Obituary.

MARGARET MARIA CHIPMAN DEWOLFE.

Daughter of Mr. Thos. R. Dewolfe of this city, was born in 1852. From her earliest years she won the affections of all her friends by her sprightly and cheerful disposition. When only six years old she became a scholar in the Brunswick St. Sabbath School, and from that time until her death always manifested great interest in all she heard and learned there. To the superintendent of the the school she was strongly attached, and on her return home, would frequently refer to the addresses he had delivered to the children. In her day school she was a great favourite; indeed she was beloved by all who knew her. To the poor she was ever kind, and felt great pleasure in seeing them relieved. Brunswick St. S. School has long been noted for the zeal of the scholars in the mission cause, and our dear young friend took a lively interest in this blessed work, for very recently she collected some small articles and held a Bazaar, inviting her friends to attend, from which she realized the sum of £3. On the sabbath previous to her being taken ill, she expressed a wish to take that sum to the superintendent of the school, but, as the weather was unfavourable, her mother wished her to defer it to the next sabbath, when she immediately replied, "I may not be there next sabbath," alas, dear child, for it was her last attendance. On returning later than usual, she was asked the cause of her delay, to which she replied, "I have joined the class to-day and am going to attend class always."

As she was passionately fond of singing, her leisure was chiefly spent in that delightful exercise, and for many months previous to her death she regularly spend considerable time every sabbath morning singing the praise of God, among her favourite hymns were,

"I want to be an angel," &c, And
"Pleasant is the sabbath bell,
In the light, in the light,"

Always laying much tress on the chorus. Hearing some children desecrating the sabbath, placing herself where they could see her she commenced singing,

Children who break the sabbath day,
Never can walk in the light of God,

Varying the words to suit the occasion. Indeed she was a superior child, and in the amiableness of her disposition, and her remarkable intelligence, there was the promise of much future usefulness, in whatever sphere she might move. But it pleased the allwise Disposer of events to make her course a brief one. After a short illness of five days she was taken to be with Christ, which is far better. In her last sickness she suffered much; but never murmured, nor uttered a single complaint. When asked if she was afraid to die, she replied, in the most decided manner, no; and she gave frequent proofs of her readiness to depart. A few hours before she died, Mr. Johnston, her Sabbath school Superintendent asked her, "Do you love Jesus?" Her answer was, "O yes," "Jesus loves you," he said "O yes he does," "Jesus shed his blood to wash away your sins," "O yes," she said "I know it, and am going to be with him," He said, we are going to pray, what shall we ask him to do for you? "Ask him to forgive me," was her humble reply. After prayer she told him she was happy, and was going to be with Jesus. Her difficulty of breathing increased so that she said little more, but remained in this happy state of mind, and fell asleep in Jesus on the 22nd of Oct. 1863 aged eleven years.

Halifax Nov. 3rd 1863. J. S. A.

Provincial Wesleyan.

WEDNESDAY, NOV'R 11, 1863.

Ministerial Support.

The means to be employed for meeting the pecuniary claims of our home work, call for prompt and earnest attention on the part of all the lovers of Methodism in these Provinces. It is impossible to contemplate the financial aspect of our work without some anxiety in regard to the future. Either the rapid extension which has hitherto so worthily characterized that work, must cease, and we must refuse to enter upon inviting fields open to us on every hand, for the fulfilment of our Heaven-given mission, to spread Scriptural holiness throughout the land,—or there must be initiated more earnest, and more systematic effort, throughout all our bounds, for its support. The time for such effort ought to be no longer delayed. When eight years since, the missions in these eastern provinces were constituted an affiliated Conference, the number of ministers in the active work was seventy-five. That number has been increased to one hundred and eighteen. This increase has enabled us to extend our work widely, but the new circuits thus created, are, in almost every instance, dependant; while in the meantime, but few of the old circuits have become self-supporting. In the meantime the annual grant from the parent Conference, for the support of poor Circuits and for missionary purposes, has not been enlarged. Hence our heavy circuits deficiencies from year to year. We are reminded of this fact, in the last "Minutes," in which "the Conference calls the attention of the members of our church and congregations, to the yearly increasing deficiencies on many of the circuits, amounting this year alone to nearly $600,—bringing the Ministers appointed to those Circuits into embarrassment." This heavy amount is to be divided among only a part of our Ministers, upon whom consequently it comes all the more heavily. The Ministers on self-sustaining circuits, have of course, all their claims met, by their circuits. Again those who are engaged in the work as probationers, could not be allowed to suffer any diminution of their very limited allowances. Hence it is, that the Ministers on dependent circuits in most instances, have for three or four years past, been deficient in sums varying from eighty to one hundred dollars each, annually. And this painful feature is growing worse. This year, in one District at least which we know of, the average deficiency to each Minister will be about one hundred and forty-four dollars. We feel bound then to say, that while the offerings of our people have not yet nearly reached the limits of what is practicable, this state of things ought not to continue. It is conceded on all sides, that the scale of allowances to Ministers in our work, is fixed at the very lowest rates—in England the Quarterly Meetings are just now enlarging the Ministerial claims, generously and honestly keeping in view that provision, which it is obligatory on the church to make for its ministers; "Even so hath the Lord ordained that they which preach the gospel should *live* of the gospel." Our church professedly recognizes the obligation taught in this Scripture. It would not do to leave undefined the amount necessary for the sustenance of the Minister; as this would lead to great confusion and embarrassment. The sum necessary must be definitely fixed. It is so fixed. The parties are morally bound for the fulfilment of the stipulations made; and we reiterate our assertion, that the limit of the ability of our people on the whole, to meet these engagements has not been nearly reached, by what has hitherto been done for the support of the home work.

We would, that this idea of the existing *obligation*, should be carefully noted. We confess, to the utmost confidence in the affection of the Methodists in these provinces for their Ministers but

"Evil is wrought, by want of thought,
As well as want of heart,"

and foundation exists for the assertion that there is wanting, on the part of very many of our people, a full and intelligent recognition of the obligation referred to. There is a vague idea that the claims *ought* to be met, but the obligation seems to rest no where. The quarterly board determines to collect all that can be obtained: those to whom it is quite convenient pay the sum they paid the last year; those who cannot conveniently do this, frequently make no hesitation in declining any effort; and in many other instances, the payment of the promised subscription is deferred—the year closes with the promise still to pay, but the following year brings in with it its own claims, and so the promised sums are lost.

We would like to shew how the Quarterly Board, as representing the Circuit in each case, has formally accepted the responsibility to which we have referred. The size of the Circuits, and the consequent amount of labour in the several localities, result from the action of that body; as by the requests of the Quarterly Boards the division of Circuits, and the appointment of additional preachers are secured. Thus the Board has fully stipulated to meet—at least with the aid of any grant that may be afforded—*the entire claims* of the preachers on the Circuit. What can be more evident than the obligation to fulfil the stipulation?

We would urge then that the Quarterly Meeting should fairly accept the responsibility of meeting the preacher's allowances. In England this is done, and if the necessary amount be not realized in the ordinary way, the deficit is otherwise made up, and frequently special efforts are resorted to, in order to liquidate such Circuit debts. There is thus an ample basis, on which to found an appeal, shewing that such responsibility has been accepted, on behalf of the members of the church and congregation.

In order to meet the obligation, which we have shown clearly exists, *there should be especially, systematic giving*. It is one of the signs of the times, that the attention of the Christian churches is earnestly called to the duty of affording systematic support to the cause of God. It is to be hoped that this is the precursor to a great advancement in the tone of right feeling in the church, and of corresponding and greatly improved practice. The principle as enjoined under a former dispensation, is clearly taught as one to be acted upon by Christians. "Upon the first day of the week let every one of you lay by him in store as God hath prospered him." By all means let this principle be adopted. Let a proportion of income, or a certain sum, be decided on, such as the man feels he *ought* to contribute for sacred uses, and let this be religiously put aside each week for its appointed purpose. In most instances it will amount to more than his givings have hitherto been, and yet it will not be too much certainly if the proportion be what he feels it ought to be. This may be done by all, and thus many who now give little or nothing to God's cause, will contribute valuable aid to the burdened finances of the church, and will be the better for it themselves; then there will be no gatherings when the time comes to call for it the money will be on hand, and so no discount from the purposed amounts.

We would suggest, that the Superintendents of the various dependent Circuits, should call a meeting of the friends, to present before them fairly and fully, in the spirit of christian wisdom and love, the obligation which exists on this subject, and to induce the adoption of such systematic giving; and what if at first there should only be a very partial success, the object is worth working for; nay, our future success depends greatly on vigorous effort in some such way; and it becomes our official men in this crisis-time of our work, to labour to secure a proper basis for its finances.

It is not yet too late for the present year to adopt such measures as shall tell most favorably on the circuit income; and then from year to year by a *continuance* of honest, faithful effort to induce the fulfilment of what is manifestly an imperative obligation in regard to the financial resources of the church, richer spiritual blessings may then be confidently anticipated, while the temporal means of the supporters of Christ's cause shall in no wise be diminished. "There is that scattereth, and yet increaseth." "Honor the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine.

[From the Christian Advocate and Journal.]

Letter from the Old World.

BY MRS. PHEBE PALMER.

Having already secured our passage in the steamer "City of New York," destined to sail from the shores of England Oct. 7, I have concluded to date my last letter from the Old World for dear ones at home. As we are about to launch away from these distant shores our hearts are filled with adoring gratitude in reviewing the way by which the Lord hath led us since we left our native land. We did not come here as strangers, having been in correspondence with friends both among the ministry and laity some time previous to coming, particularly with the Rev. Robert Young, during the period he was President of the Wesleyan Conference,

Our first welcome to this land was hearty and memorable. The friends with whom we had been mainly in correspondence in regard to coming were residing in and about London, and our tickets, as purchased in New York, entitled us to a passage to the metropolis. It was therefore more than we could have anticipated from human calculations to be hailed as we were nearing the land at Liverpool with a most hearty welcome to the shores of old England. This greeting was from Rev. Mr. Thorneloe, a dear Wesleyan minister residing at a town about eight miles from Liverpool. Though personally unknown to us, we could not but observe his tall commanding form as he stood on the wharf watching the approach of the vessel. As we drew still nearer and saw his kind eye singling us out from the multitude, we exclaimed, "That is the one the Lord has sent to welcome us to the shores of England!" Our exclamation proved prophetic. The boat had scarcely reached the shore ere he sprang on board and asked, "Is this Dr. and Mrs. Palmer from America?" On being answered in the affirmative, most heartily did this servant of Christ grasp our hands as he exclaimed, "Welcome! welcome to the shores of old England!" He invited us to the hospitalities of his house, but being bound at once for London precluded the possibility of accepting his invitation.

This dear minister has, we doubt not, had an abundant entrance ministered to him into the everlasting kingdom of our Lord and Saviour Jesus Christ. Himself and dear wife have since left the shores of time for the eternal city. He loved the subject of heart purity, and in perusing the *Guide to Holiness* had seen an announcement that we were expected to sail for England on the 4th of June in the steamer "City of Baltimore," and had waited the arrival of the vessel in order that he might welcome us; and now faith, looking into the vista, beholds him among those who may be first to welcome us as we land on the shores of immortality.

What we say of the first hearty welcome to the fellowship and loving hearts in this land will give a truthful idea of what, with but slight exceptions we have everywhere met, and on leaving it for our native shore we have nothing to utter but most affectionate benedictions and prayers that "grace, mercy, and peace" may ever be multiplied to the land of our sojourn, the land of our love.

We are not unmindful of the strife of opinion now waging between the two countries, and in relation to this the deeply pious in both countries seem only to be drawn in closer fellowship with the right. While wicked politicians and semi-Christians would, like Herod and Pilate, meet in friendliness when the object is to crucify truth, single-minded Christians alike in both lands not only deprecate the idea of war between the two countries, but everything leading to it.

On the day we set foot on the British shores the first text that met our eye was "Call unto me and I will answer thee, and show thee great and mighty things that thou knowest not." This was repeated over and over again with such power as the Holy Spirit alone can give. How signally this promise of the Faithful and True has been fulfilled the day of eternity alone can reveal. Surely God has made known the savor of his knowledge at every place we have visited.

We have indeed witnessed the mighty things of our Almighty Lord wherever we have been called to labor. When longing for loved ones at home would have prompted us to an earlier return, and we would have made arrangements to leave before our work was finished, the richness of God's goodness, as manifested in yet greater effusions of his Spirit, has prevented. On two occasions when, from causes we cannot now state, we had fixed our time to leave, Infinite Love stayed us by severe and critical illness, rendered it utterly impossible for us to be answerable to our appointment, yet in all the results proving that our seeming disappointments had in most marked manner been the appointments of infinite wisdom and love. Though we have had some few trials, our triumphs have so greatly exceeded that we can only sing of goodness and mercy. If our conflicts have been made the means of the extension of Zion's conquest we therein do rejoice, yes, and will rejoice. We still stand pressingly invited to enter many open doors, but feel that our mission to the Old World is ended for the present.

To the praise of grace we must record that we are closing up our labors under circumstances truly grateful to our feelings. The past three or four days have been spent with our Independent friends. When we were laboring at Manchester a few months since several leading brethren of the Independents sought and obtained the full baptism of the Spirit. A new chapel being called for, these brethren resolved it should be founded on revival principles, in full recognition of the baptism of the Holy Ghost as the present privilege of all believers. God is now honoring them with a gracious out-pouring of his Spirit. Between fifty and sixty have found peace in believing since we came, and the work is rapidly on the increase. "Blessing, and glory, and wisdom and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen."

Manchester, October 2, 1863.

[A late paper informs us of the arrival in New York of Dr. and Mrs. Palmer, and of the hearty christian cordiality with which they have been welcomed home by the ministers and members of the church to which they belong. The Lord has greatly honoured their devoted labours for the advancement of the interest of Christ's kingdom, during their stay of more than four years in the Old World.]

P. E. Island Correspondence.

BEDEQUE CIRCUIT.

We attempted to hold a tea-meeting early this fall to help in the repairs of our Church at Bedeque. The weather proved unfavourable for an open-air party, and therefore we were prevented from having as large a gathering as we anticipated. Our ladies who had made large provision for the occasion, and whose store of good things was but very partially consumed at the tea-meeting, resolved, to have an evening supplementary meeting in the hall and school house. This was held accordingly a few evenings after, when as many as could be accommodated assembled, and a clean sweep was made. By these efforts something considerable was raised towards the intended object, and our Church, now thoroughly repaired and painted outside, ranks number one in appearance, and is quite an ornament to the neat and rising village of "Centerville." To aid in our devotional exercises, an Organ melodeon, of considerable power and excellent tone has just been introduced, for which the necessary funds have been subscribed. I would here suggest that where tea-meetings for benevolent objects have become frequently recurring things, and where the means of accommodating large assemblies are at hand, it would prove an agreeable change as well as an efficient means of promoting a good cause, if such a meeting as we had were substituted, provision being made to minister to the mind as well as to refresh the body.

TOUR WEST.

In company with my wife I have recently visited the principal places in the "Cape West Circuit." A rain storm on the second day of our travel detained us two days on the road at Lot Sixteen, where I preached on the Sabbath evening. Having fifty miles before us for Monday, principally over wretched roads, and having to make some calls on the way, we were overtaken by darkness; lost our way, and wandered backward and forward, we knew not where, nearly twenty miles. The lights were all out in the scattered habitations on the road side, we were therefore under the rather painful necessity of waking up several of the inhabitants, by whose directions, after many windings and turnings through dreary lanes and woods, we succeeded in reaching the hospitable home of one of our friends between 11 and 12 p. m. Cold and weary as we were, a cordial welcome, a cheerful fire, and a comfortable bed, were peculiarly grateful.

We reached the object of our search on the fifth day after leaving home. I preached twice in the week at Bro. Pratt's head quarters (Memnegash), and on the Sabbath morning preached again, and administered the sacrament of the Lord's Supper to the little society. In the afternoon of that day we travelled about nine miles "Lot Seven," where, at 3 o'clock, we found a considerable congregation waiting for service in a neat little chapel, as yet unfinished in the interior; after preaching I again administered the Sacrament to about the same number as in the morning.

That service over we at once set out for another preaching place about nine miles distant. We found however a large congregation assembled in a School-house about half the distance at the entrance of the "Leary Road." This was the place where according to first arrangement I was to have preached in the afternoon—a large number of people from the surrounding country not having heard of our detention had assembled at 3 o'clock, and were disappointed. Many however waited for the evening without going home, expecting we might be along. Service for the evening had been appointed by another minister (Mr. Butcher) of the Bible Christian Church. The singing had just commenced as we were passing, the place was full, and many were standing outside. We were arrested by a message from the minister stating that I was expected to preach there, and signifying his desire to give place to me. Having been assured that all the people were there from the Settlement to which we were going, we gladly alighted, and I finished the concluding exercises of the day, hoping that we had not thereby occasioned further disappointment. A ride of five or six miles more brought us to the home of one of our friends, from whence on Monday at 10 o'clock we left for home, accomplished the whole journey of from sixty to seventy miles by midnight.

MISSIONARY MEETINGS.

The Missionary Meetings in this part of the district were held according to announcement, last week. The deputation—a very efficient one—met us at Margate, where we commenced our meetings on Monday evening, in the recently opened and very neat Church of that Village. Tuesday evening found us at Summerside, where we held our second meeting. Dispensing with all the usual forms we severally addressed the audience on Missionary matters. We were gratified at being assured at the conclusion that the meeting was quite an interesting one, and in this respect in advance of last year's, which was the first ever held in the place. On Wednesday, Thursday, and Friday we fulfilled our appointments at Bedeque, Tryon and Crapaud, having been favored with a week of extremely fine weather. On Friday night we reluctantly took leave of the brethren Ryan and Evans, the latter of whom would have to travel the next day about fifty miles to reach his Sabbath appointments. The attendance at all the meetings referred to was about as usual, which is not generally as large as could be wished. Missionary zeal, at least, as far as attendance at the meetings is concerned, is not what it should be; though in reference to contributions I find we are not much behind any other places within the limits of the Conference. Our district in reference to numbers stands the lowest but one of the nine, but in contributions, only next to number one. This year we have reason to hope we shall rise higher, as at all the meetings we have held, promise was given of considerable advance. If these expectations are not fully realized so far as this part of the district is concerned, no share of the blame must fall on the "deputation," for they performed their part well. I only regret that many who might and ought to have heard the addresses, did not; and I shall only add, that those interested in Missionary meetings cannot do better than to secure if possible, the services of the very efficient brethren herein mentioned. S. W. S.

Oct. 30, 1863.

For the Provincial Wesleyan.

Woman's Labour of Love.

"She hath done what she could." What a delightful commendation is this! What distinguished honour does it confer on its subject! And in what an important light does it place the practical manifestations of love to Christ, and grateful service proportioned to ability rendered to Christ. Here, in the case refered to, is love not in word or in tongue only, but in deed and in truth,—and service not merely promised but performed, not controlled by the imperfect examples of others, not stinted by parsimony, nor limited by mere convenience, but coming up to the utmost reach of ability. How admirable the example! How rich the reward! Well is it for all the followers of Christ that opportunity is providentially afforded for imitating the example, and participating in the reward. It is true that Christ is not corporeally present with them, that they may achieve a literal imitation of the example by anointing his feet with precious ointment, but they are surrounded by those institutions, agencies and persons, which he teaches them to regard as his representatives, aid and kindness, to which he will own and commend and reward as rendered to himself.—"In asmuch as ye have done it unto one of the least of these my brethren, ye have done unto ME." Let them then by the manifestation of practical sympathy with his cause, liberality toward its agencies, benevolence to his poor, love to his people, and affectionate regard and esteem for his ministers, aspire after an imitation of the brilliant example adverted to, and thus secure to themselves here the unequalled bliss flowing from a divinely inspired consciousness of their Master's approbation, and obtain by and by, under circumstances of the deepest possible interest, the inestimable reward involved in his commendation of their work and labour of love. The case which constitutes the foundation of the foregoing remarks furnishes a fine specimen of feminine affection and devotedness to Christ, and it is quite refreshing to meet occasionally with instances that remind one *of* it; and if, by Christ's express appointment, its fame has been and will continue to be coextensive with the preaching of the gospel, surely it cannot be wrong to give a limited publicity to cases at all similar. The object of the following reference is not to bestow flattery or fulsome eulogy;—most certainly it is not intended to excite pharisaical self-complacency, or to lead to the conclusion that the acme of practical excellence has been attained, and consequently that no further improvement is possible or desirable on the part of those concerned, but its design is to give a becoming recognition and to express a grateful appreciation of the kind and zealous doings of the ladies of the Wesleyan congregation at Mill Village, with a view to their encouragement, and with the hope that others may be prompted to emulate their example. About the time of the formation of this Circuit, a respectable looking parsonage was purchased, and commendable liberality was manifested on the part of the male members of the congregation in contributing towards the payment of a considerable part of the price. However, there remained a debt to be liquidated, and the parsonage was to be furnished; and most zealously did our lady friends set themselves to work, and most nobly have they persevered, until by dint of various efforts in the form of a sewing circle, bazaars, tea meetings, refreshment sales, &c. &c., sided of course and encouraged by their good husbands and other kind male friends, who, too, I hope will succeed in getting good and useful wives, the whole amount of debt has been paid off, and the parsonage to a good extent comfortably furnished. Within the last three months a refreshment sale and tea meeting have been held, and about $120 realized. This amount has been expended in increasing the comfort of the Minister's family, and in making preparation for future operations. It affords me great pleasure, Mr. Editor, thus to notice and commend these efforts, and most heartily do I pray, God bless the good ladies of Mill Village, and all who in spirit and practice resemble them.

T. SMITH.

My Holiday Tour, with Thoughts by the Way.

No. 2.

Cumberland County—Thoughts about Travelling—The Scenery—Arrive at Sackville—The Sabbath.

Appreciating the truly valuable department of geological inquiry, viz., the existence and nature of those substances which lie beneath or are scattered over the surface of the soil, and are valuable for the use of man; let me refer to the geological features of this interesting county. The village of Parrsboro' is overlooked by a bold bluff, called Partridge Island, though not in reality an island except at high tide. This promontory has long been a favourite resort of the mineralogist who has seldom failed to collect choicest specimens of amethyst, agate, and other chrystalized minerals. Relying upon the general accuracy of Professor Dawson's geological map, I glance at the several formations which are there indicated as existing in this county. After we leave the trap of Partridge Island, and cross a narrow belt of carboniferous formation, we reach the metamorphic rocks of the Cobequid Mountains. Thence we arrive at the most extensive patch of the carboniferous deposits to be found in any individual county of the province. This section contains the extensive coal deposits of the Joggins, and at Nappan River and Minudie valuable beds of limestone and sandstone.

The agricultural capabilities of Cumberland are known to be very great, from the quantity of excellent upland, and the extent of its alluvial soil. Lumbering however, is an important branch of its industry, as is evident from the number of its saw-mills; which exceeds any two other counties in the province by a single mill. Its navigable rivers, too, are favorable to the building of ships.

The thoughts which in turn occupied my mind as I rode on pleasantly towards Amherst, were so various and so complex that I cannot marshal them. These were inspired by the lovely scenery; the salubrious atmosphere; the mental relaxation; the anticipation of joyous greetings; and the intelligent conversation of the youthful John who had contracted for a moderate charge to conduct me in safety to that stage of my journey, for we talked of lands and crops, of cows and horses, of sailors and ships, of cities and towns, of post roads and railroads, and what else, and all this diversity of topic because my friend, like myself, had *travelled*, and had his eyes open. I never could abide the characteristic taciturnity of John Bull when travelling. You might ride in a railway carriage with a genuine type of this animal for a whole day, and nothing will he condescend to utter but a grunt of dissatisfaction about something or somebody; not directed to yourself, but in a soliloquy, If he imagines that you are in the trade he may perchance inquire about the markets, supposing, no doubt, that you have carefully treasured in your memory every item of the "prices current" contained in the morning newspaper. A friend of mine some years since was travelling through a manufacturing county in England, when a fellow passenger of the class just described, without permission or apology, coolly pinched his pantaloons, and taking out his note book, made a record of the kind and quality of the stuff, as well as a diagram of the pattern. This class of Englishmen, fortunately, is just numerous enough to form the eccentrical element of national character, and perhaps they cherish this deformity as a darling peculiarity.

I have already said that the scenery along the road from Parrsboro' to Amherst is lovely. This word fails to describe it; it rather expresses the idea of its effect upon the heart. Heart is the word which we usually employ, when we would speak of our emotions being called into action, but it is a very erroneous one nevertheless. I like the word soul better, but the other is so conventional, that soul sounds a little too grand and philosophical. Well then, the scenery is beautiful, grand, charming, romantic, poetic. The last adjective includes all that needs to be said respecting it, that is, to a mind which possesses the poetic receptivity.

On reaching Amherst after night fall, I parted with my companion of the whip, as I found awaiting my arrival a snug little carriage which had been sent from Sackville. Without any delay I committed myself to the care of William, and in little more than a hour was safely ensconced within the classic walls of the Ladies Academy. My every comfort was soon provided by the tenderest and best of sisters; and I enjoyed the additional gratification of looking forward to the repose and sanctity of the approaching Sabbath.

"Hail Sabbath! thee I hail the poor man's day,
On other days, the man of toil is doom'd
To eat his joyless bread, lonely the ground
Both seat and board screen'd from the winter's cold
And summer's heat by neighbouring hedge or tree;
But on this day, embosom'd in his home,
He shares the frugal meal with those he loves;
With those he loves he shares the heartfelt joy
Of giving thanks to God." * * * * * * *
"But wood and wild, the mountain and the dale,
The house of prayer itself, no place inspires,
Emotions more accordant with the day
Than does the field of graves, the land of rest."

In this village churchyard lies the cherished dust of one whose hallowed life, protracted beyond nature's allotted term, defies the power of death to stay its impress upon the heart; and it is little wonder that reminiscence and meditation while standing by *his* grave, should have enhanced the salutary influence which pervades the resting place of the dead.

Sketches of Jubilee Sermons.

From notices in the *Methodist Recorder* of sermons preached at Leeds on Sabbath the 4th of Oct. on the Missionary Jubilee celebration we select two; the first by the venerable Dr. Dixon, the second by our prospective President, the Rev. W. L. Thornton A. M.

DR. DIXON IN HANOVER CHAPEL.

Precisely at half past ten o'clock, led by the Rev. W. Arthur, Dr. Dixon ascended the pulpit of Hanover Chapel. His noble head—white flowing locks—fine features, and somewhat pensive expression, were very striking, and as he felt his way, for "those that look out of the windows are darkened," many a tear started to the eye, and many a heart instinctively exclaimed, "God bless him."

The text was Romans viii. 29:—

"For whom He did foreknow, He also did predestinate to be conformed to the image of his Son, that He might be the firstborn among many brethren."

The principal thoughts were, that our work, specially as relating to the Mission work, was divine. After a few introductory remarks on the passing nature of all earthly things, he said, some of the brethren to-day will look at the past; let us now look at the future.

I. Whether there is evidence to prove that our work originated in the gift and calling of God; or in other words, whether human or divine?

We are thrown, he said, on the question of Election; whether the founders were called of God. Without referring to the theological question of the Decrees, the election he referred to had reference to God's choice of instruments for particular purposes.

Abraham, for example, was called away from his father's house, and led by the hand of God to the land of promise. In the call of Abraham we discern a germinant principle, resulting in the highest interests of the human race. It was not a simple call to Canaan, but a principle leading to the establishment of the Hebrew commonwealth. Patriarchal religion received more definite development by Abraham's call. With Abraham was deposited the doctrine of Justification by Faith, which became the established doctrine of the Hebrew race. This call of Abraham was the beginning of Hebrew nationality. The doctrine of Sacrifice was more fully established. In the call of Abraham we have the seed of the Messiahship, and of Christianity. All these in due time were developed.

Moses was another illustration of election, for the call of Moses, virtually, contained the elements of the Jewish economy.

David was another example. David was a man of musical taste and poetry, and he heard a divine voice amid pastoral scenes, calling him to a great work. Samuel poured oil on his head and he became a king. Then followed the monarchial history, which is a peculiar history. In this history he saw two things. First, the wickedness of man, and second, the great mercy and the love of God. The history of the Hebrews was the history of God, rather than of a people. God everywhere appears. The world was not left to chance, but was under the control of God.

St. Paul was another example. And the voice of Saul of Tarsus has indirectly reached to us. In all Scripture we find this election of God; a calling, ordination, sending forth of Ministers, for the accomplishment of the Divine purposes.

The venerable Preacher then turned to Methodism, and asked why we hesitated to consider John and Charles Wesley as elect men. They must have received a Divine designation.

Look at John Wesley personally. He was a fine, little man, beautiful features radiant with goodness, an eye of genius, and a head that would have done honour to a king or anybody else.

His mind was sound in judgment, immensely firm, full of will, great individual influence—not like us, twisted about by everybody; but a man of thought, of judgment, fixed on his own decisions, and who stuck to them with indomitable perseverance. He was a practical philosopher. John Wesley believed in God, in his Bible, in the human race, the destiny of man, with true sympathy, and with the calmness of a philosopher. Religion seemed inwrought in him, coming out with deepest study. With goodness of purpose, he attained to the Truth. He obtained pardon, the love of God, and the ratification of his mission.

Wesley's coadjutors did their work gloriously. Power is not in multitudes, but in a call. John Wesley's great work was from the gift and calling of God.

Before our Church organization was formed, our fathers were believers in God; we were in danger of trusting too much in means. The religion following from John Wesley was Christian. It was joyous—a man must be joyous when pardoned. Where there was happiness, there was excitement, hymns, poetry, hosannas, shouts such as used to be heard in Leeds. People have as much right to give utterance to their joy, as melancholy people have to their sorrow. Purity, unselfishness, benevolence, were characteristics of true religion; these we have (not as much as we ought to have), therefore, I think, we have the marks of a true Church.

II. What evidence have we that our work has life in itself?

Every authorised work of God has life it itself. This was illustrated by plants, flowers, insects, animals. All perfect, for they give evidence of the Infinite.

Our life is not from without. We have received precious little from anybody else. Rich men have been blessed through Methodism—poor made rich. Rich men don't come to us; the University men don't come to us; the men of science don't come to us; I don't know where they go; I don't know what they do with themselves. The great literary work of Missions was done to a great extent by self-made men,—translations by Carey, Marshman, &c. Perhaps if those other gentlemen came they would not do us much good, for our work is not their work.

Some admit we have life, but it is rough; never mind that, it is not so rough as they think. Don't mistake me, we are not a coarse, but a decent, sober people. We have spiritual life, organised life, intellectual life; some critics say, no. But I say we have intellect as high, as large, as benevolent, as energetic as any. Yes, fifty years ago we had great men. Wesley started with great principles. He believed in the supreme authority of the Bible; the world was his scene of action; he had a fixed purpose not confined to ecclesiastical limitations. The calling of the laity to the work of teaching was a new thing, and a great success.

III. Does our work possess the elements of conservation and progress? This part of the subject was briefly referred to, and the venerable man closed a most interesting and remarkable sermon, with sentiments suitable to the occasion of the Jubilee.

THE REV W. L. THORNTON, A.M., IN OXFORD PLACE CHAPEL.

The Rev. W. L. Thornton, M.A., preached in Oxford Place Chapel, at six o'clock, from Luke x. 18,—"I beheld Satan as lightning fall from heaven."

The power of the Wicked One is a marvel. To sway his sceptre over such an ample realm is a marvel and a mystery. Satan's power is not legitimate, but rules by man's guilty concurrence, It is, as Charnock says, the power of an executioner rather than that of a prince,

If no sin, then no sorrow; the wretchedness of the world has furnished an opportunity for the display of the wonderful mercy of God. God has allowed sin to reign, that the triumphs of grace may be the more brilliant. God will eventually triumph, and we shall be more than conquerors. It is to this bright consummation that the text points. Swift as lightning shall be the downfall of Satan.

I.—Original reference of the words.

St. Luke alone recounts the calling of the Seventy. Seventy went forth to preach; and they went two and two. Woe to one who falls alone in a conflict. In Church arrangements as taught by Scripture men are not left alone. The commission of the Saviour was,—Go in my name, bear no weapons, take no staves,—go in my name; that is your power, your glory, your victory.

Preaching is the simplest appointment, and the most important. Honour to the press, when sanctified; but the power of the pulpit is an unrivalled power, when men are called and qualified by God. Kings bowed before the preaching of the Apostles; princes trembled in their presence; and warriors yielded to the secret and wonderful influence. The annals of the primitive Church show the marvellous progress of the Gospel until the Roman Emperor sat beneath the shadow of the Cross.

Christ gave his disciples power to perform miracles so that their mission might be authenticated. Where they trod fountains of healing sprang up, and wonders were wrought in the name of Jesus. The age of miracles ceased with the Apostles.

The Seventy returned with joyful tidings; the sick had been healed, demons dispersed, &c. Satan delights to torture; that is the spirit of his government. The miseries of the world presented an opportunity of showing Christ's healing power. The announcement of his name expelled devils; and this was evidence of his power. "Rejoice," not in power, but "that your names are written in heaven." When the disciples returned and reported the good which had been done, then Jesus rejoiced in spirit. Human agencies are weak in themselves, but rendered mighty through the power of God.

II.—Illustrations of the text:—

Redemption accomplished—Gate of Heaven opened—Middle walls thrown down—A new polar power established—and "I if I be lifted up, will draw all men unto Me."

The new dispensation discloses Satan's malicious plans to ruin the human race. The devil is the assasin of souls. His power is great, but it will be destroyed. There is a limitation of Satan's power where the Gospel prevails. Christianity blesses and brightens. The moon has no brightness but from the sun—there had been no crimson clouds if the sun had not been there. So if Christianity were withdrawn darkness and desolation would follow.

Christianity is the glory in the midst of us. Conversions are the direct results of the Gospel. When a sinner is saved Christ gains a subject, and Satan loses a soul. The text receives an illustration in the experience and death of the Saviour's followers.

We had never before had so much cause for thankfulness; and in appealing to the vast congregation, the Preacher said, "the hand with the print of the nail will receive your contributions."

A Christian Denomination should have its own Educational Institutions of a high order.

A christian body, which deems its views and practices so binding as to warrant a separation from other sects, needs not only theological schools for the special training of its ministry, but also more strictly literary seminaries of a high order, in which shall be provided the means of the very highest mental culture.

It should have such institutions as a way of ulfilling its obligation to the general cause of christian education, or education on a christian basis and pervaded by christian elements. Education is a handmaid of religion. An intelligent christian is the best christian, provided he have grace equally with others. Hence the duty of the churches to promote intelligence among themselves and in society generally. But sanctified learning, learning on christian principles, learning involving the least error, whether secular or religious, is best of all for any person, and especially for the religious man. A christian education, therefore, a religious denomination is bound to promote with its best available strength. But speaking of a christian education; is every so-called christian education alike? Every christian, if he be such, has certain positions, views of christianity, which ally him with one denomination more than with another. There are no entirely undenominational christians. At least we have never met one, and we hardly expect to in this life. Christianity inevitably takes, in many respects, a denominational form. For a denomination to sacrifice its denominationalism is the same thing to it as sacrificing a portion of its christianity. Therefore, if a sect would promote the purest form of christian education, it must do so to some extent in its own denominational way, for only so will it avoid the responsibility of teaching error. Provided its separate existence as a sect is justifiable, it is doing the most for true education, by promoting it under its own best banner.

Again, a denomination is itself educated and elevated by promoting most directly the cause of learning, within its own province. Let it bring into existence and cherish a noble educational establishment, and it is disciplined and ennobled by the very effort and interest. Sympathy with refined culture and vigorous training is necessarily enlivened. For, the enterprise is near at home, and under the immediate fostering care of the denomination. The members of the body feel that in a peculiar sense the institution is theirs. And while deep sympathies are enlisted, activity is more earnest, and thus the more beneficial in its reflex influence. The life forces of the membership are developed in relation to an enterprise in hand. The common mind is liberalized by the very idea of promoting liberal education, and the christian church is enlarged in its views by the very conception of a christian educational scheme for which it shall be responsible. Besides, the consciousness of having part in the enterprise cultivates that self-respect and calls out that respect from others which is favorable to the peculiar mission of a christian denomination.

Leading institutions of learning in a denomination are, moreover, wonderfully promotive of its unity and social well-being. The churches are therein performing a common work, which practically unites them. In this connection we are led to say that a denomination which does not have its own respectable seminaries of learning, going elsewhere to find literary advantages, will in process of time go elsewhere for its literary associations and its more refined society. Instead of developing social life, and a refined circle, within itself, it becomes dependent on external privileges and the most intelligent of its members become appendages of circles of society, and social powers, created in other religious connections. But having our own highest literary advantages, we retain our best minds and influence with ourselves, where they of right ought to be, and build up beneath the banner of the denomination a social fabric, such as we shall be satisfied in being joined to, and such as will serve to bind the rising generation to the associations and religion of their fathers.—*Evangel.*

Church of England Temperance Society.

At the annual meeting of the Bath and Wells Diocesan Society, held recently, the Rev. H. Gale, Rector of Treborough, brought to the notice of the assembly the efforts now in progress for the promotion of Temperance in Great Britain; and especially the agitation and discussion during the last session of Parliament on the measure for preventing the traffic in intoxicating drinks on the Sabbath, and also on the question of the Permissive Bill, to enable the rate-payers of a parish to suppress the sale of strong drink. The Rev. gentleman also presented the gratifying fact of the recent formation of a Church of England Temperance Society—with a branch in every Diocese, joined already by nearly five hundred clergymen, and having for its Secretary the Hon. and Rev. E. Talboth—Vicar of Evercreech. In a letter on this subject to the *Somerset Gazette*, the Rev. Mr. Gale expresses himself thus:

Surely a Christian minister is justified in alluding to *such* a subject at *such* an anniversary as that of the various diocesan societies for propagating *religious truth*, when we have it deliberately recorded by the late Archdeacon of Bombay, who was thirty-one years there, "*That for one convert of Christianity, for one new creation in Christ Jesus by the operation of God's Holy Spirit we*