

Provincial Wesleyan.

WEDNESDAY, MARCH 20, 1861.

charge, as he also was by the community in which he resided. He gave promise of being a great acquisition to our infant Church in this place, and he doubtless would, had his life been prolonged. But it soon became painfully apparent that the great life-surge was hurrying him rapidly onward to the gulf of Eternity; that the "mortal stay," with him, must soon terminate. Hope of his recovery bloomed for a time, but to be suddenly blasted. That fatal and delusive disease, Consumption, had taken its deadly grasp upon him, nor could its progress be arrested by human strength or human skill; while his friends watched its development with tender solicitude. During the last few years of his life, his faith and confidence in "God his Saviour" was strong and unshaken. He joyfully enjoyed "peace with God through our Lord Jesus Christ." About four years before his death, that love which casteth out fear was "shed abroad in his heart by the Holy Ghost which was given unto him," to quicken, renovate and renew his soul "in righteousness and true holiness," and to bear witness to his adoption into the family of heaven. He was then made the possessor of that calm, settled peace which is the bequest of Jesus (John xiv. 27) and the heritage of the faithful follower of the Lamb—dear peace, away down in the soul, which all the storms of earth, to which he was exposed, could neither disturb nor destroy. His last days were tranquil and serene. His heart was never for the final conflict by the kind, sympathizing voice of the Saviour, above the roar of contending elements, saying, "It is I, be not afraid. It is enough, come up hither. The last tempest had blown by. The last conquest was won, and the pure spirit was committed into the hands of Him who redeemed it with his blood. He died without a shudder or groan. They that love well, die well.

"Precious in the sight of the Lord is the death of his saints." His friends mourn for him not as those without hope. Their loss is his great gain, for he has gone to "be with Christ which is far better." While they are tossed upon the sea of life, he is safely housed beyond the storm and the tempest, in the quiet haven of everlasting rest. The earthly tabernacle has fallen beneath the relentless stroke of death; but he has entered the palace of angels and God—the "House not made with hands." He has left behind him, to his family, his friends, the Church and the world, a noble legacy of precious examples, of patience in suffering, of heavenly affection, of meekness coupled with manly, invincible heroism in the great life-battle; and his works follow him. O that a spirit of holy ambition may prompt the surviving friends to follow him as he followed Christ! Let me die the death of the righteous, and let my last end be like his.

"Clasped in my heavenly Father's arms, I will forget my breath, And love my life among the charms Of divine death."

Nearly a year ago—on the 14th of March, 1860—Mr. WILLIAM BOUTLEWORTH, father of the above, exchanged mortality for life, at his residence in Pottersham, in the 66th year of his age.

He professed faith in the Saviour and joined the church of his intelligent choice in 1842, of which he continued a faithful and honored member during life. As a proof of the esteem in which he was held by his brethren, both lay and ministerial, he was appointed to the office of Class Leader and Sabbath School Teacher, the duties of which responsible positions he continued to discharge with a good degree of ability and acceptance for many years, until he was prevented, by severe indisposition, from attending to any active duties whatever. The last 16 months of his life were months of sore disquietude and pain of body, which he bore with humble and uncomplaining submission to the will of God, knowing that he "doth not willingly afflict or grieve the children of men."

He was an affectionate husband, a kind and provident father, a good neighbour, and an enterprising, industrious, and useful member of society.

His end was peace.

W. W. P.

Bathurst, March 6, 1861.

JAMES LYDIN, COLCHESTER, N. S.

Died, at North River, Colchester, N. S., on the 22nd of January last, Mr. James Lydin, in the 28th year of his age, leaving a wife and three small children, and a large circle of friends, to mourn the loss of a truly benevolent, pious, and useful member of the community. He felt strong desires for the salvation of his soul at an early age. The death of a beloved sister, when he was about 18 years old, renewed and increased his convictions of the importance of religion, and prompted him, through divine influence, to seek the Lord; but he, through unfaithfulness to his convictions, did not obtain a clear experience of God's pardoning grace, until the time of his mother's death, about 2 years after the loss of his sister. He then remembered a parent's precepts and example, and being much distressed by the removal of his most faithful earthly friend, he was stirred to greater earnestness in seeking the Lord, and obtained a clear and consistent experience with God, through faith in the atonement of Christ. In a sketch of his Christian experience, which he put into my hands some months before his death, he says of the state of his mind at this time—"I trust that I was enabled, through grace, to give up the world, and lay hold on heaven,—to say, 'take my poor heart—and let it be, forever clasp'd to all but thee.' I then felt the evidence of justification very clearly; my heart was filled with love to God and man; every thing around me looked beautiful—all seemed to be praising God, and I thought my troubles were ended."

But he found that he was still accessible to temptation, and yielding sometimes to its influence, his mind became clouded; he neglected to join a Christian Church, and did not make known to Christian people his religious impressions.—In consequence of his unfaithfulness, he lost ground in the good way, and did not gain a full conquest over temptation and fear, until the time of a Revival under the Rev. James Buckley, at North River, in 1854. An opportunity was afforded to persons desirous of speaking of the subject of religion, which he embraced to acknowledge what Christ had done for him. He says in his Journal of experience—"I felt at this time a dreadful struggle, but by the help of grace I overcame; after the light broke into my soul, I found that I had lost much by lingering by the way. I made up my mind then to press forward; after this time I daily enjoyed a degree of peace, but I often felt the need of a deeper work of grace, but I did not clearly understand how it was to be received until I began to read 'the guide to Holiness.' I then saw it was to be received by faith. I found much encouragement from the word of God to believe, but still felt it hard to yield up my self-will, and give up all for the blessing."

But though tempted sometimes to forget the attainment of purity, he persevered in seeking it in prayer. "Having," he says, "read of special

meetings held in some places for the attainment of holiness, I thought if I could have the privilege of attending them, that I would not feel it across to go forward as a seeker of sanctification. And it pleased God soon after this time to bless me with the privilege. When Doctor and Mr. Palmer held meetings in Truro, and some of the adjacent parts, invitations were given to seekers after pardon and purity of heart, to come forward to one place in the Church. I felt it to be a cross that I did not expect; but by the help of grace I was enabled to overcome, and give up all my idols, and to believe that God accepted me. I felt the evidence of sanctification clear, but not powerful. All was love within, and this state of mind continued. I have felt a settled peace, and strong confidence in God. I feel at present that I am in the enjoyment of that love which casteth out fear. I thank the Lord for what is past, and trust in him for what is to come. My motive for writing these lines is, to give glory to God, and for the good of souls."

It was evident, that our Brother's profession of a deeper work of grace in the heart was consistent with attainment:—his Christian faith, his constant solicitude for the good of souls, his labours on their behalf, proved him to be no mere babe in Christ, or Christian of wavering graces. He every where attracted attention, and won confidence, by his amiable Spirit, his zeal for God, his devotedness to laborious duty as a prayer and Class Leader, he usually traveled 20 miles a week, to and fro, in the new and back settlements to do good to precious souls. In manner he was gentle, modest, and humble, and he had a good word of advice or warning for all he had intercourse with. His countenance was very prepossessing, his voice pleasant, and his manner of recommending religion to the young was attractive. I have reason to believe that they esteemed him as a sincere friend, and one truly desirous of their spiritual and eternal welfare. He was, indeed, beloved by all that had the pleasure of his acquaintance. His death is a vacancy in our Church not easily supplied. One so faithful to the interests of religion, it is difficult to find. He was endowed largely with the Spirit of Christianity, and wrought sedulously for Christ whilst it was day; his night of death came to him at an early age. He had the measles about 7 months previous to his decease, and never recovered from the effects. His lungs were naturally weak, and subject to irritation. He became consumptive in the summer, and continued very weak, bleeding frequently from his lungs, and coughing much, until the time of his death. He was confined to his habitation for several months; I saw him frequently in his illness, and found him always in a happy frame of mind. He had a strong desire, in the first of his sickness, to depart and be with Christ, but about it, and felt willing either to live or die, as it should be the will of Providence. He recommended religion to all that called to see him, and even when distressed by weakness—had a strong desire for his Class to meet in his house, that he might again encourage them to persevere in the way to heaven.

He died in the triumph of faith,—leaving a name here long to be remembered by all who value true worth, and the beauty of a devoted religious life. I esteem it a privilege to have known him. The remembrance of such a follower of Christ must be beneficial,—prompting us to increased zeal for God, and benevolent efforts for mankind; may this short and imperfect memorial have such a tendency in all who may peruse it, in the pages of the Provincial Wesleyan!

T. H. D.

Truro, N. S., 14th March, 1861.

Died, at Seckville, in the West Cornwallis Circuit, on the 22nd of January, 1861, Miss FANNY MILLS, in the 24th year of her age. The removal of our Sister to a better world has deeply afflicted a large circle of relatives and friends, but they mourn with chastened submission to the will of God, who has called her from earth to heaven. Her parents feared God, and constantly endeavoured to teach their children the right way, and lead them in paths of righteousness. Their labor was not in vain; the Lord, for at the age of 14 years, Fanny was brought to see her God, and misery on account of sin, and was bowed down with penitential sorrow before God, and perseveringly sought for pardon through the blood of the atonement. She experienced the forgiveness of her sins during a series of special services, then being held upon the Circuit, and was enabled to rejoice in God, and to testify of the great work which had been wrought within her. From that time, her course was one of great consistency, and steady progress. She joined herself to the church of God, and steadfastly adhered to the church of her choice until called to join the church in glory. She loved the class-meeting, and was ever diligent in her attendance there, and upon all the hallowed services of the House of the Lord, and manifesting much anxiety for the salvation of souls, and for the prosperity of the Redeemer's Kingdom. It was evident to all who knew her, that she had been made partaker of a new, and spiritual life, and her conduct gave proof of this, by showing forth fruit unto holiness.

During a residence of nearly a year in Halifax she was enabled to bear a consistent testimony with God, through faith in the atonement of Christ. In a sketch of his Christian experience, which he put into my hands some months before his death, he says of the state of his mind at this time—"I trust that I was enabled, through grace, to give up the world, and lay hold on heaven,—to say, 'take my poor heart—and let it be, forever clasp'd to all but thee.' I then felt the evidence of justification very clearly; my heart was filled with love to God and man; every thing around me looked beautiful—all seemed to be praising God, and I thought my troubles were ended."

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means as marvellous, and describe reform as hopeful as any in the volume of time. The sanctification of the ungodly to every part of a European character, and the subjugation of the millions to the saving power of Christianity will be one of the people's greatest triumphs.

Where in that sacred page shall Africa be written? Africa the watchword of sadness and hope! Early blessed, soon unfaithful, and long excluded from the rest of the righteous—children in bondage to Satan at home, or crushed under cruel tyrants abroad—helpless in themselves, yet a source of misery and bloodshed and woe to others—how shall Africa be restored and renovated and saved? Shall some Cyrus, commissioned to visit the oppressor with vengeance, and clothed with power to burst the shackles, and heal the wounds of the oppressed, appear on the scene of conflict, that earth may read once more the story of a dread retribution? Or shall the horrors of Martinique be re-enacted on a larger and sadder scale? The next page of Africa's history will include the mystery of wrongs and sufferings by which its interests become identified with those of a nation doomed to become a partaker in its punishments. It will show that, though Jehovah over-rules the iniquity of others to the advancement of his own righteous purposes, by chastising the transgressor, he will not suffer the unlawful administration of these to pass with impunity. Taking the history of the past as an index of the future, we can perceive the consequences of restraining the liberty of those whom God manumits by an unmistakable message. Shall the record of plague and destruction be inscribed in the next page of the annals of Africa's oppressors?

Passing from nations to individuals, the mind is not less impressed by the multitude of thoughts which present themselves, as to what may transpire in the approaching decade of the world's history. Earth's atoms, who have lately "Changed earth's transitory scenes And made creation groan with human guilt," or otherwise stood conspicuously in the turmoil of political strife, as champions of a righteous cause, or mediators between unreasonable belligerents—present themselves in quick succession, demanding a moiety of consideration. Memory supplies a lengthened and varied catalogue—Napoleon, Pio Nino, Alexander, Garibaldi, Cavour, Victor Emmanuel, and—did our judgment admit of attaching to this list of chiefly doubtful men, the name of one faithful, judicious, and high-principled woman—we would say last, but not least, Elizabeth.

The all-wise Jehovah shall employ any or all of these for the attainment of an object toward which all events are rapidly concentrating, in his temple of fame—an unenviable one in some cases—as being active characters in the most important age of the world's history. Whether any of these will be permitted to stand upon the elevated platform of a scene ardently predicted and prayed for by pious thousands, and gaze upon the effects of an abiding and universal peace introduced by their own instrumentality; or whether valueless and abandoned they will be permitted to drop from the stage of action, to give place to wiser and better men, will be most interesting feature in the next page of human history.

There is one branch of the human race which is preparing to exhibit in the eventful period now pending over our world, a list of the heroes. That there honor will not be acquired by feats of valor, and amid scenes of blood, in every case, we feel assured. Nor will worldly wisdom be capable of deciphering the page, or of according to its celebrities their merited meed of praise. We mean the Howards, the Buxtons, the Farmers, the Mullers, of our world—earth's noblest, most content to toil and agonize for the elevation of a race which the world's heroes only seek to enslave or slaughter. Will the next record of this great world's deeds be more faithfully written than the past—exalting the worthy and illustrating the belated? Will the stream of popular applause and homage be turned into a different channel, for uses are beginning to discriminate and consider wisely.

Reader, where in that page shall thy name appear?

Letter from Canada.

MR. EDITOR.—We regret exceedingly that our correspondence for the present month must be performed in great haste. From the pressure of missionary work, and the urgent engagements of the writer for the past two months has rarely been at home more than a few days together. We returned yesterday morning from attending a series of Missionary meetings and a Quarterly Meeting on an adjoining Circuit, and this afternoon we must leave again for a distant part of our own Circuit where God is gloriously reviving His work. This extra labor is very wearying upon the system, and we often feel tired in the work, but never tired of it; but when precious souls are saved there is compensation, which no language can express, for the weary anxiety and sorrow, which is to be endured for the heaviest toil. How insignificant are all the projects of man, when contrasted with the great work of the Gospel Minister in saving souls, the philosopher solve his problem, let the statesman say his realm, let the merchant tell his gold, but let him who would have bliss unalloyed and unshorn go and win souls. We have witnessed many conversions the present year, and now there is a prospect of a great revival at the spot mentioned.

With an abundant crop, remunerating prices and good times the subscriptions to the Missionary cause in this part of the country, the present year, are considerably in advance of the past year. Our Missionaries in their varied fields of labor are doing a great and good work. Our people feel this and act accordingly in devoting their time, but there is still room for improvement. With a full and accredited church membership in our Home and Missionary Church of 6,765, and a Missionary income the past year of \$41,382.86, we have an average of subscription per member of 86¢ cents, leaving after all that has been done a wide margin for increased liberality. The fact is, if ever millennium glory was won on a lost and ruined world, if ever the world be restored to its forfeited allegiance and a grander Christian church than that which we are at present enjoying, it is in the hands of the people. There are vast numbers in the world, and many making a high profession of Christian character, who consecrate their all to God but their property; and spend at the same time, in riot in sin, at least in questionable indulgence, no hundred times more than in a rightly directed Christian liberality. A modicum of honesty, a little amount of truth, by whatsoever possessed, and so more, are enough to brand the character with infamy and shame, and what shall we say of the membership of the Christian church today? how much, but how little they can give to the cause of God, and to relieve the same and weep of a perishing world. In the arduous and glorious Christian church are at her skirts stained with blood red guilt? There is annually consumed in Great Britain 1,000,000 pounds sterling, and in the United States 1,700,000 of dollars in the use of Tobacco. And estimating the value of the noxious

consumption of one dollar for every man, woman and child in the world. And how lamentable the fact that many calling themselves Christians spend more every year in the use of tobacco than they give to the cause of God. I do not wish, Mr. Editor, to preach your readers a sermon or read them a lecture; but an only expressing the sincere convictions of my own mind upon a very important subject. I think that the time has come in the history of the church when every member should set from principle and not from impulse in the exercise of his liberality. We find Jacob when homeless and weakening from his sleep by the road side, and breaking from his bed, "If thou wilt give me bread to eat and I will surely give thee a tenth unto thee." Can the Christian church, enlightened and awakened to a sense of duty, give less to the cause of God and prosper. We trust not. And if the Church of Christ could be brought to give, annually, only one tenth of income to God how soon would the millions of the pagan world be evangelized and saved.

The Conference Special Committee to which was entrusted the task of preparing a plan for the division of our rapidly growing Conference has had its sitting, and are prepared to report to the next Conference in favour of a division. With many of our ministers there is a decided feeling against a division; but many others are strongly in favour of the movement. It is proposed to form three annual Conferences, the St. Lawrence, the Ontario, and the Western, with a general Conference for legislation, composed of delegates from the annual Conferences, to meet once in four years. A transfer from one Conference to another to be granted by permission of the annual Conference and consent of the general Conference. And one Superintendent or Bishop either appointed for life, or once in four years by the General Conference to have the supervision and direction of the entire work. It is urged in favour of a division,

1. There is now no Town or City in Canada which can, without serious inconvenience, accommodate the entire Conference.

2. The cost of attending Conference to those brethren living at extreme points involves a very serious expenditure.

3. The formation of annual Conferences will facilitate the transaction of business, which now has either to be conducted in a hurried manner or the sitting protracted to a great length.

4. It will create different centres of interest, possibly resulting in the erection of Institutions of Learning to be affiliated to our University; and giving employment to a great amount of talent, on Committees and otherwise, now dormant in the church. Some of our leading minds are thinking in the direction of a consolidation of the entire work of the Provinces under one general Conference extending from the shores of the Pacific to the shores of the Atlantic. The project is a very magnificent one, but I pity the Bishop, who in the discharge of his official duties must tolerate from one extremity of the work to the other. Would the Eastern British American Conference consent to such an arrangement?

How would you like Mr. Editor to wield the pen of an editorial advocate, advocating the interests of one great and prosperous British American Conference, with a wide mission field extending from the far distant Pacific to the coasts of Labrador?

This is a winter of abundant snow tempest and storm; and is viewed by many as a great national calamity. It is a common occurrence for the different Railway Trains to be brought to a complete stand still; and all travelling on the King's highway is sometimes suspended for days. Turning out when meeting a sleigh or cutter requires an amount of dexterity that a novice in the work would find it dangerous to attempt.

I have just heard that the fugitive slave Anderson has been discharged by the Court of Common Pleas; but an ignorant of the grounds upon which the release has been granted.

VERITAS.

February 20, 1861.

United States Correspondence.

MR. EDITOR.—We are much cheered in these troublous times by news on all hands of the prosperity of the church. It has been well observed before in history—that at times of the greatest commercial and political prostration have the outward interests of the church been best regarded. This is explainable by what we usually call "natural causes"; yet none the less is the providence of the God of revelation manifest in it. But who can deny that we have a special and most instructive display of the Divine power when with new vigour and startling movements in the sphere of this world's life, we have unusual multitudes of thorough spiritual conversions. Whether we consider on the one hand mental turning from the manifested instability of temporal affairs to a genuine trust in God, or on the other those who only show the breadth and comprehensiveness of the Divine plans.

Revolutions in Heavensdom, have been perhaps the marked features in the spiritual interests of the past year. Greater union of prayer than ever before (at least in point of simultaneous and definiteness) is secured for late for the missionary field; and a new era begins to dawn there. "Hisbert" writes on "the Missionary where most successful, had reason to mourn over the formality of the converts and their frequent lapsion into the grosser sins of their fathers. The young churches they had formed had, in but few instances, witnessed extraordinary manifestations of the Divine Spirit. The work of 'revival seems necessary to the solid establishment of every church rescued from Heavensdom. The people must be taught, as it were, face to face with the relations of the unseen world. This new stage has happily begun during the present year in various places—in India—in Africa, and most strikingly near the close of the year, in the West Indies. This work will render possible that which has been long earnestly desired—that speedy construction of strong, independent, native churches with native pastors, which will no longer need to be tended as children, but will be christian manhood."

Perhaps the greatest opportunity for the exertion of human instrumentality for spiritual good so far as we are able to measure, is given when a community is seemingly passing away from the light of truth, and is in a state of darkness. To enlighten, to confirm, to encourage, to direct much prudent teaching is useful, and all such teaching is then remarkably effective. It is effective in fact and in appearance. We have evidence that this truth is now realized in the accounts which come to us from the old world.

How far the political disturbances here have affected unfavorably the cause of religion we cannot say—but undoubtedly the work of revival that has prevailed this winter throughout the States, is far greater than we must have feared. Our religious papers constantly give us encouraging communications. In many places hundreds of hopeful converts. In many churches without extraordinary exertions there is a wonderful silent progress of continual accessions.

Under the commercial pressure, which indeed has not been so great as it was feared, the restrained patient conduct of the wiser classes in our large cities is very remarkable—especially in this to be admired in New York.

In this connection, it is an encouraging fact, that notwithstanding the strenuous efforts of the Sunday Theatre and Liquor interest in New York to get the Sabbath restrictions repealed they seem not at all likely to succeed. The reforms in the Municipal administration lately set on foot are effectively prosecuted and are winning popular favor. At a late meeting of the Sabbath committee at Irving Hall—the Secretary said that "the external observance of the Sabbath in New York was more general than any recent period of its history. The grosser forms of profanation are suppressed; the Sunday laws are well enforced." The most important reforms of this nature have been effected without restriction. It is stated that Sunday theatricals have now quite ceased throughout the city, while over a year ago many places for such representations were in full blast.

The Sunday Liquor traffic has also been suppressed; and there has been an absolute change of fifty per cent, and a relative change (as compared with the police reports of other days in the week) of ninety per cent, in the amount of Sunday crime by closing the liquor shops.

By private advices from business men and by the tone of the city press we feel that business affairs in New York and therefore elsewhere have become much firmer since the Inaugural Address of our New President. Every one feels that we have at least won at the head of affairs a live man, of firmness, independence, political sagacity and honesty. No one ventures to deny these qualities of Mr. Lincoln. Whether that quality of sagacity in him rises to higher and sufficient statesmanship—he will have opportunity enough to show. But we believe at least that no man or clique of men will by political bluster, or intrigue or entreaty be able to beg or lead by the nose one inch this new man we have. Let us be thankful for that and wait for the rest. God give him wisdom. Honesty, who doubts that he has? This is a tower of strength for the community. How vast are its interests! What a relief! Inauguration day brought a draught of fresh air. It seemed as though we had come up from the miasma of a horrible swamp. But the new cabinet officers of Mr. Buchanan, secretaries Dix, Holt and Stanton must never be forgotten. All honor to them. They came to the rescue with patriot hearts and had large share in saving us.

"How was the Inaugural" said the old Hero General Scott, as the Duke of Wellington in the chartist movement, he stood by his guns in the streets of Washington, "a great success" says the passing Senator. "God be praised" exclaims the General, with his hands lifted and eyes pouring down tears. I doubt not we shall have occasion to say "God be praised," when Mr. Lincoln's work is done.

March 8, 1861.

Death of the Rev. Chas. Gaskin.

MONROTON, 12th March.

Dear Brother.—Only recently one of our beloved young ministers, Thomas Gaskin, at Old Perlican, Newfoundland, ceased "to work and live," and now death has added another, in brother Charles Gaskin, who breathed his last on Sunday, the 10th inst. His sufferings were lingering and severe. He was buried at Coverdale to-day. He leaves a widow and one child. I visited him and held a meeting in his room and administered the Lord's Supper to him and his sorrowing wife. He conversed very freely upon religious things, though attended with much painful effort. He said to this effect: You know that I was always of a speculative turn of mind—labouring anxiously and continuously "to find out the reasons of things,"—especially doctrinal subjects; but I now find I must dismiss metaphysical reasonings from my thoughts and look to and depend upon and desire support and comfort, and hope, from the plain and simple truth as it is in Jesus—upon Christ crucified—our wisdom, righteousness, sanctification, and redemption. How true none but Jesus can tell, but he is the God of revelation manifest in it. But who can deny that we have a special and most instructive display of the Divine power when with new vigour and startling movements in the sphere of this world's life, we have unusual multitudes of thorough spiritual conversions. Whether we consider on the one hand mental turning from the manifested instability of temporal affairs to a genuine trust in God, or on the other those who only show the breadth and comprehensiveness of the Divine plans.

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By private advices from business men and by the tone of the city press we feel that business affairs in New York and therefore elsewhere have become much firmer since the Inaugural Address of our New President. Every one feels that we have at least won at the head of affairs a live man, of firmness, independence, political sagacity and honesty. No one ventures to deny these qualities of Mr. Lincoln. Whether that quality of sagacity in him rises to higher and sufficient statesmanship—he will have opportunity enough to show. But we believe at least that no man or clique of men will by political bluster, or intrigue or entreaty be able to beg or lead by the nose one inch this new man we have. Let us be thankful for that and wait for the rest. God give him wisdom. Honesty, who doubts that he has? This is a tower of strength for the community. How vast are its interests! What a relief! Inauguration day brought a draught of fresh air. It seemed as though we had come up from the miasma of a horrible swamp. But the new cabinet officers of Mr. Buchanan, secretaries Dix, Holt and Stanton must never be forgotten. All honor to them. They came to the rescue with patriot hearts and had large share in saving us.

"How was the Inaugural" said the old Hero General Scott, as the Duke of Wellington in the chartist movement, he stood by his guns in the streets of Washington, "a great success" says the passing Senator. "God be praised" exclaims the General, with his hands lifted and eyes pouring down tears. I doubt not we shall have occasion to say "God be praised," when Mr. Lincoln's work is done.

March 8, 1861.

Death of the Rev. Chas. Gaskin.

MONROTON, 12th March.

Dear Brother.—Only recently one of our beloved young ministers, Thomas Gaskin, at Old Perlican, Newfoundland, ceased "to work and live," and now death has added another, in brother Charles Gaskin, who breathed his last on Sunday, the 10th inst. His sufferings were lingering and severe. He was buried at Coverdale to-day. He leaves a widow and one child. I visited him and held a meeting in his room and administered the Lord's Supper to him and his sorrowing wife. He conversed very freely upon religious things, though attended with much painful effort. He said to this effect: You know that I was always of a speculative turn of mind—labouring anxiously and continuously "to find out the reasons of things,"—especially doctrinal subjects; but I now find I must dismiss metaphysical reasonings from my thoughts and look to and depend upon and desire support and comfort, and hope, from the plain and simple truth as it is in Jesus—upon Christ crucified—our wisdom, righteousness, sanctification, and redemption. How true none but Jesus can tell, but he is the God of revelation manifest in it. But who can deny that we have a special and most instructive display of the Divine power when with new vigour and startling movements in the sphere of this world's life, we have unusual multitudes of thorough spiritual conversions. Whether we consider on the one hand mental turning from the manifested instability of temporal affairs to a genuine trust in God, or on the other those who only show the breadth and comprehensiveness of the Divine plans.

Revolutions in Heavensdom, have been perhaps the marked features in the spiritual interests of the past year. Greater union of prayer than ever before (at least in point of simultaneous and definiteness) is secured for late for the missionary field; and a new era begins to dawn there. "Hisbert" writes on "the Missionary where most successful, had reason to mourn over the formality of the converts and their frequent lapsion into the grosser sins of their fathers. The young churches they had formed had, in but few instances, witnessed extraordinary manifestations of the Divine Spirit. The work of 'revival seems necessary to the solid establishment of every church rescued from Heavensdom. The people must be taught, as it were, face to face with the relations of the unseen world. This new stage has happily begun during the present year in various places—in India—in Africa, and most strikingly near the close of the year, in the West Indies. This work will render possible that which has been long earnestly desired—that speedy construction of strong, independent, native churches with native pastors, which will no longer need to be tended as children, but will be christian manhood."

Perhaps the greatest opportunity for the exertion of human instrumentality for spiritual good so far as we are able to measure, is given when a community is seemingly passing away from the light of truth, and is in a state of darkness. To enlighten, to confirm, to encourage, to direct much prudent teaching is useful, and all such teaching is then remarkably effective. It is effective in fact and in appearance. We have evidence that this truth is now realized in the accounts which come to us from the old world.

How far the political disturbances here have affected unfavorably the cause of religion we cannot say—but undoubtedly the work of revival that has prevailed this winter throughout the States, is far greater than we must have feared. Our religious papers constantly give us encouraging communications. In many places hundreds of hopeful converts. In many churches without extraordinary exertions there is a wonderful silent progress of continual accessions.

Under the commercial pressure, which indeed has not been so great as it was feared, the restrained patient conduct of the wiser classes in our large cities is very remarkable—especially in this to be admired in New York.

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