## Obituary.

JOHN SIMPSON, ESQ. OF FREDERICTON, N. B.

We take from Fredericton papers the following notices of the recent lamented death of John Simpson, Esq. of that city:

On Sunday evening, 22nd ult., John Simpson, Esquire, Queen's Printer, for nearly 34 years Proprietor of the *Gazette*, died at his residence in this city, aged 68 years.

This event has deprived the community of one of its most valuable citizens. The poor—the widow—and the fatherless, have lost a kind and generous friend—his widow, a devoted partner—his family a loving and affectionate parent—the public a faithful officer,—and his staff of workmen and apprentices, an employer and a master beloved by them all.

In all the varied offices he has been called to fill, he has performed his duty to the best of his ability, and with a ready mind. Whether as Captain of a Volunteer Company, Mayor of the City, Justice of the Court of Common Pleas, or Queen's Printer, his constant aim was to do his duty and to do it well. He spared no expense to have his office well provided with the most competent workmen and the very best materials for the Public Service—and how well he succeeded in doing that work, the Volumes of Province Laws, the Legislative Journals, and all other work executed at his Office will show—as they can compare most favorably with the same kind of work in any part of the Empire.

He united himself with the Wesleyan Church before he left his native country, and has always been a liberal contributor towards its support in this city.

For some time past he had frequently intimated his opinion that he was drawing near his end; and resting alone on the "finished work" of Redeeming love, he enjoyed that peace of mind which the world cannot give, and when, in his last moments, he felt that the hand of death was upon him,—hopefully—peacefully—and triumphantly—he exclaimed "all's well," and fell asleep in Jesus.

Mr. Simpson's funeral took place on Thursday the 26th, and was attended by the members of the House of Assembly and Legislative Council, as well as by all classes of his fellow citizens. All the stores were closed during the afternoon, on the line of the procession. His remains were first conveyed to the Methodist Chapel, where service was read and prayers offered by the Revs. Messrs. England and Strong. A number of gentlemen came up from St. John to attend the funeral ceremonies.

MRS. ELIZABETH SWAINE OF SHELBURNE CO.

Died at Indian Brook, on the North East Harbour Circuit, on the 4th day of Decr. last, in the 41st year of her age, Mrs. Elizabeth Swaine. Our departed sister was brought to the enjoyment of the great salvation under the faithful ministry of the Rev. John McMurray, and immediately after the attainment of God's pardoning love, united herself with his people in communion with the Methodist Church. She adorned her profession by a blameless and consistent deportment, and her godly life often recommended religion, where the opportunity was not afforded for her voice to witness for God. Her last illness was occasioned by a severe fall she sustained six months previous to her death. During these months of painful sickness, wearisome days passed over her, but in the midst of all her sufferings she never murmured, often saying that these were light compared with what the Blessed Jesus bore for her, and her peace flowed as a river from her constant access to the fountain filled with blood. She often quoted the words

"Jesus can make a dying bed
Feel soft as downy pillows are."

Her latest moments gave the most decisive evidence of her entire reliance on the blood of atonement, as the medium of admission to the General Assembly and Church of the first-born. A few moments before her liberation from earth she exclaimed

"And now I lay my armour by,
And sleep in death to rest with God!"

Thus she exchanged the winter of this world for the land of "everlasting spring and never withering flowers."

We laid down her mortal remains the following Sabbath, and a funeral sermon was preached from a text she had chosen, I Thess. iv. 14., which words of inspiration expressed her own assurance, that He whose voice shall wake the dead, will raise her up to endless life and Heavenly joy.

She leaves no children to lament, but an affectionate husband mourns over the desolation death has made in his house. How blessed the religion of the Bible! May each reader of this brief sketch follow her, as she followed Christ and then will he find death at last to be robbed of his sting and the grave of its victory.

C. T. W. D.

MARTHA JANE HINTON, OF BATHURST, N. B.

The subject of this brief sketch was converted to God under the ministry of the Rev. Mr. Perkins at a blessed revival of religion, with which this Circuit was favoured in the spring of the year 1860, and was among the many that joined the Wesleyan Church on that occasion. She was of an amiable disposition, a dutiful and affectionate daughter, and beloved by all who knew her. Her christian experience was sound and scriptural. She was regular in her attendance on the means of grace, till prevented by sickness. Symptoms of disease appeared about a year and a half ago, but nothing of a very serious nature till the month of August last, when she was seized with a violent hæmorrhage, which terminated in that fatal disease consumption. The writer frequently visited her, and on all occasions she expressed her resignation to the will of God. The final scene drew nigh. About half an hour ere she bid adieu to this world, we conversed with her for the last time. She requested us to sing, and we sang "My heavenly home is bright and fair," &c., "I'm going home," &c. Her eye sparkled with delight, her face portrayed deep emotion. We asked her if she felt she was going to Jesus. "Oh! yes," was her reply. We enquired of her again if she remembered that beautiful verse of one of our hymns, that we so often sang together at the class meeting, "And if our fellowship below in Jesus be so sweet," &c. I do, was the answer. We then took hold of her cold, cold hand, and gently said, we expect to meet you in heaven. She immediately replied, very well. A few moments more, and her spirit took its flight we trust to the paradise of God. She died on the 25th of January, aged 18 years.

*Bathurst, N. B., Feb.* 1863.

ALBERT THOMAS PETERS.

Departed this life in Kingston, on the 29th of Jan., Albert Thomas Peters, in the 11th year of his age—again reminding us that no age can claim an exemption from death.

This dear little boy was the fifth son of H. Peters, Esq., our much esteemed Local Preacher. Typhoid fever invaded the family, five of the children sickened, but with the exception of Albert, all are now convalescent. Poor little Albert suffered very much, and it was most agonising to his parents to see him for many hours the victim of a raving delirium, but the Lord was pleased to restore the mind of the youthful sufferer to perfect sanity and composure. In this state he would ask his father to sing, and though unable to make himself heard, the movement of his lips, plainly indicated that he was praising God. A short time previous to his death he called his brothers and sisters to his bedside to exchange a last adieu. "Good bye," "Good bye," fell distinctly from those lips that were soon sealed in death. He slept smilingly in death, and was not for God took him. This is the first breach in the family of our dear brother, whom we regret to say is in very poor health. May God spare his life to his youthful family and the Church of God.


# Provincial Wesleyan.

WEDNESDAY, MARCH 11, 1863.

In consequence of the official relation which this paper sustains to the Conference of Eastern British America, we require that Obituary, Revival, and other notices addressed to us from any of the Circuits within the bounds of the Connexion, shall pass through the hands of the *Minister*.

Communications designed for this paper must be accompanied by the name of the writer in confidence.

We do not undertake to return rejected articles.

We do not assume responsibility for the opinions of our correspondents.


## Napoleon III.

The career of this remarkable man has in no instance fulfilled the predictions which were uttered respecting him when he assumed the sceptre over the nearly forty millions of the French people. He was pronounced to be incapable of wielding the sovereignty which he had so boldly usurped, and was counted little short of an imbecile. He has however, it is now confessed, exhibited singular skill and ability in his internal administration, and has sought to mould his policy, in accordance with the enlightened principles of modern government. Although his court is strikingly luxurious and extravagant, and his ideas of improvement and national progress are expensively grand, he has in truth sought to develope the resources of France, and to infuse vitality into all branches of her industry. He has made himself the idol of the military by his zeal for the glory of France, and has aroused the martial spirit of the nation by a thorough equipment, and an augmentation of the army and navy, together with a general improvement of the national defences. He has catered for the national passion for show and amusement, and has studiously sought to obtain the respect and admiration of the masses of the people, not considering it secure to rely upon the army alone.

"It was essential" a writer observes "that he should conciliate the suffrages and secure the willing support of the largest and most influential classes of the French nation. It was of course vain to hope for the allegiance of the Legitimists, who could never regard him as anything but an upstart and a usurper; of the Orleanists, whom he had superseded; of the Republicans, whose creation he had crushed, and whose theories he had trampled under foot; or of the politicians of any section, since he had taken away the occupation of them all. But it was still open to him to satisfy the wants, to allay the fears, to flatter the passions, and to stimulate and direct into harmless and profitable channels the activity and energy of the peasant, the *ouvrier* and the *bourgeois*—three classes which constitute among them probably thirty-five out of the thirty-six millions of the numerical population of France." To the first of these he has given security to his property and a lucrative investment for his savings; for the second he has provided steady employment and enhanced wages; for the third he has developed industry, and improved the machinery of trade. He has done all this, and at the same time has obtained a considerable amount of foreign influence and national glory. Had Napoleon accomplished so much at the expense of financial disaster, it could not be considered as worthy of commendation, but it is acknowledged that during the fifteen years of his rule, France has been growing in wealth and independence. It is useless hence, to deny that this man possesses qualities of mind of no mean order. He has sagacity, patience, and indomitable will—three necessary qualities in a successful ruler. He understands the French character thoroughly, and knows how to minister to its tastes, and direct its energies.

To particularize some of the benefits which he has conferred upon his subjects, we might instance the renovation of the metropolis, which, though apparently ministering only to his love of architectural display, has in reality given employment to many thousands of the *ouvriers*, and has greatly contributed to the health of the community. But it is not Paris alone that he has improved and beautified. Some of the great towns, as Lyons, Marseilles, Bordeaux, and Rouen, he has in great part rebuilt, in which undertakings he has had the co-operation of the several municipalities. "The result is, that the working classes in the capital, and in other great cities of France have never been so uniformly well off as during the ten years of the Imperial *regime*." It is asserted that the Emperor has spent one hundred and fifty millions *pounds*, of the national money in stimulating and developing the national enterprise. We are well aware that he has been a munificent and active promoter of Industrial Exhibitions, and a patron of science. We cannot say so much respecting his encouragement of national literature, or of the liberty of the press. As a result however of the general improvement of the national industry, the imports and exports in 1859 were nearly double their amount in 1851, and the length of railways throughout the whole empire quadrupled.

We have intimated that he has sought to accommodate the forms of government to the enlightened principles of modern legislation.—Let us enquire upon this topic. We do not say that he has succeeded in doing so. In his memorable speech upon the opening of the Chambers in February, 1861, he refers in detail to what he conceived to be beneficent measures in the administration and government. 1. The necessity of communication with all bodies of the state respecting local and general interests. 2. That an authentic statement of the comparative progress of the empire should be submitted annually. 3. In the adjustment of the Tariff, necessaries should occupy the lowest scale, and that raw materials should be free. 4. That as had been concluded with England, treaties of commerce should be obtained with all the neighbouring countries, as well as increased facilities for transport. These measures, it will be seen, refer to the material improvement of the nation, and they manifest an intelligent perception of the true principles of national progress, but he is not silent respecting its institutions. Here, however, there is a reserve and a qualification, which, with the promise of freedom, retains all the essentials of despotism. He desires the Deputies to express their opinions freely upon the Imperial speech, not merely to paraphrase it. He refers to an important change in the privileges of the Chamber of Deputies—in the past the Chamber of Peers voted the laws, now the laws *(except in grave circumstances)* proceed from the Deputies; the Chamber of Peers could be strengthened by the admission of new members, but now the legal number cannot be exceeded. Under ordinary circumstances the Napoleonic Constitution as thus described is closely analagous to our own, but when "grave circumstances" arise there is an essential difference, viz.: if the Chambers refuse a law, it does not change the administration; the Emperor arbitrarily chooses to retain his advisers. He may then, retaining his council, or choosing a new one, govern *per suam voluntatem*. The French *people* then have no constitutional rights. They are under a despotic government, but happily their ruler is devoted to the welfare of the nation. He is not without personal ambition, but he has not the greed and selfishness of a Louis Phillippe. He loves pleasure, but he has not the capacity of a Louis XIV. There exists the concomitant evil of a reign of force,—the necessary precaution against insurrection. He has guarded his palace with the most elaborate defences. He well knows the danger which must arise from any sudden dissatisfaction or national distress amongst an impulsive and impatient people. But he will rely, and we opine with safety too, upon his military strength and perfect control of the national defences.

After all that may be urged with respect to the theories of civil government, the best government is that which is best administered. An intelligent and patriotic despot is a better ruler than an associated ignorant rabble. It is worthy of note, that the Napoleonic *regime* is approved by the nation, the late Imperial speech having been greeted with but one dissentient voice, and that the Prince Napoleon. But it may be said that his advisers are of his own creation, and that he suppresses every impartial criticism of the press. This is, doubtless, true, but the argument is still unanswerable so long as he has not checked the freedom of speech of the Chambers. It must be remembered that the public journals, in a country like France especially, are often the advocates of class interests only. And the simple quietus to all objectors is the fact that France has improved, is progressing, and that the Emperor is the idol of the majority of the nation.

It has not been our purpose to refer to his foreign policy. Perhaps it is more open to objection. From a French point of view it has been skilful and splendid. He has gratified the predominant passion of the French, in the achievements of Malakoff and Solferino. On the whole we think that the part which he has played in the politics of Europe has benefited civilization. Like Buonaparte, Napoleon III succeeded a revolution, and raised himself on the ruins of a republic. Like Buonaparte too, he is urged onwards in his ambitious projects for the aggrandisement of France by a superstitious notion of destiny. This idea of destiny was no doubt cherished by him in his exile, and we saw in manifestation in the unsuccessful adventure with the trained eagle at Boulogne, who instead of alighting on the future Emperor's head, as an augury of the gods, forgot his lesson and perched himself on a neighboring column. He has not exactly followed out the *role* of his uncle, who declared to Fouche, "I must make one nation out of Europe, and Paris must be its capital, and that of the world. There shall be over Europe but one code, one court of appeal, one currency, and one system of weights and measures." Perhaps such a picture is far beyond the boundary of his ambition. But whatever he contemplates to do for the aggrandisement of France, he has adopted a safer policy. He seeks to make friends with rival nations; whereas the first Napoleon was a true Ishmaelite.—His hand was against every man, and every man's hand was against him." It was said by our immortal Pitt, just as the drama of life was closing, "*England* will be found graven on my heart." Napoleon is little less of a patriot. France the centre of civilization—France the arbiter of Europe, and we may add for aught we know—France the mistress of the seas, for he neglects no opportunity to extend her power in every part of the world. If he be jealous of England, and seek secretly to undermine her influence, and to narrow her dominion, which is often asserted, let us be just even to an enemy and acknowledge that he is the most sagacious and enlightened Sovereign that France has ever enjoyed.

As a Protestant journal, we cannot refuse to recognise the service which he has rendered to the cause of Christianity. We expect, it is true, more toleration from the Gallican Church of which he is the real if not the recognised head, than from Rome. But the cause of the Reformed has always suffered in France from the malicious opposition of the Jesuit myrmidons of ultramontane intolerance, and it does to the present.

The Emperor has however given convincing proof that he is opposed to state interference in matters of religious faith and worship. At the same time that he proffers protection to the Reformed, he does not as the *eldest son of the Church*, permit her dogmas to be openly assailed. This we conceive to be true toleration. But it is not always considered to be so.

## Bishop Colenso's Second Volume.

Late English papers announce the appearance of a second volume on the Pentateuch, by Bishop Colenso. We extract from the *Record* the following notice of its contents:

"To those who ventured to hope for some modification of his views, or expected a wider grasp of the great subject affected by these unhappy volumes, and a more logical comprehension of the whole argument on its positive and negative sides alike, than was exhibited in the first publication; or who expected some good result from the appeal made to the Bishop's sense of honor and solemn vows of his consecration; or who looked to find underlying his avowed disbelief in the historical truth of the Bible some deep mystical views of doctrinal truth—to each and all of these persons alike the volume just published will be an absolute disappointment. The Bishop has neither learned anything nor unlearned anything; neither retracts, nor explains, nor apologizes; he re-asserts his old mistakes, repeats his old fallacies, and proclaims again his old unbelief with such additional aggravations, as must go far to bring what is now the avowed conflict between the Bishop of Natal and the Church from which he derives his authority to some early and decisive issue.

"In his preface the Bishop declines, as yet, to state how far the 'usual elements of Christian doctrine appear to be affected by the unhistorical character of the Pentateuch,' till he has completed his merely critical labors, and shown what is 'the residuum of real fact' which is left behind. But he states, not obscurely, his conclusion to be, that Christ, 'he in whom dwelt all the fullness of the Godhead bodily,' was really ignorant of the facts, and mistook the ancient traditions of the Jewish race for veritable history. The ignorance he refers to 'the gradual growth of Jesus as the Son of man in human knowledge;' and with a boldness, in which we are at a loss whether most to wonder at the ignorance of dogmatic truth, or at the inaccurate thinking with which it is combined, asserts that this progression of knowledge in the Saviour, and consequent ignorance of historical truth, is not only 'perfectly compatible with—rather is absolutely required by—the most orthodox faith in his divinity, as the Eternal Son of God.'"

The *Methodist Recorder*, remarks upon this author as follows:

COLENSO AT A DISCOUNT.—Even in our enlightened times, there are such things as nine days' wonders. The age of phantoms and ceptres, haunting the alarmed imagination, and disturbing men's accustomed repose, has not yet altogether gone by. In these days, as in the betwitched times of old, people can laugh at the ghost after it has been laid, and reflect smartly upon themselves for having been so easily frightened out of their propriety. It is amusing to observe the position which Bishop Colenso occupies at this moment in the estimation of the public, as contrasted with the position which he occupied three months ago. A quarter of a year is a very short period to be allowed to wear the laurels of popularity. When a man has made a fool of himself, and irretrievably damaged himself for life, it is certainly hard that any *eclat* which may attend his proceedings should all be silenced and vanish within three short months. There were men who saw from the beginning that the day of this mitred deist would be but short; but few of us probably anticipated that public opinion would so rapidly reach the point to which it is now manifestly tending. There has been no little excitement on account of this attack on the authenticity and credibility of the Pentateuch. Timid believers began to entertain secret fears lest the whole fabric of Moses and the Prophets, attacked with the force of a giant, would come down with a crash. It was natural to expect from a bishop both learning and argumentative force, and also, in such an instance as this, an overwhelming fulness of conviction.—Good men secretly and pensively wondered whether this last importation from the wilds of Africa was to turn out the great Antichrist, who is to be revealed in the last days. For our own part, we have never expressed or entertained any such apprehension.

The second volume of the Bishop, in which he professes to show in what way the fables and legends of the Pentateuch have been compiled, is equally foolish with the first volume, but it will not be so widely read. We lent it last week to a learned Jew, who returned it after a complete perusal with the remark, "If I am to fight with an infidel at all, let me fight with a man and not with a baby." A third volume is announced to appear before long, but it is doubtful whether by that time any reviewer will think it worth while to analyse it. After the performance of these redoubtable exploits, the Bishop, unless he alters his mind, or unless the Church to which he belongs does something more effectual than mere discussion, will return to his diocese in Natal to read lessons of the day which he has pronounced to be extravagant fables, and to ordain candidates for the ministry on their solemn declaration that they receive as divine all the canonical Scriptures.

## Ecclesiastical Finery.

We have heard of various contrivances which have been adopted by civilised men when travelling in barbarous countries, with a view to impress the savage mind as forcibly as possible with a sense of their superiority. Columbus made great capital out of an eclipse of the moon, which he happened to know was coming on, just at the time when his party was short of provisions. Mungo Park was accustomed to pull out his watch, and place it beside the ear of the astonished barbarian whom he wished to propitiate or to pacify. Barnabas Shaw carried with him a bit of looking-glass, with which he sometimes amused and sometimes alarmed the Hottentots by bringing them unexpectedly face to face with their own lovely countenances. Perhaps it is for some such purpose as this that the Bishop of Central Africa, who was consecrated six weeks ago in Westminster Abbey, and is about to proceed to his diocese, was presented last week with a long stick, which it seems is intended in some way or other as a badge of his episcopal office. We are aware that the Judges' servants at Assizes, and parish beadles, and the fellows who run before the carriage in the Lord Mayor's show, occasionally carry long poles; but we were ignorant till now that a similar incumbrance, under the name of a "pastoral staff" was necessary to complete the equipment of a Missionary Bishop. It appears, however, that the new Bishop of Central Africa has not been allowed to leave his native shores without such an instrument of authority, of which the following is an authorised description:—

"The staff is constructed of ebony, ivory, and silver, and its total height is 5ft. 9in. The crook is of ivory, an irregular octagon in section, about 10 inches long and 5½ inches wide, and ending in a flowing leaf, in the eye of which is a six-folled conventional flower, 3½ inches in diameter, formed in hammered silver. On three faces of the crook are likewise carbuncles, gradually diminishing in size towards the end, to the number of 27, set in silver mountings. The crook springs out of a silver cap, octagonal in form, and 8in. high, enriched with stiff-leaved foliage where it joins the ebony staff. The diameter of the octagon at its largest part being nearly 3in.; 11 carbuncles are set around, and the centre is formed by a diamond of great value, surrounded with 18 smaller ones. The ebony staff is 11in. between the cap and boss, or knob, which is of silver, and about 3ft. between is and the spear point, likewise formed of silver. The whole of the silver is parcel gilt."

Like a bassoon, this staff can be unscrewed in three parts, and carried in a box to the different parts of the diocese. It is presented, not officially by "an old clerical friend;" and is hailed by the journal from which the above description is taken as "an illustration of advance in the right direction." The revival of church architecture, we are further told, has necessarily drawn attention to the habiliments of the clergy, and, consequently, to the furniture, so to speak, appertaining to them. This piece of "furniture" is, therefore, in the eyes of the mediævalists, a necessary accompaniment of a Gothic church.

With this stick, at once elegant and formidable, the Bishop is to admonish the savages of his new diocese. This is the "pastoral staff" with which he is to chastise his troublesome sheep, rap his offending clergy on the head, and shake defiance at all Dissenting Missionaries who shall dare to set their unhallowed foot in the wilds of Central Africa. It will also answer the purpose of a Christian fetish, or an ecclesiastical grigri. The Africans will readily believe that a more potent spell lies in those glittering brilliants and glossy carbuncles than in the charmed bits of rags or panthers' teeth which they have been accustomed to trust in. Romish Missionaries have often found it easy to transfer ignorant Pagans from one species of idolatry to another; and there is no saying how powerfully the sight of this bedizened pastoral staff may act upon the Central Africans as a persuasive to baptism. No one can fairly question the zeal and self-denial of a man who is willing to undertake Missionary service in such a country, but it is a pity that the zeal should be so utterly without knowledge. These bits of ecclesiastical finery may meet the taste of a few picture-loving *dilettanti* at home, whose religion consists in millinery, and to whom splendid vestments and imposing rituals and pinnacled edifices are among the essentials of Christianity: but it is a pity that such trumpery symbolism should be presented by Missionaries of Christ to a people who have never heard the name of the Saviour.

We cannot congratulate the Established Church upon her choice of colonial and Missionary bishops. Bishop Selwyn of New Zealand, with all his ability and vigour, was the first to introduce a schismatic and divided spirit among the brethren of the Church and the Wesleyan Societies, who had laboured together previous to his appointment in fraternal harmony, and with greater success than has ever attended their labours since. Bishop Chapman of Ceylon introduced among his clergy a supercilious and sectarian exclusiveness, which has proved seriously detrimental to Missionary work in that island. And as to Africa, the spectacle is pitiful. Bishop Gray of Cape Town, to say nothing of Non-conformists, has scandalised High Churchmen themselves by his proceedings. Bishop Colenso, notorious enough in England, is notorious in Africa as being the only Missionary who has been known to take to his heels and run away from the natives when there was no real danger. Yet this man, the only known coward of them all, sent messengers many days' journey to proclaim that he was the Great Teacher, and all the others were only "Shadow Teachers." Of the late Bishop Mackenzie it is a pleasure to speak in terms of sincere respect; but Bishop Tozer is a professor of muscular Christianity and a hater of Missionary meetings. The last appointed overseer of the Church in Africa appears disposed to adopt the childish mummeries of mediævalism, instead of "the foolishness of preaching," which is to "save them that believe." These considerations illustrate the importance of the position which our own Church, with its extensive and important Missions, occupies in the Southern part of the great African continent;—a Church which, as truly as any other Church in this world, is one, holy, and apostolical. Unless the Establishment is more fortunate than it has hitherto been in its selection of its Superintendents, we fear that neither its own reputation as a Christian sect, nor the cause of Christ through its instrumentality, will be much advanced in the continent of Africa.

We commend this idea of an episcopal stick to those of our friends whose great anxiety it is to introduce into Methodism the paraphernalia of symbolic worship and the imitation of Church ceremonies. A Superintendent of a Circuit is a Scriptural Bishop; and as such he ought to have a staff symbolising his office. The size of the sticks might be beautifully graduated, according to the importance of the holder. Thus, a Superintendent or Bishop of a small country Circuit might be satified with a stick in embryo, say six inches long. A Superintendent of a great town Circuit, with four or five colleagues under him, might aspire to one as long as an ordinary walking-stick. A Chairman of a District would require one at least as big as that of the Bishop of Central Africa. For the President, nothing less than a real Hercules club would suffice, and it might be appropriately garnished, and stuck up in front of the Conference platform, to the terror of the Preachers, and afterwards in front of his residence, like a barber's pole, during his official year. This would be decidedly, to adopt the words of our contemporary, "an illustration of advance," if not "in the right direction," at any rate, in the direction of ritualism, in which there are some who think that we Methodists are as yet deficient.—*Meth. Recorder.*

## Letter from Parrsboro'.

DEAR MR. EDITOR,—Believing it to be peculiarly gratifying to the numerous readers of your highly prized paper to learn of progress in any part of the Redeemer's Kingdom, or to any extent, we write a few lines in order to inform them of God's special goodness towards us, as a people, on this circuit. In several places, God has given us evident tokens of His approval, by clothing His people with the power of holiness, and by converting sinners from the error of their way. We may mention a few of those places.

ADVOCATE HARBOR.

Here our Church has been in a sad state for some time. A number of years since the devil seized upon a mere misunderstanding between the two Leaders, and he never loosened his grasp until the Church was shivered into shreds, and nothing remained for Christ but a few faithful sisters. O, how careful Leaders ought to be! How great are their responsibilities! In our opinion, no man is suitable for a Leader in the Church of God who has not grace sufficient to enable him to sacrifice his own feelings, preferences and interests for the cause of Him "who gave himself a ransom for all to be testified in due time." The reader will pardon this digression. We commenced a series of meetings here on the 7th of December, assisted by Bro. R. Bowser, of Sackville, Bro. F. A. Weldon, of Dorchester, and Bro. J. Sprowel, our own spiritually-minded and indefatigable local preacher. These brethren did us great service, and God owned their labors in the conversion of souls. Father Lockhart also came to our help, and was abundant in labors. The second Sabbath was a day of special power. In the evening about forty persons separated themselves from the congregation, seeking an interest in the prayers of God's people, some seeking pardon, some to be restored to their first love, and others seeking the richer baptism of the Holy Spirit. While kneeling there, we felt the sanctifying influence coming down upon our own soul in a manner never to be forgotten while memory holds her seat. It was, indeed, a refreshing season. The people seemed unwilling to leave the hallowed spot. As the result of God's blessing upon those services, we now have between forty and fifty souls meeting in class. May God grant to sanctify them wholly, and keep them "blameless unto the coming of our Lord Jesus Christ!"

MILL VILLAGE.

Three weeks of faithful preaching and praying here resulted in stimulating the Church to make greater efforts to reach the rest of perfect holiness, and in the conversion of a few souls. But it is to be feared that many who were convinced of the great necessity of possessing vital saving godliness, and felt the power of the Holy Spirit gently leading them over the line of demarkation to God, resisted those influences and put off their salvation for that more convenient season which never comes.

NEW CHURCH AT SPRING HILL.

Our people here have labored for years under great disadvantage through the want of a suitable place in which to worship, but they have, at length, succeeded in the erection and completion of a very neat and comfortable Wesleyan Church. All praise to the self-sacrificing zeal of our friends in building a house to the name of the Lord of hosts. This Church, which is thirty-six feet by thirty-four, was solemnly dedicated to the service of Almighty God on the 15th inst. The Rev. G. S. Milligan, A.M., of Sackville, conducted the dedicatory services, and preached the first two sermons with his usual energy, ability, and effect. On the following day the pews were sold for a sum more than equal the cost of building, so that the Church will come into the Connexion free from debt. Services were held for a week in connection with the dedication, which proved remunerative to the Church.

But, while we are thus smiled upon by our Heavenly Father, some of our people on this circuit are suffering financially from the fratricidal war in the neighboring States. Many along this shore live by means of commerce with the Northern States, consequently whatever affects the latter must be felt by the former. And as American money is at such a fearful discount, our mariners are forced, instead of bringing money as in former years, to bring produce, so that money is almost out of the question. We can only trust God and wait the end. A more hospitable and noble people than those among whom it is now our happy privilege to labour could not be desired.

I am, dear Mr. Editor,
Yours, &c.,
WILLIAM RYAN.

*Parrsboro', Feb. 24th*, 1863.

## John Wesley at Leeds and Newcastle.

ONE HUNDRED AND EIGHTEEN YEARS AGO.

MR. EDITOR,—I chanced recently while looking over a file of papers to find a letter of the Rev. John Wesley to his brother Charles, nearly a hundred and eighteen years ago, written by the former from Leeds, and giving a most interesting and vicacious account of his *honors at Newcastle* which I am persuaded will be of interest to many of your readers. This curious and striking letter, pleasingly demonstrates the spirit of union and co-operation which at this early period (1745) distinguished the labours of the *two* Wesleys.

JUAN.

*Canso, February*, 1863.

John Wesley to his Brother Charles

LEEDS, April 23, 1749.

DEAR BROTHER,—It was time for me to give them the ground at Newcastle, and to fly for my life. I grew more and more honorable every day: the rich and great flocking to us together, so that many times the *Room* could not hold them. Iniquity for the present hath stopped her mouth, and it is almost fashionable to speak well of us. In all appearance if I had stayed a month longer, the Mayor and Aldermen would have been with us too.

On Easter Monday we met at *half after four*, and the *Room* was full from end to end, with high and low, rich and poor, plain and fine people. At *nine* I preached to almost as large a congregation, in the street, at Chester. All were quiet and still, for the hand of our Lord was in the midst of them. About *six* I preached at North Allerton, in the house, but it should have been (I afterwards found) at the Cross; for the people there are (most of them) a noble people, and receive the word with all readiness of mind.

A gentleman from Osmotherly, (East from North Allerton) told me he wished I could have come and preached there. I took him at his word, set out immediately, and about *ten* at night, preached at Osmotherly, in a large chapel which belonged a few years since to a Convent of Franciscan Friars. I found I had got into the very centre of all the Papists in the North of England. *Commessatorem haud satis commodum!* This also hath God wrought!

The classes call me away, I must (for several reasons) see London before Bristol. One is, I shall go from Bristol to Cornwall; so that if I come to Bristol now, I shall not be at London these three months. What I propose, therefore, is to go through Birmingham to Oxford (as I wrote before) straight to London. You can send me word where you will meet me. All here salute you much. If you could come hither [to Leeds] soon, (think of it) Leeds would vie with Newcastle, I wish you could,—O let us watch! Adieu!

JOHN WESLEY.

Endorsed thus by the Rev. Charles Wesley:—"Brother in Honour at Newcastle, April 23, 1745."

For the Provincial Wesleyan.

## Missionary Meetings, St. John, N.B.

The Missionary Meetings for the several Wesleyan Churches in this city have been held agreeably to appointment, and with about the same amount of interest that has been exhibited of late years; though to those who remember the overflowing houses and the warm, hearty zeal of former years, the inquiry will come up, Why is it that in a city like St. John, proverbial for its enterprize, and where wealth abounds, there are not now on Missionary occasions greater gatherings and more liberal contributions? Gratitude is truly due to the contributors, but especially to the lady collectors, whose influence is on the increase. I fear the juvenile collectors do not receive all the encouragement which they have a right to expect. Even on the platform their services are, for the most part, overlooked, and, in consequence, their little Missionary boxes produce but little, and are not presented at the Missionary Meeting. A little lad, once at a Missionary Meeting, who had a Missionary box which he expected would have been presented, but was not, was disappointed, and while he listened with great interest to the speakers he was debating in his own mind whether he would put a penny, which he had in his pocket, into the collection, or save it to buy candy, but at length resolved to drop it into the plate. On the next day, on seeing the amount of the collection published, which was £95 5s. 1d., he ran to his mother, saying, "There, mother, is my penny."

My heart was gladdened, and my missionary zeal aroused, by seeing in the *Wesleyan* the noble contributions made at the Halifax Anniversary. May God bless the donors! I hope that, favoured as we are in St. John, we will double our interest this year in this good cause. I wish that our platform advocates would dwell less upon national peculiarities. We ought in the missionary work to be of one heart, though each may and ought to love his own country. But distinctions and remarks of a national character at such times, do not promote the cause, but are calculated to do more harm than good. There is an encouraging work in progress in connection with the centenary church, and we hope much good will be done.

The people of St. John came up nobly to the relief of the Lancashire operatives; and other important objects of benevolence are not forgotten. The Ragged School, the Female Home, and other benevolent institutions are liberally sustained.

A Sabbath School Association, comprising the Superintendents and Teachers of the various City Sunday Schools, has lately been formed, and holds monthly meetings. The object is to promote the usefulness of Sunday Schools, and we believe it will be productive of much good.

We fondly hope that this year may be marked in this city by greater zeal and liberalty in all the benevolent and christian enterprizes existing among us.

A LOVER OF MISSIONS.

*St. John, N. B., Feb. 27th*, 1863.

## Canadian Inebriate Asylum.

The necessity of an Asylum for inebriates is loudly called for in Canada, and earnest efforts are in progress for the establishment of such a refuge and means of reformation for this unfortunate class of our fellow-beings. Public meetings have been held in Toronto for this purpose, which were addressed in favour of the project by influential citizens. The inconsistency of licensing the sale of intoxicating drinks was not overlooked. Among other speakers on the subject, Dr. Ogden gave it as his opinion, that by the establishment of an Inebriate Asylum, they would rescue many persons from a drunkard's grave. He, however, thought that while we went on licensing houses in the city to sell liquor for every 150 or 200 persons, manufacturing inebriates, as he might call it, we were doing wrong. He was greatly in favor of establishing an Asylum, but at the same time he must say, he was also greatly in favor of suppressing the sale of stoxicating liquors, and also their manufacture He was aware that liquor was useful when used for medicinal purposes, but it was otherwise hurtful to the system.

The *Montreal Witness* remarks:—Supposing the Inebriate Asylum opened, what protection is there for a man, who has been cured there, on his return to society, where if he move in what are usually called respectable circles, temptation to drink is presented on every hand. Perhaps the first to hand him the fatal glass will be the supporter of an Inebriate Asylum. What is to prevent him from again becoming an inebriate? Drunkenness does not come upon a man all at once. He is a moderate drinker before he takes liquor to excess. Does not every man's good sense therefore suggest that total abstinence from an unnecessary and an injurious article is the only wise course.

Were the Christian ministers and laymen of Canada to adopt the principle of total abstinence, their example and influence would probably save hundreds who may otherwise become candidates for admission to an Inebriate Asylum, or sink into a drunkard's grave.

These remarks are not intended to discourage the organization of a refuge for a large and unhappy class of men, but to suggest, whilst means are employed to cure the drunkard, that efforts be put forth to prevent men from becoming drunkards. It seems also unjust that the whole community should be taxed for such institutions. Let the Legislature be asked to place a special tax for the Asylum on all liquor-dealers from the maker to the vender, wholesale or retail.—It is only fair that the man whose gains are made out of the vice and misery of their fellow men should contribute for their reformation. A municipality is responsible for the destruction of property by a mob: let the liquor-sellers then be held responsible for the evil consequences of their traffic.

The condition of hundreds of educated respectably-connected men of intemperate habits, is melancholy in the extreme. The extent of their degradation and misery, is perhaps better felt by themselves than can be described by others. The fact that thousands of such men of all trades and professions in the United States have earnestly pleaded for admission to an inebriate asylum, shows how strong and galling are the chains of intemperance, and should warn all who use intoxicating drinks of their danger. With such illustrations of the baneful effects of the drinking customs of society, what responsibility rests upon every one who in any way sanctions these customs! Dr. Ogden was right in saying that we were doing wrong to license a traffic which leads to such sad results.

## Ho! for Lancashire.

THE GEORGE GRISWOLD—RECEPTION AT LIVERPOOL.

*Correspondence of the New York Spectator.*

LIVERPOOL, ENG., Feb. 10.

The compliments of your correspondent, from the shores of the Mersey; from Fortress Monroe in time of war in America, to Waterloo dock in time of peace in England.

Never have I written to the New York *Spectator* with more pleasure than I write now. My lot has been cast, from hospital duty among the wounded and dying patriots of your country, to that of a sharer in the mission of mercy of the American packet ship *George Griswold*, loaded with food for the famishing operatives of Lancashire.

THE GEORGE GRISWOLD.

Thou ship of mercy! what a voyage is thine!
Strong messenger art thou of hope and love;
Thy first Atlantic mission is divine;
God's hand to guide thee stretcheth from above.

Old Massachusetts gave thee to the sea,
Equipped and launched thee on thy ocean way;
New York with gifts of kindness freighted thee;
While Heaven beams on thee from the realms of day.

From stem to stern, from keel to topmost mast,
Thy beauteous form is consecrate to God;
Thou flyest an angel on the ocean blast,
Thou treadest the billows as the Saviour trod.

The deep beneath thee shines with guiding light;
The sky above thee bends a gracious smile;
The tuneful winds chaunt to thee day and night,
And angel bands the weary storms beguile.

Hail to thy voyage to England! Thousands there
Shall greet thy coming as the bark of peace;
The famine-stricken, lifted from despair,
Thy stores of food to bless shall never cease.

In the dark years of war, while nations flame
With deeds of carnage and unnatural strife,
The Christian world shall treasure up thy name,
Herald of peace and harbinger of life.

The passage of the ship, for a Winter one, has been quite favorable. On three occasions we have encountered heavy gales, but our noble bark, with her cargo of bread for the starving in her strong embrace, has borne herself admirably. In every position in which she has been placed, her qualities have proved equal to all expectations.

As we approached the chops of Saint George's channel it seemed as if the whole English coast smiled a welcome upon us. Ireland on the one hand and Wales on the other appears to clap their hands with joy at our approach. We could see the distant hills, contiguous to Cork, where the Jamestown, American sloop-of-war, came on her errand of good will to the poor starved ones of Erin, and they looked as if they spoke glad tidings from their emerald slopes. The weather became as pleasant as the Spring—and so it continued, until we had passed all the way up to dock.

At Port Lynas, the pilot station, we were first apprised of the welcome from the people of England that was in store for us. As we passed up, and vessels came rapidly in view, their sudden ho