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WHOLE No. 618.

Religious Miscellany.

All's Well!
Throughout the hollow hush of midnight's hour,
When slumber lays on this death-like seal,
And banded stars their pale embryonic shower
Where oblong fringes round night's curtain steal;
Then as the earth each foothold echoes back,
And truant breezes rise in whispering swell,
The waltzman treads down his beated track,
And calls out, hour by hour, that "all is well!"
He walks and wakes while weary nature sleeps;
But both may rest—the Lord the city keeps!

All is not well for those who watch and weep
In some lone room where lies a doomed one,
Where death and life an awful vigil keep
Over the glass, whose sands are nearly run;
And as they watch the pale contracting cheek,
And meet the glances of the glazing eye,
While sobbing lips in farewell whispers speak,
Telling how hard a thing it is to die,
With bitter mockery on the straining ear,
Falls the loud sneaky's shout of midnight here!

Where some unquiet spirit chafes and wakes,
Dreaming a broken dream of youth once more,
Until the wasting tide of memory breaks,
And sweeps life's rift as seaweed from the shore;
Where pointed thorns the softest pillow stud,
Pressing their jags into the weary brain;
Where tears rain down a scolding silent flood,
Over life's ruins and love's humping pain;
How throbs the head! how aches the suffering heart!
While watchmen's echoes from the silence start.

Strange outward calm—still stranger inner life—
That dwells apart and stirs the quivering soul,
The hidden struggle and the deadly strife,
Is only known to him who gave the whole.
Oh! when the tenant of life's temple sleeps,
When this mortal watch-tower all is dust,
May he who guards around his chosen keep—
At once their voices, their reason, and their trust—
Bid angel voices round our slumbers swell,
And break the sleep of death with "All is well!"
Halifax, April 6th, 1861.

Poetry of the Wesleys.

For a long while after the formation of the first Methodist Societies in 1739, there were many Hymn Books in use among them. The psalms and hymns, as first published in 1738, do not appear to have had a wide circulation; but as republished first by John Wesley alone in 1741, then by the two brothers, enlarged, in 1743, and again, still enlarged, the next year, when the volume attained its full dimensions, they were evidently much in use; and, we should suppose, formed the staple of congregational singing, for which they were admirably adapted. They continued to be regularly used in London, and some other old societies, down to the year 1831. Next to these probably, came the Festival Hymns, which the preachers were charged to have at hand, and to sing at the proper times. Together, these formed a thin volume of surpassing excellence. The mention of it carries us back to early childhood, when some of the elders, who overhauled Joshua, were accustomed to produce it regularly as the year came round, to the perplexity of many young Methodists. We still remember the impression produced by the giving out of one of them, by the dim light of candles which scarcely penetrated the murky rime of a Christmas morning, when, as the clock struck five, a preacher, with silvery locks and a cheerful voice, read out, and some hundreds of people joined in singing—

Let angels and archangels sing
The wonderful Immanuel's name;
Adore with us our newborn King,
And still the joyful noise proclaim;
All earth and heaven be ever joined
To praise the Saviour of mankind.

And we sometimes think, by the habits of modern society, do not permit the continuance of such services, so much the worse for modern society. To return; beside the Festival Hymns and the Psalms and Hymns, there were the Hymns for the Lord's Supper, usually bound up with the last mentioned; the "Select Hymns, with Tunes annexed," which went through six editions after 1761; and, above all, the "Hymns and Spiritual Songs for the use of Real Christians of all Denominations," of which there were twenty-one editions, printed in various places, in about five-and-twenty years. This was evidently the favourite. It contained the cream of many foregoing publications, and the hymns were all Wesleyan, i.e., either originals or translations; and, as it had the additional recommendation of great cheapness, one hundred and thirty pages being sold, in very fair binding, for one shilling, its popularity was nothing wonderful. As the "Shilling Hymn-Book," some of our readers may have heard it repeatedly mentioned by their fathers or grandfathers.

From one shilling to four was a great step in advance, which John Wesley was not willing to take without feeling his way, and yet would take if he deemed it necessary. So, in 1779, he issued proposals for a Hymn Book to be sold at four shillings bound, which the preachers were to circulate in all the Societies. In one of his letters to Mr. John Mason, dated November of that year, he instructs his correspondent on two or three points, and requests him to "read the proposals for a General Hymn Book in every Society, to procure as many subscribers as he could, and to inform him, in January, how many he had obtained;" he adds, "By your diligence and exactness in these particulars I shall judge whether you are qualified to act as an assistant or not." The number of subscribers obtained have not been recorded; but as the publication

took place in the next year, it is to be presumed it was satisfactory; and if not, the sale must have satisfied Wesley that he had not misjudged the wants of the Connection. A second edition followed in 1781, a third (revised) in 1782, and so on till, in the year of his decease, the seventh edition issued from the press.

The number of each edition we cannot now ascertain, but it must have been large, or even Wesley, with all his resolution to meet the wants of the poor, could not have produced such a book for such a price. Five hundred and twenty pages for three shillings, which was the price of the stitched copy, was much below the rate of twelve pages a penny, which he had originally proposed to himself, and had long adhered to, in spite of the ridicule of little minds. He had taken immense pains with this book, selecting the materials with care, methodizing them with characteristic exactness, and transcribing it with his own hand. It was his last great work, and if he regarded it with a pleasure corresponding in some degree to the pains it had cost him, he may well be forgiven. His preface has provoked many a smile—as, indeed, more than one of his prefaces do by the combination of common sense with elegant humour—but it is only the hasty, or casual reader, who despises it. When the subject is inquired into, it is discovered that his strong expressions are not to be ascribed to paternal or fraternal partiality, but are words of truth and soberness. Such, at least, has been the result of our own inquiries. Commenting with a prejudice awakened by the uncommon boldness of laudation which it displays, we have come by degrees to find it expressing our own deliberate judgment. "No such Hymn Book as this has yet been published in the English language." It must be remembered that he did not intend by it to supersede either the Psalms and Hymns, where they were in use, or the Festival Hymns, but to compile, from the other very numerous publications which had preceded it, one which might be adapted to general use; not too small, lest it should vary, nor too large, lest it should be bulky and costly. It is a good canon of criticism, "In every work regard the writer's end;" and, tried by this rule, the patriarch of Methodism will not be found wanting.

In judging a book compiled for the use of the people called Methodists, regard must also be had to the history and mission of that people. "I have but one point in view," said their Founder, "to promote, as far as I am able, vital, practical religion; and, by the grace of God, to beget, preserve, and increase the life of God in the souls of men." Accordingly, he defines a Methodist Society as "a company of men having the form, and seeking the power, of godliness." To the grand simplicity of this design, every thing else, both in him and them, was to be subservient. The religion that was not vital and practical, the godliness which was not a thing of power, was of small account; and the true "power of godliness" was love; humble, grateful love to God; active, patient love to man. Hence the Hymn Book is constructed on a different basis from most others. It is primarily not a form of public collective devotion, (though it will often answer that purpose well,) embracing all the objects which public worship is designed to promote; but it assumes that, among the people who use it, sinners are being awakened and converted, and conducted through the various stages of the Christian life; saints edified in fellowship, and accustomed to seek the welfare and salvation of others. It shows how all this is to be done, sometimes didactically, sometimes historically, but mostly in example, and thus supplies suitable expressions for every state of mind, in almost every state of circumstances, to which the man can find himself from the commencement to the close of the Christian life. It is a "Pilgrim's Progress" not seen in vision, but narrated by the traveller himself, with this further difference, that the leading scenes and characters are not depicted once only, but many of them again and again, in vivid colours. As embodying a scheme of experimental and practical religion, and teaching in the most effective of all methods how to work out our own salvation, the book amply justifies the high eulogium of the sainted Fletcher, that, next to the inspired Scriptures, it was the greatest gift ever bestowed upon the Methodist Societies. Every leading truth connected with salvation is taught them in effect, if not in form; the *præcepta*, so to speak, accompanying the rule, till, by repeated examples, its meaning becomes plain to the lowest capacities among those who desire to learn the art of holy living and dying. They are taught to go, "taking them by their arms," and to "turn to the Lord," taking with them "words which express most aptly what they do, or ought to feel. For example, the discoveries and resolutions of the newly enlightened are embodied thus—

"I must this instant now begin
To turn to God, and every sin
Continually forsake.
I must for faith incessant pray,
And wrestle, Lord, with Thee,
Till I be born again, or die
To all eternity."

Thus he seeks for fuller discoveries of his state, and emotions suitable to them—
"Show me the naked sword
Impending o'er my head;
O let me tremble at Thy word,
And to my ways take heed.
With sacred horror gaze
From every sinful snare;
Nor ever, in my Judge's eye,
My Judge's anger dare."

Does the light, which shows him his danger,
Afford him a glimpse of his Deliverer too?
"A poor blind child I wonder here,
How happily I may feel their rest!
O dark! dark! dark! I still must say,
Amid the blaze of Goshen's day,
And cast the world and flesh behind,
That, only Thou, to me be given,
That Thou hast in earth or heaven."

He is now made ready to accept, and trust in the saving Saviour, and led to the mercy-seat exclaims—
"Now Thy wrath I cannot fear,
Thou gentle, bleeding Lamb!
By Thy blood I am made clear,
Healed by Thy stripes I am;
Thou for me a curse wast made,
That I might in Thee be blest,
Thou hast my full ransom paid,
And in Thy wounds I rest."

We might multiply these illustrations, and others relating to the higher branches of the same subject, till they filled a volume; but enough has been added to indicate the genius of the book, and show how it armonizes with

the spirit, and embodies what Wesley believed to be the providential purpose, of Methodism. The Song of Moses does not more surely testify against apostate Israel than this "Collection of Hymns for the Use of the people called Methodists" will bear witness against them, if they suffer any thing to usurp the regard due to vital practical religion, or to lower the tone of Christian experience among them. They must then, indeed, if only for very shame, either lay aside, or recast, John Wesley's volume. We will not anticipate so sad a contingency; but rather thank God that such a "witness" to the truth exists among them, and that thitherto they have manifested no disposition to contradict, and still less to silence, the testimony. On the contrary, as the book was never so widely circulated, we may hope it was never more indifferently valued, than at present. To this result the publications of Messrs. Creager and Kirk, in this country; of Mr. Creager, in America; and, above all, the invaluable Life of Charles Wesley by Mr. Jackson, and his Journals and Remains, edited also by Mr. Jackson, have doubtless contributed much.

Mr. Wesley also claims for his "Collection" that it contains all the important truths of our most holy religion, whether speculative or practical; that it illustrates and proves them both by scripture and reason, and supplies cautions against prevalent error. And any reader who will take a compendium of religious truth, (such, for instance, as the Second Confession (Catechism), and compare it with the Hymn-Book, may verify the assertion, and in no small degree benefit himself by the undertaking. Of doctrinal hymns, strictly so called, he will find but few, and indeed one or two less in the book as it now stands, than in the book as Wesley left it. But all Christian experience presupposes Christian doctrine, and depends upon it for its nourishment. It is, therefore, scarcely possible to be experimental without being doctrinal; for though the formal inculcation of truth may be forborne, we find it interwoven in the petition or thanksgiving, exhortation or complaint, as the case may be. A devotional formula thus becomes an efficient instrument of instruction, and a means of preserving the knowledge of the truth. In this respects the Hymn-Book has been an unspokeable blessing to the entire community who have used it, and contributed not a little to that freedom from erroneous doctrine abroad which Wesley was wont to make his boast; a boast which his successors have up to this time had no reason to retract.

On this point there are some just observations in the work of one who is confessedly a very able critic, and cannot be suspected of partiality to Methodism. They are in a less eulogistic strain than John Wesley employs in speaking of his brother's writings, but substantially affirm his view. "It may be affirmed," says Mr. Isaac Taylor, "that there is no principal element of Christianity, no main article of belief, as professed by Protestant Churches,—that there is no moral or ethical sentiment, peculiarly characteristic of the Gospel,—no height or depth of feeling, proper to the spiritual life, that does not find itself emphatically, and pointedly, and clearly conveyed in some stanza of Charles Wesley's hymns. These compositions embody the theory, and the practice, and the theopathy of the Christian system; and they do so with extremely little admixture of what ought to be regarded as questionable, or that is not warranted by some evidence of Scripture. . . . In any system of public worship the constant element—that is to say, the *liturgical*—will always exercise a great influence over the variable part—the extemporaneous—in giving it tone and direction, and in preserving a doctrinal consistency in the pulpit teaching. It will be so, at least, wherever this liturgical ingredient warmly engages the feelings of the people, and is performed with untiring animation. In communities that have laid aside liturgies in every other sense, the Hymn-Book, which they use, especially if psalmody be a favoured part of public worship, rules, as well as the presiding pastor, to a greater extent than is often thought of, and than would perhaps be acknowledged. The Hymn-Book, and such bodies come in the stead of Creed, Articles, Canons, and presiding words. Isaac Watts is still held in grateful remembrance by those who use his devotional compositions; but there may be reason to think that in the course of these hundred and fifty years past, he has rendered services to them in behalf of which they have not yet blessed his memory, and perhaps, may never do so."

When Wesley had completed his "Large Hymn-Book," he might reasonably have expected that his labours of selection and abridgement had come to a close. But a very natural demand sprang up for a book that might be carried in the pocket; and five years afterwards he produced such a book, stating that the book of 1780 included a parish where John Calverly himself founded a Protestant church in the 16th century. The pastor says that the Jesuits, in endeavouring to undermine his labours, founded a school where they receive Protestant children gratis, even as boarders.

Abolition of Jezebel.—There is a convent in Paris called Notre dame de Nion, established by Abbe Ratibonne for the conversion of Jezevels. By means of the facilities afforded through this establishment, four or five Jezevels were entrapped and conveyed away from convent to convent, until their distracted parents effected their recovery, which was granted. It was found that they had been shamefully treated—their character, and, in one instance, we believe, reason itself overthrown. The canon of the cathedral of Maastricht, who was convicted of the crime of their abduction was sentenced to six years imprisonment.

Rationalism in the Reformed Church.—In the bosom of the Reformed Church, the conflict about Rationalism still rages. Compromise is declared to be out of the question; one side or the other must give way. But no one expects a speedy solution of the difficulty, in the absence of synodical authority there can be no decision reached except through the action of individual churches and consistories, and then the decision can only be a moral one.—Dr. McClintock in the Christian World.

The Grandmother of a Romish Bishop. in Belgium, has become a convert to Protestantism. Says the Christian World.—She has withdrawn her children from the Romish schools, and entirely broken off connexion with her former church. Her husband, who was quite indiffer-

To The Spring Flowers.

BY JACQUES MAURICE.
O Spring-Time Flowers! with your light
scented breath,
And airy shape, when will ye come?
Winter is well-nigh dumb,
For his brave voice is whispering now of death,
And the meek monk is going quietly,
Stealing away; ye tender child,
His spirit doth enshroud;
The stars' cold twinkles is e'enmost laid by,
And Cynthia smiles among them lovingly
All the night long.

Nature makes ready for ye, gentle flowers,
While her dew and sunbeams
That all too numerous, throng
Before the one close-linked to your birth,
Where lurks your balmy hidden breath,
That I may o'er the earth
And breathe into the leaves that essence pure;
So may be saved from death,
And for a while your loss endure.

But ye will surely wake to me, O flowers!
And your sweet presence, like the sun
Shall make the dawn of Beauty. Gentle
showers,
Your leaves with tears may oft bedew;
While each ye gloriates hue
Of their high-arching brow, late hung in air,
Shall fade in envy of your charms more fair.

Come quickly, then!
Winning a glance from the great kingly sun,
A kiss from every milder one,
Even from lordly men;
Whom, if too rude, with dying breath ye bless.
Come in the morn, while earliest light
To perfect day doth press,
As ye to perfect beauty; or the moon
May call you from the night
With gentle urgency, all too soon.

And then, of all the incense ripe for Heaven,
Yours shall take sweetest precedence;
And call from thence
Angelic breath, which the whole day shall
leave,
Making it good to breathe the air:
While men shall think the fair
And delicate blossom, bursting at your side,
A link to Heaven which earth may not divide.

Religious Intelligence.

SCOTLAND.
The Revival.—Comparatively little is said now in the newspapers about the *Revival Movement* in Scotland; but this must not be regarded as an unfavourable sign. The contrary is rather the case. The marked progress of true religion in many places has happily become for some time past the normal state. Mr. Hammond, the American evangelist, whose labours were so much blessed in Dumfries and the South of Scotland, has been in that city with zeal and with encouragement. He has since been in Glasgow, and has been the occasion of success, addressing large congregations every night, and sometimes two or three times a day. Mr. Hammond has latterly been aided by the co-operation of a young man from Dumfries who had, till recently, lived in infidelity.

One of Richard Weaver's London collaborators, and a number of the city ministers are also taking part in the services. A powerful impression has been produced; there are many inquirers among fashionable circles, as well as among the common people, and, in some instances, there has been a repetition of the solemnizing scenes of the early part of the *Revival*. Women constrained to cry aloud for mercy on their souls.—*News of the Churches.*

Home Missions in Edinburgh.—At the last meeting of the Free Presbytery of Edinburgh, a deputation appeared on behalf of the Trustees of the late Miss Barclay, offering the sum of £10,000 for the erection and equipment of a mission church near Fountainbridge, a poor district in the south-west part of the city. In Edinburgh, home mission churches have been so multiplied within the last fourteen or fifteen years, that one is almost ready to conclude that the means of grace are, at last, more than keeping pace with the increase of a very rapidly increasing population. In Glasgow, in the west of Scotland, the case is otherwise.—*Ibid.*

FRANCE.
Struggle of the Jesuits.—D'Aubigne, in a letter to the *News of the Churches*, quotes from a French pastor settled in Poitiers. He had recently founded a parish where John Calverly himself founded a Protestant church in the 16th century. The pastor says that the Jesuits, in endeavouring to undermine his labours, founded a school where they receive Protestant children gratis, even as boarders.

ent to the subject of religion, did not interfere with her.

Spain.
The case of Matamoros and Alhama. The Spanish Protestants, has twice been brought before the House of Commons by Sir Robert Peel. It so happened that Sir Robert Peel travelled to Granada, in the beginning of this year, in the same diligence with Matamoros, who was then on his way from Barcelona, and being interested in his case, afterwards visited him and Alhama in prison. It is said that through his generous intervention Matamoros was removed from a lunatic asylum to a better place of confinement.

A Protestant named Bonhomme has been in prison in Seville for some months on account of his religious opinions, and still remains there. One of the Spanish authorities at Granada told Matamoros that he pitied his sad case, but that it would have been better for him if he had committed robbery or murder!

A letter from Alhama, dated "Prison, Granada, January 19, says: Ten years of preaching would not have advanced our labour so much as our imprisonment and trial are doing." All are asking, "What is this Protestant doctrine?" and they seek after our books from simple curiosity; and when they have read them they cannot but condemn the cruelty of the clergy, and confess that we teach the true religion of the Son of God.—*News of the Churches.*

ITALY.
On a small scale, the cause of toleration suffers under similar disadvantages in this country with those experienced in Turkey. A hereditary government is impeded and misappreciated by bigoted officials, and sometimes perhaps, the violence of a popish mob is regarded as beyond any present means of control at this early stage. In Pisa, particularly, the preachers have succeeded in arousing a fanaticism which manifests itself not only by breaking the windows of the Waldensian place of worship and school, but by hooting, yelling at, and stoning in the streets, those who are known to attend, and to their shame be it recorded, the students at the University take a prominent part in these disgraceful proceedings. The school has been shut in consequence. The Delegate of Police at Pisa summoned M. Salomon, on a Saturday, and begged him to shut up his church on the following day as there would be a disturbance, and he had no force sufficient to keep the peace. This M. Salomon refused to do, and left the responsibility with the Delegate, who sent four gendarmes, and all passed off quietly.

In Leghorn, also, the Waldensian church has been closed by order of the Delegate of Police, and all the superiors of friars having refused to interfere; the case must be carried to Turin.

Literary Labors—Opposition of the Priests.
—For several years past, an Evangelical Almanac has been printed in Italian, under the title of *Amico del Casa*, at the expense of the Geneva Society, under the able editorship of Dr. De Sanctis. The demand for it has increased each year, so that an edition of 40,000 was printed in 1861. The entire edition was exhausted before the year began, but up to the date at which I write, the demand for the Almanac continues so urgent, that there is not a doubt, 40,000 more could have been disposed of had they been printed in time. In opposition to it, the priests in Leghorn issued another Almanac called *Il Vero Amico*, and the priests in Naples have published another entitled *Confutazione del Amico del Casa*.—*News of the Churches.*

Schools in Place of Convents.—The Italian Government has already decreed the suppression of convents, both male and female, and the application of the property, when realized by sale, to ecclesiastical purposes, both in the Romagna and Umbria, and in the Neapolitan provinces. The ecclesiastical purposes expressly include education, Cavour and Mamiani being both thoroughly convinced that Italy can never maintain its place as a nation, nor its constitutional liberties, unless education be thoroughly diffused among the people. The first of the schools, founded by Victor Emmanuel's gift on entering Naples, was opened in that city by Prince Carignano, early in March, amid great demonstrations of joy.—*Ibid.*

Support of the Pope.—The Pope's treasury having run very low, an institution called the Arch-confraternity has been established to raise funds for the good Catholics by all the means which, in the hands of a Pater, roused Luther and started the great Reformation.

A Papal brief of 4th November, 1860, conferred on this organization the power to form Branch Confraternities among all the nations of the earth for the purpose of supporting, by donations, the Pope's temporal dominion, and also to communicate to such Branch Societies all the privileges, indulgences, and remissions of penalty which the Pope has conferred on it.

The Pope in Rome.—Of late the Romans have been manifesting, in various ways, their ancient hatred of the Papal government, and their strong leanings to be absorbed in the unity of their nation. The students in the Roman University, the Popes of the next generation, have been the boldest in their demonstrations, and the Cardinal President, though dying to make an example, finds it impossible, because where all are implicated, expulsion would be tantamount to shutting up the University.—*News of the Churches.*

An Intelligent Christian Peasant in the central district of Sweden says, that the "increasing spiritual earnestness which prevails at present among the common people here, is such as to strike even occasional visitors. In some places the awakening has been so wide-spread, that opposition has, for a time, almost wholly disappeared. In one village, all the inhabitants without a single exception, appear to be seeking after salvation.

of religion in a country where the standard of religious teaching is so low that it is not uncommon to see bishops of the Lutheran church playing cards on the Sabbath afternoon!

The Eberfeld Revival suppressed.—As great an excitement arose in Eberfeld when the news of the revival at the orphan house spread abroad as in Jerusalem on the day of Pentecost. The Town-council was summoned. The house-father, Mr. Klug, was dismissed as the cause of all the tumult. Two of his assistants were dismissed as aiders and abettors. The house physician was summarily ordered away from the establishment. The committee who checked the charge of inspection were dismissed. New officers were appointed, with strict commands to have order re-established in the house without delay. Directions were given on no account to tolerate screaming in the house, or to allow any child to remain out of bed for any purpose whatever after the appointed hour. No child should be allowed to engage in prayer at any other than the time appointed for that purpose.

In the meantime the press of Germany belched out one sulphurous flame of invective against the movement. The blackest lies were told of children having received terrible floggings to make them pray; how their cheeks were swollen and their bodies lacerated, and how the obedient had to fast, with similar inventions, bearing on their face the stamp of their origin. The infidel papers were scarcely less bitter than those that profess to stand on the side of High Church truth, and a stream of horror was raised through the length and breadth of the land against the evangelical pastors of the place for sympathizing with the movement.

After the new officials entered on their office, some cases of prostration occurred, and these gentlemen are said to have experimented rather cruelly on the stricken ones. It is reported, on credible authority, that the power of the lash was tried to restore them to their senses. For the sake of proving the whole matter to be a trick, a fork was held up to try whether a lad, under violent excitement, would strike against it, and it was only when the hand was repeatedly and violently wounded that these gentlemen, the apostles of peace and order and humanity, desisted.

The children that are converted are holding on steadily and encouraging each other to be constant in prayer, even though not allowed to be the knee except at the appointed times.

Concordat Defeated at Wurtemberg.—In addition to the many defeats the Romish Church has sustained, it has experienced a fresh and emphatic reverse. On the 16th of March the Concordat was rejected by a majority of 67 against 27 votes in the Chambers. As the government is in favor of the measure, it remains to be seen what course it will pursue. It is a heavy blow to the many defeats the Romish Church has sustained, it has experienced a fresh and emphatic reverse. On the 16th of March the Concordat was rejected by a majority of 67 against 27 votes in the Chambers. As the government is in favor of the measure, it remains to be seen what course it will pursue. It is a heavy blow to the many defeats the Romish Church has sustained, it has experienced a fresh and emphatic reverse. On the 16th of March the Concordat was rejected by a majority of 67 against 27 votes in the Chambers. As the government is in favor of the measure, it remains to be seen what course it will pursue. 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able, polite and... the Prince of Wales... the young sailor Prince...

Obituary Notices.

MISS SARAH FAIRLEY died at Boistown on the 6th of April, aged thirty-five years...

For some time previous to her death she had been the subject of that deceptive disease, Consumption. At first it apparently progressed slowly...

Those of every name who preach Jesus, who own designs, we are strongly of opinion that the more free and unfettered by local prejudices...

She felt persuaded that it was her exalted privilege to enjoy the perfect love of God which casts out fear and purifies the heart. For this she prayed and agonized. Frequently the supplication was continued until she was utterly exhausted...

During part of the night previous to her death, her sufferings were great. She prayed for strength to speak a few words to her friends. The prayer was heard. She called them to her bedside, spoke a few appropriate words to each, and bade them farewell. Turning from them, she said, "I never thought I could willingly part with my friends; I love them much; but I love God so much more I want to be with Him."

W. B. BOYCE.

Provincial Wesleyan.

WEDNESDAY, MAY 15, 1861.

In consequence of the official relation which this paper bears 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 Conference, shall pass through the hands of the Superintendent Minister.

Rev. W. B. Boyce. The President of the Conference of Eastern British America, arrived in St. John's, New Brunswick, in the "Adriatic" (s.s.) from Galway on Monday, April 29th.

Mr. Boyce preached on the following evening, and afterwards met the official members of the St. John's Society, who gave him a most cordial welcome. He preached twice on the ensuing Sabbath, and administered the Lord's supper. On Tuesday, 7th inst., he delivered an interesting address on our Missions in South Africa, chiefly those of Kaffrland.

But the principal service on a week day which our President has attended here, was a social tea-meeting in the basement of the church on Monday, May 6th, of the Society and the pew-holders. Mr. Boyce delivered an address which was highly gratifying to the company. He was supported by short speeches from Rev. Messrs. Lockhart and Brettie. This assembling of our people on Monday last to welcome the President, and to assure him of the increasing attachment of the Society in St. John's to the principles, polity, and objects of our Connexion, was a season to be remembered with grateful joy for many years to come.

Mr. Boyce accompanied by Mrs. Boyce and daughter, leaves this place for Halifax, p.m. this day. E. B. St. John's, Newfoundland, May 8, 1861.

We have great pleasure in recording the fact, that the Rev. W. B. Boyce arrived safely with his family in Halifax on Sunday morning last at 5 A.M., per Steamer Osprey—preaching the same evening in Gratton Street Church.

On Monday morning he left town for Sackville, N. B., with the Rev. C. Churchill, A.M., to be present at the Anniversary Exercises at the Mount Allison Institution, which were to take place yesterday.

The Coming Conference.

The period of the year is again approaching, when, from the centre of the Conference to its circumference, "the people called Methodists" are wont to evince a more than ordinary interest in the affairs of the Connexion. With the annual winding up of the Circuit accounts, and the preparation of statistics and reports, much labour and solicitude devolve always on the Ministers of our body, and also, on the official members of the Society. The holding of the District Meeting soon succeeds, where the progress of the past year is reported, and the arrangements necessary for the representation of the District at the Conference are made. Many of the Circuits are then content to dispense with the services of their Pastors for a few weeks while others, and especially such as lie on the great lines of travel, are often gratified by the passing visit of those who in former days laboured among them, and whose presence recalls

some of the former circumstances of behaviour, which will exert their influence upon the character of the community. But all minds turn towards the coming Conference. Many feel that they have great interests to be decided there. Some whose hearts God hath touched are anxious to know whether the call of the Church will correspond with what they regard as the Holy Spirit's call to go and work in the Lord's vineyard; and to learn, if such be the case, where they are first to enter upon the undertaking. Ministers, too, of various ages, and of no less diversified conditions, are looking forward to be moved, and are wondering where they and their families are likely next to be sent. And with no less trepidation are the members on many a Circuit enquiring, Whom shall we probably next receive?

It is well for us all to remember that these questions do not imply that an arbitrary power is lodged with the Stationing Committee, or is assumed by those who compose it. Their duties are not light, nor, to the satisfaction of all concerned, easily performed. Yet as we believe that the leadings of Divine Providence may be seen in our ecclesiastical organizations, so like-wise do we think that they may generally be traced in the actual working of our system. In not a few cases, nor seldom, has it been found that the arrangements of the Stations, though contrary to the expectations, and, perhaps, the desires of those most deeply concerned, has been such as greatly to contribute to the success of the work of God among us. Nor do we doubt that those who by earnest prayer commit their cause to the Head of the Church, and who receive the issue as from His hands, will ever find themselves more unfavourably situated, than those who bring all the resources of human influence to bear upon the accomplishment of their own designs. We are strongly of opinion that the more free and unfettered by local prejudices and propensities the action of the Stationing Committee is permitted to be, the better in the end will all parties be satisfied.

At the same time it should be understood that these appointments are not made without great care, and that the basis of each is chiefly formed by the Circuit itself. Though there is no lay representation in the Conference, or in the Stationing Committee, yet the decisions of both are very much affected by lay influence. It is well enough known, that the efficient working of a Circuit depends as much upon the zeal and serviceableness, not only of its official, but of its private members, as upon the talent of its minister. If, therefore, the people are united in spirit, if they are sympathizing and friendly towards those who minister unto them in holy things, and if they endeavour to co-operate with them in promoting the cause of God, the Conference will naturally wish to perpetuate the good work, by appointing men of the best ability to occupy that sphere of usefulness. On the other hand, if the people of any place manifest little interest in the prosperity of Methodism—if they do but little for its existence, and nothing for its extension—if they refuse compliance with its just requirements, and impede the faithful administration of its discipline—they should not be disappointed if either the most influential ministers be distinguished to come among them, or the Conference be reluctant to compel them to do so. We believe it is a principle founded upon both reason and the Word of God, and one which the Ministry does well to keep in view, that it is right to not only to those who want us, but to those who want us most. Our venerable founder recognized and taught others to act upon it. "Where," says he, "should we endeavour to preach most? Where there is the greatest number of quiet and willing hearers; and where there is most fruit." (Will Large Minutes.)

Perhaps it will be objected that this supposes our aim to be that of denominational increase. But what is meant by the expression? If Methodism be "Christianity in earnest," why should we not hope and labour to extend its borders, and to augment its influence. It cannot possibly harm any person or religious body, that we strive to turn sinners from the error of their ways, and to call forth their energies in consecration to Christ. We cannot by such means tarnish our reputation, as "the friends of all, the enemies of none." Nay, it may be questioned whether we really maintain this character, unless, as much as in us lies, we endeavour to uphold the system and to promote the efficiency of Wesleyan Methodism.

In view, then, of the deliberations of the next, and of each succeeding Conference, and with reference to their kind consideration of those cases in which we feel specially interested, let every Circuit look well to its own internal harmony and prosperity. It has often given us delight, as the termination of the year drew near, to witness the zeal and self-denying exertions of those who had in charge the collection of Circuit and Missionary contributions. Were their feelings more generally shared by the members of our Churches and congregations, and were the objects of such solicitude increased so as to embrace all our Connexional schemes, it would, with very inconsiderable effort, relieve the minds of those who become collectors, and would bless those who gave, as well as those who received.—Surely the Church of Christ has as good a right to expect from its members, as England in the days of its perill had from its defenders, that "every man will do his duty."

It may not be deemed out of place for us just to remind those lay gentlemen whose names appear on the Committee lists for the next Conference, that their designation is not intended to be a merely honorary one. It is very earnestly desired that they should be present to take part in the proceedings. We wish them thoroughly to understand the working and the value of our various agencies, and we shall be most happy to listen to any suggestions which they may have to offer, or to avail ourselves of the assistance of their practical business habits. It is not to be doubted that, if the same interest were shown in regard to these matters which is often exhibited with respect to political or merely ameliorative institutions, we should have a more prosperous Connexion, and the Redeemer of our race would sooner see of the travail of His soul and be satisfied.

Labour Conducive to Mental Improvement.

With the return of spring, the great majority of our readers, and of the population generally, have entered upon the busiest season of another year. To the really industrious, each lawful day is sure to bring its own duties; nevertheless, to most, the winter months afford a season of comparative rest. Then the days are short, so that if they be filled up with labour, there is still a wide margin left for mental improvement and domestic enjoyment. And, occasionally, at least, such will be the state of the weather that the whole day may be spent within doors. But when lengthening days and the warmer rays of the sun cause the snow to melt and the ice upon our lakes and rivers to break up; and when the ground, once more lays itself open to the plowshare, and the spade, and the early flowers begin to unfold their blossoms, man himself seems most to catch the inspiration of the season and to begin the active duties of life afresh. Again the coarser ventures his back upon the busy plow—

the husbandman is joyous in his work—and, to meet the wishes of more numerous and somewhat hurried customers, even the shopman is compelled to rise early, to sit up late, and throughout the day to be nimble, prompt, and mercantile in arranging and disposing of his merchandise. It is now 7.

Labour is, to every member of the human family, a constitutional requirement. There is no work for every one to do, but both body and mind are dependent for their full development upon their diligent performance. After life's existence is assimilated to some lower classification of life than that which belongs to humanity. A tree or a shrub lives, but it does not move, nor are its functions performed voluntarily or with sensation. An inferior animal also lives, and is the subject of will and of sense, but it has no reason, and therefore performs its functions solely with the view of preserving its existence, or gratifying its appetites and passions. But "a man's life consisteth not in the abundance of the things which he possesseth." Such are his wants, not only for the present time but for eternity, so numerous, so varied, and so complex, that he has no only to survive the end of his existence by the utmost diligence. By both he both degrades and ruins himself; by persevering industry he ennobles and saves himself. If, therefore, our lot in life is providential, and if our spirit is free from merely mercenary motives, we should not look upon our daily work as drudgery. The duties we are called to perform may be menial and arduous, and their associations may be anything but pleasant, but if they be done "as to the Lord and not to men," our energy and circumspection with reference to them will be of the highest advantage to ourselves.

Yet let it not be supposed that we plead for unintermitted and monotonous toil; or that we regard labour as the end of life. This would indeed be slavery. And it is deplorable to be tempted that many subject themselves to it as fully as the planters of the South do their African brethren. When a man aims at some worldly good as his portion, whether it be wealth, or honour, or power, or pleasure, and when he bends his whole being to its acquisition, he enslaves himself. He may wear the garb of a gentleman, his field of action may be the office, the study, or the street, but his soul is in fetters and his life is spent under the most grievous oppression. We should perhaps not hesitate to call a man great, when we see him voluntarily abandon the cultivation of his mind, forego the enjoyment of the family circle, and deny himself the blessings of doing good, and when he neither sees his dearest wife, soul, and spirit, time, talent, and all his resources to any secular pursuit; but we should certainly place that quality by his character under the triple idea of a tyrant, a slave, and a fool.

The great point in the real business of life is to have a worthy object in view, and to carry on self-culture, in its many sided forms, harmoniously, and with strict reference to that object. The performance of one duty, or the improvement of one faculty, should constitute our recreation from other labours or studies. And different processes may again be carried forward at the same time. If a large portion of our life must be employed in obtaining the things necessary for the body, we may even amidst our secular engagements, and from them, derive much mental and moral improvement. The very labour which brings the sweat to the brow, and procures the bread that perisheth, may also be the means whereby in us patience shall have its perfect-work. Not only so, but the labour of our hands must always open to us some department of the great Creator's skill and goodness, the investigation of which may be beneficial alike in directing our own efforts and in exciting our gratitude and love. The farmer who acquaints himself with the structure and growth of plants, the varieties and different qualities of soil, or the phenomena of the atmosphere, or their influence upon vegetation, may not only be a happier and holier man for his information, but a more thrifty one too. And so with the mechanic, the miner, and the tradesman. Chemistry and Astronomy, Geology, Botany, and Zoology all invite us to lighten our labour by the aids which they suggest, and by the hallowed feelings which, in conjunction with the world's redemption, they tend to excite.

It will be readily admitted that an aptitude for such intellectual efforts, and a relish for such enjoyments are only to be gained by a certain amount of leisure and expense. First principles must be understood, and the power to reason conclusively must be acquired. Books, maps, and instruments must also have to be obtained. Yet here are no insuperable difficulties. Let time be husbanded and redeemed from ignoble purposes—for every moment is worth more than gold; let economy be practised, and even self-denial, in order to furnish the means for promoting scientific pursuits, and the discipline thus acquired will become another element of our well being.

The history of the past, and of our own times, is replete with illustrations of true greatness, which owe their distinction as much to the humble origin of the parties concerned, and to the difficulties with which they had to encounter, as to the force of their genius, the originality of their conceptions, or the height of their attainments. Such illustrations will doubtless occur again, though it is still more likely that, from the facilities which now exist, the march of intelligence and self-culture will be more general than formerly. He who fortune favours and eminence from the ranks of the common people was looked upon as more than ordinarily clever, but he who does not now distinguish himself for some good quality, is in greater danger of being thought peculiarly dull, or persistently indolent. It may be hoped that even in this fast age there is an increasing number who know how to unite pleasure with labour, and to consecrate secular duties to sacred ends. We bespeak for them the sympathy and aid of their employers and christian friends. True philanthropy may thus counteract the evil influences which are thrown around our youth, and may sow good seed, whose fruit will appear after many days.

Canada Correspondence.

Mr. Editor.—In a former letter I gave you numerous readers a brief history of the University Reform movement. Having exhibited the growth of the Toronto University Monopoly to its present gigantic proportions,—we then glanced at the resolutions of the Wesleyan Conference; the action of the various District Meetings in petitioning the Legislature, and finally the granting of a select Parliamentary Committee for investigation. It was before this Committee that the great battle between the Representatives of the Toronto University, on the one hand, and the representatives of University Reform, on the other, was fought and won—honourably and fairly won by the latter. It is worthy of note that of the twelve legislative members who formed the Committee, nine of them, in the absence of correct information upon the subject, were decidedly hostile to the reform

movement,—and it was generally believed that a Report favourable to the existing monopoly would annihilate, for the time being, the hopes of the friends of University Reform. Toronto University was represented by Mr. Langton the Vice-Chancellor, and Dr. Wilson, Professor of University College. The Wesleyan Conference was represented by Dr. Simpson, President, and Mr. Nelles, the President of Victoria College. Dr. Cook was present to represent the Presbyterian body, and the Rev. Mr. Poole, College Agent, Mr. Green, and Dr. Rippon were in attendance as witnesses.

Unfortunately for the advocates of the Monopoly their defence was virtually an attack upon the private character and public acts of Dr. Rippon in order to destroy, if possible, his authority and Dr. Wilson especially was not backward in impugning the character of the Chief Superintendent of Education. When these gentlemen had delivered themselves, with a great flourish of trumpets, of their last and great oration, fully and elaborately battered, the cry went out—"Rippon is ruined!" "The friends of Reform are defeated!" "Toronto University, with its princely endowment, is stronger than ever." Even the warmest friends of a National University, upon a national basis, with the Colleges of the land sustaining an affiliated relation, and receiving a portion of the endowment, according to the actual work accomplished, trembled at this crisis, for the fate of an enterprise so noble and patriotic—It is now Dr. Rippon's turn to speak; the excitement is immense, and the large Committee Room is crowded to excess. Always great upon great occasions, Dr. Rippon, in the instance, excelled himself. His address occupied the principal part of two days; and during its delivery every eye was riveted; the utterance of the oration caused strong men to weep like children; and when it was ended—all unless those whose minds were blinded by prejudice—must have felt the necessity of University Reform, and the absurdity of tolerating so disgraceful a monopoly in a free country like Canada.

The Address has been printed and published in a pamphlet form, and the wonder is how any man, with only a few hours for preparation, could arrange and deliver a defence, so replete with information, so commanding and compelling in argument, so finished and elaborate in its details, and so powerful in effect. Dr. Rippon stands forth; at this moment, the master mind of Canada; and we question whether his equal quotation, he enslaves himself. He may wear the garb of a gentleman, his field of action may be the office, the study, or the street, but his soul is in fetters and his life is spent under the most grievous oppression. We should perhaps not hesitate to call a man great, when we see him voluntarily abandon the cultivation of his mind, forego the enjoyment of the family circle, and deny himself the blessings of doing good, and when he neither sees his dearest wife, soul, and spirit, time, talent, and all his resources to any secular pursuit; but we should certainly place that quality by his character under the triple idea of a tyrant, a slave, and a fool.

Two facts prove that the victory belonged to the friends of University Reform. First.—The Committee did not report at all; and the Report drafted by the friends of Toronto University, but which was refused to put into print, is, in fact, no words; that it really grants all its opponents contended for. Second.—The Parliamentary grants to the two Colleges of the Petitioners, which had never before passed the Legislative Assembly without some debate and divisions were not only continued, but increased \$2000 to each College, and passed without division or objection.

Since the last session of the Legislature, District Conventions, composed of Ministers and Laymen of the Wesleyan Church, have been held throughout the Province, and through them Ministers have again been sent to Parliament; and another battle will doubtless be fought during the present session. Dr. Rippon is already in Quebec, and before this reaches you the contest will be renewed in good earnest. It is possible that the University Act of 1853 may be superseded by a new Act during the present session of Parliament.

It will be a proud day for Canada when her system of University Education is placed upon the same broad and efficient basis with her Grammar and Common Schools; the principles clearly and fully recognized, "the State helps those who help themselves." With one National University, it is proposed that each College connected with the University, shall be entitled to public aid according to the number of its students attending the University; and taught in the course of study prescribed by the University. University College to receive double the sum granted to any other College. And as Dr. Rippon says in his reply to a recent Pamphlet put forth by Messrs. Langton and Wilson:—"That the public provision for University (as for Common or Grammar School) education, whether arising from the sale of lands, or parliamentary grants, or both, shall constitute a *tabula in fano*," the State helps those who help themselves." 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Children's Corner

Trifles! What are trifles for? All a trifle's meaning? Scattered oars on life's broad field...

Trifles! Each one hath a part In our pain or pleasure, Making up the daily sum...

The Story of Agnes Avery. FOR CHILDREN WHO WOULD LIKE TO BE LIKE HER.

Agnes was lame, dear child, and did the work for herself and her father, while wheeling about the house in her chair...

Her face was so cheerful, and she looked up from the pile of coats mending that filled a rush bottom chair by her side...

You have noticed sometimes—'hav'nt you, children?—when you were feeling dull and lonesome, and everything about you looked gloomy...

There is a great deal of happiness to be found in very little things, if we will only try to find it, and I don't know why it isn't a Christian duty to try...

A voice of strong crying. It is my greatest sorrow to believe that he overrules in the least little thing that happens...

Grass Seeding with Oats vs. Wheat. A correspondent of the Ohio Farmer gives his experience on this subject...

So Grass Seed This Month. The grasses have many enemies, and it is frequently necessary to re-sow fields where the seed has not taken well...

Standard Household Remedies! DR. D. JAYNE'S FAMILY MEDICINES.

ARE prepared with great care, expressly for family use, and are so admirably calculated to preserve health and remove disease...

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Our First Appeal. The Ladies' belonging to the Wesleyan Church in Avondale, Newport, respectfully inform the public that they intend holding a Bazaar...

Nail & Tooth BRUSHES. WE have just received from Paris, a superior lot of Buffalo Horn and White Hairdressed Nail Brushes...

NEW FRUIT. NEW FRUIT! ORANGES, Apples, Lemons, Quinces, Peas, Raspberries, Strawberries, Raisins, Figs, etc.

Important and Special Notice. To the Citizens of Halifax, and every Family in the Province.

E. W. SUTCLIFFE. Begs respectfully to return his sincere thanks to the citizens of Halifax for the honor and privilege he has received since he opened the TEA, COFFEE, AND GROCERY MAINT. IN 1836.

TEAS, COFFEES, Sugars, Spices, etc. He is enabled to offer great inducements to the public in those articles, which, for price and quality, cannot be surpassed.

THE RENOWNED TEA, COFFEE, AND GROCERY MART. 47 BARRINGTON STREET, OPPOSITE THE PARADE.

HOLLOWAY'S PILLS. Nervous Disorders. What is more fearful than a breaking-down of the nervous system?

Disorders of the Kidneys. In all diseases affecting the organs, whether they secrete too much or too little water...

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THE TRUE BALM OF GLEAD. THE PHYSICIAN THERE.

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