

# The Provincial Wesleyan

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Whole No. 778

## Religious Miscellany.

### Watching.

BY ELIZABETH MACFARLANE.  
We are watching for the morning—  
For the morning dawn of peace,  
For the jubilee release;  
We are watching for the sunlight,  
Which shall glorify the storm,  
In the darkness we are watching  
For the sunshine soft and warm.

Now a rift of light is breaking,  
With the gladness of a star;  
And the thunder peals afar,  
Now again the light is growing,  
'Tis the hastening of day!  
'Tis the dawning of that foretold  
Death and sin shall pass away.

Star of hope, we hail thy rising!  
We are watching for the time,  
When thy glory and thy beauty  
Makes resplendent every clime;  
When the dawning and the bearing  
Lead the nations to the light,  
And the shout of triumph  
Lifts in the morn of peace.

We are watching for the wisdom  
Which descends from above,  
To unite the warring nations  
In the brotherhood of love;  
To release the fettered stranger  
And withdraw the iron rod;  
Till the earth shall bloom with beauty  
For the paradise of God.

### Brotherly Love.

Love, resulting from religious principle, constitutes one of the most important qualifications for the varied business of human life. With propriety it may be termed the sweet oil of life, lessening the natural and unnatural friction of the complex wheels of social and domestic government. Its absence from the family circle, is matter of deep sorrow; the chief enjoyment of that heaven-arranged enclosure, is thereby not increased. Nowhere on earth is its existence and influence more desirable or necessary than in the assemblies of God's people—especially at those times and in those places of holy convocation, where the ministers of Christ confer together on things pertaining to the kingdom of God, and nowhere else on earth is it more beautifully manifested. How often have the feelings of the heart prompted the tongue to utter the delightful exclamation of the Psalmist, "Behold, how good and how pleasant is brotherly love, and how much it profits us!" This enjoyment, many in the Lower Colonies expect shortly to realize, in accordance with the usage of the Methodist branch of Christ's Church. We are all looking in that direction, while refreshing recollections of the past, induce ardent and joyous expectations of the future. But in order that the ministerial relations, character, solutions, and daily intercourse incident to such gatherings, may be religiously profitable in the highest degree, we must see to it that the important exhortation of the apostle Peter, is personally observed and practically manifested in every possible way. "See that ye love one another with a pure heart fervently." The writer would most cordially unite with his brethren in suggesting that some one of our official and leading ministers be requested to preach earnestly in our meeting from that text. A short sermon, of the expository kind, would do, as the illustration and application might be made from day to day among ourselves.

St. John, it appears, also had a good deal to say on the subject of brotherly love. He intimates that some one of our official and leading ministers be requested to preach earnestly in our meeting from that text. A short sermon, of the expository kind, would do, as the illustration and application might be made from day to day among ourselves.

"I will be of no use. No man can be converted who will continue to drink intoxicating liquors. And after all the warning I gave him on Sabbath evening, he went home drunk on Monday night. I have no faith, and can't go." "But he was led astray by some wicked, designing men; Satan laid a snare for him, and caught him; and now shall we give up to Satan, and leave this man's precious soul to perishing forever?"

The pastor felt ashamed, and beginning to re-act, said, "If you will pray for me and for him while I am gone, I will go and converse with him once more." "We will," was their quick reply.

He went though it was past the hour of nine in the evening. He found him by his fire-side alone, reading *Allan's Alarm*. The ministerial prayer was given before, and the minister's prayer was still striking with that wretched sinner. He felt himself to be a lost sinner—thought that the wrath of God was even then abiding on him, and begged the minister to cry to God in his behalf.

"I will sit, on one condition." "What is that, sir?" "It is that, if you pledge yourself first, never again to touch the intoxicating cup." "I can't make such a pledge." "Then I can have no faith in praying for you." "Do pray for me, for I am going to hell in my sins."

Well, sir, hell must be your portion forever I greatly fear, unless you speedily take the pledge of total abstinence from all intoxicating drinks. One whole hour was spent in kind and faithful conversation. The pastor reasoned the case with that poor sinner, and convinced him that his condition was entirely hopeless so long as he continued the use of strong drink.

When convinced, he rose to his feet and said, "I pledge myself never more to drink intoxicating liquors as a beverage." Then both fell upon their knees and wept and prayed together.

### The Drunkard can be Saved.

BY REV. JOEL YERK.  
A deep gloom was cast over the pleasant village of K., by the sudden death of Mrs. N., a lovely young woman of devoted Christian character. Mr. L. W., a man of temperate habits, and a great advocate of universal salvation, was engaged to dig her grave. While at work he reasoned thus: "A Christian is going to be laid in this grave. All feel satisfied that she has gone to heaven; but if I should die and be laid in my grave by the side of her, would my neighbours have as good hope of me? And am I sure myself that I should go to heaven? And am I, a miserable drunkard, a profane man, and a Sabbath breaker, fit for a holy heaven? Though my creed would carry me to heaven as well as others, yet I must confess that I have some fears after all." With these reflections he reached the bottom of the grave just then the church bell rang out its solemn notes, calling people to the exercises of the funeral.

As it came pealing mournfully through the churchyard, it reached his ear in the grave, and it sounded like the knell of death. He started up and said to himself, "Though I have not been in the meeting house for years, I will go and hear what the minister has to say on this occasion." He went and took a seat in the gallery in a lonely corner. Just then the text was announced from the desk—"Jesus wept;" and the subject of the sermon was, *The Compassion of the Sinner*. A cord was touched in that poor sinner's heart, which vibrated to his inmost soul. He was convicted of sin.

On the following Sabbath he was in the house of God again, and at the prayer meeting in the evening. The pastor sought him out, and found him deeply anxious about the salvation of his soul. Said he, "I know what I am in the way to hell—there is no mistake. I must be converted or I must perish forever. This I now know and feel."

The pastor faithfully warned him of his danger, and bid him beware of his easily besetting sin. He received the warning kindly and acknowledged its truth, but he would not break away from his old habits. To the pastor's utter astonishment and great grief, he saw this same man returning from the tavern on Monday evening intoxicated! "He had grieved away the Spirit of God," said the pastor, "and must be lost! No further effort to save him will be of any avail."

Some praying sisters in his church thought differently, and continued to pray in his behalf, with strong faith and many tears.

On Wednesday evening they came to their pastor and said, "Do go and converse with L. W. again." "It will be of no use. No man can be converted who will continue to drink intoxicating liquors. And after all the warning I gave him on Sabbath evening, he went home drunk on Monday night. I have no faith, and can't go."

"But he was led astray by some wicked, designing men; Satan laid a snare for him, and caught him; and now shall we give up to Satan, and leave this man's precious soul to perishing forever?"

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### The Shining Path.

From the dim horizon stretched a shining path of light, through which the steamer rushed to the verge of the harbor, the glittering city of roofs and spires bright in the morning sun far under the silvery waves. With buoyant hearts, the travelers gathered on the deck, watching the sparkling way whence they had come. At the extreme end of the boat stood an old man on whose face was written the ineffable peace belonging only to those who have behind their shining more and more into the perfect day.

During three years and ten, this old man had been sailing toward the heavenly harbor, throwing over the perils and trials of the way the pure light of a holy life, fashioned in accordance with the example of that One who led a dazzling track of light along the narrow path which leadeth to him in glory.

This old man's life was bright with prayers, poured forth like incense from golden vials, for all needy souls—prayers that seemed to have a direct hold on Heaven through that real Friend who knoweth his own and calleth them by name.

His life was made brilliant by aims giving, flowing forth through many channels, sustaining many hearts for whom he had a word in season. This giver, not limited to gold and silver, sought out every kind of poverty, and lavished sympathy, kindness, help, encouragement, especially on those who are "fallen out of the way."

Deaths, burials, every expensive life seemed to have helped the marvelous lighting up of his path from earth to heaven.

Near the white hair and serene face of this old man was straggle contrasted a brutal countenance, on which no lofty or generous emotion was visible; a selfish, mean, sordid life, with a trail of darkness—a life without prayer, without Christ, leading to deeper darkness and despair. Who will leave this path of beauty and radiance behind him on his way to God? Some lives have left this bright illumination clinging to their earthly memories through centuries. The humblest soul may make, amid the limited circle of his earthly history, with every disadvantage of circumstance, a shining path, growing brighter as it ends in perfect day.

### The Spirit of Methodism.

We take the following from Bishop Morris's sermon before the General Conference:—We propose to speak on one topic, namely, *The Spirit of Methodism*.

1. And, in the first place, *The Spirit of Methodism, is the Spirit of Truth*. The Roman Governor, said to our blessed Lord, while under examination, "What is truth?" Of course our Saviour did not condescend to answer the question in that connection; but he did answer it in another connection. When he was through by the world's truth here it is brethren, the Bible is truth—the basis of civil government, the standard of morals, of doctrine, of experience and of practice; the standard from which there is no appeal. And the view of Bible truth, received and taught by the Methodist Church, is at once brief and comprehensive. It embraces all that is essential to the redemption of the world by our Lord Jesus Christ, of the gift and operation of the Holy Spirit to enlighten us, to enable us, and to dispose us to the exercise of repentance toward God and faith toward our Lord Jesus Christ; the doctrine of justification by faith, of regeneration by the power of the Holy Spirit; the doctrine of holiness or sanctification; the doctrine of perseverance or continuance in well doing; the doctrine of the immortality of the soul, the resurrection of the body, the general judgment, and eternal rewards and punishments in heaven and hell. These are the great outlines of the system, and at the same time it is essential to the system, that it should be simple, and that it should be practical. It omits among other things, which are merely speculative, the old doctrine of predestination of individuals to life and death on the one hand, and on the other hand, Arrianism, and Socinianism, and Pelagianism, and Unitarianism, and Swedenborgianism, and Universalism, and Mormonism and all other similar systems of self-justification. Now the churches formerly called orthodox, but now more generally called evangelical, embrace in their creeds the five points of Calvinism; viz., Total Depravity, Particular Election, Partial Redemption, Effectual Calling, Infallible Perseverance. And fifty years ago the church that did subscribe to these points of doctrine was scarcely recognized as a church of God.

But Methodism came along and shed light upon these dark points. She presented her five points, which we think are better than theirs, namely, First, all men are sinners. Second, all are redeemed. Third, all men are called. Fourth, as many as obey the call are chosen. Fifth, of those chosen as many as endure to the end shall be saved.

We do not propose to discuss either of these five points of either system, but we name them only to reach general results; and we say that Methodist doctrine has a fixed and lasting impression upon the Christian mind, and has greatly modified the views of other branches of the Christian Church. Allow us here to inquire, Do you know any church in these days where the points of Calvinism are plainly and pointedly and fully taught; if you do, you know more than we do. But, on the other hand, the five points of Methodism in substance are preached in most of the evangelical churches, and the people joyfully receive them, and subscribe to them generally.

Second, *The Spirit of Methodism is the Spirit of Revival*; that is the spirit of reformation. To revive is to reanimate, to bring to life that which was dead. A state of sin and unbelief is a state of spiritual death, but a state of faith and salvation is a state of spiritual life, and hence the apostle to the Ephesians said, "And you have been quickened," brought to life, "who were dead in trespasses and sins." And again, "the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." But brethren, when we speak of revival in this connection, we have no reference to the revival of dogmas and rituals, but to a revival in the sense of spiritual life. And, in this regard, Methodism has taken an advanced position, and is leading on the sacramental hosts of God's elect.

### General Miscellany.

**Babylon.**  
A writer in *Blackwood's* paints the following picture of the desolation that surrounded and enshrouded the once mighty Babylonian empire:—  
"In the distance high above the plain, loomed a great mound of earth. On both sides of us lay what looked like long parallel ranges of hills. These lines are pronounced to be the remains of those canals that once conducted the waters of the Euphrates over the length and breadth of the ancient Babylon. They mighty canals which have been, that still showed under the roll of centuries such substantial traces! Now not so much as a drop of water, nor, not even a drop of heaven's pearly dew, ever glistens, where once ships made navigated. These mighty banks that carried fertility to every corner of the ancient kingdom are now mere useless, sightless mounds of golden earth."  
"No morning mist, moistening the thirsty earth, ever hangs over her. No rain clouds, ever shadow them, tempering the rays of a fierce, daily returning sun. The end of her that 'dwelt upon many waters,' has been brought only to desolation and decay. In all its nakedness, in all its dreariness, was around us. After riding some two hours we arrived at the foot of the great mound that had been in the morning. We dismounted and scrambled to the top, for we had even arrived at the ruins of Babylon; and this great mound of earth that we were on was the ancient city of Babylon."  
"I believe from the summit, raised some hundred feet above the plain, the walls of the ancient city may be traced. 'But a hot wind driving burning sand, and the impalpable dust of ages into the pores of our skins, made every effort to open an eye so terribly painful, that we gave up the idea of either trying to descend, or indeed of looking about us much any more.'"  
"I remember seeing, away to the west, lines of willows, and a silver thread winding away to the distance; and nearer, some uncultivated bare mounds, looking as if volcanic fire had been at work underneath the smooth surface of the plain. This was the site of the hanging gardens of Nineveh, which were built up in the spirit of pure mischief. This silver thread was our first glimpse of the waters of the Euphrates, and the mounds all that remained of the once beautiful hanging gardens of Babylon; at least so the conjecture of men of research has accounted for them. But so completely have the prophecies been fulfilled—so completely have the names and the character of the city been preserved, that the one mighty city—that even the great hill on which we were standing is only by conjecture supposed to be the ruin of some great building or royal palace that stood within the walls—possibly the palace of Sennacherib."

**The Wedding Ring.**  
The use of the ring in the marriage ceremony appears to be of a very ancient date, and the following notes have been given of the propriety of the custom: 1. That by turning a ring forever no end can be found, so the love cemented by marriage should be endless and perpetual. 2. That as the ring is made of pure gold, so should it be symbolic of the purity of the marriage union. 3. That as gold is esteemed the most valuable of all metals, so conjugal love is more valuable than any other earthly affection. 4. That as gold is the most compact of all metals, so should it signify the closeness of married love. 5. That as gold is unimpaired in the fiery ordeal of the crucible, and loses nothing of its value, so should the marriage union, need fire, nor trial, nor sorrow, to impair its purity. 6. That as the ring is perfectly plain—that is, no chased, raised, or artificial work appears on its surface—so should it signify that the marriage union was brought about by no artifice, but the plain result of an honorable and religious affection. 7. That as gold is incorruptible, so should the hallowed love of man and wife. 8. That as the marriage ring exhibits nothing to imply pre-eminence of one party over another, notwithstanding that the word 'obey' is applied to the lady rather than the gentleman, yet the gentleman should ever recollect that, as in courts of equity, the plaintiff must appear with 'clean hands,' so before he can lay any claim, any right to command, or the wife be under any obligation to obey, he must himself be free from all stain and sin. 9. That as gold is given in Holy Scripture (Eph. v. 25—29).  
We may here, however, remark that the ring is no longer an essential part of the marriage ceremony. The Act of Parliament passed in 1836, constitutes marriage a civil contract; it does not, however, prohibit the use of the ring, and it is a custom the observance of which no people would naturally regret. Of course, when the marriage ceremony is performed in the church, the ring, or something to represent the ring, is essential. It is in marriages before the registrar (which do not exceed a fifty-seven part of the marriages in England and Wales) that it is omitted, but even in those marriages such omission is very unusual. The superintendent registrar at Bristol, in answer to inquiry, states that he always saw a ring used by one minister that had ever been mentioned here. The man answered that it was not necessary; but the woman entreated to have one. The superintendent took part with the woman, representing that the absence of the ring might lead to some misunderstanding. The man yielded and fetched one, and the woman's gratitude brought tears into her eyes. The fourth digit of the left hand is the wedding finger, on account, it was presumed, of a nerve or artery converging there from the heart; this, however, is anatomically incorrect. The ring is placed on the second, third, and fourth fingers, the thumb being too bulky, the little finger too puny, the middle finger not sufficiently honorable and sufficiently at leisure for the reception of the nuptial ring. It seems probable, however, it arose from the fact that the custom of the bridegroom putting the ring upon the bride's left hand first, in turn proposing the words—"In the name of the Father," "In the name of the Son," "In the name of the Holy Ghost;" at the fourth, "Amen"—there leaving the ring.

**Health of English Women.**  
In this country sound health is the exception among women, unaccounted to rule. In England health is the rule, as all know who have visited that country, and as all may infer who will observe the immigrants from her shores—not the laboring classes merely, but the wealthy, the educated, and the refined. They have red cheeks, full chests, stout muscles, energy of action, fine health, and a good appetite. The reason is, they exercise much in the open air, and dress in a manner adapted to that exercise. An English woman of education and refinement thinks nothing of walking six miles, or of riding on horseback twenty. A celebrated American journalist, writing of the habits of the women of England, remarks:—  
"I remember once being at William and Mary House, when some one proposed that we should make a little family visit to Epping Forest, distant some four or five miles. The thought never entered my head that they proposed going on foot. As we crossed the threshold of the door, I was expecting the next moment to help the two ladies making our way into the carriage, but I saw no carriage; and when I asked where was the carriage, I got for a reply: 'We are going on foot, of course.' And so we walked all the way there, and marched all day long over the beautiful forest, and at night walked back to 'The Elm.' I kept looking at the ladies while we were returning, expecting to see them faint away; and finally ventured very quietly to ask one of them: 'Are you not very tired?' I got for a reply a merry ringing laugh, and she said: 'I could walk half a dozen miles further yet.' I was so fatigued as to be unable to stand with out great pain and trouble, and was obliged to acknowledge that the English ladies were my superiors in physical powers of endurance."  
"I was once conversing with an English lady who was near eighty years old—the mother of a distinguished writer—upon this capital habit of walking which the ladies of England have, when she broke forth with: 'When I was a young woman, and in the country, I used to walk ten miles to church on a Sunday morning, and back after service.'"  
"Another cause of the brilliant health of English women is their natural love of horticulture. An English lady is at home in her garden,

### Sunshine.

Exclusion from sunshine is one of the misfortunes of our civilized life. The same cause which makes potato vines white and sickly when grown in dark cellars operates to produce the pale, sickly girls that are reared in our parlors. Expose either to the direct rays of the sun and they begin to show color, health and strength. One of the ablest lawyers in our country—a victim of long and hard brain labor—came like a vigorous man of forty, and died, with the right leg and hip were reduced in size, with constant pain in the loins. He was obliged, in coming up stairs, to raise the left foot first on every stair, dragging the right one after it. Pale, feeble, miserable, he told me he had been falling several years, and closed with, "My work is done. At sixty I find myself worn out." I directed him to be down under a large window, and allow the sun to fall on every part of his body; at first, ten minutes a day, increasing the time until he could expose himself to the direct rays of the sun a full hour. His habits were not essentially altered in any other particular. In six months he came running up stairs like a vigorous man of forty, and declared, with sparkling eyes, "I have twenty years of work in me." I have assisted many dyspeptic, neuralgic, rheumatic, and hypochondriacal people into health by the SUNSHINE. I have many facts illustrating the wonderful power of the sun's direct rays in curing certain classes of invalids, which I have serious thoughts of publishing at an early day. I have designated the "Sun-Unit."—*Dr. De Leno.*

**Miramichi Circuit.**  
REVEREND SIR,—In writing the letter in reference to the Miramichi Circuit, which appeared in the *Wesleyan* for May 4th, I did not expect it would have called forth strictures from any minister that had ever been mentioned here. The Rev. Mr. Barratt however appears to feel that injustice has been done him and other ministers whom he mentions by name, and indirectly accuses a Layman of making statements not borne out by facts. In justice to myself therefore, as well as to the Circuit, I would make the following explanations and will endeavor to be as brief as possible.

Mr. Barratt has altogether misapprehended my motives and meaning in the former letter, and starting from wrong premises, as a natural consequence arrives at wrong conclusions. I was not comparing the different ministers that had been on this Circuit for a number of years past, with our present ministers, and drawing distinctions between them; far from it—Whatever I might do mentally, it would be as unwise, as it certainly would be invidious, to do so in print. No man on this Circuit is more ready to acknowledge the faithfulness and zeal that has ever characterized the Wesleyan ministry in Miramichi than a Layman; and the thought never existed for one moment—to undervalue the labours of several good ministers who went before. My object was,—not to compare the present state of the Circuit with the three years of Mr. Barratt's pastorate, but to contrast the two years now closed with several years in the past—Barratt's time included. The contrast was so cheering I thought it should be told to the readers of the *Wesleyan*—and in my simplicity concluded that to all the ministers who have laboured amongst us, it would be "as good news from a far country."

In order to show that "I was not endeavouring to set forth the present flourishing state of the Circuit, as contrasted with the past, without good and sufficient reasons,—I will refer to a few facts from what might be given, which will not only corroborate my former statement, but will also show that in making the retrospect—"I did nothing extenuate, nor ought set down in error."  
In 1841, there were 191 members in society on this Circuit, and for the subsequent years down to 1852, the membership exceeded 100. In 1855 there were 107 members, in 1862 the number was 76. In 1841, in Chatham alone—the head of the Circuit—there were 7 classes and 106 members, in 1862, there were one class and 16 members. Thus, there were a variety of causes that led to this diminution which might be pointed out if time and space were at my disposal, as deaths, removals, &c., but the great procuring cause was the religious declension, the gradual subsidence of spiritual influence, the absence of that divine agency which alone can build up believers in their most faithful, and quicken into life the soul "dead in trespasses and in sins." Let these facts suffice to show, taken in connection with another significant one—that for a number of years it was deemed prudent to appoint only one minister of this widely extended Circuit—that I was quite correct in stating—"the day of our prosperity began to wane."  
Mr. Barratt objects to my statement, "that he had no tale to the Conference an unfavorable report of the land spiritually and financially, and emphatically remarks, 'this I must say was not so.' In proof of this he refers to the Circuit and Missionary receipts for the last year of his ministry, and compares the Missionary receipts with the subsequent year under two ministers, and finds an increase of only \$6.40. He in this calculation forgets the fact that the Circuit for that year had to raise the sum necessary for two ministers, and that if even the Missionary receipts had been less, instead of greater than the former year, it would show a wonderfully marked improvement in this particular. But further still, by referring to the *Wesleyan* of July 30th, 1862, I find a letter from Mr. Barratt in reference to the Miramichi Circuit, which contains the following paragraph, "Some have need to inquire how much God requires at their hands. The receipts of the Circuit have advanced a

### Obituary.

MRS. HOWARD TRUMAN OF POINT DE BUTE.  
Died, at Point de Bute, on Wednesday the 10th inst., Agnes, wife of Mr. Howard Truman. From her childhood she was favoured with religious oversight and instruction, and while yet young was endowed with the fear of the Lord.—On her marriage in June, 1863, she removed from Miramichi, her native place to this locality. Here, from the first, her attention on the means of grace was regular and devout, and her mind seemed to become increasingly alive to the importance of scriptural religion. With deep reverence, and a contrite but decided heart, she sought the Lord; and He heard her and delivered her from all her fears. Thereafter she had peace with God, and joy in believing. Her deportment also evinced the reality of the great change wrought within, by the power of the Holy Ghost. A perfect heart, and a consistent holy life, were the objects of her daily pursuit. And till the summons for her departure came, she joyfully held on her way.

Her last illness was short, but exceedingly severe. For several hours before her decease she was unable to converse, and appeared to be unconscious of what was transpiring. Yet her reception into Paradise, through the merits of the Redeemer, no doubt is entertained. She was seized while studying the word of God, and its precious promises were doubtless her "rod and staff" in walking through the valley of the shadow of death.

Intense as was the grief of her endearing husband, her parents, and a very large circle of relatives, it is yet mingled with strong consolation and immortal hope. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him."  
C. S.  
Point de Bute, May 25, 1864.

MRS. ELIZABETH HAYS OF CANNING.  
The subject of this brief memoir was associated with many of our "mothers in Israel," who like herself are now "before the throne." She was born in Yarmouth in 1774, and was the daughter of Mr. Phineas Durkin, formerly of that place. Early in life she was converted to God under the ministry of Rev. Harris Harding. Her late husband, Mr. John Hays, was a partner in the precious faith, years ago entered the everlasting rest.

Mrs. Hays for many years, and up to the time of her death, was connected with the Free Baptist Church, and by her exertions, and consistent walk had secured the respect and esteem of all who knew her. During her declining years she resided with her daughter, our sister Mrs. Thomas Nichols, when she was visited with both religious communications and with the afflictions so well calculated to draw the soul into the ministry, and compare the Missionary receipts with the subsequent year under two ministers, and finds an increase of only \$6.40. He in this calculation forgets the fact that the Circuit for that year had to raise the sum necessary for two ministers, and that if even the Missionary receipts had been less, instead of greater than the former year, it would show a wonderfully marked improvement in this particular. But further still, by referring to the *Wesleyan* of July 30th, 1862, I find a letter from Mr. Barratt in reference to the Miramichi Circuit, which contains the following paragraph, "Some have need to inquire how much God requires at their hands. The receipts of the Circuit have advanced a

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### Correspondence.

For the Provincial Wesleyan.

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Mr. Barratt has altogether misapprehended my motives and meaning in the former letter, and starting from wrong premises, as a natural consequence arrives at wrong conclusions. I was not comparing the different ministers that had been on this Circuit for a number of years past, with our present ministers, and drawing distinctions between them; far from it—Whatever I might do mentally, it would be as unwise, as it certainly would be invidious, to do so in print. No man on this Circuit is more ready to acknowledge the faithfulness and zeal that has ever characterized the Wesleyan ministry in Miramichi than a Layman; and the thought never existed for one moment—to undervalue the labours of several good ministers who went before. My object was,—not to compare the present state of the Circuit with the three years of Mr. Barratt's pastorate, but to contrast the two years now closed with several years in the past—Barratt's time included. The contrast was so cheering I thought it should be told to the readers of the *Wesleyan*—and in my simplicity concluded that to all the ministers who have laboured amongst us, it would be "as good news from a far country."

In order to show that "I was not endeavouring to set forth the present flourishing state of the Circuit, as contrasted with the past, without good and sufficient reasons,—I will refer to a few facts from what might be given, which will not only corroborate my former statement, but will also show that in making the retrospect—"I did nothing extenuate, nor ought set down in error."  
In 1841, there were 191 members in society on this Circuit, and for the subsequent years down to 1852, the membership exceeded 100. In 1855 there were 107 members, in 1862 the number was 76. In 1841, in Chatham alone—the head of the Circuit—there were 7 classes and 106 members, in 1862, there were one class and 16 members. Thus, there were a variety of causes that led to this diminution which might be pointed out if time and space were at my disposal, as deaths, removals, &c., but the great procuring cause was the religious declension, the gradual subsidence of spiritual influence, the absence of that divine agency which alone can build up believers in their most faithful, and quicken into life the soul "dead in trespasses and in sins." Let these facts suffice to show, taken in connection with another significant one—that for a number of years it was deemed prudent to appoint only one minister of this widely extended Circuit—that I was quite correct in stating—"the day of our prosperity began to wane."  
Mr. Barratt objects to my statement, "that he had no tale to the Conference an unfavorable report of the land spiritually and financially, and emphatically remarks, 'this I must say was not so.' In proof of this he refers to the Circuit and Missionary receipts for the last year of his ministry, and compares the Missionary receipts with the subsequent year under two ministers, and finds an increase of only \$6.40. He in this calculation forgets the fact that the Circuit for that year had to raise the sum necessary for two ministers, and that if even the Missionary receipts had been less, instead of greater than the former year, it would show a wonderfully marked improvement in this particular. But further still, by referring to the *Wesleyan* of July 30th, 1862, I find a letter from Mr. Barratt in reference to the Miramichi Circuit, which contains the following paragraph, "Some have need to inquire how much God requires at their hands. The receipts of the Circuit have advanced a

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