

The Provincial Wesleyan.

Published under the direction of the Wesleyan Methodist Conference of Eastern British America.

Volume XVI. No. 2.

HALIFAX, N. S., WEDNESDAY, JANUARY 13, 1864.

Whole No. 756

Religious Miscellany.

The Christian's Path.

I walk as one who knows that he is treading
Religion is obedient. "Come to me,"
As one round whom the world is spreading
Its subtle coil.

I walk as one but yesterday delivered
From a sharp chain;
Who trembles lest the bonds so newly severed
Be bound again.

I walk as one who feels that he is breathing
Unholy air;
For whom, as wiles, the tempter still is wreathing
The bright and fair.

My steps, I know, are on the plains of danger,
For sin is near;
But, looking up, I pass along a stranger,
In haste and fear.

This earth has lost its power to drag me down-
ward;
Its spell is gone.

My course is on a right and right onward,
To render throne.

Hour after hour of time's dark night is stealing
In gloom away;
Speed thy fair dawn of life and joy and healing,
Thou Star of day.

For thee, its God, the King, the long rejected,
Earth groans and cries;
For thee, the long-beloved, the long-expected,
The Bride still sighs.

—H. Bonar.

What Keeps You From Christ.

Perhaps you are kept from coming to Christ
from fear of ridicule. This is not a narrow
weak mind alone; to many persons there is
more terror in a laugh than in a blow. Yet,
from whom do you expect ridicule? From those
whose good opinion you ought to value? No;
but from the giddy, the frivolous, or the
profane. How shall you meet it? You may, if
you choose, quarrel with it, and be laughed out
of your soul. This will give you but sorry com-
pensation on your dying bed. At the bar of God
it will be a poor amendment to your having lost
the favor of God, and the joys of heaven, that
you won the applause and feared the laughter of
fools. There is but one way to meet ridicule—
face it lightly.

It is indeed a nettle, that if
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endeavoring in the matter of regeneration.
Don't forget that the blind man said to Jesus!
Have you done that? If you would be helped,
you must be able to see. There can be no cure
without faith, and active obedience on your part.
Religion is obedient. "Come to me,"
"Light will beam on you, and help will be
given you, when you do your duty."
Perhaps you are intensely serious for an hour
or two on the Sabbath under the pressure of
preaching, but on Monday morning slip back
again into the old grooves, and run your whole
mind upon money-making, or study, or self-
gratification. How long would it take you to
build a house (I mean worked on it one hour each
week, and pulled it down the rest of the time)?
When will you become a Christian by serv-
ing the world six days, and then thinking
about serving God on a small portion of the
seventh?

My friend, you are trifling with your soul.
To not stop to pick flaws in others, when God
sees in thee the huge sin of rejecting the blood
of Jesus. Do not prate about the "incompleteness
of Christians, when your whole life is one
long inconsistency of admitting that religion is
the only one thing needful, and yet making it
less than nothing. There is no inconsistency on
earth that compares with his who knows that
Christ Jesus is willing to save him and yet he
serves in damning his own soul! Whatever
you say now in self-accusation, we warn you, that
at the judgment-seat, you will be ready to con-
fess, with bitterness of spirit, *God was right;
and I was wrong—Independent.*

What has the Pastor a Right to
expect of the Church?
Admitting that he has been called of God to
his work and is such an one as he approves,
rightly dividing the word and giving to each
man his portion in proper season, he has first
an undoubted right to expect a suitable compensa-
tion for his services. This will require not
only enough to keep soul and body together,
but enough to place him and his family beyond
the reach of financial embarrassment, and to en-
able him to secure that amount of current litera-
ture which the position that he occupies de-
mands, and that his family may enjoy at least
some of the comforts of life. The laborer is
worthy of his hire, and God has ordained that
they who preach the gospel shall live of the gospel.
They should not preach at all times to the
satisfied, just as if he were a good man, a
consistent Christian, and a faithful minister, he
has a claim upon his people which they are under
moral obligation to satisfy, and though no legal
method can be employed to secure it, God holds
them responsible for any neglect to administer
to the temporal wants of his ministers. But we
think the church is not alone responsible for the
support of the minister; every man that enjoys
his labors sits under the preaching of the
word, is morally bound to do something toward
his support. Of course where little is given but
little is required, but we think the instances very
rare in which a man cannot do something, and
I am free to confess I have little charity for one
who makes any pretensions to Christianity and
does nothing or next to nothing for the support
of the pastor, and no confidence in a man's moral
integrity who *stalls* his preaching; who Sabbath
after Sabbath sits under the sound of the gospel
and never contributes a cent for the privilege;
such an one I fear, instead of working out his
salvation and laboring a secure mansion of rest,
would if it were possible steal the liver of his
venerable and pass in upon the shoulders of his
friends.

But the support of the preacher should not be
withheld for six months or till near the close
of the year. Some churches members that do
not do much for the minister until they have
proved him, and we think caution very good
in this respect, but we fear some are a little too cautious
about paying the minister for his good. A bet-
ter way we think would be to meet him as he
comes upon his work with a smile and a hearty
welcome, at the same time slipping some green-
backs into his hand. This would raise his spir-
it, and encourage him to go about his work
cheerfully. I am of the opinion that the salary
of the minister should be paid quarterly in ad-
vance (and hope the time is not far distant when
it will be done); this would relieve him from all
pecuniary embarrassment, and enable him to
devote his whole time to the wants of his
charge.

Again he has a right to expect the hearty co-
operation of his people in carrying out the plans
of the church, for sustaining her benevolent
operations, and we do not hesitate to affirm that
the vitality of that branch of our Zion which
ignores everything outside of its own pale is a
feeble and its moral power is as feeble and
ineffectual as the light of a candle in a
dark room. The *salutaries* then is settled, but
tell us what charity begins at home, and this,
to some extent is true, but it does not end there;
and that society which adopts the narrow policy
of taking care of its own interests, and won't do
anything outside for the cause of God and hu-
manity, never will rise in influence nor be in a
healthy condition. The history of the church
warrants this conclusion.

Then we say, as the minister presents the ben-
evolent objects in which the church is interested,
and for the success of which she is responsible,
he has an unquestionable right to expect his
members not only to coincide with his views
in the case, but to be ready to assist both with
their influence and money. But he has also a right
to expect the members of his church to do all
that they can to sustain the means of grace,
both public and private, the preaching of the
word, the prayer and class meeting. No small
speaker should keep them from the sanctuary, and when
present they should be earnest, attentive wor-
shippers, that the minister as he looks over his
congregation may not find them in the land of
dreams, with eyes shut and ears stopped to do
all the speaker is saying, but with eyes fixed upon
the burning words as they fall from his lips, he may
be assured he is not laboring in vain. His pres-
ence is also expected in the class and prayer
room, taking an active part in the same, thus
sustaining the meeting, rendering it both inter-
esting and profitable. The idea that church
members have nothing to do in social meetings
is absurd, and nothing more nor less than a
stratagem of the devil to cheat them out of a
blessing and paralyze the power of the church.
It is, we think, the duty of every professed
Christian when there is an opportunity, to take
a part and bear testimony in favor of Christianity.
God demands it, the church and the world have
a right to expect it, and their poor famishing
souls require it; and though their feelings do
not prompt them in this direction, and they can
with some propriety plead but one talent, there is
a responsibility in the case which cannot be
ignored; and the minister who for the time be-
ing is leader of the sacramental host has an un-
doubted right to expect them to be ready, and
willing to aid in pushing the battle to the
very camp of the enemy, standing firm and un-
flinching at their posts until victory turns on
Zion's side. But once more, he has a right to
expect the prayers and sympathy of his people.
Occupying the high and awfully responsible
position of ambassador for Christ, yet being
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(Have we lately read these sermons? Do we
know their adaptation to take hold of men and
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Do we see the connection between these things
and the revival of God's work? A revival
based on an intelligent understanding of truth,
on conviction, on a deep experience. O these
are not carnal weapons, but mighty through
God.—*Ch. Advocate.*

What has the Pastor a Right to
expect of the Church?
Admitting that he has been called of God to
his work and is such an one as he approves,
rightly dividing the word and giving to each
man his portion in proper season, he has first
an undoubted right to expect a suitable compensa-
tion for his services. This will require not
only enough to keep soul and body together,
but enough to place him and his family beyond
the reach of financial embarrassment, and to en-
able him to secure that amount of current litera-
ture which the position that he occupies de-
mands, and that his family may enjoy at least
some of the comforts of life. The laborer is
worthy of his hire, and God has ordained that
they who preach the gospel shall live of the gospel.
They should not preach at all times to the
satisfied, just as if he were a good man, a
consistent Christian, and a faithful minister, he
has a claim upon his people which they are under
moral obligation to satisfy, and though no legal
method can be employed to secure it, God holds
them responsible for any neglect to administer
to the temporal wants of his ministers. But we
think the church is not alone responsible for the
support of the minister; every man that enjoys
his labors sits under the preaching of the
word, is morally bound to do something toward
his support. Of course where little is given but
little is required, but we think the instances very
rare in which a man cannot do something, and
I am free to confess I have little charity for one
who makes any pretensions to Christianity and
does nothing or next to nothing for the support
of the pastor, and no confidence in a man's moral
integrity who *stalls* his preaching; who Sabbath
after Sabbath sits under the sound of the gospel
and never contributes a cent for the privilege;
such an one I fear, instead of working out his
salvation and laboring a secure mansion of rest,
would if it were possible steal the liver of his
venerable and pass in upon the shoulders of his
friends.

But the support of the preacher should not be
withheld for six months or till near the close
of the year. Some churches members that do
not do much for the minister until they have
proved him, and we think caution very good
in this respect, but we fear some are a little too cautious
about paying the minister for his good. A bet-
ter way we think would be to meet him as he
comes upon his work with a smile and a hearty
welcome, at the same time slipping some green-
backs into his hand. This would raise his spir-
it, and encourage him to go about his work
cheerfully. I am of the opinion that the salary
of the minister should be paid quarterly in ad-
vance (and hope the time is not far distant when
it will be done); this would relieve him from all
pecuniary embarrassment, and enable him to
devote his whole time to the wants of his
charge.

Again he has a right to expect the hearty co-
operation of his people in carrying out the plans
of the church, for sustaining her benevolent
operations, and we do not hesitate to affirm that
the vitality of that branch of our Zion which
ignores everything outside of its own pale is a
feeble and its moral power is as feeble and
ineffectual as the light of a candle in a
dark room. The *salutaries* then is settled, but
tell us what charity begins at home, and this,
to some extent is true, but it does not end there;
and that society which adopts the narrow policy
of taking care of its own interests, and won't do
anything outside for the cause of God and hu-
manity, never will rise in influence nor be in a
healthy condition. The history of the church
warrants this conclusion.

Then we say, as the minister presents the ben-
evolent objects in which the church is interested,
and for the success of which she is responsible,
he has an unquestionable right to expect his
members not only to coincide with his views
in the case, but to be ready to assist both with
their influence and money. But he has also a right
to expect the members of his church to do all
that they can to sustain the means of grace,
both public and private, the preaching of the
word, the prayer and class meeting. No small
speaker should keep them from the sanctuary, and when
present they should be earnest, attentive wor-
shippers, that the minister as he looks over his
congregation may not find them in the land of
dreams, with eyes shut and ears stopped to do
all the speaker is saying, but with eyes fixed upon
the burning words as they fall from his lips, he may
be assured he is not laboring in vain. His pres-
ence is also expected in the class and prayer
room, taking an active part in the same, thus
sustaining the meeting, rendering it both inter-
esting and profitable. The idea that church
members have nothing to do in social meetings
is absurd, and nothing more nor less than a
stratagem of the devil to cheat them out of a
blessing and paralyze the power of the church.
It is, we think, the duty of every professed
Christian when there is an opportunity, to take
a part and bear testimony in favor of Christianity.
God demands it, the church and the world have
a right to expect it, and their poor famishing
souls require it; and though their feelings do
not prompt them in this direction, and they can
with some propriety plead but one talent, there is
a responsibility in the case which cannot be
ignored; and the minister who for the time be-
ing is leader of the sacramental host has an un-
doubted right to expect them to be ready, and
willing to aid in pushing the battle to the
very camp of the enemy, standing firm and un-
flinching at their posts until victory turns on
Zion's side. But once more, he has a right to
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Occupying the high and awfully responsible
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would soon clog up, and the wheels of life would stop forever.
2. Exercise improves the health, because every day a man takes tends to impart motion to the bowels; a proper amount of exercise keeps them acting one in twenty-four hours; if they have not motion there is constipation, which brings on many fatal diseases; hence exercise, such as that of walking, wards off innumerable diseases, when it is kept up to an extent equal to the action of the bowels daily.

Obituary.

THE LATE CHAS. H. PHINNEY.
DEAR BROTHER—Some time ago, there appeared in the Wesleyan, from the pen of the Methodist minister at Ottawa, an account of the death of the late Charles Heninger Phinney. I enclose a letter from W. H. Walker Esq., to his father; and if you consider an extract from it worthy of a place in your excellent paper, you will greatly oblige the family of Mr. Phinney.

W. H. WALKER.

Without, Dec. 31st, 1863.
His illness was of short duration, and up to the day preceding that of his death he was recovering; but God, in His all-wise Providence, saw fit to remove him from our midst, and, sorrowing we bowed beneath the stroke, feeling assured that our loss was Charles' gain.

A few days previous to the closing scene, he said to his respected class-leader in the words of St. Paul, "For me to live is Christ, to die is gain." Death to him had no terror, God had full possession of his heart, his will was swallowed up in that of the great Jehovah, his prayer was "not my will, but Thine O God, be done."

When the closing hour came "he fell asleep in Jesus." Not a groan or a struggle marked the last moment, but with his last breath a smile, sweet and holy, lingered on the countenance, assuring us that the soul took its everlasting flight a fortasse had been afforded of the glorious entrance about to be administered to it in the better world.

His last remains were laid to rest in the quiet grave of his father, and we were left to ponder the mystery of the resurrection. During the short time I had the pleasure of having Charles as a student, I had become very much attached to him, and had God seen fit to prolong his life I have no hesitation in saying, that he would have been "his mark," in the profession he had chosen, he was a most attentive student, very persevering, very ambitious, and looked upon him with feelings of pride, being satisfied that if his health was spared, and my life was spared, he would reflect honor on our office, but God's ways are not as our ways, and instead of being a student in a law office on earth, he is a white-robed redeemed one in glory in heaven.

Praise the Lord for the consoling fact: "The Lord gave and the Lord hath taken away, blessed be the name of the Lord." I have had a student much beloved for his christian character, his courteous manner, his obedient character, his amiable personality, endeared to me by almost every quality that can win a heart's affection, and you have lost a son, one who would do credit to any parent, reflect honor on any home, the trial is sore, the cross is heavy, the Providence is dark, but Charles is in heaven, his sister and he are now singing their Hallelujahs around the throne of God, separated a short time on earth, now reunited in heaven.

You have now the less on earth, one link more in the chain to bind your heart in heaven, yes Charles has gone, the place that once knew him now knows him no more, but, oh glorious thought! he is with Jesus, a few days or weeks or months or years can not separate you, and when you will meet again, separate you.

MR. DOGGETT, WHITE POINT, QUEEN'S N. S.
Dear Sir, White Point Nov. 26th 1863, Mrs. Ann Daggett, in the 42nd year of her age. Mrs. Daggett was blessed with God-fearing parents, who early inhaled into her mind the principles of early life, and some years later during a period of religion under the ministry of Rev. H. Page, Sr., connected herself with the Methodist Church and continued a consistent and lively member till she joined the Church above.

She pleased her heavenly Father to lay his afflictive hand upon her, and though for several years she suffered from that insidious disease, consumption, no murmuring word was ever known to escape her lips.
It was always her near to her God, and she longed for the land, enabling her to look forward to that event, generally termed by the family, as an object of desire and hope. Her death was truly that of the righteous; a victorious man in God, she departed free from earthly cares, as she passed down the dark valley, already bright with the dawn of heaven's unfolding day, her soul exclaiming "Sing of Jesus."

We deeply sympathize with her sorrowing husband and children who will see her face no more. May they join her at last in the better land.
L. E. T.

Provincial Wesleyan.

WEDNESDAY, JANUARY 13, 1864.

Methodism and the Religious Liberalism of the day.

In referring to the religious liberalism of the day, it is necessary, first of all, to point out what liberalism is, in order that we may not be led away by what has a fine and pleasing sound, and is so much in vogue among the unenlightened. It is not the liberty of the gospel, which manifests itself in a noble spirit towards all, not excluding those who are in error even on vital points, but which Christians are required to possess and manifest in a vigorous charity, which has a bearing on religious views held by others, which respects as of equal consequence what a man believes, and which ignores all distinction between truth and error even on subjects the most momentous. It is more widely spreading both in Scotland and in England than some would at first suppose. It is found increasing some made in the Church of England, as witness

"the Essays and Reviews," and the attempt made to tolerate men who deny some of the leading tenets of the Christian faith; nor is Dissent free though the virus may not be so public a matter. It is found amongst a party in the House of Commons, who clamour for the operation of national institutions on the Sabbath day, and who would not only tolerate, but endow all religious sects, Episcopalian and Protestant, in order to prevent peace. It is found amongst men who style themselves—men of liberal ideas and tendencies—not a few of whom are clamouring for the abolition of Creeds and Confessions as if these were the real hindrances to progress. It is also found existing in a vague and undefined form amongst others, paralyzing their efforts in protesting against and assailing error wherever it exists.

The advocates of religious liberalism defend it on different grounds. Sometimes they speak of the uncertainty of human opinion on religious matters, and maintain that sincerity is all that is needed for justification whatever the belief may be. But surely whilst there is an objective standard of truth in the "Word of God," which is permanent notwithstanding opinions drawn from it, to which an appeal can be made, certainty may be acquired on all that is essential, and error need not be confounded with truth. It is forgotten that if error be innocent, truth must be unimportant; whereas truth is important and necessary to salvation. Sincerity—mere sincerity—does not exempt us from praise or blame in the affairs of this life, and what ground have we to suppose that it will do so in what is represented in the Word of God and universally recognized as of more, infinitely more importance?

At other times its advocates defend it on the ground of an all-embracing charity. But charity—Christian charity—is not blind, and does not shut its eyes to the distinction between truth and error, and such individuals forget that one of its highest exercises may consist in testifying against those errors by which men are led astray. If men hold opinions that endanger their safety, charity does not require that we shut our eyes to their danger, or that we soothe them to sleep, but that we endeavour to convince them, in a right spirit, of their error, show them their danger, and condition, and admonish them to escape. It may now be asked, How does Methodism stand to the Religious Liberalism of the day? It has been said, and unjustly, that Methodist literature never travels beyond the circle of its own people. This assertion is both uncharitable and unjust. Few religious books have had the circulation that the writings of John Wesley enjoy. His works are read in later times than Wm. Arthur's, as witness his "Travels of the Year." We may safely say that Methodist literature—its magazines and its more recent works—has not been affected by it. But what about its ministers and its people? It will not be denied, that Methodism does exert a powerful influence on society, and on the questions of the day, owing to the number and intelligence of its members. Is it yielding to the influence or not? Whilst Methodism never had any very elaborate creed, it has held very tenaciously to certain truths which it regards as scriptural, and with which its people are familiar. We believe that never were they held more intelligently or more firmly than at present. It is a surprising proof of the far-sightedness of our founder, that amidst the difference of opinion that has prevailed about church polity there has been so little difference as to the doctrinal views held by his followers.

Methodism whilst holding its own views of truth gathered from the word, is not disposed to go hand in hand with them who deem it of little importance, whether men deny the divinity of the inspiration and doctrines of the Bible, Methodists do not regard it as a matter of little importance whether a man be a Papist or a Protestant, a Socinian or a believer in the divinity of our Lord, or, to carry the matter but a step farther, an idolator or a Christian. With all Evangelical Churches, it has much in common, so much indeed as to enable it to be found in the same number and intelligence of its members. There is a radical distinction between them, and that is called upon to receive the one and reject the other, yet, to assail error, but not the holder of it, wherever it is found.

But is Methodism justified in retaining its old stand point in these days—a stand point which is certainly antagonistic to the professed liberalism of the day? We think so decidedly, and by doing so, it will carry the cause of truth, and aid in bringing about the full accomplishment of Christ's prophetic word. What availing a creed fixed on certain points which it regards as sacred, and to which it is not disposed to add a single article, and making its appeal to the Word of God, it has left others open.

What is fixed, and on which such a clear utterance is given in its pure sense, the requirements of not a few in these days in which men are in quest of truth; and what is not fixed, leaving ground for difference of view on what, being so clearly revealed, may be debated. In retaining its stand point it is sure to be spoken of as opposed to progress, as lying upon the past, as shunning from honest enquiry, and as more catholic in spirit, it will be regarded as intolerant and bigoted. This however can be endured. Methodism while keeping in view its aim, which is to spread scriptural holiness throughout the land, cannot be tolerant of error, whether springing up in itself or around it, and in addition, its convictions of truth will be drawn from the fountain of God's word, and strengthened and deepened in order to its efficiency. This will render it more influential, and at the same time not less liberal. It has in the past held firmly by the objective standard of truth, does so still, it is courteous to all, but is not infected with the religious liberalism of the day.

The Rev. Thomas Jackson.

On the 12th Dec. the Rev. Thomas Jackson was invited by his brethren to a luncheon at the Centenary Hall, Bishopsgate-street, in celebration of the eightieth anniversary of his birthday. Mr. Jackson's clear and forcible enunciation of the great leading doctrines of Methodism, his kindly yet unswerving fidelity in times of controversial trial, his able services in the chair of the Conference, his valuable literary labours, the fact that he was permitted to take a leading part in the Centenary of Methodism, and now in the Jubilee of Wesleyan Missions, all tend to render the demonstration one of unusual interest.

Our space will not admit of our giving more than the speech of Mr. Jackson.

The Rev. Thomas Jackson was greeted with loud and continued applause on rising to address the meeting. He said, my dear brethren and sisters, I have to cast myself upon your favour and aid as you will very excited feelings, and to address you with reference to myself. You may easily suppose that a man who has lived to be eighty years of age, and who has been a citizen of these years in public, has often been in circumstances of embarrassment—at his wife's end, I know not that I ever experienced greater embarrassment than I feel at this moment. If I have been to endorse all the things that have been said of me I should feel that I was a vain old man, who had outlived my intellect, and I think some of you would be ready to entertain the same opinion. Yet, if I were to contradict all the

things that have been said, it would appear very disrespectful, and it would appear to cast a reflection upon you who have done me the honour to invite me to meet you and to partake of your hospitality to-day. I will therefore drop that part of the subject altogether, letting the observations in commendation of myself be submitted to the unbiased judgment of all who have heard them. I have been thinking this day—eightieth birthday-day, of some lines in Gamble's ballad, which I think entitled "The Mystery of Life."

"So many years I've seen the sun, And all these eyes and hands my own, A thousand little acts I've done, And childhood here, and manhood gone, 'Oh, what is life, and what is death, To tread away my mortal part?'"

I cannot endorse the words of these sentiments. My life has not been dull; my life has not been a round. Nearly thirty years ago I crossed the river Humber, and for the first time in my life was upon the water, with a strong breeze, which cooled my courage. I assure you I was not frightened with the assistance of a crew as a Methodist Preacher in the "Fens" of Lincolnshire. I went on for twenty years labouring in circuits, and ended my itinerant labours in the First London Circuit. You will acknowledge that was not a "round," but a straight course. When I had been twenty years a travelling preacher, I was favoured with the assistance of the very virtuous duties of editorship—a very hazardous arrangement, most assuredly, considering what I was. I laboured unassisted for twelve years in that department of service—laboured, I must say, with diligence; with what success others will judge. Then for six years I was favoured with the assistance of a very able colleague, Mr. Cubitt, now with God. Then, when I had arrived at about sixty years of age, and had begun to think it was time for me to contemplate something like leisure, Conference interposed again and entrusted me with the theological training of the rising ministry. I felt it to be a hardship, bordering upon 60 years of age, to enter upon a new course of study to give a complete programme of the day's exercises, furnished by the Rev. Dr. Pickett, it may be anticipated that the occasion will be one of exceedingly great interest.

Mount Allison Anniversary.

The friends of the Mount Allison Institution are reminded that, the TWENTY-FIFTH ANNIVERSARY of the Male Branch, pursuant to announcement previously made, will take place on Thursday next week, the 21st inst., and will be celebrated with appropriate exercises at the College, literary and social character. The friends of the Institution, of whom a large gathering from each of the Provinces is expected, are invited to receive a complimentary copy of the "Programme of the Exercises," furnished by the Rev. Dr. Pickett, it may be anticipated that the occasion will be one of exceedingly great interest.

MOUNT ALLISON WESLEYAN ACADEMY.

ALL THURSDAY, JAN. 21ST, 1864.

The attention of all interested is invited to the following order of exercises for the day:— I. Meeting of the Faculty and Alumni of the Academy, in the College Lecture Room, at 10 o'clock, A. M.

All who have been Students in the Institution, day pupils as well as others, are earnestly requested to attend this preliminary meeting.

II. Family Dinner in the Academy Dining Hall at 12 o'clock.

Tickets for this will be issued, at the Annual Meeting to all the former members of the Academy, who may be in attendance.

III. Public exercises, religious and literary, in Lingley Hall at half past one o'clock, P. M. The Rev. Dr. DeWolf, and the Rev. Messrs. Murray, Botwell, and Stewart, as well as members of the Faculty, and several of the former students have engaged to take part in these exercises.

All the friends of the Institution are respectfully invited to attend this public meeting.

The Gallery of the Hall will be open for their accommodation at one o'clock.

IV. Social reunion in the Academy at six o'clock, P. M.

Tickets of admission to this may be obtained by all the former students, day pupils as well as others at the close of the Alumni meeting in the forenoon.

H. PICKETT, Secy.

Saskatoon, N. B., Jan. 8, 1864.

P. S. Perhaps I should mention that the "European Review" of the Wesleyan Academy has arranged to have special literary exercises in Lingley Hall, on Wednesday evening, the 20th inst. In addition to the exercises by the members of the Society—an oration and a discussion of the question, "Ought England to have consented to take part in the proposed European Congress?"—an address is to be delivered by Prof. David Allison.

Wesleyan Publishing Items.

DAILY TREASURY.

The Book Committee has decided on the publication of a book on the same plan as Bantley's "Golden Treasury," many ministers and laymen among us have expressed a strong desire for such a work in conformity with our own doctrinal views. The subjects for the three hundred and sixty-five days will be supplied by a large number of the ministers. The Rev. F. W. Briggs, of Stockport, one of our most able writers, is engaged in a work on missions, suitable to the Wesleyan student, and which will be published by the Wesleyan Missionary Society, London. The Rev. J. P. Peck, of Leeds, translator of Stier's "Word of the Lord Jesus," and editor of our "London Quarterly Review," has, I understand, been requested by the Missionary Committee to write a jubilee volume, as a memorial of the great movement which is now delightfully affecting our people from London's End to the Shetland Isles.

THE MOTHER OF THE WESLEYS.

The work which is looked forward to with perhaps the greatest interest and desire among us is the long-looked-for life of Mrs. Wesley, by the Rev. John Kirk, of London. It is entitled "The Mother of the Wesleys. A Biography." Mr. Kirk has long been regarded as an industrious and able writer, and his work on the life of the Wesleys, and his written several articles in our periodicals concerning them, especially a series of papers in our Sixpenny Magazine, on "Incidents in the Life of Charles Wesley, illustrating some of his Hymns." He has also published a lecture on "Charles Wesley, the Poet of Methodism," a little work which has had a very extensive sale. To this new and large work he has gone with all the enthusiasm of a great admirer and all the earnestness of a true student. He has had access to documents invaluable to a biographer or historian, and never consulted by any one previously, such as parish registers, state papers, and other original writings, and also certain rare works of the period; and most interesting and, I understand, unexpected success has been made of them. Many circumstances, which are of great value to the student of the Wesleys, will appear for the first time. Some of the current views concerning Mrs. Wesley will be proved to be incorrect, and some of the anecdotes so often told to the disparagement of the rectors of Epworth will have their truthfulness established.

There is also much new information about Dr. Annesley, and also her mother, Mrs. Annesley, concerning whom all previous biographers are silent. The work embraces Parentage, Youth, Marriage, Residence at Epworth, Modes of Education, Widowhood, Death, Christian Experience, and Relation to Methodism; and chapters also embracing the History and Parish Labors of the Father of the Wesleys, and Sketches of a few of the New Wesley Family, as Mrs. Wesley is contemplated as the centre figure around which the persons and incidents of that remarkable family are grouped. Mr. Kirk has more than 1000 pages of text, and is now in the possession of

the good will of Methodist Preachers has been dear to my heart during all my public life. I have seen in an engraving of the period; the whole will accordingly be embellished with a well-illustrated copy. It is to be dedicated most appropriately to Dr. Osborn, President of the Conference, as an expression of personal friendship and of regard for his office. I am glad to add to this that it is in the printer's hands and will be published shortly.—Corr. Ch. Advocate.

The Proposed Missionary College.

The Divine approval of modern Missions is equally apparent in the glorious success of the various Protestant Missionary Societies, in the noble example of magnanimous self-sacrifice in the example of sublime heroism, and of godly devotedness. The Church Society has its CARNTS, MARSHMAN, and WARD; the Baptist Society its MORRISONS, MEDHEADS, and WILLIAMS; the American Board its JUDSONS, DWIGHTS, and GRANTS; and the Methodist Society its COLES, SHAW, GOSWELL, and others, too numerous to mention. We cannot praise in too many words the noble and self-sacrificing spirit of our brethren, and their great and noble labours for the redemption of the world. The late accomplished JOHANNES CHRISTIAN contributed his noble talents to dispense much popular prejudice; but the man of all others, to whom the young Ministry of Methodism are indebted, was the first President of the Institution, Dr. BENTLEY. Some who were then his most determined opponents, became, before his death, his most ardent friends; and acknowledged with a frankness which they never showed before, that in his efforts to establish a Theological Institution he rendered his greatest service to Home Methodism. Nearly 500 students would echo this conclusion.

Among the residents in the Institution there has always been a proportion of Missionary candidates; but, while they have attended to the classical and scientific curriculum, it has been impossible to prosecute any specific studies in reference to their Missionary vocation. It is to be regretted that a great disadvantage to such students. It would be a prodigious economy of health and life if candidates for China could obtain some mastery of the curious language of that antiquated empire and some insight into the mongrel religions of the Chinese, before they quit their native shores. So, too, as to the candidates for India. It is quite practicable to get a acquaintance with the sacred Sanscrit, to be able to speak the language in which they will have to preach, and to digest the leading principles of Brahminism and Buddhism, before they expose themselves to the relaxing and fatal influence of a tropical residence. No, again, as to candidates for the young Mission in Italy, it is desirable that they should go forth not only with an ability to speak the flexible and melodious language of DANTE and PETRARCH, but also with an intimate and thorough acquaintance with the historical developments and dogmatic teachings of Popery. If we are not greatly mistaken, the battle of the reformation will have to be re-fought in that lovely Peninsula; and for the most part, with the same weapons and in the same manner, as in the great battles of the sixteenth century. These are some among the numerous important objects which will be essayed and realized by a Missionary Institution, in which the course of study will have a direct and uniform reference to the sphere of labour for which the student is intended, and to the particular duties he will have to fulfil.

We believe we shall see the Institution in the present, and that very speedily. The operative classes of society, as well as the middle classes, are beginning to appreciate the importance of giving their children a thoroughly good education; and surely they will not allow the Pupils of the mightiest of all educational agencies, to lose its power and influence for the want of an intelligent and efficient ministry. None indeed, but the wisest and ablest would be content with the present state of an illiterate ministry. The Wesley's, Coke, Walsh, Benson, and Adam Clarke were none the worse preachers because they were good scholars. In these honoured men we see how God owned and blessed sanctified genius, learning, and eloquence when they were faithfully consecrated to his service. If Methodism would maintain the advanced position which she now holds in the colonies, and throughout the world, they must grade no reasonable amount of expenditure in the thorough training of their rising ministry. The manner in which the proposal to build a Missionary Institution was hailed at the last Conference in Sheffield, in which it has been received at the great central Jubilee Meetings, and in which it has been commended by the body of the Methodist people, is a sure assurance that we shall soon see a noble Missionary College, a complete staff of Missionary Tutors, a goodly band of Missionary Students, a magnificent Missionary Library, and in all a new and mighty auxiliary to the triumph of the Gospel and the conversion of the world.—Methodist Recorder.

Missionary Meetings, Nfld.

No. 3.

If it were not that the Missionary feeling in the Methodist world had become of late, some what broader and deeper, than in ordinary times, it should be presumed to forward for publication, this third letter. Had we present it will be freely admitted by every subscriber to the "Wesleyan," that no cause has more recently been more perfectly, with the utmost and best feelings of the Christian, with the beneficent desire of Christ's sufferings, or with the yearnings of His heart, than the cause of Christian Missions. I am therefore emboldened to add this further stroke, and finish the work with which an introductory letter to the proceedings of three meetings, held at the Wesleyan Missionary College, and Western Bay, do what they can to help forward the glorious cause; nor yet, to speak disparagingly of their deeds. Some of our friends there, have precious hearts, and would give princely contributions if they had the means. Our Missionary meetings are now over. But Missionaries are still labouring; and before the wants of the world are supplied, before the millions of men residing between the frozen regions of the north, and the burning sands of the south, between the golden light of the east, and the broad deep shadows of the west, are all claimed for Christ, their number will have to be multiplied a thousand fold. The words still sound as from the lips of Christ, "The harvest truly is plenteous, but the labourers are few, pray ye, therefore, the Lord of the harvest, that he will send forth labourers into his harvest."

JOHN WATERBURY.

Old Parson, December, 1863.

Mr. Arthur, than that of owned by Dr. Johnson, having been furnished with most conclusive evidence in an engraving of the period; the whole will accordingly be embellished with a well-illustrated copy. It is to be dedicated most appropriately to Dr. Osborn, President of the Conference, as an expression of personal friendship and of regard for his office. I am glad to add to this that it is in the printer's hands and will be published shortly.—Corr. Ch. Advocate.

On the evening of the last day of November, the congregation assembled for the last time without the hallowed walls of the old Sanctuary. The first meeting was a Missionary Meeting, which was very appropriate, what more noble, what more philanthropic service could they have had? It was certainly very fitting that the claims of the millions of men, who are perishing for lack of knowledge, should be recognized, and a practical expression of sympathy, for them, given in a church, which had for its Missionary labour, never before been built. But what of the Missionary Society?

The Ministers whom we expected to give the platform, arrived rather late in the evening of the 20th inst. So late indeed, that the friends had ceased to expect them; and I was beginning to fear that the duties of the evening were going to devolve entirely upon myself. Happily, however, the hopes of our people were revived, and my own fears shattered. The brethren after having travelled, one thirty, a second, twenty-eight, and a third, fourteen miles, or a rough road, and against wind and snow, entered the Church just in time to have the people from disappointment, me from discomfiture, and the meeting, from failure. The Church was taken about by the Rev. J. S. Peck, and the meeting began to prosper. And though I doubt not, but the Church would have been better filled, had the deputation seen on the ground at an earlier hour; yet had both in numbers, and appearance, quite a respectable assembly. If it were necessary to refer to the manner in which the speakers acquitted themselves, it might suffice to say: "Despite some untoward circumstances, the audience gave no signs of weariness, but, throughout, all eyes and ears were open. We felt borne, as though some of the bright stars of happy spirits, now in heaven, but "born of God," in that old Sanctuary, had come to that last meeting, and were hovering, listening, and rejoicing near by. There was, while the "death roll" was being read, the triumph of the Cross were being rehearsed, while the way of a Providence were being not only "justified," but admired and lauded, and while the darkness of Heathendom was being penetrated, and made visible, a very thoughtful and earnest attention. Many hearts were filled with prayer, as if wrapped up in God, and with his left, labours to lift him from earth to heaven. I have further to add, that the part of my story is so complete, the collection was a success, being about \$16 in advance of last year.

On the 21st inst. we are next holding place. For the past five years, at least, we have held an annual Missionary meeting in this Cove. But hitherto the "Wesleyan" has not been favoured with any report of its doings. Perhaps there has been nothing done worthy of notice. "Perhaps" I say, for I cannot possibly, not having had the privilege of attending these annual gatherings before last year, I am free to confess how many of us, make his life a blessing, and lift him from earth to heaven. I have further to add, that the part of my story is so complete, the collection was a success, being about \$16 in advance of last year.

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Life and Times of Dr. Baugs.
We copy from the N. W. Advertiser some extracts from a review of Dr. Baugs' life by Dr. Baugs, recently issued.

The old age of Dr. Baugs was very pleasant and beautiful, as a man, sweet and cheerful, and in his old age, he was a most interesting and interesting subject of the meetings held in the presence of Mrs. Palmer, whose teachings had been the subject of a devoted and useful Christian. He was a most interesting subject of the meetings held in the presence of Mrs. Palmer, whose teachings had been the subject of a devoted and useful Christian. He was a most interesting subject of the meetings held in the presence of Mrs. Palmer, whose teachings had been the subject of a devoted and useful Christian.

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thrusting them into the dingy rooms of old...

Berwick Parsonage.

REV. AND DEAR SIR—I know you will be pleased to hear that we are now living in our new Parsonage...

Yours truly and affectionately, RICHARD SMITH.

Berwick, Courthouse, Jan. 17th, 1863.

General Intelligence.

Colinial.

UNION PRAYER MEETINGS.—The Union meetings, held last week in different churches of this city...

A NEW REBEL RIM.—The Morris Island correspondent of the Philadelphia Inquirer, under the date of the 24th, says...

SABBATH SCHOOL ANNIVERSARY.—Very excellent and appropriate discourses were preached on Sabbath last by Rev. Messrs. Ady and Lathrop...

REVIVAL.—We are happy to learn of blessed revivals of religion in New Brunswick. Rev. R. A. Temple at St. Stephen's is being favoured with a season of gracious revivings.

THE CHESTER.—The Vice Admiralty Court met on Saturday last to take into consideration the Chester case. Preliminary measures were taken, and the Court adjourned to meet again to-day.

AMERICAN STATES.—Some of the New York papers are largely discussing the question of candidacies for the presidential chair.

European.—Her Majesty's most excellent and most dutiful and affectionate son, the Prince of Wales, is expected to arrive in London on the 24th inst.

INDIAN.—The war on the Punjab frontier has become more serious proportions. There has been more fighting, and we have sustained heavy losses.

THE WAR IN NEW ZEALAND.—The war in New Zealand is becoming a dull and weary business. The English press is full of reports of the progress of the war.

INDIGENT.—LIVERPOOL BILLS.—The Liverpool bills are in a state of great uncertainty. The market is full of rumors of a possible suspension of payments.

Shipping News.—PORT OF HALIFAX. ARRIVED. Wednesday, Jan. 6. Steamer Dalway, Capt. James, from Plymouth.

Shipping News.—CLEARED. Monday, Jan. 11. Brig America, French, from Boston.

Shipping News.—A holiday gift nothing can be more appropriate or useful than one of the superb machines of the Singer Manufacturing Co.

Shipping News.—The ship Eastern Light, Halifax, White, was on her way to Boston on the 14th inst.

There were almost simultaneously. Two natives were almost simultaneously killed, and all the stores remained in the hands of the British...

From the Richmond Whig. The Charleston Courier makes a timely suggestion in regard to the armament of our government...

Three men, Ryan, Bulford, and Talbot, remained the body of their Captain, and remained with him in the bush all night...

A Call for New Subscribers. We expect to receive early information from our brethren, the Members of all the different societies...

Deposition.—Chairman and Bro. Lathrop, Jan. 17, 1863. Bro. Lathrop, Jan. 17, 1863. Bro. Lathrop, Jan. 17, 1863.

Wesleyan Conference Office. Letters and notices received since our last issue. Rev. J. Johnson (P.W.), Cook \$6. H. Munro \$2. J. Mayo \$1. Wm. Moore \$2. Jan. Feb. \$2.40.

Marrriages. On the 31st Dec. by the Rev. John Read, Mr. J. H. Hatfield, to Miss Hester A. daughter of Mr. J. H. Hatfield...

Deaths. At last A. died on Tuesday, 1st Dec. Elizabeth, wife of J. H. Hatfield, aged 62 years. She was for several years a member of the Methodist Church...

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DRY GOODS. GREAT REDUCTION. SAMUEL STRONG & CO. Wholesale and Retail Dealers in the most fashionable and best quality of DRY GOODS.

Ready Made Clothing. A selected English, Scotch and Irish, made to order, in the most fashionable and best quality of DRY GOODS.

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READY-MADE CLOTHING. COMMERCIAL HOUSE. No. 144 GRANVILLE STREET. Just received, an assortment of MEN'S WINTER CLOTHING.

COATS AND DEPT. SACKS. A Good, Useful Garment. In Black, Blue, Green, and all the latest shades of the season.

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