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Religious Miscellany.

The Golden Rule.

By Mrs. E. K. FURMAN.

This is the proudest gem,
The sacred import of tender care,
Gives to the bow its crowning glaze,
And beams its beauty, such as angels wear.

O could we know its worth,
The purity and love within it shined,
Would pour such floods of gladness o'er the earth

As heaven's light has never yet divined!

Its measurement and weight
We for ourselves do not freely claim;
But should the balance hold another's fate,
Ah, this is it that must most brightly shine.

For water is not
In the world's golden place, or power, or fame,
With words of love and kindness be the test,
Or do it only a name, or had name;

And we have professed
Our own advantage in the golden rule,
And with our neighbors' path the golden rule,
And we have professed

That we have studied done,
That if returned would prove a mournful part;
And often wrong most thoughtlessly begun,
And led to darkest tortures of heart.

So little do we know
The vast extent of reckless pride or power,
And the sad choruses of human woe,
And back, alas, to one black evil hour.

All that too sacrfully
We cannot guard this precept just and true,
And though through press, or pen, or deed,
Do not seem to have a word to say.

Think of the golden rule,
Of our best gifts will for heaven we strive;
And every seeking in the Christian school,
Must live by it if he would walk and thrive.

O, how little thing
To wound a heart, or cause sad tears to flow,
Or hush the song that one would gladly sing,
Though we might think them 'em a bitter foe.

And if the feeblest one,
So prone to falter toward the better land,
Should ask our pity, would we give a stone,
With cold disdain, or pierce the trembling hand?

Ah, 'tis a fearful trust,
This holy precept—'to do as he would
As he would be done to'—and being just
With all who share our earthly lot and care.

To cheer the desolate
And by the sympathy to easy given,
Should find the poor one so to watch and wait,
That in their path may spring the bloom of heaven.

But often mortals love
In conflict fall, too feeble to attain
This self-denial—only from above
Is strength derived, the vantage ground to gain.

Yes, 'tis alone our chart
Of love to God, whom yet we cannot see—
A fount of sweetness swelling in the heart,
For fellow pilgrims to eternity.

—Ladies Repository.

Good for a School House.

When people go on doing what they know is wrong without caring, they come to such a state as last as hardly to know what is wrong and what is right; their hearts become hardened. Pharaoh's heart was hardened; and he went to his own destruction.

Even now in our time there are cases like Pharaoh's. We hear of dreadful deeds sometimes. Perhaps some wretched man has committed murder, and is going to be hanged. If only he had begun by keeping off from lesser sins at first, or if he had but listened to the whispering voice in his own heart when he first did wrong, and repented and tried to make amends, he would not have been led in the end to commit that last dreadful sin. Perhaps if the boy who, in an evil moment, stole the half-sovereign, had not told his sin and repented of it, he might have ended in being hanged; for it is very likely he would have done something of the same sort again; and it is always found easy to go from bad to worse, to slip down lower and lower, when once a person has got so far as to do any one bad deed without feeling sorry about it.

If any one of us has done something wrong that he knows quite well to be wrong, and do not like to think about, and wish with all our heart he had never done, there is a cure for his uneasiness in confessing the fault, whatever it is, honestly and boldly, where it is possible to do so. We shall be surprised what relief will come to us when we have told it, and said we are wrong. And until we have done this in some way, we have no right to look for the favor of God, who has seen the sin that may have been hid from the eyes of men. To acknowledge our fault will be the first beginning to make amends; it will restore us to peace, and will help us never to do the like again; and it will give us the right to "come boldly to the throne of grace," and ask God to strengthen us to fight the battle of life bravely against sin, the world, and the devil, as Christ's soldier should fight it.—Our Children's Magazine.

Always, Always Flowing.

It is related of a late eminent servant of God, who resided in the north of Scotland, that in his youth he was once employed in tending a flock of sheep. The pasture to which he led them from day to day was in a field pleasantly situated near a river. Once, as he lay on the bank of the stream admiring the ceaseless flow of the waters, he suddenly recollected having heard somewhere in a sermon that a river was like eternity. He felt now, as he had never before, the force of the illustration. Still gazing on the constant torrent, he said to himself:—"When I die, I must go either to heaven or hell. If I go to heaven, my happiness will be like the river—always, always flowing; and if I go to hell, my misery shall be like this river—always, always flowing." The thought along to his mind, as hour after the stream flowed calmly by. It was the crisis of his life. No loud call from heaven, no alarming providence, no pathetic appeal stirred his soul; nothing but the still small voice from the bosom of the tranquil river. At length he returned home, but he could not shake off the impression. The Holy

spirit awoke him to the consciousness of his immortality, and constrained him to ponder whether that immortality should be an endless river of pleasure at God's right hand, or a ceaseless stream of anguish from the lake of fire. Day after day he returned with his flock to the pasture, but every fresh glance at the river recalled to his mind that one towering thought—ETERNITY.

At last he could endure it no longer. He fled for refuge to the Saviour, received the sense of forgiveness through a believing apprehension of his cross, and thereupon found the thought of future endless existence a source of comfort rather than alarm. Subsequently he was called to the ministry of the word of the gospel, and became a distinguished blessing to the church. The circumstances which, under Divine guidance, originated his career, gave the tone to all its subsequent course. He habitually dwelt not upon the seen and the temporal, but upon the unseen and eternal.

A Dead Church.

It is said that when Napoleon I. invaded Egypt, he encountered a force composed in a mud fort that effectually defied all his efforts to reduce it. If it had been built of rock, he could have blown it up with powder, or shivered it with artillery. If it had been wood, he could have fired it with rockets. But it was a huge mass of mud, in which his iron missiles stuck fast, and rather increased than diminished its powers of resistance. He therefore left the place in despair, and turned his attention to more practical operations. Now, what this mud fort was to Egyptian soldiers, a cold dead church is to the world of ungodly men. They are effectually protected behind this mass of carnality, and utterly defy all the moral artillery of the Gospel. The heavenly missiles sink fast in this intervening obstacle, and never reach their mark. O, when will our churches learn that when the spirit and mixtures of the world crush out their spirituality, they are nothing but sects and "synagogues of Satan"? When will they learn that they can only exist to do good; that whenever the spirit of godliness departs, their candlesticks will be removed, the light in them become darkness which envelops the world, and they become nothing but stumbling-blocks to the very classes whom they are commissioned to lead to Christ? One of the most impressive symbols used by our Lord to indicate the living energy of piety is "oil." "If the oil," says he, "has lost its favor, wherewith shall it be salted? It is henceforth good for nothing." Some things cease to be profitable for some purpose, but when the sheep and rustic qualities of salt are lost, of all substances in nature it is most useless. It is "good for nothing but to be trodden under foot of men." So, when the vital energy of Christianity is lost in a church, it becomes "a favor of death unto death." O, let the priests of the Most High weep from the porch and altar; let the few names that have not departed their garments give him no rest till he directed to strengthen the things that remain, and that are ready to perish!—Christian Index.

General Miscellany.

Protestant Prussia. The sudden rise of Prussia to be head of the German nation, and one of the leading powers of Europe, awakens a new interest in her history. We may profitably instruct our younger readers, and refresh the memories of those that are older, by a few facts and figures. In the tenth century the Borussia, a heathen tribe lived on the southern shore of the Baltic sea. They were one of the many wild clans which inhabited that region. They were converted to Christianity and at once began to rise in civilization and power. After various wars with the surrounding heathens, and some reverses, they secured in 1466, at the peace of Thorn, a large accession of territory, and being united with Brandenburg, Borussia, now softened to Prussia, became a province of the great German Empire. It was, however, still one of the feeblest provinces inferior to Saxony, Westphalia and many other principalities.

In the days of Luther, Prussia became Protestant. The descendants of the converted Borussia were reconvered to the doctrines of the Reformation.

During the thirty years war the Electors of Brandenburg, as the rulers of Prussia were then called, joined Gustavus Adolphus and fought for religious liberty, by the side of the Swedes and Saxons.

When Louis XIV. ravaged the cities of Nantes, many French families, called by his brutal despotism, fled to Prussia, introducing there valuable arts and manufactures, strengthening the Protestant element, and adding to the wealth and intelligence of the Province.

In 1701 the Elector of Brandenburg became King of Prussia, but his kingdom was comparatively small, numbering only about 2,000,000 inhabitants.

Frederick the Great, grandson of the first king, was crowned in 1740. He was the most energetic and talented ruler of his day, and he made Prussia, for the first time, one of the powers of Europe. Yet, even at his death, in 1786, the population of the kingdom was only 6,000,000.

In the long wars with Napoleon, Prussia showed the effects of the military training of Frederick the Great. Her troops turned the scale on the field of Waterloo. By the treaties of 1815 she received a part of Saxony and other provinces, and became the second power in the German Confederacy. She was, however, still overshadowed by Austria, whose population was as large as her own, and who held the Presidency of the Diet at Frankfurt.

But Prussia had enlightened rulers, a pure Christian faith, religious toleration, constitutional freedom and public schools. Hence she grew in all the elements of national greatness, until Austria—with her bigotry, despotism and popular ignorance—could overshadow her no longer. Their mutual jealousy led to the recent conflict and the power that was numerically the weaker, but morally the stronger, is victorious. Out of the Christianizing of the wild Borussia in the tenth century, and the Protestantizing of their descendants in the sixteenth century, has arisen a great constitutional monarchy in the nineteenth century, which will benefit the world and mould the German nation, in fact, will be that nation, and exert, as we hope, a mighty influence in behalf of truth and freedom in Europe and the world. Politicians and infidel historians may deny that religion had anything to do with the

building creak with the cargoes of all our tribes. Then all energy of description will be needed: all clearness of sight and memory imperative to keep apart and perceptive the innumerable wares, models, trifles, glories, that stand in all the crevices of color, space, and power to compute for the reward of the highest in intellect among men. And when they are all revealed and measured, we doubt not that the beholder will walk without, and looking at the noble proportions of this incomparable palace, say, "This represents them all, as it contains them all!"

Deaths on Port Mouton Circuit.

DEAR EDITOR.—The year just closed has been one of much religious joy on some parts of this Circuit, because of the great good the Lord had done for us, but our rejoicing has often been chastened by afflictive visitation. Death has thinned our members—and here a remark may be necessary—multitudinous duties have prevented an earlier notice of their removal from our midst.

In the early part of the year Mr. West, of White Point was removed by death. He had been for many years a consistent member of the Church. During her last illness, the writer frequently visited her, and there was a holy serenity in her appearance and converse which betokened a ripe and blissful experience in grace. She was tenderly ministered unto by an affectionate daughter-in-law, who waited with joyous expectancy the coming of the Lord. The deceased left ample testimony that she is "forever with the Lord."

Mr. James Smith died on the 22d of June. He had reached the advanced age of 80 years. He was a true and good man—simple in disposition, and unassuming in life. The house of God—the means of grace he ardently loved; which was shown by his uniform and consistent attendance there. He was no bigot, but was warmly attached to the Church of his choice. His whole life was proof demonstrative of the power of abounding grace to save to the uttermost all that fully believe in Christ. As he lived, so he died. He has left a numerous family, may his walk be his steps.

Mr. George Smith has also been taken to the reward of the Lord. He was the son of John Smith, Esq. of Hunts Point. He was brought to God in early life through the instrumentality of Methodism—joined the Wesleyan Church, remained within its rich pastures, and called to the highest worship of the redeemed. He held offices of trust in connection with Methodism for many years, and always seemed pleased when he could render the cause of God any real service. The sickness of which he died was severe, but the "Faithful and True One" did not fall him in any of his distresses. He was very happy through all his illness, and with holy confidence entered into rest, July 20th, aged 54 years. He has left a father, mother, and a wife who are only waiting the welcome word—"come!"

How oft repeated and how true the saying—"The old must, but the young may die." Death has passed upon all, says an apostle. Mr. Samuel Lesley, aged 27 years, was taken down by consumption, followed by dropsy, and soon sank in death's embrace. He had lived a moral, but not a strictly religious life; but during his sickness he repented. One Sabbath evening, whilst family devotion was being conducted, he made joyful in God. He lingered sometime after this happy event, retained the blessed consciousness of pardoned sin, and died full of peace and hope.

Mr. Gideon Arnold, died June 3rd, aged 22 years. He was the youngest son of William and Henrietta Arnold, and much beloved. He had a severe attack of sickness whilst in one of the West India ports, from which he never recovered. Shortly after he was taken sick he went to the hospital. A Spanish doctor was in charge, and the treatment the deceased received, worked more against him, than the disease itself. He was not allowed a drop of cold water for any purpose, although he was there several weeks. He rallied so much, however, that he undertook the homeward voyage, via New York; and after much suffering and patient endurance, he reached his home. Now satisfied that this much desired haven was gained, he seemed quite content, and in some degree convalescent; but it was only of short duration, for in one brief week from the time he entered his earthly, he entered his heavenly home. He was highly respected, and his decease was deeply regretted by all who knew him.

It is my painful duty to record the demise of Mr. Merrey Fralick, of White Point. She was the daughter of Mr. and Mrs. John Daggert. Mr. Daggert himself has been called to pass through many and severe afflictions. During the ministry of Bro. Howie on this Circuit, Merrey, with others, became the subject of grace, and in due time she assumed visible communion with the Church; and to the praise of God be it spoken, whilst several allowed their good to dwindle away and die, she maintained a lively trust in Christ. True religion will make any one happy, and she was happy, as she lived in delightful union with the Saviour. One year ago she, with her now bereaved husband, stood at the hymenial altar, and entered the holy conjugal state. But how soon do earthly flowers fade! A few months only sped away when incipient consumption had seized her. It made rapid progress, despite affectionate ministrations, and all that the healing art could do. Mrs. Fralick soon became convinced that her sickness was unto death; but there was no tormenting fear awakened with this solemn thought. Her spirit ripened and metened for the holy service of the eternal world. The Good Shepherd blessedly sustained her, and on the first Sabbath of December her sanctified spirit left the earthly body to associate with the pure on the bliss-bathed mount of God. The interment took place on the following Wednesday, and a sermon was preached from the words—"Her sin is gone down while it is yet day." May the Lord sanctify the affliction to all, but especially to the bereaved husband and widowed mother.

R. W.

Commerce of the World.

France exports wines, brandies, silks, fancy articles, jewelry, watches, paper, perfumery and fancy goods generally.

Italy exports corn, oil, wax, wine, essence, dye stuffs, drugs, fine marble, soap, zinc, paintings, engravings, mosaic and salt.

Prussia exports linens, woollens, zinc, articles of iron, copper and brass, indigo, wax, hams, musical instruments, tobacco, wines and porcelain.

Germany exports wool, woollen goods, linens, rags, corn, timber, iron, lead, tin, flax, hemp, waxes, tallow and cattle.

Austria exports minerals, raw and manufactured silks, thread, glass, grain, wax, tar, nut-gall, wines, honey, and mathematical instruments.

England exports cotton, woollen, glass, hardware, earthenware, cutlery, metallic wares, salt, coal, watches, tin, silks and linens.

Russia exports tallow, flax, hemp, flour, iron, copper, lead, hides, wax, ducks, cordage, bristles, fur, potash and tar.

Spain exports wine, brandy, oil, fresh and dried fruits, quicksilver, sulphur, salt, cork, saffron, anchors, silks and woollens.

Mexico exports gold and silver, cochineal, indigo, sarsaparilla, vanilla, jalap, fustic, campeachy wood, pimento, drugs and dyestuffs.

Brazil exports coffee, indigo, sugar, rice, hides, dried meats, tallow, gold, diamonds and other precious stones, gums, mahogany and India rubber.

West India exports sugar, molasses, rum, tobacco, cigars, mahogany, dyewood, coffee, pimento, fresh fruits and preserves, rubber, wax, ginger and other spices.

Switzerland exports cattle, cheese, butter, tallow, dried fruit, lime, silks, velvets, lace, jewelry, paper and gunpowder.

East India exports coffee, nutmegs, mace, pepper, rice, indigo, gold dust, camphor, benzoin, sulphur, ivory, rattans, sandal wood, sine and nut.

United States exports principally agricultural produce, cotton, tobacco, flour, produce of all kinds, lumber, turpentine and wearing apparel.

Religious Intelligence.

Montreal Missionary Anniversary. The first of the series of public meetings connected with the Anniversary of the Missionary Society of the Wesleyan Methodist Church in Canada was held in the Great St. James street Church, in Montreal, on Monday evening of last week. Hon. James Ferrier, M.P.P., an esteemed layman of the Church, and formerly mayor of the city, occupied the chair. Rev. J. Elliott and G. Douglas conducted the opening religious exercises.

STATISTICS OF THE SOCIETY. After a brief address by the chairman stating the purpose of the meeting, J. A. Mathewson, Esq., secretary of the society, gave a summary of the work accomplished during the year. The domestic missions of Canada extend from Cape in the East to St. John's, in the West. At present there are about 16,000 members of the Wesleyan Church upon 140 domestic missions, and 193 missionaries. 70,000 persons are estimated to be under the influence of the agents of this society alone, seven different languages being spoken by the missionaries. The auxiliaries had five branches—Hudson's Bay territory, Indian missions, German, French, and among the Chinese in British Columbia. The work, on the whole, might be considered to be progressing favorably. The total amount raised in the Montreal Centre Church last year, including the breakfast, was \$3,652.35.

SPEECH OF REV. MR. BORDLAND. Rev. Mr. Bordland delivered the first address. He felt the necessity and responsibility of the work, which, however, lightly thought of by the world, was not lightly esteemed by God. He noted meetings of this kind might be likened to a merchant taking stock. He considered the amount of capital invested, the number of agents employed, and the opportunities which had offered, and the results; and from this his action in the future was determined. He thought Christians should look into the subject in the same way. They should see what Christianity was doing at these annual meetings, and how to the wants of a perishing world could be supplied. There was much to cheer, and at the same time much to humiliate. The income of the Society was \$11,000 over last year, and \$5,000 over any other; and the Gospel was preached by its missionaries in seven different languages. There was also Dr. Evans' labors among the Chinese of British Columbia, and many other matters which called for feelings of gratitude.

After he had said, when they considered the capital, the agents employed, and the opportunities, they were led to ask, "Is this satisfactory result? Have we done what we could? He felt satisfied they were not looking into this question from a commercial point of view, and that the result was not satisfactory. Their capital was not only the \$38,000 in the Treasurer's hands, but the promises contained in the Bible. Looking at the resources brought to bear, the result should have been one hundred fold. There had been 100,000 souls added to the sister Church during the year, and he could not account for such a discrepancy in numbers between theirs and our own. It might be that right men were not employed, or that they were not supported by the prayers of the Church as they ought to have been. When men of science, arts, and commerce were all exerting themselves and pushing their investigations, it was no wonder for the Church to be lethargic, but to be in earnest.

SPEECH OF DR. JEFFERS. Rev. Dr. Jeffers, editor of the *Christian Guardian*, spoke next. He felt that this branch of the Church in a young country was highly honored in having so large a field of labor. It had a great responsibility in following the new settlements, plunging deeper and deeper into the woods, among the Indians, among the French Canadians, and to the new lands of British Columbia. Already, in proportion to membership, the Canada branch supports twice as many ministers as Britain. And it has extended its operations without even drawing upon the British Conference for the sum placed at its disposal for mission purposes. Every year large amounts are raised, and about as much per member is given in Canada as is done in England, and great as are the exertions of their American brethren, more is actually spent per member here than there. They are truly blessed with a mission spirit. And it has much to do with the future safety and progress of humanity that the standard of Christianity should be planted and maintained in this continent. (Applause.)

SPEECH OF BISHOP JAMES. Bishop James, who was present by special and fraternal invitation from the officers of the society, was then introduced. After some introductory remarks, he said that the fact that Christians knew they had a God and a Saviour able and ready to save, they were indebted for much happiness. Having always had this hope, it was impossible for them to conceive the state of those who lived without it. But this was the state of the heathen world. With the same passions, instincts, and longing for immortality; they were without this knowledge, and sought to appease their consciences and overcome their fears by bloody sacrifices. God and Christianity alone had active sympathy with the heathen world,

and were planning to save it. Governments were not doing it. England is ruled by a most Christian sovereign, and with one exception, (they would pardon the patriotism that makes the exception), is the best government in the world. Yet even England and the United States only protect and tolerate Christianity; they are not engaged in spreading it. Neither philosophers, nor educators, nor commercial men were seeking to propagate Christianity. No one but God and his people were concerned for the heathen. If he had a voice loud enough he would say to the heathen, God and his Church have the means of saving you and are determined to do it. He believed the evangelization of the world was near, not because of prophecy alone, but because of the approaching consummation of the design of preaching the Gospel to all nations, after which the end of the world was to come. Missionaries had gone forth and translated the Bible into different languages, schools in heathen lands had been established, and Churches organized by heathen converts. In carrying out this work he thought that Wesleyan Methodism was an important agency raised up by God, and that it had commensurate responsibilities, a thought which should inspire them to exertion. The Methodist population consisted of 12,000,000—one hundredth part of the population of the world. The increase in the United States during the past year was 130,000. One hundred years ago there was a single congregation on this continent of five persons; in one hundred years it had increased to 8,000,000. He would put the proposition, if a congregation of five rose to 8,000,000 in one hundred years, he would put 8,000,000 increase to the same rate in another hundred years! A mathematician had assured him it would be twelve billions eight hundred millions! It was also agreed at the Church's doublet, that the year, and missionary contributions contained in the amount as during the last five years, the amount would reach \$12,000,000. In conclusion he urged all to reflect on these things, which, when accomplished, would give a power to the Church never had yet seen.

At the close of the speeches a collection was taken up, and the meeting adjourned.

BREAKFAST MEETING. On Tuesday morning a missionary breakfast meeting, largely attended, and continuing from half past eight o'clock till twelve, was held at Hon. Mr. Ferrier's residence. After the guests were generally served, speeches were made by Dr. Jeffers, two of the pastors, and one layman of the city, and Bishop James. The breakfast meeting was exceedingly pleasant, and also successful, the collections amounting to the handsome sum of \$2,700. It was held in the large lecture-room of the Great St. James-street Church. A second public meeting was held on Wednesday, but the pressure upon our columns forbids any further report.—C. A. Advocate.

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R. W.

Commerce of the World.

France exports wines, brandies, silks, fancy articles, jewelry, watches, paper, perfumery and fancy goods generally.

Italy exports corn, oil, wax, wine, essence, dye stuffs, drugs, fine marble, soap, zinc, paintings, engravings, mosaic and salt.

Prussia exports linens, woollens, zinc, articles of iron, copper and brass, indigo, wax, hams, musical instruments, tobacco, wines and porcelain.

Germany exports wool, woollen goods, linens, rags, corn, timber, iron, lead, tin, flax, hemp, waxes, tallow and cattle.

Austria exports minerals, raw and manufactured silks, thread, glass, grain, wax, tar, nut-gall, wines, honey, and mathematical instruments.

England exports cotton, woollen, glass, hardware, earthenware, cutlery, metallic wares, salt, coal, watches, tin, silks and linens.

Russia exports tallow, flax, hemp, flour, iron, copper, lead, hides, wax, ducks, cordage, bristles, fur, potash and tar.

Spain exports wine, brandy, oil, fresh and dried fruits, quicksilver, sulphur, salt, cork, saffron, anchors, silks and woollens.

Mexico exports gold and silver, cochineal, indigo, sarsaparilla, vanilla, jalap, fustic, campeachy wood, pimento, drugs and dyestuffs.

Brazil exports coffee, indigo, sugar, rice, hides, dried meats, tallow, gold, diamonds and other precious stones, gums, mahogany and India rubber.

West India exports sugar, molasses, rum, tobacco, cigars, mahogany, dyewood, coffee, pimento, fresh fruits and preserves, rubber, wax, ginger and other spices.

Switzerland exports cattle, cheese, butter, tallow, dried fruit, lime, silks, velvets, lace, jewelry, paper and gunpowder.

East India exports coffee, nutmegs, mace, pepper, rice, indigo, gold dust, camphor, benzoin, sulphur, ivory, rattans, sandal wood, sine and nut.

United States exports principally agricultural produce, cotton, tobacco, flour, produce of all kinds, lumber, turpentine and wearing apparel.

Religious Intelligence.

Montreal Missionary Anniversary. The first of the series of public meetings connected with the Anniversary of the Missionary Society of the Wesleyan Methodist Church in Canada was held in the Great St. James street Church, in Montreal, on Monday evening of last week. Hon. James Ferrier, M.P.P., an esteemed layman of the Church, and formerly mayor of the city, occupied the chair. Rev. J. Elliott and G. Douglas conducted the opening religious exercises.

STATISTICS OF THE SOCIETY. After a brief address by the chairman stating the purpose of the meeting, J. A. Mathewson, Esq., secretary of the society, gave a summary of the work accomplished during the year. The domestic missions of Canada extend from Cape in the East to St. John's, in the West. At present there are about 16,000 members of the Wesleyan Church upon 140 domestic missions, and 193 missionaries. 70,000 persons are estimated to be under the influence of the agents of this society alone, seven different languages being spoken by the missionaries. The auxiliaries had five branches—Hudson's Bay territory, Indian missions, German, French, and among the Chinese in British Columbia. The work, on the whole, might be considered to be progressing favorably. The total amount raised in the Montreal Centre Church last year, including the breakfast, was \$3,652.35.

SPEECH OF REV. MR. BORDLAND. Rev. Mr. Bordland delivered the first address. He felt the necessity and responsibility of the work, which, however, lightly thought of by the world, was not lightly esteemed by God. He noted meetings of this kind might be likened to a merchant taking stock. He considered the amount of capital invested, the number of agents employed, and the opportunities which had offered, and the results; and from this his action in the future was determined. He thought Christians should look into the subject in the same way. They should see what Christianity was doing at these annual meetings, and how to the wants of a perishing world could be supplied. There was much to cheer, and at the same time much to humiliate. The income of the Society was \$11,000 over last year, and \$5,000 over any other; and the Gospel was preached by its missionaries in seven different languages. There was also Dr. Evans' labors among the Chinese of British Columbia, and many other matters which called for feelings of gratitude.

After he had said, when they considered the capital, the agents employed, and the opportunities, they were led to ask, "Is this satisfactory result? Have we done what we could? He felt satisfied they were not looking into this question from a commercial point of view, and that the result was not satisfactory. Their capital was not only the \$38,000 in the Treasurer's hands, but the promises contained in the Bible. Looking at the resources brought to bear, the result should have been one hundred fold. There had been 100,000 souls added to the sister Church during the year, and he could not account for such a discrepancy in numbers between theirs and our own. It might be that right men were not employed, or that they were not supported by the prayers of the Church as they ought to have been. When men of science, arts, and commerce were all exerting themselves and pushing their investigations, it was no wonder for the Church to be lethargic, but to be in earnest.

SPEECH OF DR. JEFFERS. Rev. Dr. Jeffers, editor of the *Christian Guardian*, spoke next. He felt that this branch of the Church in a young country was highly honored in having so large a field of labor. It had a great responsibility in following the new settlements, plunging deeper and deeper into the woods, among the Indians, among the French Canadians, and to the new lands of British Columbia. Already, in proportion to membership, the Canada branch supports twice as many ministers as Britain. And it has extended its operations without even drawing upon the British Conference for the sum placed at its disposal for mission purposes. Every year large amounts are raised, and about as much per member is given in Canada as is done in England, and great as are the exertions of their American brethren, more is actually spent per member here than there. They are truly blessed with a mission spirit. And it has much to do with the future safety and progress of humanity that the standard of Christianity should be planted and maintained in this continent. (Applause.)

SPEECH OF BISHOP JAMES. Bishop James, who was present by special and fraternal invitation from the officers of the society, was then introduced. After some introductory remarks, he said that the fact that Christians knew they had a God and a Saviour able and ready to save, they were indebted for much happiness. Having always had this hope, it was impossible for them to conceive the state of those who lived without it. But this was the state of the heathen world. With the same passions, instincts, and longing for immortality; they were without this knowledge, and sought to appease their consciences and overcome their fears by bloody sacrifices. God and Christianity alone had active sympathy with the heathen world,

and were planning to save it. Governments were not doing it. England is ruled by a most Christian sovereign, and with one exception, (they would pardon the patriotism that makes the exception), is the best government in the world. Yet even England and the United States only protect and tolerate Christianity; they are not engaged in spreading it. Neither philosophers, nor educators, nor commercial men were seeking to propagate Christianity. No one but God and his people were concerned for the heathen. If he had a voice loud enough he would say to the heathen, God and his Church have the means of saving you and are determined to do it. He believed the evangelization of the world was near, not because of prophecy alone, but because of the approaching consummation of the design of preaching the Gospel to all nations, after which the end of the world was to come. Missionaries had gone forth and translated the Bible into different languages, schools in heathen lands had been established, and Churches organized by heathen converts. In carrying out this work he thought that Wesleyan Methodism was an important agency raised up by God, and that it had commensurate responsibilities, a thought which should inspire them to exertion. The Methodist population consisted of 12,000,000—one hundredth part of the population of the world. The increase in the United States during the past year was 130,000. One hundred years ago there was a single congregation on this continent of five persons; in one hundred years it had increased to 8,000,000. He would put the proposition, if a congregation of five rose to 8,000,000 in one hundred years, he would put 8,000,000 increase to the same rate in another hundred years! A mathematician had assured him it would be twelve billions eight hundred millions! It was also agreed at the Church's doublet, that the year, and missionary contributions contained in the amount as during the last five years, the amount would reach \$12,000,000. In conclusion he urged all to reflect on these things, which, when accomplished, would give a power to the Church never had yet seen.

At the close of the speeches a collection was taken up, and the meeting adjourned.

BREAKFAST MEETING. On Tuesday morning a missionary breakfast meeting, largely attended, and continuing from half past eight o'clock till twelve, was held at Hon. Mr. Ferrier's residence. After the guests were generally served, speeches were made by Dr. Jeffers, two of the pastors, and one layman of the city, and Bishop James. The breakfast meeting was exceedingly pleasant, and also successful, the collections amounting to the handsome sum of \$2,700. It was held in the large lecture-room of the Great St. James-street Church. A second public meeting was held on Wednesday, but the pressure upon our columns forbids any further report.—C. A. Advocate.

Deaths on Port Mouton Circuit.

DEAR EDITOR.—The year just closed has been one of much religious joy on some parts of this Circuit, because of the great good the Lord had done for us, but our rejoicing has often been chastened by afflictive visitation. Death has thinned our members—and here a remark may be necessary—multitudinous duties have prevented an earlier notice of their removal from our midst.

In the early part of the year Mr. West, of White Point was removed by death. He had been for many years a consistent member of the Church. During her last illness, the writer frequently visited her, and there was a holy serenity in her appearance and converse which betokened a ripe and blissful experience in grace. She was tenderly ministered unto by an affectionate daughter-in-law, who waited with joyous expectancy the coming of the Lord. The deceased left ample testimony that she is "forever with the Lord."

Mr. James Smith died on the 22d of June. He had reached the advanced age of 80 years. He was a true and good man—simple in disposition, and unassuming in life. The house of God—the means of grace he ardently loved; which was shown by his uniform and consistent attendance there. He was no bigot, but was warmly attached to the Church of his choice. His whole life was proof demonstrative of the power of abounding grace to save to the uttermost all that fully believe in Christ. As he lived, so he died. He has left a numerous family, may his walk be his steps.

Mr. George Smith has also been taken to the reward of the Lord. He was the son of John Smith, Esq. of Hunts Point. He was brought to God in early life through the instrumentality of Methodism—joined the Wesleyan Church, remained within its rich pastures, and called to the highest worship of the redeemed. He held offices of trust in connection with Methodism for many years, and always seemed pleased when he could render the cause of God any real service. The sickness of which he died was severe, but the "Faithful and True One" did not fall him in any of his distresses. He was very happy through all his illness, and with holy confidence entered into rest, July 20th, aged 54 years. He has left a father, mother, and a wife who are only waiting the welcome word—"come!"

How oft repeated and how true the saying—"The old must, but the young may die." Death has passed upon all, says an apostle. Mr. Samuel Lesley, aged 27 years, was taken down by consumption, followed by dropsy, and soon sank in death's embrace. He had lived a moral, but not a strictly religious life; but during his sickness he repented. One Sabbath evening, whilst family devotion was being conducted, he made joyful in God. He lingered sometime after this happy event, retained the blessed consciousness of pardoned sin, and died full of peace and hope.

Mr. Gideon Arnold, died June 3rd, aged 22 years. He was the youngest son of William and Henrietta Arnold, and much beloved. He had a severe attack of sickness whilst in one of the West India ports, from which he never recovered. Shortly after he was taken sick he went to the hospital. A Spanish doctor was in charge, and the treatment the deceased received, worked more against him, than the disease itself. He was not allowed a drop of cold water for any purpose, although he was there several weeks. He rallied so much, however, that he undertook the homeward voyage, via New York; and after much suffering and patient endurance, he reached his home. Now satisfied that this much desired haven was gained, he seemed quite content, and in some degree convalescent; but it was only of short duration, for in one brief week from the time he entered his earthly, he entered his heavenly home. He was highly respected, and his decease was deeply regretted by all who knew him.

It is my painful duty to record the demise of Mr. Merrey Fralick, of White Point. She was the daughter of Mr. and Mrs. John Daggert. Mr. Daggert himself has been called to pass through many and severe afflictions. During the ministry of Bro. Howie on this Circuit, Merrey, with others, became the subject of grace, and in due time she assumed visible communion with the Church; and to the praise of God be it spoken, whilst several allowed their good to dwindle away and die, she maintained a lively trust in Christ. True religion will make any one happy, and she was happy, as she lived in delightful union with the Saviour. One year ago she, with her now bereaved husband, stood at the hymenial altar, and entered the holy conjugal state. But how soon do earthly flowers fade! A few months only sped away when incipient consumption had seized her.