

ourselves, that supposing we knew that this would be our last sermon, should we take this as our last sermon? Or, are we allowed to consider the quiet direction of reason as our guide? Under the quiet direction of reason, our choice will be greatly different, and infinitely better than that of preachers who only hope of reaching popularity by eccentricity of text, sermon, gesture and speech. Take a good text. Do not be afraid of a great text so long as it contains a powerful practical thought. Aim high, yet keep low. High Godward, low manward, should be your motto. Have the truth of your text warm and glowing in life in your heart, and then go and in the name of God preach it—talk it to your people.—Ch. Journal.

Obituary.

MRS. ROSE B. CHAPMAN, OF DORCHESTER, N. B.
Died, at North East Harbor, Shelburne Co., N. B., on the 25th of Feb., 1865, Janet, wife of Robert B. Chapman, Esq., in the 62d year of her age. Soon after her marriage, she followed her husband to a remote spot in the Province of New Brunswick, where she spent the remainder of her life. Her husband, who was a man of high talents and a most devoted husband, died in the year 1850, leaving her a widow with three children. She was a woman of high moral principles, and a most devoted wife and mother. Her death was a great loss to her family, and to the community. She was a member of the Wesleyan Methodist Church, and a most devoted worshipper. Her funeral was held on the 27th inst., at 10 o'clock, and was attended by a large number of friends. She was buried in the Wesleyan cemetery.

MRS. T. WHITNEY, OF N. HARBOR, N. B.
Died, at North East Harbor, Shelburne Co., N. B., on the 25th of Feb., 1865, Janet, wife of Mr. Thornby Whitney, and daughter of Mr. John Kirby, of Cape Cassin. Although nearly a year past away since our dear sister entered the life beyond, yet the circumstances of her death are too cheering a character to be known only to those who were present at her death bed. She had been but a short time sick when the physician told her about noon that she could live but a few hours, she rested to be left alone. During this, she prayed the continuance of reason to the end, and for such measures of grace as would keep her from falling. And having commended her husband to whom she had been married but little more than a year, and relative to God, she gave herself into His hands, to deal with her as He saw best. She frequently asked those present to sing, "My God is reconciled," and was constantly expressing her gratitude, and praising her blessed Jesus. Becoming weaker, she could not converse with us, but seeing her lips move, I bent down to see she was saying anything, and caught the words, "There is my home and portion here." I asked her if Christ was still present, to give us a sign, when she raised her hand immediately. After this raising a little, she tried to sing these beautiful words, "Oh friends, sing the dying Saviour cry." "Oh friends, said she, 'I am on Mount Zion—I am almost home.' In a few minutes her eyes gently closed, for so he giveth his beloved sleep. Thank God for such a triumph of our holy Christianity—a frail young woman, weakened by disease, and suffering excruciating pain, rises superior to her sufferings, triumphs over death, and joyfully passes to the presence of her God. To Him be all the glory. W.

Provincial Wesleyan.

WEDNESDAY, FEB. 23, 1866.

Christian Giving.

The essential and all-comprehensive principle of experimental and practical Christianity, is that of consecration. This lies at the base of all Christian piety, and embraces within its range, all of Christian duty and privilege. The unvarying demand of our holy religion, upon all persons, at all times, and under all circumstances, is unreserved dedication to Christ. The appeal made to us from the Cross on which the Saviour offered up His life for us, is felt to be all-powerful, "Ye are that your own, ye are bought with a price." From this, the true Christian is seldom at a loss as to the nature or extent of the service required at his hands; nor does he hesitate to sacrifice for Christ's sake, "all the vain things which charm him most." He understands the claims made upon him better than to suppose, that a mere profession of religion, or a compliance with his obligations, will be the fulfilment of his obligations. He deeply feels his indebtedness to his Redeemer, and cheerfully makes the surrender enjoined, under the deeply-wrought conviction that no demand which can possibly be responded to by him, can ever exhaust the debt of love he owes to Christ. His cheerful enquiry is, "Lord what wilt thou have me to do?" He is a servant, bought with precious blood, called by divine grace from the world and sin, to be set apart for Christ; to yield himself a living sacrifice, holy and acceptable, a reasonable service; his entire nature—corporeal, intellectual, and moral—his strength of intellect, his mighty will, the fervour of his affections, his abilities for serving and honouring his Master, his talents for usefulness, his gift of speech, his influence with his fellow-men, his worldly substance—all—he readily acknowledges to be, no longer his, but Christ's.

In agreement with these plain, unquestioned teachings of Christianity, we proceed to offer a few reflections upon that part of Christian duty which is implied in the use to be made by us of the wealth, be it little or much, which has been entrusted to us as stewards of the Lord. This is manifestly included in the divine law which we profess to recognize. What is the duty of the Christian in this particular? Are we in any sense at liberty to be guided in the disposal of our property, otherwise, than in

agreement with the will of Christ? Does the consecration demanded by Christ, include the surrender of our wealth, to be employed only as He shall direct? Or, are we allowed to consider the quiet direction of reason as our guide? Under the quiet direction of reason, our choice will be greatly different, and infinitely better than that of preachers who only hope of reaching popularity by eccentricity of text, sermon, gesture and speech. Take a good text. Do not be afraid of a great text so long as it contains a powerful practical thought. Aim high, yet keep low. High Godward, low manward, should be your motto. Have the truth of your text warm and glowing in life in your heart, and then go and in the name of God preach it—talk it to your people.—Ch. Journal.

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On the forenoon of the following day, the sale of the preference of pews took place. Here we had a larger attendance than we had expected, and quite a spirit of neighbourly, friendly, and Christian competition was evinced in the purchase of preference pews. Beyond our expectation all the pews below were disposed of, and two in the gallery. From this source the Trust Fund will be augmented about \$500. In addition to this, before the sale of pews commenced, a suggestion was made to the Trustees that a temporary style be made to raise, by special subscription, one Hundred Pounds, which it was thought might be done by obtaining twenty subscribers at twenty dollars each; and we were glad to see the readiness and cheerfulness with which the Trustees took hold of the suggestion, heading the list themselves; others with equal readiness and cheerfulness came forward, and made acquainted with the movement; and the amount is promised and in part paid. The building, both in its exterior appearance and interior arrangement, commands the admiration of those who have seen it, and who have united in the worship of God within its walls; and though like most enterprises of the kind, it has cost more than was at first anticipated, we have reason to hope, the debt will not be a distressing burden; the pews will yield an annual revenue, considerably in advance of that source of income in the old church; and we have the sympathy and aid of our lady friends with promise of its continuance. Nobly have they worked hitherto, and the promise of their labours is not less than 140 or 150 students. A new College is therefore absolutely necessary; and sufficient means for its erection, are provided in the purchase money paid for Richmond College by the Jubilee Fund, the amount being £46,000. The new building will be erected in Yorkshire, on a spot about six miles from the great towns of Leeds and Bradford, and within an easy distance of Halifax, Wakefield, Huddersfield, and other great towns of the West Riding. So far as its plain and cheap; but how the small cost of such an institution is to be defrayed is a serious question. The Wesleyan people clamour for an educated ministry and circuit officials are by no means reserved in the expression of their opinions, when raw uneducated youths are sent to them by the Conference. But although they are ready enough to grumble they have not hitherto shown themselves equal to the work of the day. The funds of the Church are not so plentiful as they were formerly. To pay off the existing debt, the last Conference directed a collection to be made in all our chapels in the course of the year. This measure is viewed by many with serious misgivings. They do not object to a collection for the debt, but they are afraid that it is only a clever means of getting in the thin end of the wedge, and that an annual collection will be appointed for this object. There can be no doubt that a new collection would be in the highest degree unpopular. We have already annual collections for the Kingswood schools, for the chapel fund, for the Westminster Training College, for the Home Mission, and for the Foreign Missions, none of which will be seen as local objects, and to add another would be burdensome and mischievous. Several leading ministers, among whom I may name Dr. Waddy and Mr. Pugh, are understood to be in favour of diverting the chapel fund collection to the purpose of the theological institution, and it is not unlikely that some such proposal will be made at the next Conference; though, if made, it will be strenuously resisted. The Chapel Fund collection was instituted at a time when chapels had threatened to sink the connection. It has effected immense benefit, but the times have improved. Like the physician the highest praise of whose works it is he no longer wanted, the chapel fund has done its work so effectually that there really are scarcely any serious cases of chapel debt remaining. Such are the arguments which it is presumed will be brought forward.

Few events have touched the public sympathy in a more remarkable degree than the loss of the steamer "London," within two hundred miles of the Land's End, on her outward passage to Australia. Mr. Draper's praise has been spoken of in all the newspapers and from the

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