a few years, had returned to become their Superintendent. Mr. E. B. Phillips, the new Superintendent, being thus introduced, spoke of the changes which had taken place on the road since his first connection with it, 19 years ago, and of other matters interesting to his hearers .---He was followed by A. T. Firth, the agent f the road at Worcester, Peter T. Homer, Esq., George S. Hale, Esq., the company's olicitor, and other gentlemen. The distrioution then took place, and formed a pleas-

ing and suggestive sight. Four hundred and seventy-three turkies, weighing 4020 nounds, were required for the purpose. The religious services of the occasi were better attended than usual. The gen-

eral religious interest in the country, doubtless contributed much to this result. In Boston, these services were of a very inter-

esting character. The Methodists of the city all united in a general Lovefeast. It was a season of great interest held in the Broomfield Street Church. The Church was well filled we hear the angel reapers singing nightly at 101 o'clock, A. M., when the exercises melodies over sinners repenting. Did ever commenced. This peculiarly christian in-stitution is especially adapted to a religious glad as this spiritual mercy that followed

observance of the day, which comes to us from our Pilgrim forefathers, ballowed by the piety and devotedness with which they of the rich, of the home of the poor, ing to God. The lovefeast is observed in accordance with or in recognition of similar gatherings spoken of in the Scriptures; and while it possesses all the solemnity and sanctity of the Sacrament of the Lord's Supper, it differs from it in the free invitation which it extends to all, whether Chris-Father Taylor presided at this meeting with his peculiar fervor and characteristic warmth. The meeting was opened with a prayer by Father Taylor, after which the Love Feast Hymn was sung, of which the

> " All praise to our redeeming Lord, Who joins us by His grace, And bids us, each to each restored, Together seek His face." The bread and water, the simple tokens

Amid the guilt and vice of intemperance, excited universal attention, with his extreme shines forth as in no scenes of gladness in heighbours and friends. Most of the poor human homes the clinging, heroic love of vonth .- not over seventeen. For several years he was then a local preacher, and finally at woman's heart, the invincible constancy of twenty-one, joined the Methodist Conference. At the Bristol Conference in 1771, then in his The awful pestilence has spread its brood

ing wings over a great Southern city, decimating the dwellers, giving to every stranger the welcome of a grave. But the bright flesh and blood, but volunteered for our distant example of that brotherly charity that has shores. A tew Methodist emigrants had already watched the sick, and buried the dead, and fed the famished living, is worth to humanity and the world the dreadful cost. War comes ever like that fourth beast

prophecy, "dreadful and terrible, and strong exceedingly," with great iron teeth. devouring and breaking in pieces, and stamping the residue under its feet. But it has led in its train the gentle English maiden, whose shadow on his pillow the wounded soldier has kissed, and dying with that face bent over him, has fancied he saw the angels, before his earthly sight grew dim.

The perils and the sacrifices of Arctic explorations have opened two worlds to human view; one that frozen world of northern ice, and one the heart of a British wife. Earthquake and famine shake down stately cities and desolate green islands; and then the generous bounties of the pitying nations flowing in from farthest continent and over most distant seas more than restore the balance of human good and bles Unmixed evil on this earth there is not

small beginning, American Methodism now emand the lamps of human cheer and comfort braces in her wide fold more than a million and burn brighest in the darkest night. a half, greater numbers than any other of the sis Commercial reverses sween over a busy ter denominations. Embury preached the first and enterprising people. Great fortunes Methodist sermon on this continent. The first melt like wax in the sun. The terrible sermon ! What a theme for thought ! In 1766, maelstrom sucks in every venture, large or small. Merchant princes walk down the -not a century ago,-the first American Methomarble steps of their mansions to escend no dist Society was formed-how glorious and won more. Men that were living well come derful the fruits since! It is not an hundred home penniless, and as they look upon wife years yet, Oct. 30, 1768, since old John Street and daughter, set their teeth hard to keep was dedicated-the first Methodist Church in down the heart that rises into the throat. ____ America. To many an eye there shincs no star in all

the black sky. The points of the compass are lost. Where is the East ? Where will the sun rise? A window opens in heaven. The morning comes not over earthly hills, but from the zenith. The sun of righteous ness makes the day. The holy city is sent down, the New Jerusalem, and the tabernacle of God is with men. Crowns and titledeeds and imperishable riches are distributed. And whoseever will may become an 7,116.

upon this worldly loss. of various homes as they looked on this memorable day of gladness; he showed that in all, though there were evils,) et there was in each some compensation ; and with these and the membership from 800 to 18,000 !pictures he closed his sermon. Speaking of he home where some vacant place was left length arrived, Dec. 25, 1784, when Dr. Coke at the board, and where some form had fled to another life, he spoke in fceling terms. The Comforter, he said, comes only to grief. If that form were with you there were a vacant place at an immortal banquet.

day. Starry eyes look love upon your narthere your story. Can you not guess how

Heavenly circles are interested with you to-