Provincial Wesleyan.

WEDNESDAY, JUNE 10, 1863.

Slavery and the War.

When the American colonies achieved their independence they were at once met by the inconsistent institution of slavery firmly established in their midst. It was so deeply rooted in the relations of society, that the framers of the constitution could discover no practicable mode of abolishing it. They could only hope that it would disappear under the benign influence of free institutions, but events soon proved how baseless were those hopes. The States, now called free States, one by one released themselves from the inhumanity; and bills were introduced into the legislatures of Maryland, Virginia, and Kentucky to effect a gradual emancipation. They were however quashed by the indiscreet violence of the abolitionists who commenced a rabid onslaught upon slavery and slaveholders. This conduct so exasperated those States that, fearing insurrection, the idea of emancipation was at once dropped, and they ranged themselves on the side of slavery as a permanent institution. Then began the unremitting contest between the two sections of the nation which has resulted in an appeal to arms. The Free States would not suffer slavery to extend itself with the growth of the republic, while they were willing to accept it within its existing limits as an irremediable evil. The Slave States however sought expansion in order to cope with the increasing power of their national antagonists—the Free States—and determined to obtain greater political influence in the councils of the Union. These conflicting elements in some measure subsided upon the passing of the bill entitled the "Missouri Compromise," which stipulated that beyond the Southern boundary of that State freedom should not go, and beyond which Northward slavery should not be extended. The subsequent repeal of this measure served to renew hostilities, especially as the tide of emigration westward made it apparent to the South that the Free States would greatly out-number those in which slavery could be established. The proposed admission of Kansas which lay contiguous to the line laid down by the Missouri Compromise aroused the fiercest passions of the contending parties, and the territory became a scene of strife and blood-shed. The breach between the North and the South gradually widened. Scenes of violence, we well remember, occurred on the floors of Congress, and the two factions soon became more hostile in feeling than two distinct nations. They had no longer any interests in common, and the South resolutely determined to sever itself from the Union. The election of Buchanan seemed to allay the irritation, but the defeat of Douglas in 1860 renewed the contest, and then at once followed earnest preparations for the struggle.

It is sad to contemplate the spectacle of a nation wealthy and prosperous, exhausting its treasure, and pouring out its blood in reckless prodigality in a cause which if successful would only aggravate the national malady. Before the attack upon Fort Sumter we felt convinced that peaceful separation and compromise touching national property was the true policy of the Free States, and this view in the future possibility of such a crisis in the relations of the North and South, was the opinion of some of the wisest statesmen whom Providence had not suffered to witness the catastrophe. It is not improbable that the curse of the South would, in the event of separation, be very soon removed,—that it would have been a shorter road to the extinction of slavery. A young Confederacy, desirous to cultivate amity with other nations, especially the nations of Europe, all of whom were opposed to the institution of slavery, would be influenced by moral considerations alone, to devise some scheme of gradual Emancipation. This opinion will seem chimerical in the face of the utterance of Vice-President Stephens respecting the new government, that "its foundations are laid, its corner-stone rests upon the great truth, that the negro is not equal to the white man;—that slavery—subordination to the superior race—is his natural and normal condition." This sentiment, revolting as it is, is but the sentiment of the hour. We have more hope for humanity than to believe that such avowed principles can be at the foundation of any civilized community. When they are, its infancy and its decline have begun together.

The bravery and successful strategy of the South in the prosecution of the war has not failed to elicit the admiration of neutrals; yet we believe that the policy of the British Ministry is a correct index of the heart of Britain. They are moved neither by the vituperation of a profligate press who unsparingly assail the British nation with the vilest abuse, nor the opinions of those journals who, in a spirit of cupidity, created by the prospect of a more lucrative commerce, see in the South everything that is defensible and even commendable, and in the North everything that is base, corrupt, and contemptible. To the view of every intelligent Christian, that distracted country is passing through a terrible trial of affliction. He forgets the barbarity of the war in the contemplation of the sufferings of a people who profess allegiance to Him under whose sway are all hearts, and who have not lacked in noble sacrifices for the cause of truth. In unhappy America there are many millions who are as dear to Christ as we, and there are thousands of temples where the prayer of faith and the voice of melody ascend to heaven in perpetual incense. Those who write recklessly of war, and help to fan the flame of animosity, know little of its actual miseries. Could they visit for an hour a field of battle, and witness the carnage, the confusion, and the agony, with what zeal would they engage in the cause of peace! They would be ready to submit to many an insult from a maddened people under the influence of prejudice; nay, submit to a trifling wound given to the national honour. We earnestly deprecate war. Our traditions, our hopes, our commerce, our common Christianity alike forbid it. We devoutly pray that peace may speedily arrive, and that prosperity may soon again smile upon the whole of Christian America!

Death of Joseph F. Allison, Esq., of Sackville, N. B.

The intelligence of the death of Joseph F. Allison, Esq., which event took place on Friday the 29th ult., has been to his numerous friends in these Provinces as painful as it was unexpected. But a few days previously, in his usual vivacity and vigour, he was in his place with the Trustees of the Mt. Allison Institutions, and took a more than usual interest in the business of the Annual Board Meeting, and in the examinations and closing exercises of the term. His connection with our Educational interests at Sackville has been intimate, especially during the last few years, since the removal of his revered brother. The College and Academies have in his death, lost a cordial friend, and the Faculty and Trustees a valued counsellor.

He was pious,—a member of the Episcopal Church, eminently catholic in his feelings, and a highly useful man in the community where he resided. His sickness was short, and from its commencement he was very calm and peaceful, and clear in his enjoyment of acceptance with God. From the *Westmorland Times* we take the following notice:—

THE DEATH OF JOSEPH F. ALLISON, ESQ., which took place at Sackville on Thursday last causes a blank in the County of Westmorland which will not be easily filled. For many years Mr. ALLISON has occupied a prominent position as a merchant and a leading member of the community in which he lived. His position also as sole executor for the estate of the late Hon. WM. CRANE, as well as his immediate connection with the affairs of the Sackville Academy since the death of the late Charles F. Allison, were circumstances which required the superintendence of a man of sound judgment, wisdom, and discretion; in addition to all of which was the management of Mr. Allison's own mercantile business, which was wide spread and embraced a variety of interests. In all these relations of life, and in his daily intercourse among the people, Mr. Allison at all times displayed a clear head, a firm and unswerving principle of honor and integrity, guided and directed by a thorough perception of the higher dictates of morality and the practice of christianity in every department. We sympathise with his relatives in the loss of a true friend, and with the community in the loss of one of its most valuable members.

Conference Appointments.

We have received the Plan of public services to be held during the session of Conference, at Charlottetown, from which we frame the following:—

SABBATH SERVICES.

June 21st, 6 a.m.,	Rev.	Wm. Wilson.	
" 10½ "	"	I. Sutcliffe.	
" 2½ p.m.,	"	J. Lathern.	
" 6½ "	"	M. Richey, D.D.	
June 28th, 6 a.m.,	"	Robt. Wilson.	
" 10½ "	"	C. DeWolfe, D.D.	
" 3 p.m.,		Love Feast.	
" 6½ "	"	J. R. Narraway, A.M.	
July 5th, 6 a.m.,	"	J. Cassidy.	
" 10½ "	"	J. S. Addy.	
" 2½ p.m.,	"	H. McKeown.	
" 6½ "	"	E. Botterell.	

WEEK-DAY SERVICES.

June 18, at 7½ o'clock, p.m.,	Rev. Jas. Taylor.		
19th, Morning,	G. O. Huestis,	Ev'ng,	J. England.
22nd "	R. Weddall,	"	R. Smith.
23rd "	R. Tweedy,	"	J. L. Sponagle.
24th "	E. Brettle,	"	Mis. Meeting.
25th "	W. Tweedy,	"	T. H. Davies.
26th "	G. M. Barratt,	"	R. Johnson.
29th "	J. S. Peach,	"	Ordination.
30th "	F. H. Pickles,	"	Dr. Richey.
July 1. "	A. M. DeBrisay,	"	H. Daniel.
2. "	D. D. Currie,	"	J. G. Hennigar.
3. "	A. B. Black,	"	Thos. Angwin.

COUNTRY APPOINTMENTS.

Little York, June 21st, A. M. DeBrisay, 28th, J. L. Sponagle, July 5th, W. Tweedy.

Cornwall, June 21st, R. Smith, 28th, E. Botterell, July 5, W. Wilson.

Union Road, June 21, F. W. Moore, 28th, H. Pope, jr., July 5th, J. S. Peach.

Dunstaffnage, June 21, D. D. Currie, 28, J. S. Addy, July 5, R. Tweedy.

Tracadie Road, June 21, H. McKeown, 28, W. Smithson, July 5, R. E. Crane.

New Wiltshire, June 21, R. Weddall, 28th, I. Sutcliffe, July 5, J. Buckley.

Brincetown Road, June 21, J. England, 28, J. W. Smith, July 5, T. Angwin.

Pownall, June 21, Messrs. McCarty and Cassidy, 28th, Messrs. Black and Milligan, July 5, J. Prince.

Vernon River, Messrs. Cassidy and McCarty, 28th, Messrs. Milligan and Black.

The following is a List of the Ministers expected at the Conference, as far as ascertained, with the places at which they will be accommodated:—Rev. Drs. Pickard and Dewolfe at Mr. Heard's; Dr. Richey,—Hon. W. H. Pope; Messrs. Davies and Barrett,—Hon. W. W. Lord; Messrs. Botterell and Sprague,—T. Dawson; Messrs. McNutt, Weddall, and Cassidy,—Jas. Stanley; Messrs. H. Pope, jr., and R. Johnson,—Dr. Johnson; Messrs. Narraway and Milligan,—Hon. G. Beer; Mr. McMurray,—S. McMurray; Mr. England,—R. Heartz; Mr. Strong,—W. Dodd; Mr. Snowball,—Mrs. Chappell; Messrs. Smithson and R. Tweedy,—W. Stumbles; W. Tweedy,—John Stumbles; Messrs. Sutcliffe and Taylor,—W. E. Dawson; Messrs. Smallwood and Butcher,—M. Butcher; Messrs. Addy and Spongle,—R. Brecken, Esq.; T. Angwin,—G. R. Beer; W. Allen,—J. Gillan; J. Buckley,—R. Percival; E. Brettle,—W. B. Dawson; A. B. Black,—J. Holman; W. T. Cardy,—Mrs. Dodd; R. E. Crane,—W. Welsh; D. D. Currie,—G. Milner; H. Daniel,—J. Morris; A. M. DeBrisay,—Miss McLeod; R. Duncan,—J. Higgins; J. G. Hennigar,—B. Moore; G. O. Huestis,—J. Caffrey; Jos. Hart,—F. LePage; G. Johnson,—R. Wright; J. Lathern,—R. Longworth; W. McCarty,—R. Murley; F. W. Moore,—J. Moore; H. McKeown,—Mrs. Baker; J. S. Peach,—S. Mutch; J. Prince,—W. Brown; Messrs. M. & F. Pickles,—R. Weeks; T. Smith,—J. Weeks; Messrs. R. Smith and Humphrey,—W. Boyle; T. W. Smith,—R. Scott; W. Temple,—J. Hodgson; R. A. Temple,—L. C. Owen; G. W. Tuttle,—J. S. Bremner; W. Wilson,—J. Yeo; R. Wilson,—J. Holman.

National Division of the Sons of Temperance of North America.

The Annual Session of this body of veterans in the Temperance cause opens in this city to-morrow. The session will be held in the House of Assembly Room, graciously afforded for the purpose. The Representatives from various States of the Union, and from Canada and New Brunswick are expected this afternoon at Windsor by the steamer *Emperor*, and to arrive in the city by the evening train. The occasion will be to the temperance friends of these Provinces, one of more than ordinary interest. The programme annexed informs us that among the more prominent of the arrangements, there is to be a public breakfast to-morrow morning, a public reception in Temperance Hall to-morrow evening, a grand procession on Friday, a public meeting on Friday evening, and a Steamboat excursion to the Basin and Arm on Monday next.

The following programme has been adopted by the Grand Division Committee of Arrangements:—

Wednesday, June 10.—Grand Division of Nova Scotia will meet in special session at 2 o'clock, P. M., in the Division Room, Temperance Hall. It is probable a second sitting will be held in the evening.

Thursday, June 11.—A Public Breakfast will be given to members of National Division at 8 o'clock, A. M., at the Halifax Hotel. Tickets 75 cents each; to be had only of H. A. Taylor, the Grand Scribe, the Grand Sentinel, (W. Murray,) and Edward Morrison. The number of tickets will be limited.

The National Division will sit in session in the forenoon and afternoon. Place of Meeting—House of Assembly Room.

At 8 o'clock in the evening a Grand Public Reception will be given to Members of National Division, at the Temperance Hall. Members of the Order to appear in Regalia. Addresses of Welcome will be presented by the Grand and City Divisions. Speeches will be made by several distinguished visitors. Further information will be given by placards. Tickets 12½ cents each; to be had of H. A. Taylor, Sackville street; G. S. Yates, George street; R. & J. Wetmore, Granville street; and at the Hall.

Friday, June 12.—National Division will sit in session in the forenoon.

In the afternoon there will be a Grand Procession of the Order, at 3 o'clock.

At 8 o'clock in the evening there will be a Grand Public Meeting at Temperance Hall, on which occasion several distinguished visitors will deliver addresses. Tickets to be had of Messrs. Taylor, Yates, Wetmore, and at the Hall.

There will be a Steamboat Excursion on the Harbor, up the Basin, and up the N. W. Arm. The company will land near head of the Arm and visit Mr. Downs' Aviary, he having kindly given his consent. A Band will be on board the boat. Tickets (number will be limited) 50 cents each; may be had of Messrs. George Butler, John Lanigan, H. A. Taylor, John Heenan and the Grand Scribe. (The excursion will take place on Monday, the 15th inst. at 11, A. M.)

Ceremony

OF LAYING THE CORNER STONE OF THE NEW WESLEYAN CHAPEL, CHARLOTTETOWN, P. E. I.

On Monday the 25th of May, this interesting ceremony took place, as previously announced. At precisely three o'clock, his Excellency the Lieut. Governor, Mrs. Dundas, and suite having arrived and taken their places, the proceedings were very appropriately commenced with the Anthem, "I have set watchmen upon thy walls," &c., which was sung in excellent style by the Choir,—Miss Preedy, the talented Organist of St. Paul's Church in this city, presiding at the melodeon. The Rev. Mr. Jost, Superintendent of the Cornwall and Little York Circuit, read the Dedication Hymn, "Thou who hast in Sion laid," &c., which was sung by the choir and congregation. The tune appropriated to this hymn being familiar to a large portion of the audience, the effect produced by this grand blending of human voices was very striking, we had almost said sublime. The Rev. Mr. Sprague, Superintendent of the Bedeque Circuit, and Chairman of the P. E. Island District, then offered up a fervent, simple, yet truly eloquent prayer for the Divine blessing. This was followed by the Chant, "There is a stream, &c. The whole of the 48th Psalm, and Ephesians xxv., 13 to the 22 verse, were then read by the Rev. Mr. Duncan, Superintendent of the Pownal Circuit. This was followed by two verses of another hymn of praise beginning "All hail the power of Jesu's name."

A bottle containing a scroll, with the names of the Trustees of the Wesleyan Society in this city inscribed thereon, copies of the London *Watchman*, the *Provincial Wesleyan*, the *Monitor* and other Protestant journals, the Minutes of the Eastern British American Conference, &c., having been deposited in the cavity prepared to receive it, a magnificent Silver Trowel was presented to Mrs. Dundas by the Superintendent of the Circuit, the Rev. John Brewster.

Mrs. Dundas then proceeded to lay the stone. Having ascertained its proper position by the spirit level, she gave the stone three taps with the handle of the trowel, saying, "I lay this stone in the name of the FATHER, and of the SON, and of the HOLY GHOST. Amen." The choir and congregation immediately struck up the grand old Catholic chant, "*Gloria Patri*," with thrilling effect.

The Rev. John Brewster, through whose laborious and successful ministrations and unflagging zeal the Wesleyan body in this city is mainly indebted for this spirited undertaking, then addressed the audience to the following effect:—

Your Excellency, who has honoured us on this interesting occasion; Ladies and Gentlemen of the city of Charlottetown; and my beloved members of the Wesleyan Methodist Society; I welcome you this day, and congratulate you on the deep interest you feel in this auspicious event! I cannot rise to address you with ordinary emotion; but with feelings of deepest gratitude and humility before our Heavenly Father, and our Saviour the Lord Jesus Christ, whose Spirit has inspired our hearts to commence, this day, the erection of a House of Worship larger and more commodious than the one in which we have been accustomed to assemble.

Not to detain you by any lengthened remarks on the character of the church about to be erected, allow me to caution you against indulging in any hope that the building will be of magnificent proportions and of commanding aspect. It is not designed to eclipse, in beauty of architectural design, the other Protestant churches of this city, nor outrival the conspicuous Roman Catholic cathedral. Allow me to say that the building about to be erected is to be a *Methodist Chapel*, simple, plain, and exceedingly primitive. No tower or steeple will grace its ample proportions; no rich carvings in stone, nor fancy mouldings, will attract the outer eye. Its peculiar excellence will be in its facility and convenience for preaching and hearing the Gospel of our blessed Lord and Saviour Jesus Christ. The glory of our Christian economy as Wesleyans is in the obedience we give, by the grace of God, to that grand primary law of the New Testament, "Preach the Word"! We estimate and judge of the excellency of any branch of the Church of Christ by three things: I. The purity of the Gospel preached. II. The power and efficacy with which the Gospel is set forth. And III. the great moral results flowing from the opening of the Gospel by the living preacher.

I will not detain you by entering upon any explanation of our views, as Wesleyans, of the purity of the Gospel; or upon the manner in which the Gospel should be preached. Suffice it for me to assure you, that, by the blessing of God, such will be the Purity and Power of the Gospel preached in our new sanctuary, that the same Apostolic and Divine results will follow as crowned the labors of our fathers in the ministry of the word. Within the sacred walls of this rising house of God, man, as a sinner, will hear his character and doom. Man's sinful nature, and man's exposure to the Divine wrath, will be laid open. Hard hearts will be broken by the power of the Holy Ghost under the preached Word. The proud spirit of the Pharisee will be laid in the dust. The humble broken-hearted penitent sinner will be pointed to Jesus Christ, as the Lamb of God taking away the sin of the world by the sacrifice of himself. Within those walls the penitent sinner will obtain pardon through faith in Christ. Joy and gladness will be found therein. There, the Sabbath-breaker will learn to love God's holy day. There, the despiser of the Word of God and the means of grace will be taught to reverence God's sanctuary. There, the liar will learn to tell the truth; the swearer learn to fear an oath; the drunkard will be made sober; the disobedient prodigal son will be compelled to say, "I will arise and go to my Father, and will say unto him, Father, I have sinned." In a word, I trust, that the church will be built up upon its most holy faith, and the whole Christian community of this Province be greatly blessed by the Gospel preached in this new sanctuary.

Your Excellency, Fellow Citizens, and Countrymen! While laying the foundation stone of this new Church, we feel ourselves both burdened and inspirited by a thousand hallowed associations with the important event. This is not solely a *religious* ceremony. While we endeavor to make the religious and evangelical element the primary and most important, let me remind you that this is a *national event*. Let me state the fact without fear of contradiction, that Methodism, in its rise, progress, and present position, is most intimately interwoven with all our national elements of greatness and glory. For we have a national glory! We are a great people! I am not now speaking as a Methodist, but as an Englishman. God has made the English people a great nation. I can say this as an Englishman, and I can repeat it as a Methodist. The records of our national glory will bear me up while I affirm that the dawn of British glory is justly enhanced and intensified by the rise of the great Methodistic era. While an affectionate, fond, and doting Royal Mother, the "Good Queen Ann," was reigning over Great Britain, weeping in sadness and maternal grief over babe after babe which passed away in untimely birth and premature death, the wife of a devoted clergyman of the Church of England, in an obscure parish in Lincolnshire, gave birth to John and Charles Wesley, the apostle and the poet of Methodism. This was the Augustan Age of Great Britain. While Whig and Tory were fighting in fierce factions amid the elements of our political constitution, which no revolutionizing democracy has ever overthrown or even shaken, God raised up those good men to diffuse through the heart of the nation the great principles of righteousness and Gospel truth which have been mighty to consolidate our constitution and to elevate our nation. While Scotland, with all her intellectual and moral power, stern as her granite hills, and high as her snow-clad mountains, was extending her hand to a union with England, and incorporating her ideas of civil, religious, and intellectual freedom in the body-politic of Great Britain, God cemented that union with the grace of the Methodistic revival. While Marlborough and other Generals of war's red history were laying the foundations of our military glory, which rose resplendent over the fallen despotism of France, other elements of war and victory were inlaid. While Sir Cloudsly Shovel, Rooke, and Byng were developing our naval skill and daring, seizing upon the pillars of the Hercules, and sweeping the ocean of hostile foes, God gave us the missionary zeal and spirit so strikingly developed in Methodism. While Addison and Swift, Steele and Pope were enlarging, enriching, and elevating our language,—a language weighty as the Hebrew, mellifluent as that of Homer and Euripides, and as universal among the kindreds and tongues of the earth as that of Cicero and Pio Nono, God raised and spread abroad in the great Methodistic revival, those grand ideas of Christ and his salvation which demand a language like that of the English. What is our national glory? Is not its chief feature moral, rather than political or commercial? And what constitutes the moral glory of a nation? Philanthropy for the masses of the poor? Who ever went down into the lowest depths of society with the golden chain of gospel principles, to elevate the masses of society, with greater effect than John Wesley? Is the glory of a nation seen in the purity, beauty, and health of its literature? Who ever furnished the intellectual appetite with better food or gave a mightier impetus to literary pursuits than Wesley? Is loyalty to law and the throne an element of true glory? Loyalty to our sovereign is a grand integral of Methodism. It stands secondary to our love to God. The sound of the great methodistic revival has gone out into all the world, and missions of gospel peace and power have sprung up under the blessing of God and the prestige of the British nation. With these facts may I not be allowed to retain my convictions that the event we celebrate to-day is as *national* as it is evangelical. It was on this broad ground that we invited His Excellency and his beloved lady, and you our fellow citizens, to assist at this ceremony. Let us not look upon this ceremony as sectarian, but for the good of our country and for the benefit of this Province. Allow me to remind the members of this Church of the great motto of our founder, that we are to be "*the friends of all and the enemy of none.*"

I cannot conclude this brief and imperfect address without calling attention to yonder group of Sabbath School scholars. Our Fathers built and laboured for us. Our fathers' love left to us a glorious gospel heritage. We, too, must be faithful in committing this precious charge to the rising generation. We build for our children: there they stand as interested spectators of the scene. As we look upon them, we cannot but rejoice in the fulfilment of the promise, "Instead of thy fathers shall be the children." I will now call upon the children to respond to my address by singing,—

"I love the Sunday School," etc.

After the singing of this Hymn by the children,—by no means the least interesting part of the ceremony—three hearty cheers were given for Mrs. Dundas and three for His Excellency the Lieutenant Governor. "God save the Queen" having been sung, and three lusty cheers given for His Royal Highness the Prince of Wales and his illustrious Bride, the Benediction was pronounced by the Rev. Mr. Sprague, and the immense congregation dispersed.

Among the spectators on this occasion we observed, in addition to those already named, Lieut. Col. Gray and His Excellency's Aides-de-Camp, in full uniform, G. D. Atkinson, Esq., Private Secretary, all the members of the Executive Council then in town, several members of the Legislative Council and House of Assembly, Admiral Bayfield, the Hon. the Chief Justice, the Hon. the Attorney General, Mrs. Palmer, Daniel Hodgson, Esq., Mrs. Hodgson, His Worship the Mayor, the City Recorder, several clergymen and leading members of all the Protestant Churches in Charlottetown, and other influential inhabitants of the city and vicinity. Including the children of the Wesleyan Sabbath Schools (about four hundred), there must have been, at least, from two to three thousand persons present.

One circumstance, we regret to say, and one only, occurred to mar the proceedings of the day. In the forenoon, before the preparations were completed, a little boy about five years of age, a son of Mr. Bertram Moore of this city, was playing on the temporary platform erected for the accommodation of the Choir, Sabbath School children, etc., when one of the planks suddenly gave way,—he was precipitated to the ground, and the plank falling upon him, his left leg was broken a little below the knee joint. We are glad to learn, however, that the little fellow, though suffering acutely at times, is progressing favorably, and will, it is hoped, soon recover the use of the injured limb.

The scroll deposited beneath the Corner Stone of the new Church contained the following inscription:

"This Corner Stone of the Wesleyan Chapel was laid on the 25th day of May, A.D. 1863, in the Twenty-sixth year of the Reign of Queen VICTORIA, by Mrs. Dundas, the Lady of His Excellency the Lieutenant Governor of Prince Edward Island, in the presence of a large concourse of persons; the Rev. John Brewster being the Superintendent of the Circuit, and the following brethren, who have hereunto signed their names, being the Trustees of the Methodist Society at Charlottetown: Robert Longworth, Richard Heartz, James Moore, Thomas Alley, Thomas Dawson, Geo. Beer, Charles Young, Mark Butcher, and William Heard. Ephesians ii. 20, 21."

On the Silver Trowel presented to Mrs. Dundas was the following:

"Presented to MRS. DUNDAS, the Lady of His Excellency the Lieutenant Governor of Prince Edward Island, upon her laying the first Corner Stone of the Wesleyan Chapel in Charlottetown, P. E. I., on the 25th May, 1863, by the Trustees of the Methodist Society."

The exterior dimensions of this noble edifice are 116 feet by 68. Wall (including basement story), 48 feet. It will be a Gothic structure of brick and stone and iron. It will be well ventilated, and heated either by steam or hot air, and will seat comfortably from 1600 to 2000 persons.—*Monitor.*

Young Men's Prayer Meeting.

A PLEASING INCIDENT.

Stepping into the Portland Church, (St. John, N. B.,) weekly prayer meeting, which has been established as a means of keeping together, and keeping alive, the flame of earnest piety enkindled in the hearts of a number of young men, in connection with the faithful ministrations of the Rev. J. Prince, pastor of the church—the writer was much pleased to find the exercises presided over by a Coporal of the 15th Regt., to whose unaffected and glowing narration of the dealings of God with his soul—resulting in the conversion of himself and wife—it was most refreshing to listen. A number of young men took part in the exercises, giving pleasing exhibition of a genuine work of grace in their hearts, and the possession of talents which cannot fail to prove of much value to the church. At the conclusion of the devotional exercises, one of the young men (Mr. J. McIntyre) on behalf of his collegues, presented to the Rev. J. Prince a valuable walking cane, bearing an inscription on a gold band, accompanied by the following address, delivered with much feeling:—

Respected Brother,—I beg leave to tender to you on behalf of the young men of this church, our grateful thanks for the deep interest you have taken in their spiritual welfare. When we sir, were living without God and without hope in the world, and were enemies to our own souls, you as a faithful watchman on the walls of Zion, sounded an alarm, warning us of our danger. You exhibited to us in your earnest discourses "a crucified Saviour," pleading with earnest cry to heaven on our behalf, in petitions which have been answered in rich mercy to the joy of our souls. The substance of the many faithful sermons you have delivered in our hearing, will linger in our memories while life lasts, and will, we confidently believe, be the theme of grateful praise to God, when we surround his throne in heaven. It was in this place, before God, that we unitedly pledged ourselves by God's help to meet you in heaven; and to night more firmly than before do we here renew our vows. Accept of this token of our respect, not for its intrinsic value, but as a free will offering of your younger brothers in Christ—with the hope that should you in God's good providence be spared to a green old age, it may afford some service to the outer man, whilst your faith leans upon the arm of your Master and Saviour, and strength divine is drawn from him.

In conclusion, we unitedly commend you and your beloved family, in all your future journey through life, to the watchful care and blessing of that God whose you are, and whom you serve.

IN REPLY,

The Rev. J. Prince, said in substance that, he accepted the token gladly, because it was the free will offering from young men, whose hearts had been touched by the finger of divine love—he had been in the ministry nearly twenty years, and on most of the Circuits where he had been called to labor in holy toil for God, he had been gladdened with the pleasing sight of accessions to the flocks, over and for whom he had labored. In this Province and in P. E. Island God had graciously given him "Seals to his ministry, and souls for his hire," but he disclaimed all praise for any efforts of his own,—the praise belongeth to God only. He felt he had nothing in which to boast except the grace of God,—with many exhortations to perseverance—and fatherly councils, uttered with much feeling,—he concluded by commending them to the grace of God, and urged them to meet him in heaven.

Mr. Editor, this is, I think, as it should be in our churches—a grateful recognition of untiring ministerial effort, a due appreciation of obligations conferred, finding pleasing expression—not slumbering, but *living* in grateful hearts,—how many a servant of God would go forth to new fields of labor, invigorated, and refreshed,—if the example above, were more frequently repeated. I felt on retiring from the meeting, that those young men, in striving to pay due honor to their minister, had done honor to themselves. I have no doubt but you will kindly give space for this communication, which in your columns will continue a pleasing memorial to those who have taken part therein, and be an obligation to

Rev. and Dear Sir, yours respectfully,

JAMES BIRD.

Portland, St. John, N. B., May 28, 1863.

For the Provincial Wesleyan.

Letters from Cape Breton.

NO. 2.

It may appear like retrogression to speak of a Governor forty years ago, yea 120 years, and at present no such personage on the Island; not even a military official, except retired officers. Empty barracks, and other tenantless houses, looking on our greensward streets, and splendid harbour, occasionally graced with the white sails of a coaster, or the presence of French ships of war, which come for coal and other supplies, and always receive a cordial greeting, which is more than returned to the Consul, one of our M. P. P's. Yet in the absence of a Governor, or rather his removal to Halifax, we report progress in many particulars, not so much however as regards the towns, and we have only two, but in reference to the country generally. I suppose one mark of progress in any country is rapid increase of population. Here then advancement is manifest. During the past ten years the ratio of increase has been greater than that of Nova Scotia proper. We now number 63,000, more than one-sixth of the entire population of the Province. Yet it must acknowledged, that the various branches of industry and trade, except mining operations, have not kept pace with the increase of population. We are also free to admit that in everything implied in the prosperity of a country, this Island cannot compare favourably with the western or midland counties of the Province, save in the particular already intimated. It should also be borne in mind, that Cape Breton is much younger as a British Colony than Nova Scotia, and that the destruction of French labour was much more general and complete than elsewhere in the Province. It is stated that a few years after the French evacuated the Island, there was not left a single horse. An aged gentlemen living near Sydney, says he remembers when the first animal of the kind was imported. Alas, that prosperity has been so rapid of late years in this particular. During the past ten years the increase of horses has been 10,000, while that of milch cows has been only 5,000. This is not stated in praise of our farmers. Dear bought experience, is at present imparting some useful lessons to this class of men. But they seem slow to understand that anything more than labour is required in agriculture. There are a few exceptions, but the great mass of our farmers scarcely deserve the name, and no wonder, for the generation still lives, who came from the most neglected portions of the highlands of Scotland, and what chance have they had in this country? In many cases the effort has been to keep above starvation point. However, there are sign of improvement, and were it not for the almost general habit of tipling whenever a visit is made to town, which is too frequent, we might safely anticipate, that with the wondrous capabilities before them, the inhabitants of this Island, would in a few years, be as comfortable and wealthy, as those of the western Counties. It is a sad fact that intemperance and moderate drinking, are the most fearful agencies at work in retarding the general interests of the Island. Active temperance agencies are constantly engaged, in efforts to check the existing evil. But the large majority of the people have not yet been brought under the influences of these agencies. The dark cloud however has a "silver lining," and hope's bright beams gild the tops of the mountains.

Another important branch of industry, and for which there is every natural facility desirable, is the business of catching fish, which is not generally prosecuted according to modern improvements, but in the old precarious manner. In this way thousands make a kind of living, while they enrich some Halifax merchants. The fishermen are nearly all in debt. And very rarely does one extricate himself from the perilous condition. How can he? His supplies are at a higher rate, while constantly accumulating interest on book account, renders the effort fruitless. It is true that some of this class are indolent, and others lack economy; but this will not wholly account for the fact, that so large a proportion of our fishermen are in very indigent circumstances, especially while it is well known that many merchants have made fortunes, by this business—and yet complain, that they cannot obtain what is due them from these people. There is evidently something wrong in the matter, which will probably not be set right, until the day of Judgment! If our Province could or would give half the encouragement to fishermen, that is given to this class in the once United States of America, we would soon see the result, which would speedily silence the voice of admonition. Then we would not be pestered with fleets of Americans, who yearly crowd our coasts, and often destroy property on land, besides breaking the Sabbath in the most contemptuous manner, and spoiling the shore fishing to an alarming extent. Were one half of our men on the shores fitted out for their work as the Americans, we might so supply the markets, as to render a long voyage an unprofitable speculation, which would soon cause the inventive Yankee, to adopt some other mode of making money. Perhaps we ought, in speaking of the immorality of American fishermen, to state, as we do with pleasure, that there are honourable exceptions. Some are godly men, and revere Divine institutions. Last autumn, out of nearly 30 sail which were in Sydney, 6 or 7 remained in the harbour while the rest fished all the Sabbath, at its entrance, unchecked by British authority, either in reference to the desecration of the Lord's day," or the open violation, of the national regulations, on the subject of the Fisheries.

G. O. H.

Reformation in Cheapmarket.

AND HOW IT HAPPENED.

BY SIMEON.

There has been a good revival during the year. It did not commence in the usual way. It arose out of a most singular action of the church. It has been remarked by a number of people, who have heard of it, that it was one of the most remarkable revivals that has been known since the days of the apostles. There was a total disregard of the usual machinery of revivals in the beginning. (I wish to say, however, that this fact is not given to discourage the use of the usual means. But I think the usual means will not be damaged by adding a mode of the Cheapmarket plan to them).

The revival began on this wise. Bro. Frank and Bro. Hearwell had honestly consecrated their money to God. Then they had, more solemnly than ever before, given themselves to God. Then they felt that they *must* see their children converted, and then they remembered that, when they were very little, they had dedicated them to God in their baptism, but now it seemed to them that they had never duly realized the solemn import of that fact, and they began to cry earnestly to God to convert their children.

Thus these two brethren (and their wives fully sympathised with them) were already in the revival work, and it all came of the consecration of their property to God.

Meanwhile, one after another, a large proportion of the church, through the personal efforts of the pastor and these two brethern, had come to acknowledge the justice of the claims of God on their *property*, and had resolved fully to meet those claims. In some it required a struggle, but they were enabled by grace to arrive at the right decision.

The next step was to follow the Scripture rule of laying aside *every week* as the Lord had prospered them. It was astonishing what collections began to be taken every Sunday in Cheapmarket. Missionary collectors were sought after, Bible collectors were hunted up, the class-leaders found themselves besieged by the members with money for the minister, the stewards found the regular collections large and ample for all incidental expenses of the church, the little children came to the Sunday school in greater crowds than ever, all having some offering for the cause of Christ, and, of course, the children became *interested* in the cause they thus helped to promote. Missionary intelligence was sought after with an unprecedented eagerness, the Bible was read more and with greater interest, and thus it happened that before the church was really aware of the great change that was being wrought in it, it had proven the truth of the saying—"The liberal soul shall be made fat." They began to "devise liberal things." Their heart was enlarged. They grew in grace. *A great reformation had been effected.* Why should there not be a great *revival*. The revival had, indeed, come with the reformation. Some who had been groaning for years under the burden of their delinquencies, who had staid from the house of God because they were too penurious to pay their equal share with others, now came with the full purpose to give *all* their Lord required of them. They began to inquire what more can we do?

Well, this was the condition of things when one evening in the prayer-meeting, a young man arose and said:

"I want to be a Christian. Will you pray for me?"

It was a joyful evening. The young man was converted. The revival that was *in the church* thus extended itself to those outside the church.

One morning, very early, a stranger called on the minister and told him he was very unhappy; he felt that he would be lost. Said he, "I was not in the habit of attending Church, but one of the Sunday-school scholars persuaded my little Bessie to go there, and the next Sunday morning Bessie asked me for a penny to put into the collection. Well, I gave her the penny, and one day, she wanted me to give something for the preacher. I did it to gratify her. But then I thought, now I pay for preaching, I think I'll go and hear the preacher, and you must know, sir, I had some curiosity about it, because I had heard that you were a very eccentric preacher. Well, I went, and, sir, I don't know what you said, but, sir, you read a text which made me feel proper bad, sir. It was this, 'What shall it profit a man, if he gain the whole world and lose his own soul?' and, sir I haven't seen a day or night of rest since. I have been very anxious to get rich, sir, and I have succeeded almost. Some people call me rich now, but I have come to feel rather poorer than I used to feel, though I know I am richer. But that don't do me any good now, sir, for I am afraid I shall lose my soul. Will you tell me, sir, 'What must I do to be saved?'"

He evidently was sincere. But Bro. Truedeal determined to prove him well. So he said,

"It is very hard for such a rich man to be saved."

"O sir," said the man, "you don't think it impossible do you?"

"No, not quite. But it is sometimes necessary to make poor men of them first. There was one young man who came to Christ asking nearly the same question you have asked me, and he told him to 'Go and sell all he had and give to the poor.' That young man was very rich, and it is said that he went away sorrowful. He was not saved."

"O sir, I'd be willing to be poor, if God would only save my soul."

"My friend," said the minister, "are you willing to consecrate yourself and all your property to the service of God?"

"Oh, I am, I am. What must I do to be saved?"

"Believe in the Lord Jesus Christ," said the minister with a look of such affection and tenderness and with a voice so sweet and full of pathos, that the poor man was melted into tears.

"Believe that your repentance is deep and sincere. You can be saved here and now."

He then prayed with him, and wept over him, and encouraged him to believe in Carist as his present Savior. The man left the house happy in the love of Jesus. He was true to his vow. He not only devoted his heart and his influence to God, he consecrated his wealth also. Many of the children were converted, and many parents also. Thus the work of the Lord prospered.

There was a singular fact observed by some of the members of the Cheapmarket church.

They had adopted the rule to give every week as the Lord had prospered them. Most of them were laborers and mechanics. A few were poor persons, who had always found it hard work to live, and had usually given nothing to the cause of God. Now they found that for some reason they lived more comfortably than they did before, and yet they gave one-tenth of all they earned. How was it? They couldn't understand