

My emotions almost overwhelmed me when I looked at my audience; for who were the men that stood around me? These were Sir Henry Havelock's heroes! These were the illustrious warriors who first relieved Lucknow! Yes, these brave men performed one of the greatest military feats known to history, and did it, too, notwithstanding they lost nearly one half of their number in its execution.

When I looked at the number of their sun-browned faces, and thought of the many tears they shed when covered with blood and smoke they rushed through the streets, and into the "Residency" among the men and women they suffered so much to rescue, and snatching up the children in their arms, they thanked God "that they were in time to save them!"

Noble men! Their fame belongs to our nation as well as their own. And I shall 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 Lockwood, 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 Susan Starr, who immediately after their marriage removed from Norwich, 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 at the services, and eventually members of the Episcopal Church.

During all their early years of life they were esteemed for moral excellence and amiability of character, and in the closing years of their pilgrimage they in every way supplied, to the joy of their many friends, the services of a devoted and affectionate mother.

The subject of this notice was born in the year 1789, and at the age of fifteen years was very seriously impressed. Her circumstances were such however that needful direction could not be easily obtained, and yielding as doubtless she did in some degree to that timidity which ever characterizes that period of life, these impressions faded away, and it was not until the year 1811 and subsequently her marriage with Mr. David Starr, and removal to Halifax, that she found in attendance upon the services of the Wesleyan Church, (with which she had immediately joined) the spiritual comfort which she had for so longed for and so ardently longed.

To her own mind however (but to it alone) was it a matter of solitude that the exact moment of her conversion had not been recognised, but this was a mere temporary trial of faith, and she was in the end raised above it and rejoiced in the assurance that she "had passed from death unto life."

During all the period of her enlightenment in Divine truth and desire for her own personal conversion, she cherished an earnest solicitude for the salvation of her family, and entertaining the conviction that the Wesleyan Ministry was most likely instrumentally to effect it, she experienced no small amount of delight when she learned that their ministrations were performed under the shadow of the paternal roof.

Now her activities for her family were confined in this direction, were cherished increasingly for the spiritual well-being of her husband and children. Her diary which extends over many carefully written sheets evinces the deep anxiety of the wife and the mother for their salvation, with whom in the Providence of God her lot was cast.

It was her happiness to know that they were members either of the militant or of the triumphant Church.

In the month of April, 1840, Mrs. Starr experienced a great trial in the decease of her eldest daughter, but gradually she recovered her Christian cheerfulness and animation, and neither did this event, nor the yielding up of other of her daughters, who successively became the wives of Wesleyan Missionaries (as they then were) to a life of itinerancy, (a life not likely to awaken envy in the minds of such as are prepared to judge correctly of its true character) though afflictive to her maternal feelings, overwhelmed her by its length, to the pain and grief of her husband and children, it was unmistakably evident, that she had passed her zenith, and with the increasing infirmities of advanced years, tottering in the evening of life, toward the conclusion of all earthly associations, and notwithstanding that she enjoyed great and delightful assurance of her final happiness (as she had every reason to do), it was nevertheless evident to all who carefully observed her that the removal from all intercourse with her on earth of him with whom she had travelled over the largest portion of the journey of life, which occurred in the month of November, 1857, was an event which she, from her deep devotion as a wife, could not long survive.

Every method which filial love and friendly sympathy could devise was resorted to in order that the progress of disease might be arrested, and the work of death delayed, yet all endeavors proved unavailing; there was an evident and continuous decline of strength, and therewith a manifest ripening for the better world.

On her return from Windsor where she and others had hoped the change of scene and atmosphere would exert the affectionate attention of the members of her family there residing, and other friends from whom she experienced the utmost kindness, would have tended to effect some improvement in her health, it was evident that their expectations were doomed to disappointment, and that there was but a step between her and death.

Of this one seemed to be more fully aware than herself. To her, however, there was nothing formidable in the approach of death, "her house was set in order," and she was fully prepared for all events, and she was, whilst suffering from her afflictions, the most acute, her piety, ever manifest, was in its reality and power most markedly displayed.

On the bed of sickness and death, whence a supplied the strongest tests of all Christian professions, she manifested a good confession. With a single exception, her mind was freed from every exercise, and even then deliveredance was not long delayed. At this crisis especially, as well as at other times, she very much enjoyed the visits of her former and now esteemed pastor, the Rev. Mr. Churchill, and the more from his intimate connection with the family for many previous years, in the course of which they had been the subjects of diversified providences. In the midst of all temptations and trials, she was sustained and comforted by the Divine promises especially, and frequently she derived exceeding consolation from portions of Wesley's inimitable collection of scriptural poetry, which she frequently quoted. In all her sickness she manifested the calmness and submission of a Christian.

To her bedside she summoned her children, of whom she took an affectionate farewell, and addressed words of pious counsel to her youngest daughter, who was to be placed among the college libraries, and the school books, for the purpose of those who might choose to consult it, but it should be taught in class wherever we have teachers fit to teach it and pupils willing to learn it.

The occasion of her death was improved in a very appropriate and impressive discourse by the Rev. C. Churchill, A.M., founded on that beautiful scripture in Job xix. 25. "I know that my Redeemer liveth." And who read this notice "Die the day of the Righteous, and may their rest end like hers." R. M.

Mr. JEREMIAH A. EMBREE, who recently departed this life at Amherst, Co. Cumberland, was in the 52nd year of his age. He was converted to God about eight years since, and his subsequent life gave evidence of that happy change. This memorable event to him took place during the ministry of the Circuit of the Rev. Wm. Croscoble. It was during a blessed revival of religion, when Rev. James Hennigar was preaching—the word of life from that estimable minister was applied by the Spirit to Brother Embree's heart; he became awakened, sought the Lord, and found him to the joy and praise of his soul. He joined the Methodist Church, and continued a steadfast member until death released him, and he laid by his armour.

It was not acted upon with sufficient strictness or by moral influences voluntarily received. Any kind of application of secular motives, direct or indirect, are in the first place absolutely forbidden by the very religion we profess, and, in the second place, would be worse than useless for the object in view.

With regard to the "apprehended political danger" of the opinion of no man is worthy of greater consideration than that of Sir John Lawrence. He gives it, with an air of irresistible force, and says, "The progress of the Indian mutiny. He says "that if this measure be carried out in a truly Christian spirit there will be no danger. Indeed, this very measure has been introduced by the Colonial Government in Ceylon, and the Bible is taught in the Government schools of that island, —no doubt, with every benefit. Why should not the same thing be done in India? It is only in the event of this measure being worked out in a mistaken or unchristian manner that difficulties might arise. Recent events seem to show that under concession to native prejudice on our part, or anything like abrogation of our own principles, does not generate confidence in us with the people. They only suspect us of some hidden ulterior designs. But if we do what we believe to be right in a plain, considerate and open manner, there is some chance of their giving us credit for sincerity. Moreover, unless we do something to show the people what Christianity really is, there will be no hope of preventing the monstrous misconceptions which so often prevail among them in respect to our religion and its tendencies."

On the second point, whilst Colonel Edwards advocates the resumption in toto of all grants or alienations from the public revenue for native religions, Sir John Lawrence considers the measure impracticable. He thinks it would be a perpetration of bestialism not sanctioned by Christianity.

Cast Sir John Lawrence says cannot be ignored. "We must take note of the caste of recruits, and arrange that each regiment shall be composed of quotas from the different castes; that no one caste shall preponderate, and especially that the second caste shall not have an undue influence." Sir John Lawrence expresses his belief that in the southern districts of the Peninsula, Christian regiments might be raised, a measure which he strongly urges and justly says that "with such a force at command, British rule might be said to have struck a new root in India."

We must not dwell upon the succeeding points in these important despatches. Through out it will be found that boldness characterizes the propositions of Edwards, and caution those of Lawrence. But both are animated by the sincere desire to advance Christ's kingdom in earth; both are deeply penetrated with the conviction that England has been pursuing 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 their desired effect upon the minds of those who guide the helm of Indian affairs.

Letter from the United States.

This is Thanksgiving week in most of the States of the Union. Twenty-one of the States observe Thursday (Nov. 25) as their Thanksgiving, —four States observed Thursday last—one has appointed Dec. 2nd—and five States dispense with the day altogether. This religious festival originated in New England, and is now being observed in all the States. It dates back to the first year of the settlement of New England, and has become a sort of fixed institution—one which the people regard as indispensable. It resembles somewhat an English Christmas in the prevalence of good feeling towards neighbors, and in the great abundance of food provided with a good dinner. Our large business houses and corporations supply all 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 turkey by the road agents of the Pennsylvania Railroad Corporation to the married men in their employ, and to those with families dependent upon them, 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 at the depot at 10 o'clock. The turkey were all assembled, a prayer was offered by the Rev. E. E. Hale. The president of the road, Gen. T. W. Higginson, welcomed the men to their annual gathering, and spoke of topics incidental to the management of the road. The receipts of the Pennsylvania Railroad for the year 1875, 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. The president spoke at some length, complimenting the men upon their endeavours, and impressing upon their minds the responsibility of each one of them. He closed by narrating a credible act of devotion upon the part of a former freight agent, who, after the absence of a few years, returned to the office of Superintendent. Mr. 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 of the Pennsylvania Railroad at Harrisburg, and by Peter T. Honer, Esq., George S. Hale, Esq., the company's solicitor, and other gentlemen. The distribution then took place, and formed a pleasing and suggestive sight. Four hundred and seventy-three turkeys, weighing 4020 pounds, were required for the purpose.

The religious exercises on the occasion were better attended than usual. In Boston, these services were of a very interesting character. The Methodist of the city all united in a general lovefeast. It was a season of great devotion, and the tabernacle of the Lord was well filled at 10 o'clock. A. M., when the exercises commenced. This peculiarly christian institution is especially adapted to a religious observance of the day, which comes to us from our Pagan forefathers, hallowed by the piety and devotedness which they were wont to characterize their thanksgiving 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 Christians or those who desire to become such.

Father Taylor presided at this meeting with his peculiar fervor and characteristic warmth. The meeting was opened with prayer by Father Taylor, after which the following hymn was sung, of which the following is the first stanza: "All praise to our redeeming Lord, Who joins us by His grace, And bids us, each to each restored, To love our fellow-men." The bread and water, the simple tokens which are used at the feast, were then dis-

tributed to all, after which Father Taylor made some earnest remarks. He was followed by Rev. Mr. Thayer, pastor of the Church, and Rev. Mr. Cox, pastor of the Hingham Church.

The remainder of the meeting was occupied by persons in the congregation, who, in quick succession, briefly spoke of the abundant cause which they had for thanks-giving to God. Some were old soldiers in the cause, and some had recently become deacons, and some rejoiced that they had Christians, and some rejoiced that they had a gentleman had just heard from New Bedford, where, at the Seaman's Bethel, a glorious work is going on, many having recently become interested in religion. These remarks were interspersed with singing such hymns as "My God is reconciled," &c., in which all the congregation joined. It was a glorious meeting, and one which the hundreds present will rejoice that they attended. Such thanksgiving seasons are rare on earth.

Most of the ministers of other denominations in the city preached on the occasion. Dr. Dewey, one of the Congregational clergymen, selected for a text, Psalm xxviii. 9. "We have thought of thy loving kindness, O God in thy temple." Subject—God's Goodness—Man's unthankfulness. Rev. H. E. Hale, of the First Street Church, preached from 1 Chronicles xxix. 14. "For all things come of thee, and of thine own have we given thee." Subject—All things come from God. Dr. Murdock, of Bowdoin Square Church, (Baptist), preached from Psalm lxxviii. 1-5. Subject—The true basis and ends of civil Government." (Rev. John Cotton Smith, of Trinity Church, Episcopal) preached from Proverbs xiv. 24. Subject—The religious advance of a nation. Dr. Adams, of Essex St. Church, preached from Psalm lxxviii. 10. Subject—The Christian view of the power of the sword. Mr. Stone of Park Street selected his text from Ezekiel xlv. 20. "Are not my ways equal?" We will give the substance of his remarks on the subject. The sermon abounded in beautifully expressed truths, and its subject was the law of compensation as manifested throughout all God's creation, mental or physical, moral or material. For every cloud there is a silver lining. We will give a brief synopsis of the discourse, and close 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 is 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 sweeter and more compensative pleasure is afforded. It was argued, that if we turn to the 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 compensation that lends it a dowry nowhere else enjoyed.

Asbury may turn and take a wider view of the whole subject. Amid the gigantic evils of earth appear the most colossal virtues. Great wrongs are great educators. They furnish occasion for meekness and gentleness; for endurance and martyrdom; for missions of love and healing. Amid all the dark annals of oppression, how many unwritten histories, like that of the humble "Cabin," into which now, will nigh all the kindly, weeping eyes have looked; histories that have brought down the blessed angels to gaze with a tender joy the all heaven-fed, golden gleams of truth, through blackest cloud. Fruits celestial from boughs rooted in selfishness and crime.

Amid the guilt and vice of intemperance, shines forth in no scene of gladness in human homes the clinging, heroic love of woman's heart, the invincible constancy of her devoted fidelity. Most of all, the awful pestilence has spread its brooding wings over a great Southern city, deploring the dwellers, giving to every stranger the welcome of a grave. But the bright example of that brotherly charity that has 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 of prophecy, "dreadful and terrible, and strong exceedingly," with great iron teeth, devouring and breaking in pieces, and stamping the residue under his feet. But it has and fed the famished living, is worth to humanity and the world the dreadful cost. War comes ever like that fourth beast of prophecy, "dreadful and terrible, and strong exceedingly," with great iron teeth, devouring and breaking in pieces, and stamping the residue under his feet. But it has and fed the famished living, is worth to humanity and the world the dreadful cost.

The perils and the sacrifices of Arctic explorations have opened two worlds to human vision; one that frozen world of northern ice, and one the heart of a British wife. Earthquake and famine shake down states, cities and desolate barren islands; and then the generous bounties of the pitying nations flowing in from farthest continents and over most distant seas more than restore the balance of human good and blessing.

Unmixed evil on this earth there is not, and the lamps of human cheer and comfort burn brightest in the darkest night. Commercial reverses sweep over a busy and enterprising people. Great fortunes melt like wax in the sun. The terrible small. Merchant princes walk down the marble steps of their mansions to ascend no more. Men that were living well no home penniless, and as they look upon wife and daughter, set their teeth hard to keep down the heart that rises into the throat. To many an eye there shines 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 righteousness makes the day. The holy city is set down, the New Jerusalem, and the tabernacle of God is with men. Crowns and titles, and imperishable riches are distributed. And whosoever will may become a heir, and instead of earthly harvest-songs we hear the angel reapers singing mighty melodies over sinners repenting. Did ever such consolation before make two worlds glad as this spiritual mercy that followed upon this worldly loss.

From the General Minutes just issued from the Book Room, New York, we learn that the increase of the membership of the M. E. Church for the year, is 136,000. This is a most extraordinary progress—such as we have never known before in this country. And what is encouraging, revivals are still in progress all over the land, and we are looking for another year of equal prosperity. We may safely say that Methodism was never in a more prosperous state, in all the essential elements of her prosperity, in the business world, the finances of the church are in a good condition. The literary institutions of the church were never more prosperous. If Methodism is true to her principles, she will yet see more signal triumphs, and a most glorious future!

Our Congress is about to meet, and many are looking to its doings with more than ordinary interest. A huge deficiency bill of \$70,000,000 will be presented to pay for the protection of the Mormons and chastising Paraguay. Daotah territory, beyond Nebraska, will present itself for recognition, and the affairs of Mexico will demand special attention. But Slavery will be the great subject for the winter. This will call forth earnest debates—many hard words, if not hard knocks.

In some of the schools in the city of New York the Bible has recently been excluded, which has occasioned great excitement. Meetings are being called, at which the exclusion is being thoroughly discussed. The exclusion of the Bible from the Schools has been brought about by Catholic influence. New York is awakening to the subject, and if we mistake not, the Bible will go back into the schools. We are willing the Catholics should have all the privileges we enjoy, but when they assume to govern and control us, Brother Jonathan will doubtless wake up to the subject.

Letter from New York.

We have at last, what has been so long needed in American Methodism, a life of Bishop Asbury. It is written by the Rev. W. P. Strickland, the well known assistant editor of the Christian 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 Bishop in America. He justly styles Francis Asbury, the Pioneer Bishop.

Asbury was truly a remarkable man, and this is the reflection which constantly presents itself to our mind whilst perusing Dr. Strickland's life of him. Born in 1745, near Hampstead Bridge, a short distance from Birmingham, England, as early as seven years old he was seriously impressed. In his fourteenth, he became studious, and for the first time he heard of the Methodists, and sought them, and to use his own simple language, "their worship" was better than the church, the people were so devout, earnest, and finally, and all saying amen!" "with the spirit and understanding, they all united in singing a hymn of praise." This people became his people, and soon young Asbury began to hold prayer meetings, and his father's house was opened for this religious purpose. His fervency and eloquence excited universal attention, with his extreme youth—not over seventeen. For several years he was then a local preacher, and finally at twenty-one, joined the Methodist Conference.

At the Bristol Conference in 1771, then in his 26th year, on the call of Mr. Wesley for missionaries to America, Asbury conferred not with flesh and blood, but volunteered for our distant shores. A few Methodist emigrants had already settled in New York, Philadelphia and Maryland, and Boardman, Pimmo and Williams, two years before, had arrived as missionaries among them. After a tender parting with his fond parents, Asbury, on the 4th September, left Bristol for America. His outfit were only a few pounds and a little clothing. Richard Wright, a young man who had been a travelling preacher for one year only, accompanied him on the mission. He preached five sermons on the voyage of eight weeks, and reached America in 1771, the people receiving the missionaries in his own words, "as the angels of God." Pimmo and Boardman came over in 1769, and were the earliest Methodist itinerants sent here by Mr. Wesley, and the holy band, now increased by the arrival of Asbury and Williams. These five men were the pioneers of the American Wesleyan itinerancy. Local Preachers commenced the great work five years before—Embury, Webb, and Stawbridge. Honor and praise to their piety, zeal, and memories! Since, then, "the little one" has "become a thousand," and from this small beginning, American Methodism now embraces in her wide fold more than a million and a half, greater numbers than any other of the sister denominations. Embury preached the first Methodist sermon in this continent. The first sermon! What a theme for thought! In 1766,—not a century ago,—the first American Methodist Society was formed—how glorious and wonderful the fruits since! It is not an hundred years yet, Oct. 30, 1768, since old John Street was dedicated—the first Methodist Church in America.

Asbury opened his pious mission in the city of Philadelphia. In 1772 Mr. Wesley appointed him superintendent of the Methodist societies in America, and the next year, the first Conference met at Philadelphia. There were ten members, and from Dr. Strickland's volume we learn their names and stations. They deserve remembrance. New York and Philadelphia, Thomas Rankin and George Shadford; N. Jersey, John King and William Waters; Baltimore, Francis Asbury, Robert Strawbridge, Abraham Whitworth, and Joseph Yearberg; Norfolk, Richard Wright; Petersburg, Robert Williams. Numbers in Society, then reported 7,116.

Mr. Asbury was 40 years old, when he had been preaching fifteen years in America, which was no undervalued. Up to this period, the Methodist Preachers had received the sacrament from the Episcopal clergy. The first eight Wesleyan Ministers had increased to 104, and the membership from 800 to 18,000. The Christmas Conference, as it is called, at length arrived, Dec. 25, 1784, when Dr. Coke with 60 preachers were present. Never had they assembled on more solemn and important business. It was the fifteenth, and John Dickens arose and he proposed the formation of the Methodist Episcopal Church, which was unanimously adopted. The next act was to declare the office of Bishop elective, and then a unanimous vote selected Dr. Thomas Coke and Francis Asbury for Bishops. Asbury was then ordained Deacon, and Elder, and next consecrated Bishop, by Dr. Coke, assisted by several Elders. Such was the origin of our Church. For 45 years did Asbury live a holy life of incessant toil in our cities, villages, log

cabin, and distant wilderness, preaching Christ throughout the whole land. One of his last entries in his journal was, "I did all I could perfect by labor and suffering, and I fill up my part which is behind." "There is no time or opportunity to take medicine in my day-time, I must do it at night, I am wasting away."

To preach some of his last sermons, Bishop Asbury was literally carried into the pulpit, occupying a chair for the purpose. He died on the field of battle, with his armour buckled on, and strong in the Lord of Hosts. He was through Virginia, he stopped at a friend's home near Fredericksburg, and was very ill. He assembled, at their usual hour for devotion, his faithful travelling companion, the Rev. Mr. Bond, read and expounded the 21st of Revelations. Doubtless the Bishop could catch a glimpse of that holy city which John saw descending from heaven, and which he was as he self so soon to join. Sinking in his chair, Mr. Bond hastened to support him, and while holding his head, he said, "I am going home, the patriarch of America! Methusalem sweetly and quietly thus passed away from the earth, to rest, joys and rewards of the heavenly world. G. P. D.

Rev. E. Matrin.

We insert a day a letter from a highly esteemed correspondent, confirming the rumors previously in circulation, relative to the pulpit of the Church of England, of the Rev. Edmund Matrin, late Curate of St. Paul's, Halifax. Our correspondent gives him a high character for piety, scholarship, and devotedness to the duties of the ministry, all of which we believe there is good ground for ascribing. Various causes for his defection will no doubt be assigned by different parties. Men of the Low Church school will attribute it to insanity; those of the High Church to a want of "sound Church principles." We do not believe that Mr. Matrin was in any more insane, in the true sense of the term, than has been for twenty years past; nor can we regard a man who held the strong views of Episcopal power and authority which Mr. Matrin did, as devoid of what the High Churchmen call "sound Church principles." The truth is, he had too much of these principles, and gave ample proof of his having them, in the late contests at Halifax, in regard to the Synod. As to his preaching "Evangelical doctrine," 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 be preached, and as far as they understand them, endeavor to preach them. But the rest of a 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, in order to come in contact with these powers? Does he hanker after a visible centre of unity on earth, where all controversies are to be finally settled, the scriptures infallibly interpreted, and uniformity maintained by the decree of supremacy? If so, he has Romanism in embryo in his constitution, and the very juice of Popery in his stem, call him High Church or Low Church, Puseyite or Evangelical, Puritan, Methodist, or what you may, it only requires the favorable social circumstances to arrive at the exalted state of its true Italian soil. That Mr. Matrin long since had the preparation for the transition from Protestantism to Romanism, is obvious. We believe that at the very time of his ordination, he wavered between the two Churches: our correspondent says he mediated 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 which all the circumstances to arrive at the exalted state of its true Italian soil. That Mr. Matrin long since had the preparation for the transition from Protestantism to Romanism, is obvious. We believe that at the very time of his ordination, he wavered between the two Churches: our correspondent says he mediated 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 which all the circumstances to arrive at the exalted state of its true Italian soil.

Strickland's Life of Bishop Asbury.

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At the Bristol Conference in 1771, then in his 26th year, on the call of Mr. Wesley for missionaries to America, Asbury conferred not with flesh and blood, but volunteered for our distant shores. A few Methodist emigrants had already settled in New York, Philadelphia and Maryland, and Boardman, Pimmo and Williams, two years before, had arrived as missionaries among them. After a tender parting with his fond parents, Asbury, on the 4th September, left Bristol for America. His outfit were only a few pounds and a little clothing. Richard Wright, a young man who had been a travelling preacher for one year only, accompanied him on the mission. He preached five sermons on the voyage of eight weeks, and reached America in 1771, the people receiving the missionaries in his own words, "as the angels of God." Pimmo and Boardman came over in 1769, and were the earliest Methodist itinerants sent here by Mr. Wesley, and the holy band, now increased by the arrival of Asbury and Williams. These five men were the pioneers of the American Wesleyan itinerancy. Local Preachers commenced the great work five years before—Embury, Webb, and Stawbridge. Honor and praise to their piety, zeal, and memories! Since, then, "the little one" has "become a thousand," and from this small beginning, American Methodism now embraces in her wide fold more than a million and a half, greater numbers than any other of the sister denominations. Embury preached the first Methodist sermon in this continent. The first sermon! What a theme for thought! In 1766,—not a century ago,—the first American Methodist Society was formed—how glorious and wonderful the fruits since! It is not an hundred years yet, Oct. 30, 1768, since old John Street was dedicated—the first Methodist Church in America.

Asbury opened his pious mission in the city of Philadelphia. In 1772 Mr. Wesley appointed him superintendent of the Methodist societies in America, and the next year, the first Conference met at Philadelphia. There were ten members, and from Dr. Strickland's volume we learn their names and stations. They deserve remembrance. New York and Philadelphia, Thomas Rankin and George Shadford; N. Jersey, John King and William Waters; Baltimore, Francis Asbury, Robert Strawbridge, Abraham Whitworth, and Joseph Yearberg; Norfolk, Richard Wright; Petersburg, Robert Williams. Numbers in Society, then reported 7,116.

Mr. Asbury was 40 years old, when he had been preaching fifteen years in America, which was no undervalued. Up to this period, the Methodist Preachers had received the sacrament from the Episcopal clergy. The first eight Wesleyan Ministers had increased to 104, and the membership from 800 to 18,000. The Christmas Conference, as it is called, at length arrived, Dec. 25, 1784, when Dr. Coke with 60 preachers were present. Never had they assembled on more solemn and important business. It was the fifteenth, and John Dickens arose and he proposed the formation of the Methodist Episcopal Church, which was unanimously adopted. The next act was to declare the office of Bishop elective, and then a unanimous vote selected Dr. Thomas Coke and Francis Asbury for Bishops. Asbury was then ordained Deacon, and Elder, and next consecrated Bishop, by Dr. Coke, assisted by several Elders. Such was the origin of our Church. For 45 years did Asbury live a holy life of incessant toil in our cities, villages, log

cabins, and distant wilderness, preaching Christ throughout the whole land. One of his last entries in his journal was, "I did all I could perfect by labor and suffering, and I fill up my part which is behind." "There is no time or opportunity to take medicine in my day-time, I must do it at night, I am wasting away."

Provincial Wesleyan.

THURSDAY, DECEMBER 16, 1868.

Communications designed for this paper must be accompanied by the name of the writer in confidence. We do not assume responsibility for the opinions of correspondents.

We trust our friends throughout the country will not permit this month to close without a large increase to our present list of subscribers.

Christianity in India.

England's duty to India is the question which at the present moment appears to be uppermost in the minds of British Statesmen and British Christians. Alas! there is too much reason to fear that Statesmen and Christians (using the latter term to designate not those who are content to bear the name of Christ but those who are really concerned for his glory) do not yet discern the lesson which God designed to teach them by the Indian mutiny. Christians see clearly how we have through a awful course been dishonoring God; how the awful scourge which our native armies in India became to us was punished by Him to show us our folly and our error; and how it ever Britain is to establish her empire over the Hindoos on a secure foundation she must bind them to her by enduring gratitude which cannot fail to animate a people delivered from the bondage and corruptions of a filthy idolatry, and introduced to the glorious liberty and ennobling purity of the christian religion. The logic of Statesmen is not so good. If the system which has been pursued has failed, they reason, it has not failed because erroneous in itself but because it has either

not been acted upon with sufficient strictness or by moral influences voluntarily received. Any kind of application of secular motives, direct or indirect, are in the first place absolutely forbidden by the very religion we profess, and, in the second place, would be worse than useless for the object in view.

With regard to the "apprehended political danger" of the opinion of no man is worthy of greater consideration than that of Sir John Lawrence. He gives it, with an air of irresistible force, and says, "The progress of the Indian mutiny. He says "that if this measure be carried out in a truly Christian spirit there will be no danger. Indeed, this very measure has been introduced by the Colonial Government in Ceylon, and the Bible is taught in the Government schools of that island, —no doubt, with every benefit. Why should not the same thing be done in India? It is only in the event of this measure being worked out in a mistaken or unchristian manner that difficulties might arise. Recent events seem to show that under concession to native prejudice on our part, or anything like abrogation of our own principles, does not generate confidence in us with the people. They only suspect us of some hidden ulterior designs. But if we do what we believe to be right in a plain, considerate and open manner, there is some chance of their giving us credit for sincerity. Moreover, unless we do something to show the people what Christianity really is, there will be no hope of preventing the monstrous misconceptions which so often prevail among them in respect to our religion and its tendencies."

On the second point, whilst Colonel Edwards advocates the resumption in toto of all grants or alienations from the public revenue for native religions, Sir John Lawrence considers the measure impracticable. He thinks it would be a perpetration of bestialism not sanctioned by Christianity.

Cast Sir John Lawrence says cannot be ignored. "We must take note of the caste of recruits, and arrange that each regiment shall be composed of quotas from the different castes; that no one caste shall preponderate, and especially that the second caste shall not have an undue influence." Sir John Lawrence expresses his belief that in the southern districts of the Peninsula, Christian regiments might be raised, a measure which he strongly urges and justly says that "with such a force at command, British rule might be said to have struck a new root in India."

We must not dwell upon the succeeding points in these important despatches. Through out it will be found that boldness characterizes the propositions of Edwards, and caution those of Lawrence. But both are animated by the sincere desire to advance Christ's kingdom in earth; both are deeply penetrated with the conviction that England has been pursuing 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 their desired effect upon the minds of those who guide the helm of Indian affairs.

Letter from the United States.

This is Thanksgiving week in most of the States of the Union. Twenty-one of the States observe Thursday (Nov. 25) as their Thanksgiving, —four States observed Thursday last—one has appointed Dec. 2nd—and five States dispense with the day altogether. This religious festival originated in New England, and is now being observed in all the States. It dates back to the first year of the settlement of New England, and has become a sort of fixed institution—one which the people regard as indispensable. It resembles somewhat an English Christmas in the prevalence of good feeling towards neighbors, and in the great abundance of food provided with a good dinner. Our large business houses and corporations supply all 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 turkey by the road agents of the Pennsylvania Railroad Corporation to the married men in their employ, and to those with families dependent upon them, 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 at the depot at 10 o'clock. The turkey were all assembled, a prayer was offered by the Rev. E. E. Hale. The president of the road, Gen. T. W. Higginson, welcomed the men to their annual gathering, and spoke of topics incidental to the management of the road. The receipts of the Pennsylvania Railroad for the year 1875, 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. The president spoke at some length, complimenting the men upon their endeavours, and impressing upon their minds the responsibility of each one of them. He closed by narrating a credible act of devotion upon the part of a former freight agent, who, after the absence of a few years, returned to the office of Superintendent. Mr. 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 of the Pennsylvania Railroad at Harrisburg, and by Peter T. Honer, Esq., George S. Hale, Esq., the company's solicitor, and other gentlemen. The distribution then took place, and formed a pleasing and suggestive sight. Four hundred and seventy-three turkeys, weighing 4020 pounds, were required for the purpose.

The religious exercises on the occasion were better attended than usual. In Boston, these services were of a very interesting character. The Methodist of the city