and no stocking, boot or shoe should be put on a second time till it had a whole day's sunning, at least by those who have an ambition to be and feel as sweet and clean as a dew drop on the rose of summer, or put two table-spoons of the compound of spirits of ammonia—hartshorn—in a basin of water, and wash the face, hands arms, armpits, and feet with it. The skin is left fresh-clean and sweet; it is perfectly harmless, and costs but little.—*Hall's Journal of Health.*

Obituary.

LEMUEL S. DELONG OF NEW GERMANY, N. S.

Died at New Germany, on the 26th of April, Lemuel Sponagle Delong, in the 18th year of his age. When very young he became the subject of religious impressions, and manifested a strong attachment for the means of grace and the people of God. He said he could not remember the time when he did not go to God morning and evening in secret prayer. At the early age of nine, while passing through affliction, he obtained a clear evidence of pardon of sin and acceptance with God through the merits of his Saviour. From that time till his death he had peace with God and joy in the Holy Ghost. During the latter part of his short life he was the subject of protracted and painful affliction, which he bore with christian fortitude and resignation to the will of God. When suffering in tensely he said, "God has heard my prayers and eased my pains before, and I know he will do it again." Never was there one more ready to talk about the love of Jesus than was Lemuel, and he improved every opportunity as it passed of speaking to his brothers and sisters about the present salvation of their souls, and we trust the exhortations and prayers of their brother while he was with them will not soon be forgotten by those he has left behind. As he drew near to his eternal rest, his confidence in his Saviour was firm and unshaken. A few moments before he bid adieu to earth he was heard to say, "How long before he will come?" Then, "My Heavenly Father is come and calls me home." And then he fell asleep in Jesus. The occasion was improved by an address to the young, from the words, "For in the eighth year of his reign while he was yet young, he began to seek after the God of David his father." 2 Chron. xxxiv. 3. S. B. M.

New Germany, May 16th, 1865.

Provincial Wesleyan.

WEDNESDAY, MAY 31, 1865.

Our Educational Institutions.

Another Academic year has passed, and the doors of the Mount Allison Wesleyan College and Academies are closed for a vacation of two weeks. The patrons and friends of these Institutions will be gratified to learn, that, in many respects, success greater than had been anticipated has attended the labors of the year. The average number of students was larger than that of the preceding year; and according to the "President's Report" their general health has been good; their moral deportment and intellectual progress very satisfactory.

The Examination of the College classes commenced on Thursday, the 18th inst. This examination, embracing the studies of the Freshman, Junior, and Senior years, occupied two days, and was conducted both orally and in writing. The young gentlemen acquitted themselves in a manner highly pleasing to the Professors and Examiners. Friday evening and part of the following day were occupied with the recitations of the Theological Class. The Committee appointed by the Conference as Examiners were present, and in connection with the Professor of Theology, performed their work with zeal and ability.

A large congregation gathered in Lingley Hall on Sabbath at 6 o'clock, P.M., to listen to the Anniversary Sermon, which, according to previous announcement, was preached by the Rev. Dr. DeWolf. As the basis of his discourse the Dr. selected Prov. 18th ch. 1st verse—"Through desire a man having separated himself, seeketh and intermeddleth with all wisdom." This passage he regarded as a "lucid and suggestive description of the devoted scholar," and endeavored to impress upon the minds and hearts of his youthful hearers especially, the necessity of separating themselves from all hindrances in their way to such a knowledge of God and of self, as leads to true happiness and real greatness.

The examination in both branches of the Academy commenced simultaneously on Monday morning. The acquaintance manifested by the students in the studies of the different departments was evidently gratifying to the numerous visitors; and it is only just to say the well-established reputation of these Institutions for thoroughness of scholarship has not been diminished. We do not desire to make any invidious distinctions, but think especial reference should be made to two classes, one of young gentlemen in Cicero, the other of young ladies in Geometry. Indeed we noticed in connection with both Branches of the Academy a thorough grasping of foundation principles, and something more than a mere *memoreter* acquaintance with text books.

Those who knew Prof. Inch when connected with the Male Branch of the Academy, were pleased to hear of his election to the position of Vice-Principal of the Female Branch, and his success during the past year has fulfilled their expectations. Mrs. Inch, we are happy to know, as Matron of the Ladies' Branch, is greatly beloved by the young ladies who were under her care, and the whole of the teachers are held in high estimation.

On Tuesday the 23rd inst., the public Anniversary exercises were held in Lingley Hall. That spacious building was filled to its utmost capacity with an intelligent and appreciative audience. The walls were decorated with numerous very fine drawings and paintings, the productions of pupils of the Female Branch. Professor S. O. Spencer presided at the Organ, and, assisted by a number of his music pupils, added materially to the attractions of the occasion. Orations were delivered by College Students in the following order:—A Latin Salutatory by G. W. Burbidge, "Abraham Lincoln" by T. Rogers, "Progress of New Brunswick," by C. A. Stockton, "Every man the Architect of his own Fortune," by D. H. Burbidge, "The British Constitution," by T. B. Flint, "John Howard," by H. P. Cowperthwaite, Greek Oration, by R. C. Weldon, "Movement of Civilization," by R. A. Borden, "Mexico," by C. H. Wood, "The Moral Sublime," by S. A. Chesley, "Northern Mode of Emancipation," by S. Toddings, "Barbarity of the Nineteenth Century," by T. Hodgson, and "The Light of Science," by J. M. C. Fulton. All of these Orations gave evidence of careful preparation, and in a literary point of view reflected great credit upon their authors. After the presentation of reports of the Class Standings of Students, and the President's and Examiners' reports, the degree of B.A. was conferred upon Mr. J. M. C. Fulton.

The Teachers' Prizes for the Ladies' Branch, were presented to the successful competitors by Dr. DeWolf, who with his usual grace, and among other highly appropriate observations, expressed the gratification he experienced in being permitted to award the first prize to the daughter of the highly esteemed Principal, the Rev. Dr. Pickard, who has watched over our Educational Institutions from their infancy, and through whose indefatigable and untiring efforts they have attained their present status. The second prize was awarded to Miss Buchanan, and the third to Miss Berrie.

The "Moore Prize," for the best Essay on "Literary Taste a Source of Enjoyment," was presented to Mr. Benjamin Russell by its donor, Joseph S. Moore, Esq., with an appropriate address. The whole Anniversary exercises were creditable in the highest degree, and among the most interesting of the kind we have ever been privileged to attend at Mount Allison.

The Alumni Society had its annual meeting in the College Lecture Room on Tuesday afternoon. This Society was established in January 1864 in connection with the anniversary exercises then held commemorative of the fact that in that month the Institution completed the 21st year of its existence. Its objects are common with those of similar associations organized by the Alumni of all the principal Colleges and Academies on the continent—the promoting of kindly feeling among its members, and the advancement of the interests of the Institution with which it is identified. We were pleased to see the interest taken in the prosperity of the Institutions by the Alumni, a large number of whom were present, and we earnestly hope that all who have enjoyed the educational privileges of Mount Allison may identify themselves with the Alumni Society in order that by united efforts the very important objects contemplated by this Association may be advanced.

We are happy to assure the earnest friends of our College and Academies that our Educational work has been favoured during the year with unmistakeable indications of prosperity, and the Board of Governors and Trustees, with the Faculty, are resolved that if but suitable efforts are put forth to enlarge the patronage of the Institutions, nothing shall be wanting to ensure for them the highest success. Measures were taken at the Board Meeting, which it is believed will command the entire confidence of the public in relation to the arrangements for the ensuing year, and will be likely to result in the full efficiency of the united Institutions. It is confidently hoped that the opening of the next Term, at the close of the vacation, will witness a large influx of new pupils along with many of the former ones; and whatever honeyed words may be employed in favour of other Institutions, that Methodists especially will be true to their own, and not allow their attachment thereto, nor their appreciation of its advantages to be at all weakened. We advisedly say to all our readers, that Mount Allison Institutions, embracing Male and Female Academies and College, are worthy of entire confidence, as affording facilities for the thorough Education of youth, and on reasonable terms, not surpassed in any Educational Establishment in these Provinces.

The whole number of students for year now closed, as per Catalogue, was College 18; Academies, Male and Female 196. The Faculty, for year ensuing, will be:—*President, and Professor of Mental and Moral Philosophy*, Rev. H. Pickard, D.D. *Professor of Hebrew*, Rev. C. DeWolf, D.D. *Professor of Mathematics and Natural Science*, Thos. Pickard, A.M. *Professor of Latin and Greek Languages*, David Allison, A.M. *Professor of Rhetoric and the French and German Languages*, James R. Inch, A.B. MALE ACADEMY, *Vice Principal*, ———. *Teacher of Primary Department*, Mr. Joseph Dixon. The College Professors have classes in the Male Academy. FEMALE ACADEMY, *Vice Principal*, Jas. R. Inch, A.B. *Chief Preceptress*, Mrs. S. O. Spencer. *Teacher of Mathematics*, Miss Julia A. Goodhue. *Teacher of Drawing and Painting*, Miss P. S. Murray. *Teacher of Vocal and Instrumental Music*, Professor S. O. Spencer. *Matron*, Mrs. J. R. Inch.

Missionary Anniversary.

The Anniversary Meeting of the Wesleyan Missionary Society, recently held in Exeter Hall, London, was one of deep and hallowed interest. The capacious Hall was densely crowded. The Meeting was emphatically representative. Wesleyans were assembled from different counties of England—from the sunny South and from the populous districts of the North. Every division of the Missionary world had its representative in Exeter Hall. There was Piercy from China, Walton and Kilner from India, Shaw from Africa; Bishop Janes represented the Methodism of the United States, and Woolsey was there from British America. The Missionary platform of Exeter Hall is fraught with memories of honoured men, who have pleaded for missions in past years, and of soul-stirring eloquence that has moved the hearts of the mighty mass of people, and vibrated to the remotest parts of the Methodist world; but never, probably, was the advocacy of this cause sustained by more powerful reasoning, or adorned by more brilliant oratory, or accompanied by more genuine Missionary feeling or *fire* than on the occasion of this May Anniversary. Years ago there might have been more apparent excitement, but not more of intense feeling on the subject of Missionary effort. Years ago the mightiest of living orators used to enjoy the outburst of excitement and used, he says, to quote the lines:—"On such a theme 'tis impious to be calm,"—but now, standing forth in calm strength, remembers "that the hottest fire is that which burns inwardly, and the white heat sends forth the scantiest flame."

Missing as we do from the reports of these annual gatherings the old familiar names, we are thankful that the mantle of the sainted dead has rested upon worthy successors; and that the Parent Committee can still command the services of such influential laymen as Francis Lycett and Dr. George Smith, and of such gifted ministers as Etheridge, and Bedford, and Walton, and Morley Punshon. We have heard most of these men, again and again, in the pulpit, and on the platform, and have no hesitation in ranking them with the most able and eloquent men of the age. The report now furnished is compiled from the *Watchman* and *Methodist Recorder*:—

The key-note was well struck by the chairman, F. Lycett, Esq., in an admirable address, delivered with deep fervour and great effect. He paid a touching tribute to the virtues and services of the late President of the Conference, whose memory is universally cherished and revered; and made a most powerful appeal to the great body of the Methodist people, present and absent, whether or not they were prepared to sustain the great Mission cause, both in its executive at home, and in its agents and agencies abroad, with a mightier faith, and an intense consecration, and a more bountiful liberality. The learned and accomplished Dr. Etheridge, as distinguished by the modesty and humility of his spirit as he is by the excellencies of his character and the extent of his attainments, took the position which is now invariably assigned to the President for the year, as the first speaker after the reading of the report. With a pictorial power, at once graceful and masterly in its touches, he delineated the new fields of labour, not amongst the savage desolations of heathenism, but within the very centres of Christian civilization—in Germany, France, and Italy, to which the Society is now so earnestly directing its attention; and as was most felicitously observed by the venerable Thomas Jackson, "Had he a voice equal to his learning, his culture, his taste, his power of imagination, and his unrivalled command of language, he would be acknowledged to be one of the foremost of public men, as he is one of the foremost scholars of his day." This eminent scholar in the ranks of our ministry was suitably followed by the ablest scholar in the ranks of our laity, Dr. Smith, of Camborne, who, with his genial presence and cheery voice and hearty utterances, only too few and brief, threw a gleam of sunshine over the sea of faces spread before him.

The gentleman on the Chairman's right who now rose, not to support the Resolution, but to deliver an independant address, has just arrived from the United States, and is about to proceed to Germany, whence he will return, as the Deputation from our brethren in his country, to attend the Wesleyan Conference in Birmingham. The President had interrupted for a moment the reading of his senior collegue's Report, to announce the entry of the "Right Rev." Bishop Janes of the Methodist Episcopal Church of America, and such cheers as then ran through the hall are renewed now as the Bishop rises to address the meeting. He refers with hardly restrained emotion to the sympathy he has found in England with the bereavement of his beloved land. When the name of Mr. Lincoln is mentioned, the applause is redoubled, but as Bishop Janes proceeds to describe the character and the policy of the late, the murdered Chief Magistrate of the United States, the thousands who hear him become so hushed that in the pauses of his sentences a foot-fall, or the tinkle of a dropt coin, might be heard. They paid the tribute of their cheers at first; they give an unconscious and more affecting evidence now of their interest and their feeling, in silent, almost breathless attention. Once more the plaudits are heard as the good Bishop tells, thankfully, not proudly, that, in all the sacrifices of the Civil War, the cause of Missions has not been sacrificed; and that, with the end of Secession in the nation, comes the close of the Secession in the Church, the people themselves and their Ministers in New Orleans, Vicksburg and Memphis, in Tennessee and Carolina, aye, even in Charleston, voluntarily and promptly rallying to the unity of the Methodist Episcopal Church, and re-organizing the their Conference in connection with it.

Many true Missionary speeches have yet to be delivered. The Rev. George Scott describes the Mission to Stockholm, acknowledges the kindness shown to it by the American Bible Society and by his friend Bishop Janes, and proves that, though discontinued in one sense, it is not a lasped but a germinant and increasing revival. The present is the second occasion on which the Rev. John Walton has been heard on this platform, and he treads it like a stage with which he is familiar, but there is nothing theatrical or declamatory in his address, which he directs to the most necessary requirements of Missions among dense populations. His address on the importance, too often disparaged, of our printing establishments, and on the necessity of carefully and extensively training up a native ministry, was a great success, and carried away the entire assemblage with a torrent of emotion. With characteristic generosity, Mr. Punshon hailed with brotherly pride the high distinction which the oratory of a "returned missionary" had that day won.

From the spicy groves of Ceylon to the glacial latitudes of the Hudson's Bay Territory, from Adam's Peak to the Rocky Mountains, from the Veddahs to the Black-feet Indians, the transition is made at once in the speech of the Rev. Thomas Woolsey, who talks of his privations now they are past with homely humour; but they were great, and they will ever be honourable. The Rev. W. Shaw is called upon out of his expected turn, and speaks but a few sentences; he is, however, too well disciplined to be taken by surprise, and it is plain that he has not heard, or has not heeded, the precocious allusion to himself made by a preceding speaker.

Mr. Bedford, who for the first time stood upon the Exeter Hall platform, in the happiest and most effective style delivered a speech which, both in point of ability and practical value, was not surpassed by any; while Mr. Punshon closed up the long array of speakers, and ushered in the collection, with an address, of which the highest praise that can be awarded to it is to say that it was worthy of himself and worthy of the occasion; with reasoning so powerful, with analysis and comparison the most searching and luminous, with a presentation of awful home-truths in appalling distinctness, with eloquence so irresistible that we are rendered passive, and can only feel without being able to criticise or to praise.

The remaining speeches, owing to the lateness of the hour, were necessarily brief, though the closing remarks of Mr. Heald and Mr. Scott deserved more attention than could be obtained in the hurry of breaking up. Thus closed an anniversary which will hereafter be associated with recollections at once the happiest and most touching; and which we trust will give an impetus to the cause throughout the length and breath of the Connexion.

After such a description of the speakers and the speaking as we have been able to collect from the columns of our own denominational papers it will be interesting to our readers to know what is the estimate formed of our leading men outside Methodism. The following extract, just and generous, creditable to the head and the heart of the writer, is from the *Standard*. Commencing with the address of the Chairman, he writes:—

"Rarely on these occasions have we listened to a more appropriate speech as to matter, or a speech better delivered. It was a highly polished and gentlemanly address; calm, yet fervent; pointed, yet polite; no rant, no rhapsody, cant, or slang; it was precisely such as became a devout, educated, and gifted man. It appealed at once to the understanding and the heart,—it was just some such thing as we might conceive issuing from the refined intellect and the chastened emotion of Wesley himself."

"The speaking that followed was superb; never, perhaps, was it surpassed by the Methodist platform, or by any other. The Rev. George Scott was racy, instructive, and interesting in a very high degree. The field he opened up was wholly new, and the development of it was truly admirable. We scarcely know what to say of John Walton; as a platform orator, we are not sure that we have ever heard his superior. He is eminently endowed with every gift and every grace essential to popular eloquence. If he live, he will be a power in the land, and a pillar in the mighty fabric of Methodism. John Bedford was original, striking, masculine, and commanding; his speech was one that would have adorned a senate, and commanded admiration from all sides. William Morley Punshon immediately followed, and to the full sustained the intense interest that had been created. His oration was a burst of power and grandeur, full of truth and nature, and replete with the happiest thought expressed in the happiest language. It told like a shot from a mortar. To add to the marvel, it must have been almost extemporaneous; from that circumstance it was more natural, touching, and interesting than his laboured leviathan orations, which, although magnificent, are yet artificial as compared with his off hand and magical ebullitions. In this he resembles the late Thomas Chalmers. Punshon is mighty, matchless in committing to memory and delivering a pre-composed discourse—in this, we believe, he has no equal in the present day; but he is scarcely less so in the utterance of immediate conceptions. How little do men of the world understand the moral grandeur and the sublime benevolence of the Missionary enterprise! Would that all the magnates of Westminster could have listened to Bedford and Punshon! They could scarcely have done so without a mortifying sense of their own inferiority.—*Com.*

From our English Correspondent.

American Affairs—the May Meetings—District Meetings and State of the Connection—The new Wesleyan President and Editor—other Churches.

The period which has elapsed since the transmission of my last communication, has been marked in an unprecedented degree by stirring and startling events. The news of President Lincoln's tragical end produced an impression such as no public event has produced these fifty years in England. Awful as the calamity appeared at the moment, and sincere as is the regret and sympathy which this country accords to the United States, it is impossible to shut one's eyes to the fact that it is one of those events which a mysterious but beneficent Providence overrules in the most unexpected way for good. In the grave of Abraham Lincoln prejudice and animosity seem to be buried; nor could any one have dared to predict, a month or two since, that so rapid, remarkable, and complete a change should, within so short a time, have come over the feelings of our countrymen with regard to the United States. No doubt the prodigious military successes of the Federal arms, the re-establishment of Federal authority, and the prospective extinction of slavery, all coming into view at the same time, have had a share in bringing about this altered feeling; but the murder of the President has evoked a feeling of sympathy and brotherhood which we could previously have scarcely believed to exist.

With the first fortnight of the month of May, the list of the great religious anniversaries is almost concluded. There is something unsatisfactory in the retrospect of them, on one ground at least. While all societies for home improvement are in a flourishing condition as to finances, the societies which are devoted to the extension of the knowledge of the Lord in distant countries are not increasing in their funds. With the solitary exception of the Bible Society, which is partly a home and partly a foreign society, all the associations for propagating the gospel abroad report either no increase or a diminution of income. Of the two Societies in connection with the Established Church the "Society for the propagation of the gospel in foreign parts" is managed by the High-church party, and the "Church Missionary Society," by the Evangelicals. The latter, especially, mourns over a large decrease in regular annual income, though for the present year it is partly made up by legacies. The Baptist and the London Missionary Societies are making no financial progress. Neither is the Wesleyan Missionary Society, the home receipts of which are about £2000 less than last year, and very little more than they were twenty years ago. It is true that a large donation falls into the Society this year through the death of the Annuitant, but this is an exceptional circumstance; and the missionary trumpet will have to be blown louder in our Societies than heretofore. Perhaps one reason why the funds have not increased may be found in the sort of speeches which have been fashionable of late years—speeches made apparently for the purpose of eliciting cheers rather than of informing and convincing the people—treating of anything rather than the great missionary theme, and finishing up with a firework display of poetry about Old England, or some other catching subject, to the excitement of the boys and girls, who stamp and clap vehemently enough, but not at all tending to the furtherance of the holy cause.

Whatever may be said on this point, the meeting at Exeter Hall was not characterized by this spurious kind of eloquence. It was a noble meeting. The Chairman, Mr. Lycett, is comparatively a new man. He has made a great fortune as a merchant in London, and has done more than any other man to stimulate the chapel-building movement in this metropolis. His speech was admirably delivered, and imparted an admirable tone to the meeting. The reading of the report by Dr. Hoole followed, and then a charming speech from Dr. Etheridge, whose voice however is too weak to be of much service in so vast a building. A few genial cheery words from Dr. George Smith, the historian of Methodism, followed; then Mr. Scott, who gave a narrative of his mission in Sweden; and then three such speeches as we never heard in succession, even in Exeter Hall. This noble trio—John Walton, John Bedford, and William Morley Punshon—each entirely different to the others—the first full of popular tact, the second being logic in a blaze, the third a splendid and impassioned orator—fairly astonished the audience, and the critics too. The editor of the *British Standard*, who was present, and who in the course of his editorial life has administered to Methodism some harder knocks than perhaps any man of his day, was fairly taken by surprise; and in his next issue he expressed the wish that the members of both houses of Parliament had been present, that they might learn their own complete inferiority. Mr. Walton has been for some time rising into note, more especially as a platform speaker of the true type. He has been thirteen years in India, and he has usually confined his platform efforts to that vast field; but at Exeter Hall he took a somewhat wider range, and his success has placed him in the front rank in that department of service.

Next week the annual district meetings will be held in the various parts of Great Britain. It is impossible, till the returns from these meetings shall have been collected, to form any thing approaching to a certain calculation as to the increase or decrease of members in the Connexion during the year. So far as can be judged, there is the probability of a small increase; but it is hazardous to attempt prediction. The question of the next President appears not to evoke much difference of opinion at present. The Rev. William Shaw appears the most likely man to be elevated to the post; and if elected, he will be the most genuine and thorough-going Missionary President the Connexion has had since the year 1805. Sixty years ago, the chair was occupied, for the second time, by Dr. Coke, since which time, if we except the Rev. Robert Young, who spent ten of the earlier years of his ministry in the West Indies and in Nova Scotia, no one of any eminence as a Missionary, has been raised to the head of the Connexion. The election of Mr. Shaw, who has laboured thirty-five years in Southern Africa, will be a fitting sequel to the Missionary Jubilee; and it is not anticipated that any rival will appear in the field, though Mr. Arthur will probably secure a fair number of votes. Dr. Osborn has taken up the Presidential office, vacant by the lamented death of Mr. Thornton, with his characteristic ability. To a mind of such prodigious power nothing seems to come amiss "He would preside in perpetuity over a dozen Conferences, and the British empire besides, and would require nobody to help him," said a witty friend of ours when speaking of the Doctor the other day. The vacancy in the Editorship, occasioned by Mr. Thornton's death, will not be filled up till Conference, temporary arrangements having been made. Rumour is busy enough in mentioning various names. Those of Dr. Etheridge, the great Oriental scholar—of W. B. Pope, editor of the *London Quarterly Review*—of James H. Rigg, assistant editor of the same journal—of L. H. Wiseman, editor of the *Methodist Recorder*—of John Kirk, Secretary to the Book Committee—and of G. T. Parks, Superintendent of the City Road Circuit—are all canvassed freely, and spoken of as probable or possible. The post is one of the most important in the whole Connexion, especially if the Methodist Magazine is to advance with the times, and be an influential organ of Wesleyan opinion.

In other churches there is much going on that is interesting, and much that calls for solicitude. Mr. Spurgeon is going to leave London for about three months, intending to reside on the Continent and recruit his strength. It will be a curious problem to see how the monster congregation will keep together in his absence. Divisions and distractions continue to perplex the Established Church. Dr. Pusey has come out boldly in favour of the separation between Church and State. He believes the State connexion to be a source of weakness to the Church, and that universal suffrage would be a source of strength to it. The confession of Constance Kent of being guilty of a murder five years ago, and the presence of an English clergyman, Mr. Wagner, "boldly avowing himself as her Confessor, and refusing to divulge what she has told him, is another singular sign of the times, when an unblushing Popery and a scarcely veiled Infidelity can equally find shelter in the Church of England.

W.

Newfoundland Correspondence.

DEAR MR. EDITOR,—I take the liberty of laying before you the general state of affairs in connection with the rapid progress of God's work during the last four or five months on this mission. Revival intelligence I have no doubt will be always welcome both by yourself and a numerous class of your readers. I commenced my ministerial duties here late in November, when I was obliged to preach in cottages which were literally crammed with anxious listeners, while many who attended our services were compelled to return as they came—being unable to get admission in consequence of the small accommodation our rooms afford. I am glad to say however that a church is now being erected, and so far advanced, that I shall be able to hold my services in it during the summer, and in the fall I have reason to believe that the members of my congregation will do their utmost to complete the building.

After preaching about a month to my Green's Pond congregation, many of whom evinced great earnestness and others deep anxiety for their spiritual welfare, I took my leave of them to visit the neighboring islands that belong to my circuit, upon many of which I found a people prepared for the Lord, and crowded and attentive congregations assembled to hear the word of life. On Dec. 11th, I preached at Cobler's Island from 1 Cor. xiii. 12, when a very gracious influence was felt throughout the service, and we had that morning the droppings of a shower which was soon to pour its life-giving contents on many a thirsty soul.

In the afternoon I held service on Cape Island, a small island about half a mile distant from Cobler's Island, where I preached from Mark x. 46, 52. After the sermon we held a prayer-meeting, and our service which I had purposed should last only one hour, was with difficulty concluded in little less than four. The Holy Spirit came as "a rushing mighty wind and filled all the house" removing every barrier in the way of the sinners access to God and shaking the hearts of all present, some were in a state of great prostration, and strong men under the stroke of the Spirit wept like children; the people seemed to be taken by storm, compelled to come in, made willing in the day of His power, and when the service terminated which was held in a small cottage, not less than twelve individuals professed to have found the Saviour. I then put away in a small skiff for the island at which we had service in the morning, where I preached from John iii. 7. After service we held a prayer meeting, during which I gave an address and conversed with several personally on the importance of present decision in spiritual and eternal matters, many of whom were evidently deeply awakened, some a little afraid, and others deeply concerned. The little boys wept as if their hearts would break as I talked to them about Jesus, how much He loved them, and had done to make them happy, and how they ought to love Him in return. When the service had lasted about two hours, I then asked if any one could say he had received any good, if any had obtained mercy and found peace with God since we assembled, when a female modestly arose and said "I have found peace with God since I came to this meeting." I then pronounced the benediction and left for a neighboring island. It was not with that congregation as it is to be feared it is with too many, who are done with the sermon when the preacher has finished, for they not only "received the word with all readiness of mind" but "searched the scriptures daily whether those things were so." On the following day they commenced a prayer meeting, and such was the concern felt by many for their souls that throughout the week they were unable to pursue their daily avocations, the greater part of their time being spent in penitent supplication. But God who is rich in mercy dealt graciously with them, and when the week had expired, twenty-four professed to feel the blessedness of those whose "iniquities are forgiven and whose sins are covered." These maintain their integrity, while several others have since been added to their number, the whole of the adults on the island being converted with the exception of three or four. There is now no homestead to which I have not a welcome access, and the time once spent at the card-table, in idle gossip, and in the drinking of ardent spirits, is now employed in the fervent prayer and in the song of praise, for in the wilderness, the waters have broken out, and streams in the desert, and because of the message of salvation, the moral wilderness has become a fruitful field, and the arid desert clothed with life and beauty.

Several entered into the liberty of God's children at the different islands I called upon on my return, and on reaching Green's Pond, I found the work of God had broken out here, and was spreading like fire amongst dry stubble. I commenced a class-meeting for the young converts which at that time amounted to twenty-five, but were soon increased to twice the number, which obliged me to form them into two classes.

Upon a second visit to the adjoining islands similar results followed. I have often been compelled to leave my discourse unfinished, my voice being drowned by the penitent's cry for mercy.

At one of my services when I had been preaching about a quarter of an hour, a young man fell on his knees crying "Jesus Christ is coming to my soul." He was soon happy through believing. A similar interruption was occasioned by three individuals, who could no longer bear up under the excessive weight of guilt that burdened their consciences, and the piercings of the sharp sword with two edges. Like the thousands at Pentecost they were absorbed in the one idea—*salvation*, and could not help repeating the question "What must we do?"

To enter into detail respecting other and similar cases of conversion that have come under my notice would be to swell the contents of my letter to an unreasonable size; I may say however that I shall be able to report over an hundred additional members of society besides a considerable number on trial for church membership. Believing it all-important that the word of Christ should dwell in the heart richly, and that "the word of his grace" is essential in building up the believer, I commenced two Bible classes, one for the males and the other for the females, which I am happy to say have been attended very constantly, and I trust not without some good result.

But since the greatest goodness and the greatest wickedness often make their appearance together, so it has been in this case; we have found as Luther testifies, that the Devil is neither dead nor asleep, for he has come down upon us "having great wrath." And while I am no way inclined to give him credit for being worse than he really is, or charge him with crimes he is not guilty of, I do think he has been very busy in using up to some advantage the instrumentality that belongs to him, and in doing his utmost to oppose and hinder the work of God amongst us.

We have been much opposed by a party who call themselves Episcopalians, many of whom are neither nominally or really members of any religious body. We have been treated with almost every species of indecency that could be well imposed upon us. I will give you a few specimens of the persecutions we have had to endure because of the great good that has been effected. The windows of the room have been broken during service, some robberies have been committed, congregations interrupted by fowls thrown in amongst them, and on their return home pelted with snow balls and the like. On one occasion as I was preaching, the boat of a party who had come to the service from an adjoining island was blubbered and made so dirty that the party where unable to return in it. I have sometimes thought if that boat could speak what a story it would tell of bad breeding and of worse training, of great neglect in the duties of parents, and of great ignorance and wickedness on the part of the children. On another occasion while a prayer-meeting was being held, a hole was broken in a skiff belonging to a party who formed part of the congregation and who had to return home by water the night being dark. The drifting snow and the intense frost closed up the hole. The party thinking their own boat too small for all of them to return by borrowed another, and but for this intervention of divine providence, in all probability some of the crew would have been drowned. I sometimes think however that persecution is not without its good effects, and especially so during the time of revival, as it prevents to a great extent indecision in those who join the church, and brings into active operation and trial the graces of the young convert, which by that means are often augmented and strengthened rather than diminished or weakened; the sun that withers the blade that has no depth of earth, but beautifies and ripens the seed sown in the good and honest heart. It has been so in this revival. There have been influences of different kinds brought to bear on those who have come out on the Lord's side. Some because they were converted have been refused a berth at the ice, and others have forfeited a good sealing trip—rather than place themselves in a position where they would have been necessitated to have broken the Sabbath if the master of the vessel had required it. But they evinced their loyalty and love to the Saviour by conscientiously and promptly refusing either virtually or openly to dishonour the Sabbath day, and the general consistency that exists among those who have taken upon themselves a profession of christianity, gives satisfactory evidence that it is the genuine work of the Holy Spirit.

You will no doubt think that the persecution mentioned, and to which allusion has been made, ought to have satisfied the intolerance that gave birth to it; but no, I must make if possible the picture darker still. On the 8th of Febr., when returning from Poole's Island, a place about three miles from Greens Pond, I along with four of my friends were attacked by a mob consisting of nearly sixty persons, who were lying in wait for us. We held service at Poole's Island in the evening, and left about half-past ten o'clock to return home on the ice. Several of our friends accompanied us a considerable distance from the harbour, and about ten minutes after they left us, the mob came upon us, they were armed with flake boughs, and brought with them a keg of blubber. They ran upon us saying, "That's him. Give into him. False doctrine. Will you come here any more? Will you come here any more?" They struck me with the boughs and knocked off my hat which soon perished in the struggle, they struck me on the head and back I think over twenty times with the boughs, and I received several blows on the head after losing my hat, from hands full of blubber that were thrown at me, and they tried to knock me down but did not. Some of my companions were treated in a similar manner, two of whom were knocked down two or three times. When the mob had chased us a quarter of a mile, some of the more merciful of them wished their companions to leave off and let us go, when one more villanious than the rest cried out, "Fresh courage boys. Fresh courage." They continued beating us some time afterwards, and when they had run us within ten yards or so of a large hole in the ice which I providentially saw (being unacquainted with the locality) they left us. Seeing it to be altogether useless we offered no resistance, but begged them not to hurt us. Upon reaching home, I found that my overcoat was spoiled and other of my clothes damaged. I suffered from headache daily for about a fortnight after, but now feel no bad effects from it. Had such an outrage been committed in a heathen country it might not have excited our astonishment, but that it should be perpetrated in the British dominions, among a people professedly christian, shocks all our ideas of common decency, apart from all considerations of christian behaviour. Should such outrages be allowed to pass unnoticed it is my firm conviction, that neither the person nor the life of your missionaries would be very safe in this circuit. It is pleasing however to see the sympathy that has already been awakened, not only here but in St. John's, which has embodied itself in a determination to punish the offenders. It will be gratifying for you to learn that prompt and efficient measures are already in operation to bring the aggressors to justice, and to afford that protection and peace which every British subject claims as his birth-right.

Respecting the future success of our cause in this circuit, I look forward with faith in God and in confident expectation of the most blessed results, arising from the preaching of that Gospel which is the power of God unto salvation, and to the arrival of that period, when we shall have to thank God even for the persecutions we have been called to endure, seeing that they "have fallen out rather for the furtherance of the gospel."

I remain, yours truly,

J. TODRUSTER.

Green's Pond, May 1865.

Her Majesty's Letter to Mrs. Lincoln.

The Queen of England never requires a hint of what ought to be her line of action on any suggestive of kindly emotions. It was not at the desire of the Legislature that she wrote at once a private letter full of sisterly feeling to the widow of the murdered President of the United States. Brother Jonathan has but too often attributed unworthy motives to the Britishers; but of this we feel pretty certain that no American, however prejudiced by national or party interests, will misinterpret the feeling which pervades Queen Victoria's letter of sympathy and condolence. It is likely enough that that letter will have all the good effect of the most wise and thoughtful policy; but no one who understands the character of the Queen of England will believe for a moment that any political feeling was mixed up with the purely personal sympathy and good will which came direct from one of the most sensitive—one of the warmest—the tenderest—the most womanly of human hearts. Queen Victoria did not stop to inquire whether there was an official or political propriety in the step she took, and every one will admit that on such an occasion as the present, and without the slightest reference to precedents and formularies, Her Majesty might safely trust to the suggestions of her own noble nature. We may well be proud of such a Queen—

"A perfect woman nobly planned
To warn, to comfort, and to command."

We suppose we shall not see a copy of the Queen's letter till it reaches us from England. The Americans will be sure to make the most of it—and why should they? They will be glad to see how an English Queen can sympathize with the feelings of the widow of a fallen foe, and how in generous hearts all political differences or prejudices evaporate and are forgotten when a fellow-creature is overwhelmed with dread calamity. We then inquire not what country or creed or condition is the sufferer's, one touch of nature makes the whole world kin. Though the widow of the late American President is plain Mrs. Lincoln—though she and her husband swayed the destinies of a country she was neither a Queen nor an heiress—though the Lincolns had neither blood nor aristocratical blood in their veins, we feel sure that the tone of our Queen's letter will be as kind and as delicate and considerate as it could or ought to have been if addressed to a princess of the most ancient and richly-titled family in Europe. We are fortunate indeed to have at the head of the British nation a model woman who can not only make the throne dear to her own people, but can win even the honest admiration of republicans, and help to make our great countries so opposite in their political institutions as England and America.

Apart from the fact that the Queen of England's letter to Mrs. Lincoln will be regarded as a kindly and graceful compliment to a lady who will possess a peculiar interest, as the widow of the one individual who, perhaps of all living kind now living, has most deeply felt in his person the bitterness of a civil war, though apparently meant for a life sky, it was a resplendent, a terrible blow from her upon the highest pinnacle of earthly greatness and has "made her know" whatever it means to be a widow. "And from her own she can divine the extent of woe."

—*Court Circular.*

Unnoticed Heroes.

"Woods have their blossoms which we behold
And sk[illegible] their worlds whose light is unrolled
Ocean its treasures of unnoticed gold
And [illegible] with her heroes all unknown."

that the world knows nothing of. The greatest men, and I have often felt that the porters of this great Society know more of the inner life of the greatest men by whom their interests were ever served. Who, in the wide circle of home Methodism, knew Daniel John Stephens? With the head of a German, the heart of an Englishman, and the faith of a Methodist, he was a great man every way. In mental vigour he stood head and shoulders above his brethren. In scholarship he has in his line left no superior. In administrative capacity he could have governed a kingdom. As a Preacher he was eloquent as Apollos and sinewy as Paul. The humble man was his kind and large hearted self. He made the history and literature of Buddhism his own, mastered it, and then he marshalled his forces and delivered an attack that shook the foundations of Buddhist land. A native offered $50 for a refutation of that book, but the priests were not to be rallied. They fled, still turning in their flight the Parthian shot. And yet the man who did all this was a man almost unknown. A mere Missionary of average ability, with long years of service among the heathen, who toils on and who will gain some reputation—his work his own reward, and he is known from Dan to Beersheba; but there is not a man among us who is fit to hold a candle to Daniel John Gogerly. He never was a "returned Missionary," never had a chance of taking rank in the pulpit or platform. He believed that the true spirit of Missionary devotion was a life consecration. He lived and died in Ceylon. He died at his post. He died in harness, leaving behind him no gaudy trappings of noble deeds. This shall be his monument, more beautiful than Parian marble, more enduring than Corinthian brass.—Rev. John Wesley, in Exeter Hall.

Jubilee of the Wesleyan Missionary Society.

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