Obituary.

Amherst Circuit.

During the past few months, the membership of our church in this circuit has suffered by unusual bereavement. But it is matter for devout thanksgiving that so generally the death-bed of our people is a scene of tranquil confidence and triumphant victory. Several obituary notices have recently embalmed the memory of some among us, who have lately "fallen asleep in Christ;" and it is now the duty of the writer to add other names to the mournful register.

GEORGE COOPER, died on the 7th Oct., 1865. He was naturally amiable, and even before his conversion, of strictly moral habits. But being awakened to a sense of his fallen and lost condition, he sought and found the salvation of the Gospel. For upwards of two years he lived by faith in the Son of God. His spirit and demeanor were correct and edifying, and his peace seemed to flow as a river. For a long time he was afflicted with pulmonary consumption, but his faith endured the fiery test. As the weakness of his body increased, so also did the strength of his spirit. In great peace he departed this life to the rest of heaven.

ROBERT RIPLEY of Lower Macean, finished his course on the 31 of Oct., 1865. He was a good and faithful man, and lived for many years in the enjoyment of the favour of God. A large family claimed his care, and he endeavoured to train them up in the way that they should go. His last illness was exceedingly distressing, but the consolations of God abounded in his experience. He knew in whom he believed, and therefore advanced to meet the last enemy with undaunted joy. His death, to others, especially his esteemed partner and numerous children, a serious loss, was to himself doubtless great gain.

THOMPSON GLENDINNING departed this life on Sabbath, the 17th of Dec., 1865 at the age of 31 years. Born of pious parents, he was taught the way of the Lord from his infancy. When in his thirteenth year, he was convinced of sin under a sermon preached by the Rev. R. E. Crane, from the words "How long halt ye between two opinions." He soon after obtained mercy, and subsequently to the end of his life remained in fellowship with the people of God. It was, however, a subject of regret to him in the closing scenes of life that his faith had not always retained its vigour, or his first love its purity and warmth. The insidious influence of the world, he grieved to reflect, had robbed him of much spiritual enjoyment. But under a most painful and mysterious bereavement, when, amidst great personal affliction, he was suddenly called to relinquish a beloved partner, the beaming beams of the Sun of righteousness once more shone upon his soul, and gave golden light to the evening of his days. When stripped of all earthly joy, he fully again took refuge in Christ, and in him, thenceforth, there sprang up a well of water unto everlasting life. On the morning of his departure, he exulted in the prospect of a mansion prepared for him in heaven, and gave utterance to his joy by singing the well known lines, "Praise God from whom all blessings flow."

MRS. GILBERT PURDY entered into rest on the morning of Thursday, 4th inst., in the 70th year of her age. Quiet and unassuming in her deportment, she was yet exceedingly affectionate in her disposition, and humble and sincere in her christian profession. Her last illness was very brief,—for she occupied her place in the house of God on the last day of the year,—and it was at times exquisitely painful. Being persuaded of her personal interest in the Redeemer's merits, however, she was fully resigned to the will of God, and hasted to obey the summons which called her to His throne. May we also be found ready.

C. STEWART.

Amherst, Jan 6, 1866.

Provincial Wesleyan.

WEDNESDAY, JAN'Y. 17, 1866.

Wholesome Literature.

METHODIST PERIODICALS FOR 1866.

In these days of reading and inquiry, when periodicals of doubtful character abound, and when the Press teems with trashy publications, the direct tendency of which is to enervate the mind, vitiate the taste, lower the tone of moral obligation, pollute the imagination, alienate the heart from sacred things, and unsettle the very foundations of our faith, Christian people should guard vigilantly against a danger so insidious and wide-spread, and should seek to counteract such evil influences by the widest possible circulation of a pure, an elevating and a wholesome literature. Methodism has been noted from its commencement for its success in the employment of the agency of the Press, as a potent auxiliary to the preaching of the Gospel in diffusing the principles of truth and rightcousness. In these Provinces, we have felt it to be incumbent upon us, not merely for the conservation and prosperity of our denominational interests, but also for the general good of society, that we should have our weekly periodical, and also our Book Room. We are encouraged to hope that the usefulness of our Organ, *The Provincial Wesleyan*, will be greatly and continuously extended; and we hope also that our efforts to place within the reach of our people the very best books that can be had either in Europe or America, will be appreciated, and our efforts in this direction well-sustained. The Book Room, we are happy to state, is now prepared to do a large business, and our Ministers and lay friends can greatly facilitate the efforts made in this mode of doing good. There is on hand a fine stock of choice publications for general reading, and for Sabbath Schools, orders for which will be filled with despatch, and at the lowest rates.

Our present purpose is to call the attention of those persons, who, in addition to *The Provincial Wesleyan*, can afford to take the monthly periodicals of the British Wesleyan Connexion, and we have great pleasure in presenting an announcement respecting these excellent publications, hoping that now, at the commencement of the year, there may be many in the Provinces, who need but an intimation, to dispose them to forward through their Ministers, their names as subscribers to one or more of these:—

The object contemplated in these Serials is both to instruct the mind and to improve the heart. While their pages embrace a wide variety of topics of general interest,—HISTORY, CIVIL AND ECCLESIASTICAL,—SCIENCE,—ART,—POETRY,—TRAVEL,—DISCOVERIES,—PUBLIC OCCURRENCES,—SOCIAL PROGRESS,—NATIONAL MOVEMENTS, &c., &c.,—prominence is given to subjects which relate directly to the conversion of souls and the promotion of vital godliness. Neither "religious" fiction, nor "sensational" tales, nor curious speculations, nor controversies on questions of secondary importance, are here recognized as being subservient to the interests of the kingdom of Christ. Amidst the increasing laxity of not a few professedly "religious" publications, the Wesleyan Methodist Serials, steadfastly holding the characteristics by which they have long been known, will continue to portray Christian doctrines, and the Christian life, in a style consistent with the earnest yet sober spirit, and the simple manner, of the "oracles of God." They have long confessedly been of the highest spiritual benefit to numberless readers—a valued distinction, which no pains will be spared, in the use of all legitimate means, to secure for them in the future.

The support of all earnest Christians is now more than ever necessary in the work of providing wholesome food for the masses of the people. Especially is it incumbent on Wesleyan Methodists to aid in the circulation of a pure literature, which, while unsectarian in its spirit, does nevertheless clearly reflect the distinctive features, both doctrinal and practical, of their own section of the Christian church. While as the circulation of these Periodicals has of late years been, it is still far short of the expansion which might be reasonably looked for, even within the circle of Methodism itself. To introduce them into every Methodist household, in town and hamlet alike, would be to supply an antidote to much that, unsound in doctrine and doubtful even in point of morals, is at the present day industriously, and under manifold disguises, circulated by the periodical press.

THE WESLEYAN-METHODIST MAGAZINE—$3 *per annum*.—In the year 1777, Mr. Wesley first drew up "proposals" for this Magazine. In December of that year he writes, "If it once begin, I incline to think it will not end but with my life." It has long survived the date of our Founder's death—to aid in furthering the work to which he was devoted, that of "spreading scriptural holiness throughout the land." This it has done, under the Divine blessing, by its invaluable Christian biographies, by its faithful expositions of Revealed Truth, its defence of the cardinal doctrines of justification by faith and general redemption, and by the uniform testimony it has ever borne to the New-Testament doctrine of Christian perfection, as understood and realized by the early Methodists. Its perusal, there is good reason for believing, has conduced to the eternal welfare of thousands.

The future, so far as the spirit and aim of this Magazine is concerned, can, of course, only be as the past. At the same time every exertion, short of a compromise between duty and a specious expediency for the attainment of any secondary purpose, will be made to render its contents attractive. Truth, in all its forms, and under all circumstances, is ever one with itself; and there are no works or ways of God which may not, at one time or another, find a becoming place, in illustrating and enforcing the principles of His word. In those whom His truth has made "free," *all* knowledge is consecrated—the only restriction upon their pursuits being, that such subjects be mainly kept in view, or be closely studied, as seem likely to meet the present requirements of the Christian life and promote the well-being of the church. Within these limits, the Editor will endeavour to afford the widest range in introducing miscellaneous articles, original and selected, amongst those whose immediate design it is to describe and recommend practical Christianity.

To the heads of families, on whom lies the indispensable duty of placing a really religious literature in the hands of those providentially entrusted to their care, this Magazine, it is hoped, will be eminently welcome. Writers of recognized ability already contribute to its pages; and others, not less distinguished for their talents and piety, have promised such services as will tend to diffuse amongst all classes of readers a healthy, correct, and liberal taste for whatever is beautiful, true, and good. The co-operation of all inclined to help in this important work will be heartily welcomed.

THE ABRIDGED MAGAZINE.—$1.50 *per Annum*.—This Periodical affords a careful selection and abridgment, from the larger Magazine, of such articles as may be adapted to the circumstances of that numerous class whose opportunities for reading are limited. CHRISTIAN BIOGRAPHIES,—PAPERS ON BIBLICAL INTERPRETATION and PRACTICAL DIVINITY,—GENERAL and DENOMINATIONAL RELIGIOUS INTELLIGENCE,—REPORTS OF MISSIONARY ENTERPRISE,—NOTES OF MODERN TRAVEL,—REMARKABLE DISCOVERIES in ART and SCIENCE—will furnish its readers with a fund of important and varied information.

THE CHRISTIAN MISCELLANY.—50 *Cents per Annum*.—The "Christian Miscellany" will continue to be conducted on the successful plan which has secured for it in past years so wide a circle of subscribers. Its contents will be varied, but in tone and tendency will be thoroughly subservient to the interests of Christianity, and in harmony with the principles of Wesleyan Methodism.

THE SUNDAY SCHOOL MAGAZINE.—50 *Cents per Annum*.—This periodical is devoted chiefly to the important subject of Christian education and training. Its contents are necessarily miscellaneous, being intended for use in the Family, the Sabbath-school, the Day-school, and in Bible-classes. Each number contains a complete set of Exercises on Scripture Lessons, comprising Notes, Illustrations, and Reflections, drawn up with great care for the special use of Sabbath-school Teachers. The price of this Publication will be the same as formerly, notwithstanding a considerable increase in the size of the page. The additional space will be devoted to Day-school interests, and to the enlargement of the Exercises on the Scripture Lessons.

EARLY DAYS.—25 *Cents per Annum*.—It is now twenty years since "Early Days" was first issued. During this period it has secured a wide popularity, and has been read with interest and delight by multitudes of children. Its articles, illustrations, and "Lessons of Youthful Biography," will be found calculated to please the mind, and to impress the tender heart, of the young into whose hands it is put by Parents and Guardians.

Though agreeing in a common religious tendency, each of these Serials has its own character and specific purpose. In order, however, to render a large amount of varied reading accessible to all classes, they are offered in SETS, at the following cheap rates: The large Magazine, the Christian Miscellany, the Sunday-school Magazine, Early Days, and the Juvenile Offering, for $3.60; or, the abridged Magazine, and the four other smaller publications for $2.25. They would be forwarded each month, by mail, free of postage.

Rev. Messrs. Arthur and Punshon on the Jamaica Question.

The public mind of Great Britain exhibits unabated interest in the Jamaica question. It is not true that those who condemn Gov. Eyre's proceedings, prejudge the case. Whatever opinion has been formed unfavorable to him, has been formed upon his own statements. He is condemned out of his own mouth. It is satisfactory to know that a thorough investigation will be had, and that measures will be adopted, as far as possible, to wipe out the disgrace which now rests upon our country. Should this not be the case we will never again be able to boast of Britain's honour, justice or humanity.

Our readers may wish to hear further from some of the leading minds of British Methodism on this subject, we copy extracts from addresses delivered by Rev. Messrs. Arthur and Punshon.

A very numerous and influential deputation from the Committee of the British and Foreign anti-Slavery Society, waited upon the Right Hon. E. Cardwell, to present a Memorial on the subject of the Jamaica massacre. On this occasion, among others who spoke, the Rev. Wm. Arthur said that during the last few years England had lost its moral prestige; just as at the close of the Crimean war it had lost its military reputation on the Continent. The Indian mutiny had, under the Providence of God, restored the one, and he hoped that the vigorous measures which would be adopted by the Government in respect to the conduct of Governor Eyre would do something towards re-instating England in the good opinion of the civilized world. He was not prepared to give his adhesion to that part of the memorial which appeared to imply that it was wrong to fire upon the crowd under any circumstances, or that they ought not to make a fair and liberal allowance for the situation in which the authorities of the island found themselves placed. The point upon which he thought explanation and enquiry were fully and absolutely necessary was that which seemed to indicate that a thousand people had been put to death in the month of October, under the apprehension that they might rise in rebellion at Christmas. He hoped, therefore, that the Government would do justice, and do it properly. At one period the name of England was a spell to charm with, but now in Jamaica no one will trust the white man or take his word. As for the black, he held their right of conscience and of life to be as sacred as those of the whites.

At the great meeting at Exeter Hall, the Chairman, Mr. S. Gurney, M. P., contradicted the assertion, published in the *Pall Mall Gazette*, that one of the deputation who waited upon Mr. Cardwell had stated that Gov. Eyre should be suspended by the neck. The Rev. W. Arthur at this meeting moved a resolution and spoke, the report of which is as follows:—

"That this meeting hereby record its indignant protest against the violation of law and justice, as exemplified in the reports which have reached this country respecting the late Hon. G. W. Gordon, the indiscriminate massacre of numbers of unarmed and unresisting people, and the wholesale executions and floggings which have taken place under the cover of martial law, and it declares it to be the bounden duty of her Majesty's Government not only to institute the full, searching, and independent inquiry which has been promised, but, as a preliminary step, to advise the Crown to refuse its sanction to any Indemnity Bill, immediately to recall Gov. Eyre, and to suspend all officers implicated in the recent proceedings, with a view to satisfy the requirements of justice, by bringing them to public trial in this country.' Sir, if you and the meeting will indulge me, my observations shall be directed to a single aspect of the events we are here to deplore, namely, their bearing on the moral influence of England. We have a name. Our arms are strong, but our moral influence has been stronger. Our territory is wide, but the realm over which English opinion waves its beneficent sceptre is far wider than that over which our flag has ever floated. To me nothing is more sacred than the moral influence of my country. Among many various races and under many a flag I have been called to put that gentle influence to the proof, and often have its effects made me thank God for my birthright. I am always ready to uncover to the humblest man that has stood to be shot for his country. I feel that any man that bore the shock of Inkerman has done for his country what I never did. I feel that the true British soldier is an honour to us all. We have had despatches from military officers at different times. They have told us how force met force. But now we have despatches reporting not how force has met force, but how unarmed men and women have been shot lest they should rise in rebellion. At this moment there is not a convent in Rome, or a brigand squad in Naples, or a saloon or coffee-house on the Continent, in which enemies of England are not pointing to Governor Eyre and his co-operators as models of British officers. Is British rule to be maintained by massacring for precaution? I care little for what the *Colonial Standard*,—but I care everything for what England says. According to the despatches the facts are very simple. There was a collision—eighteen white people were murdered. I condemn that atrocity as much as any man. But how many lives would even Russia have sacrificed by way of vengeance for these eighteen murders? The mob was said to have been 600. There were 300 also seen in a crowd, and if the 300 were added to the 600 would that be enough? What do the destroyers themselves say? They say that in all probability 3,000—but certainly 2,000 people have been killed. I should make myself the near relation of the King of Dahomey were I to say that 1,000 might be slain for vengeance; but that was not deemed enough, and the dead bodies of at least another thousand corrupt the air. What have they done? When we ask what these people have done, the cry is "Wait for evidence." The people who say so, not only call themselves men, but Englishmen; and yet they dare to affront Europe and sap the foundation of the empire of England over all its subject races, by laying down the dogma of massacre by way of precaution. Christian men of England, is that dogma to be stamped with Queen Victoria's head on English gold? Will it be said that it is lawful in Jamaica, and worthy to be vindicated in London, to put to death in the month of October, hundreds upon hundreds of people, because it is alleged that these hundreds of people were going to raise an insurrection at Christmas? If England adopts that principle into her morals, let her prepare for a proscription, for ten times your army now will not hold your empire for a year. I have heard less powerful races than our own declare that when they met British officers in arms they were hopeless, but when they met them without arms they felt that the sword of the British officer was their shield. That is the true character of the British soldier. That is not the kind of man who wrote those despatches from Jamaica. I refer to those despatches about the poor boy who was questioned with a pistol at his head. Are these despatches to go into our national archives? Are the despatches of Arthur Duke of Wellington, of Colin Campbell, and of Henry Havelock, to lie side by side with these despatches from Jamaica? I have received a note from a man well known amongst the anti-slavery party in Europe, M. St. Hilaire, the professor of ancient history in the Sorbonne, and he says:—"My attention, and the attention of all France, has been aroused by this terrible affair in Jamaica. Opinion has not been misled by the declaiming of the *Times*. Every enemy of slavery—every friend of the black—has shuddered until grief became bodily pain, at this odious oppression—a hundred times more hateful than the error it was meant to punish." That is what he says of public opinion in France. What does he say of public opinion in England? Remember, he judges of it from the statements in one or two newspapers. He says, "Public opinion in England has great need to be enlightened and to be led back to justice and to truth." Englishmen, you value your justice and your truth more than your wealth, your possessions, and your military glory. Your justice is called in question. Why? Will any man of this generation ever forget the morning that brought to England the news of the 2,000 executions? On the morning of the arrival of the news of these executions perhaps you paid threepence for the *Times* to read the news; but, though you bought the newspaper, you did not get the news! We want no man condemned unheard, but we want the name of England to be set right before the world. It will be the worse for every man over the wide world if the truth and justice of England be lowered in the universal estimation. Arise, Englishmen; calmly, quietly, Christianly, with animosity to no man,—with no attempt to kindle class feeling or any animosity whatever. I hate them all—whether they be class animosities amongst ourselves, or national animosities, or the animosities of race. They all come from beneath, and let us stand above them. But when a wrong is done let the wrong be judged, and if any man be convicted of it let him be duly and meetly punished."

At an enthusiastic meeting on the same subject held in Bristol, the Rev. W. Morley Punshon spoke at considerable length. We have room but for an extract from his speech:—

That there was something wrong in Jamaica, they in England were convinced, and they were anxious to find it out. All of them who had any manly or patriotic feeling were desirous of finding what the wrong was, and therefore they were anxious—not for the trial of Governor Eyre, nor for the trial of the Baptist Missionaries, but for a thorough investigation of the whole matter, and that the inquiry should have ample scope, and verge enough to get at the root of the matter, and find out what it was that had caused these atrocities and what had been used for their suppression. First of all, there should be an inquiry into the causes of the existing and admitted discontent. There should be an inquiry as to why they did not rebel in Jamaica in the years of prosperity which immediately succeeded the emancipation; why such risings had not taken place in Barbadoes and Trinidad, where larger efforts had been made for the education and uplifting of the people than ever were allowed to be made in Jamaica. Then he would inquire, secondly, whether the thing, call it what they would, was really the rising of colour against colour. The *Times* asserted that it was, and it was not creditable to a nation to have a leading journal which eat its own words too frequently. Inquiry should be made whether it was a riot—very blameable; whether a servile insurrection, extending throughout perhaps the whole of a parish—more blameable; whether a political revolution, intended to carry away an unpopular legislature and retain undiminished loyalty to the Queen; or actual rebellion, which ought to be suppressed by the utmost rigor of the law. Then it should be inquired whether the teaching of the Missionaries had contributed to bring that about. He thought that they were on their trial as well as the Governor. If they had been indiscreet, reprimand them; if seditious, silence and punish them; if they had contributed to bring the rebellion about or were implicated in it, punish them accordingly. But if they had uplifted the people, restrained lawless violence, and prevented for a long series of years the outbreak which had come at last, then let them be thanked by the country of which they have deserved so well. Well then, he thought there should be an inquiry as to whether the dearest privilege of the British subject had not been infringed in the case of George William Gordon. Upon his guilt or innocence he did not profess to pronounce an opinion. He waited for evidence, though antecedently his character was as good as the character of Governor Eyre. He gave the same merit of previous good character—glorious character—to both. It was the glory of the country that the pulse of the home throbbed to the furthest colony, and if the liberty of the British subject was infringed abroad by reaction it was infringed at home. And then he thought that it should be inquired how it was that no single casualty, not even a scratch, had occurred in suppressing a widely-organised rebellion, and also that no violence was done either to woman or child, and harmless lives were spared on the interposition of those who owned them when hands were red with slaughter. Verily there had scarcely been a rebellion or a conspiracy like that before. He thought it should be inquired also whether the House Assembly in Jamaica did fairly represent at this time the public sentiment of the island itself, or the honour of the Queen of England, and finally and most especially he thought it should be inquired into, whether after the rebellion had ceased, after the insurrection was suppressed, extreme measures had not been resorted to when in a population very much fewer than that of Bristol, a thousand people were doomed to death by the hand of the law. His chief motive in that matter was not the acquittal or crimination of Governor Eyre or the Baptist Missionaries—was not the vindication nor the traducing of the character of the negro. He owned to a greater motive underlying all others, and that was the honour of England. The moral prestige of a nation was its choicest heritage. If they sheared that from a country it was like Samson shorn of his locks, weaker than other men. There were young states in Europe, there was a thriving country just over the channel now mourning the death of one of the most sagacious monarchs who ever sat on a throne, impregnated with English ideas, instinct with English feelings, and looking up to England as its model; there was young Italy just shaping itself for freedom in the same condition; there were some of the freest minds in France that were looking with the same admiration and respect towards the institutions of England. It was vain to conceal from themselves that in Belgium, in Italy, in France, at this moment the public feeling had got a rude shock by the revelation of those matters which had occurred in Jamaica, and the report of the extreme severity in putting them down. There were other countries in Europe which they had been accustomed to rebuke; there was Austria, with her Hungarian cruelties; and Russia, with her Siberian exiles, and her grasp on Poland's throat; and those countries were making British statesmen, members of the House of Commons, wince in their chief cities about the sullied name of England. He was reading a paper from America to this effect—"At the close of a long rebellion the British press with one accord counselled mercy to those who had been defeated. This is English precept. A small rebellion broke out in a district of one of her own colonies, and she executes the rebels and dooms the forfeited lives to death by thousands. This is England's practice." He wanted to clear his country from that sort of reproach. He wanted that those extreme measures—he ventured to go no further—should be explained, if they could be, justified; if they could not be justified, disproved; if they could be neither justified nor disproved, disavowed, and, in some sort, atoned for. Then he would be able to lift his head again; his country would be able to lift her head again; and he would not be humiliated in having to remain speechless under the only American sarcasm to which he could never find a reply, and his country would justify the hopes of those nations which looked up to her as a model, and would disappoint the sneer of "Lands End," for a more sterile and barren spot than spot can scarcely be conceived. Yet here we had the proof that the good old "Gospel tree" (the leaves of which are for the healing of the nations) had taken root and was spreading; in the noble response that was made to the earnest appeals of the speakers, the sum raised exceeding the contributions, for last year, on the whole circuit. Our meeting was held in the new church which they are building here, and we trust ere another anniversary they will have nearly, if not entirely, finished it.

On Thursday we held our meeting at Old Perlican. Spiritually and financially it was one of the best. A most gracious influence rested upon us, and by all we trust it was felt to be "a means of grace." The collection amounted to upwards of £50, making for the circuit an increase of 150 per cent.

On the Sunday following, the "Preparatory Sermons" were preached on the Hants Harbour circuit. On Monday eve we held our meeting, and although the Harbour was in a state of political excitement (it being the general election) yet there was a well filled church and liberal contributions.

On Tuesday we held the last of our meetings at Scilly Cove, and were gratified to find that the highly spiritual tone of our meeting at Blackhead had been maintained throughout.

In reviewing the above tour and the financial result we would "thank God and take courage." Doubtless our collections would have been much larger but for the fiery ordeal of poverty, through which we on the Trinity Bay Shore are passing; there being in many instances entire families without supplies for the winter. One way in which some of the dollars were raised, gave us the proof that the "one thing lacking" was not so much the "disposition" to give as it was the "means." We cannot but dwell upon the thought that if all the Missionary Anniversaries throughout our beloved Methodism, were attended with like success, our income this year would amount to at least £200,000. This would relieve the committee from all embarrassment, and remove the necessity of retrenchment in Italy, at the same time opening new fields for operations. Praying that the God of Missions would pour out upon us as a church, a revival of Christian liberality.

I remain, &c, BETA

Conception Bay Missionary Meetings, N'fld.

To the Editor of the Provincial Wesleyan.

It is usual for some one to send at least a line of notification with reference to the Bay Missionary Meetings; and as no one else has done it, perhaps I might as well endeavour, by a few notes, to supply the deficiency. The first meeting of the Southern division was held at Fresh Water. A crowded congregation manifested deep interest in the proceedings, by their earnest attention to the speeches, by their contributions, and last and least, some of them, by that tremendous "supplosio pedum," which a certain worthy Professor of Humanity was accustomed most emphatically and impressively to denounce as an objectionable mode of expressing approbation. Without entering upon the question, whether so vigorous an application of the understanding to the floor of the house of God is a good thing—since the Jews themselves seem at times to have been "noisy religionists"—one may venture to hint at the admitted possibility of there being "too much" even "of a good thing." Our earnest Methodist friends at Fresh Water have, in common with some others, a claim to our sympathy and commiseration. Their chapel is settled on one of these old plans (?) which cause so much perplexity and annoyance in many parts of this island—not Mr. Wesley's "Old Plan," which the old connexion works on and requires; but one dreamed out by some one "wiser than Daniel." The effect of such settlement seems to be that no one is responsible for any thing; that any repair or improvement is impossible without that universal assent and consent which, as is well known, is only to be found in the Church of Rome, unless two or three shoulder the whole burden; and that parties who contribute nothing or next to nothing to the support of the cause of God, derive a revenue from letting to others their superfluous pews or sittings. These remarks or effects may not all apply to Freshwater, but they do apply to other places, and are naturally brought to mind by the reference to the unsettlement of certain churches. "Anybody's work is nobody's;" and consequently you have here a people displaying a good deal of earnestness in their religious services, worshipping for many years—I know not how many—in an unfinished house. I say, Mr. Editor, that all the intelligent and right-thinking Methodists of Freshwater and of places similarly situated have a claim on our sympathy and commiseration. They must feel that God is not honoured by such a state of things and that their church is exposed to contempt and reproach on this account. When Romanists witness this apparent carelessness they are no doubt confirmed in their conviction that there is "something rotten in the state" not only of our churches but of our religion. Mr. Punshon, in his sermon on the "Spiritual wants of London," says: "Go ye up to the mountain, and bring wood, and build a house; and I will take pleasure in it, and I will be glorified." "The Lord dwells not in unfinished houses." And he asks: "Cannot you trace the connection between blighted harvests and neglected duty; between the substance wasting in the bag that holds it, and the Lord's house lying waste?" Our best wish for the Methodists of such places is that they may become convinced that the method of management which gives us half-finished places of worship for years, and under which efforts at improvement evaporate in talk and wrangling, cannot be an improvement on the old system which makes satisfactory provision nearly all over the world for the decent worship of God, and the efficient management of Church property among the Methodists. The tree, in either case, is known by its fruits.

The Carbonear and Harbor Grace meetings were very good, and the proceeds were, I believe, in advance of last year, especially at Harbour Grace, where the Lady Collectors were very successful. The large church at Carbonear is quite a historical building, and points one back to the olden times when it was the "Cathedral of Methodism" in N. F. L. But it seems the friends will soon have to take steps for providing a new sanctuary here as well as on the south side. In fact, both at Carbonear and Harbour Grace, our church accommodation comes far short of our requirements; while the people are far from being in circumstances to attempt the necessary extension, unaided. It is lamentable that there should be Wesleyan families who have no pew or place in the house of God, and who are, therefore, found there very seldom indeed.

Carbonear has just exerted itself nobly to secure a new Mission house and premises, and a new Mission house is badly needed at Harbour Grace. What are the Wesleyans of these places to do? What hope can they have of securing all these objects without aid? And if they cannot find a place in their own church, what is to become of them? Are they to follow the Mr. Simpson who figured in that curious ceremony you gave us an account of in 1855; or to go with sackcloth and ashes to Bishop Dalton's Cathedral; or to the ignorance and irreligion found among those who have no public means of grace? Perhaps Editor, some of your wealthy readers may feel inclined to sympathize with the people of Newfoundland out-port brethren, and to lend them a helping hand in this matter, or are inclined to do all they can to help themselves. Thus they would not only aid a poor family in securing a place of worship, but the revelation of good-will and love would do a world of good in strengthening "connexionalism," and removing those narrow ideas which they are apt to form when geographically distant, and with which we have no acquaintance. But the mail is in 10 minutes.

A Strong Temperance Appeal.

The new temperance organization in the United States has issued an appeal against the use of alcoholic drinks of which the following is an extract:—

What now shall be done? We must go up the springs of this river of death. We emphatically agreed in the convention that all alcoholic drinks, in all their protean forms, must be given up. This is an early, but a universal safeguard. We believe this is the only ground of personal safety. The use of alcoholic drinks, in health, stimulates the appetite, deteriorates the system, and makes inebriates come from the ranks of the moderate drinker, and all the reclaimed must come from the ranks of the total abstainer.

More than this, we are our brothers' keepers. It is noble to suffer for him. We must, then, on the Bible ground that we must not offend the consciences of others, or cause our brothers to stumble. There are some who are powerful strategists, combine for an energetic and available force. As far as authority goes, we would banish alcoholic stimulants from the sick-room.

We would use, to the utmost, the power of union and organization. The association must have pecuniary help. To overcome enemies, we must have the energy of systematic contributions of each large organization.

We would diffuse the truth. We must once establish a publication house. We must employ "the most gifted intellects and most eloquent pens." We would scatter the entire land a "temperance literature, rich in research, copious in facts, and deep in conviction."

We would use the most urgent appeals with the rum drinker and with the drunkard. Should these fail to reach the traffic, we would enforce against it every law. We would also enlighten the public conscience in reference to the justice and wisdom of a prohibitory law. We would aim to lessen the licensing a deed, from which we would by all means dissuade men. We would also claim protection for our households that the law be extended to our soldiers.

Political Economists! will you not see that the nation the labor that is lost, the wealth that are wrung from the people by the use of intoxicating drinks? For these are staggering under the annual loss of tens of millions of dollars.

Physicians! your powers are transcendent. Will you not, as far as practicable, substitute other remedies for alcoholic stimulants? Daily we are constantly meeting with inebriates who attribute their dram-drinking to a taste thus formed in *sickness*.

Patriots! Will you not elect to office men who are sober, and capable men? For "judgment is turned away backward, and truth in fallen in the street."

Women! your example is potent, your influence is inspiring, you can banish the drunkard from the social gathering. Will you encourage the virtuous, and raise up the fallen?

We invoke the aid of the press, which a hundred times ten hundred engines to the powers of earth to-day. We invoke you to scatter to our remotest bounds the truth.

We entreat the prayers and pulpit. The dram shop will adjoin the sanctuary. Soul and body are blighted. And no reform can be lasting or abiding that is not founded upon the teachings of the "Great Reformer." Will you aid to save the people?

Christian! intemperance, more than any vice, keeps men from Christ. Induce others to abstinence and religion, yourself be abstinent and *religious*. Be an object worthy the self-denial and principle.

Philip Embury and his Times.

In this the Centenary of American Methodism everything in relation to Philip Embury, who was so closely identified with the introduction of Methodism on this Continent, will be of interest. We accordingly copy from the *Christian Advocate*, the following letter from John Mathews, Esq. of Montreal:—

MONTREAL, November,

G. P. Disosway, Esq.—Dear Sir:—I see in the *Christian Advocate* of the 19th ult., that you have been requested to prepare a memoir of Embury, including sketches of Embury, etc.

I have thought a short account of this worthy and honored man Embury's descendants in Canada would not be uninteresting to you, provided you have not known them previously, which is my excuse as a stranger in addressing you. I will confine myself to his descendants, as you, no doubt, are in full possession of particulars about him in Dr. Stevens's History of Methodism, also the Life of Dr. Bangs.

On the breaking out of the Revolutionary war, widow Embury and her four children (and several other friends) came to Canada. It was the writer's pleasure to have known her son Samuel. He died some years since in the eastern townships. He was a good man, and left a large family. I know some of his sons are they are members of the Wesleyan Church.

Miss Catherine Elizabeth Embury, one of the daughters, married Mr. D. Fisher, of Ireland. He died before his family were grown up. Mr. Fisher had five sons and five daughters, all known to the writer. She was a most estimable and devoted Christian, brought up her family respectably, and did not fail in her duty of communicating religious instruction to them. She, under God, her children owed their great success in life to her careful training. She died in 1833, aged seventy-three years. The writer often heard her relate her deep and [illegible] experience, which he can never forget. Her funeral sermon was preached by the late Rev. Wm. Squire, from Job v. 26. So there are many of the daughters of Philip Embury.

Her son, Daniel Fisher, was a very [illegible] man, a good man, and a successful one. He took an active part with Dr. Bangs, the Rev. Samuel Coate in the erection of the first Methodist Church in Montreal, [illegible] young man at the time,) opened in [illegible]. This church became too small, and through Mr. Fisher's exertions, and those of his [illegible]