



Obituary.

MRS. BROWNELL.
Biographical Sketch.
Died on the 13th of December, 1870, at the residence of Wm. McGibbon, Esq., St. John, N. B., Mary, relict of the late Rev. J. B. Brownell.

Mrs. Brownell was born in Manchester, England; but when a child came to reside in New York State, where some fourteen summers of her youthful life was spent, and where while still young, she was converted to God. Her early piety was deep and decided.

In 1827, being on a visit to friends in England she made the acquaintance of Mr. Brownell, just then giving up business at Sheffield and preparing, at the call of the Church, to go forth as a messenger of the Cross.

At Malta, an important station, to which, after a period of rest, Mr. Brownell was next appointed, near and arduous responsibilities devolved upon Mrs. B. Letters preserved from military gentlemen in that station express, in the most emphatic and enthusiastic manner, their high Christian appreciation of her unwearied efforts in social life, and in private prayer-circles, for the promotion of their spiritual welfare.

In 1838 they again received a trans-Atlantic appointment, which was reached after a painful and perilous passage at sea of 104 days. The passengers were reduced to rations of half a biscuit a day; and this Mrs. B. would often put beneath her pillow that she might add a little to the portion of her hungry, fainting child.

In Montreal, Quebec, Halifax, and other Circuits which they recently occupied, the memories of Mr. and Mrs. Brownell of their scrupulously conscientious and self-denying labors will be long and affectionately remembered.

After the death of her husband, 1864, in Fredericton, Mrs. Brownell resided with her only daughter, now living, Mrs. McGibbon. In these last years her afflictions were trying, and constantly increasing in severity.

To the last, her missionary zeal suffered no abatement. In speaking of early toils and privations her whole soul would take fire. "Oh!" she would say at such times, "if I were young again, and knew all I had to pass through, how gladly would I enter upon this blessed work! I regard it as the highest honor my Saviour could bestow."

Her longing for the prosperity of the Church of Christ, in the last weeks of her life, seemed more intense than ever; and often she wrestled in prayer until her whole soul was wrought up to an agony of earnestness in pleading with God.

Her last illness was short, and during the greater part of the time she was unconscious. Brief sentences pencilled on a slip of paper, found after her death, was probably the last distinct expression of her unfeigned confidence. "All that is dark to us is light with God; and all will be seen to be mercy when the light of eternity shines upon God's completed plan."

Her mortal remains were committed to the dust in the burial ground at Fredericton, near those of her sainted husband, with whom she is now for ever at rest.

J. L.
St. John, N. B., Jan. 27th, 1871.

MRS. ZEBULON NELLY, AYLESFORD.
Mrs. Nelly was the daughter of the late John and Elizabeth Foster. From her youth she was amiable in disposition and exemplary in deportment.

Admitting the moral depravity of the human race, we don't understand even total depravity to mean that each individual, up to the period of scriptural conversion, is alike bad; or, that any are as bad as they can be. By reason of cherished prevalent grace, (grace which comes to all through the atonement, but by many received in vain,) and the improvement of the additional advantage of religious educational influences, producing thoughtful consideration of the responsibilities of life,—its dangers, duties, and ultimate destiny,—restraints are thrown around the heart; which check its rapid growth in depravity, and its natural tendency to total forgetfulness of God and eternity.

Though, without a renewal of the heart in righteousness by the Word and the Spirit of the Lord, none can enter the kingdom of heaven; yet there are those who are not far from the Kingdom—and others who are moving with ever-increasing rapidity towards the pit of woe.

There are two classes of borderers—one lingers about the encampments of Israel—the other in the vicinage of the tents of Ammon. They move in different twilight—one in the gray of the morning, and often long for the sunrise, the other, in the shades of evening, that deepen till Truth is lost in ever's gloom, and Hope in the night of despair. For both, God's long suffering and forbearance wait while the Gospel offers peace to them that are nigh, and calls to its salvation those who are afar off.

For many years the subject of this sketch occupied the position of the former class. The fear of God was before her eyes, but her character fell short of what Christianity in its restricted scriptural sense implies.

Called to fill the relations of a wife and a mother, she faithfully discharged the duties they

involve—as faithfully as any one yet a stranger to the inward power of religion could do so.

She possessed a spirit of wise discernment in matters of domestic economy and of general social interest; and a judgment so quick in its operations and correct in its decisions, that her advice was frequently sought; and when acted upon, the results almost invariably proved the wisdom and value of her counsels. In her death her husband, children and neighbors, have lost a counsellor whose prudent sagacity was happily combined with modest reserve.

Her early teaching, and her attendance upon a converted, faithful ministry, prevented her falling into the dangerous, but popular delusion that a formal observance of the institutions of Christianity and a conscientious and affectionate discharge of the relative duties of domestic life, could supply the lack of that faith in Christ, which works by love and purifies the heart; or supersedes a personal consciousness of an afflicted relation to her heavenly Father.

During the ministry of Rev. Mr. Lockhart, on this Circuit, she exercised this faith; was adopted into the family of God, and heavenly love became the principle of a consecrated life. Henceforth her uniform christian walk and conversation proved the vitality of her piety, and recommended the religion which had invested her with its lovely graces. The best of these was charity.

She was a Wesleyan. Was characterized by the kind generosity of all who truly bear the name. Who that knew Sister Nelly will not readily acknowledge that she was indeed "the friend of all, the enemy of none?"

To the younger members of the household of faith, of every order, she was as a mother; and to those further advanced, as a sister—and a successor of Mary. The ministers of the gospel will greatly miss her genial welcome and cordial hospitality.

Her illness was of a lingering, often painful, nature. But during it all her calm trust in God, and patient resignation to His will, kept her soul in a peace which threw its sweet placidity into every feature, and gave cheerful tone to her voice—impressing those who looked and listened, with the power of godliness, which can bloom and blossom at all times and seasons, and mature its fruits, whilst the body hastens to its decay.

On Sunday, 9th January, she took an affectionate farewell of her husband and children—gathered around her bed—then closed her eyes in death slumber; happy in christian hope of entering her heavenly rest.

A husband and children mourn their loss; a church and community miss one of its honored ornaments and valued members—but another spirit is with the Lord, and joins the blest in the victors' song.

With one exception her children have professed faith in Christ; love their mother's God, and are in fellowship with the Church of her choice. May that one soon be led to say, while he cherishes the memory of her love,— "Thy people shall be my people, and thy God my God," and all continue in the way of life, till the whole family meet in the presence of the Lamb.

Provincial Wesleyan.

WEDNESDAY, FEBRUARY 1, 1871.

THE TEMPERANCE REFORM.

Some little while ago we adverted to the rise and development of the great Temperance Reform movement, noting especially the highly important principles established beyond successful dispute by the Temperance advocates in the course of their enquiries and discussions. At the same time we indicated that we might return to the subject at some convenient opportunity. We think it well to do so this week.

A superficial observer of men and things, taking into consideration the great success achieved by the Temperance Reform, would find it difficult to understand why that success has not been tenfold greater. For the good that has been done by the Temperance Reform, is but a small fraction of the good requiring to be done; and the considerations which have induced the law to adopt the Temperance faith, and to practice its duties, ought to have been equally influential with the many. Yet it is by no means wonderful that the principles established by the Temperance Reform have fallen very far short of winning universal acceptance, either in a practical or a political point of view. Thoughtful men cannot be surprised that Temperance principles and practices are not more widely diffused. If friends of that cause, such men will rather feel grateful for the good that has been accomplished by Temperance efforts, than amazed because grander results have not been achieved. For, in the first place, but few of the men who, from their ability, their acquirements, and their position, are recognized as the natural leaders of society, have given the Temperance cause the benefit either of their advocacy or of their example. Why this has been so, we cannot here stop to enquire. But the fact is undeniable. Had it been otherwise, what great things would have been effected by the blessing of God. In the second place, much of the advocacy that has been brought to the aid of the Temperance movement has, for one reason or another, been sadly ineffective. In some cases the tone has been too redolent of the anathema; in others was too frivolous to influence any body whose judgment could be reached only by sound argument.

Thirdly. Speaking generally, Temperance efforts have been too intermittent in their character to achieve all the good that was possible. Periods of ardent zeal have been alternated by periods of listlessness and indifference. Ground gained by desperate assaults, has been lost by cowardice or want of vigilance. Everybody can understand that while much in any department of activity can sometimes be accomplished by a sudden display of élan or dash, it is the steady, faithful discharge of duty hour by hour that tells with most effect in the long run. Such duty or service has not always been rendered to the Temperance Reform, nor to any other good cause.

Fourthly, professed Temperance men have sometimes undone by their example the work with difficulty built up by their precept. Their inconsistency has occasionally been more effective than their ar-

gumentation or at least has largely neutralized their advocacy.

Fifthly, at best, the work essayed by the promoters of the Temperance movement is a most difficult one. Its victories can only be won by skill and courage, and not by fruits gathered and utilized by persistent effort and unsleeping watchfulness; and it is very like human nature to grow weary in well-doing when well-doing means hard doing. And this Temperance work is often hard work. The nervous system of man is wonderfully susceptible to the influence of stimulants and narcotics, and is, also, easily brought under their sway, witness the devotion of millions to tea and coffee, to tobacco and opium, to alcoholic drinks and to other stimulating and narcotizing preparations. Everybody almost seems assailable on one side or another by the influence of some of the more dangerous of these substances. Their work, too, upon the constitution and appetite of those falling under their power is most insidious. No body scarcely can believe himself in danger until he finds himself in chains, bound hand and fast by the cords that hold him in bondage. Anybody can perceive the danger that somebody else may be in by his growing appetite for strong drink; but there are many who cannot be brought to realize the peril in which they themselves stand in consequence of their own fondness for the intoxicating but deceptive poison. Then, after all that has been effected by Temperance efforts in the rectification of public opinion on the utility of strong drink, the customs of intemperate Temperance principles, and those customs are as strong as they are hostile. In a sentence, susceptibility to the action of strong drink is ever present, the insidiousness of its operation is very great, and the incentives to its use are always at hand. No wonder the Temperance success has not been greater.

Lastly, the work undertaken by Temperance men can never be said to be done. There is no discharge therefore in this contest. The enlistment is for life, and the combat must be perpetual. The fact may seem wearisome. Yes, to sanguine minds willing to fight through a short but brilliant war, if only they may sport their laurels through a long and glorious peace thereafter, the fact is wearisome; and when that fact comes to be recognized in all its painfulness there are some that abandon a cause that to them seems hopeless because it can only be maintained by incessant conflict. But we must pause again.

J. R. N.

DOCTRINAL SKETCHINGS—NO. 2.

THE UNITY OF GOD.

Many and greatly diversified are the errors into which mankind have fallen in reference to the nature and attributes of the Divine Being. By some he has been denuded of real identity; by others invested with the grossest materialism. In the speculations of certain sects, and in modern schools, there has been a kind of unity ascribed to Him, which however has been quite vitiated by confounding it with the visible universe. According to this view things visible constitute the body of the world, while the unseen energies of nature constitute its soul, and those energies, that soul, in God. On the other hand, matter has been called eternal, and those forces which operate upon, and through it, have been multiplied indefinitely, have been assigned to certain regions of the earth, to certain offices in the economy of nature, and have thus been elevated to the positions of gods and lords over the children of men. In some instances the being of a supreme Deity has been admitted, but His providence has, at the same time, been denied; it being judged a dishonour to suppose that Infinite mind could condescend to have anything to do with the affairs of weak and fallible, and especially of wicked men. The opposite extreme to this, too, has been reached. Not only Divine Providence overruling by Divine power producing all events—originating every impulse, causing all things to be just as they are, and fixing man, his conditions, facts, and destiny with all the rigour of invincible necessity—this has been attributed to "the only wise God."

How well it is for us that on a subject so interesting in itself, and so intimately related to our improvement, we have a revelation at once so full and so simple; a revelation which while it surpasses all the inventions of men, is a stimulus to the investigation of the most learned, a firm foundation for the faith of the most ignorant, and an inexhaustible storehouse of comfort for the most needy and wretched of men!

The introduction of the dispensation of mankind. The truth of God previously taught had been by oral instruction and by the influence of example. But in restraining wickedness much more in enforcing righteousness that method had singularly failed. The universal tendency was to idolatry, lust, and violence. All flesh had corrupted its way before God. Another method was therefore adopted. The words of the Lord were written. A nation was "formed," was "chosen," to preserve the lively oracles, and thereby to be "witnesses" for Jehovah. The history of that people therefore on the one hand, and the teaching of their Scriptures on the other constituted a course of Divine instruction on the Being and Perfections of Jehovah.

First of all the truths thus taught was the true personality and absolute unity of God. The introductory sentence of the Old Testament—and that again becomes the starting point of the fourth gospel—does not only recognize the existence of a great first cause but claims for him eternal independence, creative energy, and communicableness, and also on this account, sole self existence and unquestionable propriety in, and to all being every where. "In the beginning God created the heavens and the earth." Where, then, can a place be found for other, or even subordinate deities? "They shall perish from the earth, and from under these heavens." See, too, how the law of God is founded upon the fact of His absolute being; and consequently infinite. "Thou shalt have no other Gods before me; thou shalt love Jehovah thy God with all thine heart, and with all thy soul, and with all thy might."

Trace again the events which occurred in the history of the Jewish people. When did prosperity attend them? As often, and so long as they served the Lord. When did calamities arise and prevail among them? Whenever they forsook His worship and

paid their devotions at the shrine of idols. For this the people were delivered into the hands of the Philistines and Pharaoh in the days of the Judges; for this they were thrust into the Babylonian captivity in the time of the Kings.

It was not necessary then that in the New Testament so much prominence should be given to this doctrine. Yet even there it is more than assumed. Our Lord declares it to be "the chief end of man's life to love God and Jesus Christ." Writing expressly on heathen worship, St. Paul affirms that "to us there is but one God the Father, of whom are all things." While it is also laid down as the basis of human hope that "there is one God, and one Mediator between God and men, to be known, to be worshipped, the devotion of millions to tea and coffee, to tobacco and opium, to alcoholic drinks and to other stimulating and narcotizing preparations. Everybody almost seems assailable on one side or another by the influence of some of the more dangerous of these substances. Their work, too, upon the constitution and appetite of those falling under their power is most insidious. No body scarcely can believe himself in danger until he finds himself in chains, bound hand and fast by the cords that hold him in bondage. Anybody can perceive the danger that somebody else may be in by his growing appetite for strong drink; but there are many who cannot be brought to realize the peril in which they themselves stand in consequence of their own fondness for the intoxicating but deceptive poison. Then, after all that has been effected by Temperance efforts in the rectification of public opinion on the utility of strong drink, the customs of intemperate Temperance principles, and those customs are as strong as they are hostile. In a sentence, susceptibility to the action of strong drink is ever present, the insidiousness of its operation is very great, and the incentives to its use are always at hand. No wonder the Temperance success has not been greater.

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secured for Christ and the Church? That this may be the more impressively borne in mind, we have now exhibited in some of the schools bearing the words, "Our souls and the children for Christ."

The attention given in this city to the invitation of the Evangelical Alliance to make its first week of the year one of especial interest, was held on the 12th inst. It was a most interesting and profitable meeting, and we have here a field larger and more laborious than either of those above mentioned. Tobique River, with little less than two hundred families scattered along its banks for seventy miles, has to be content with a fortnightly visit from us without so much as seeing the shadow of any other minister. Monquait, Upper Kent and Furth are no better supplied. On the Western side of the St. John River our operations extend from River de Chute to Grand Falls. At the last named place there has been no Methodist preaching for the last eleven years. We are not disposed to pass judgment upon the giving up of this place, but to leave it longer without Methodist preaching is absolutely criminal. Recently we spent part of two Sabbaths there and preached to a respectable and quite numerous auditory. So anxious were many for the ministry of the word that we have consented to lengthen our Circuit twenty-four miles to give them a service fortnightly. Our old chapel in this place instead of being used for the worship of God has become a home for brute beasts. Now from what has been said it will be clearly seen that adding the distance from Monquait to Tobique River, to the Tobique River we have an open field nearly ninety miles in length. Then add to that the thirty-five miles from River de Chute to the Grand Falls and we have a Circuit but little shorter than the whole distance from Halifax to Annapolis. "But you do not go this immense road regularly?" No, because we cannot. But we do every fortnight go round a Circuit of seventy-five miles which gives us, by the nearest possible road, one hundred and fifty miles travel. Another unfavorable circumstance consists in being compelled to cross the St. John River twice every week and the Tobique twice every fortnight to get to our appointments, which is often extremely difficult and sometimes impossible. Can any being made of dust do all this work that ought to be done here? If so, unto dust he will soon return. We ought to have to-day two more men in Victoria County,—men strong in body and zealous for the Lord of hosts. Next Conference must give us one more man at least. We must have one. Let those who will be on the Stationary Committee and those who are to be on the Circuit, make a note of this. One great reason why laborers should be sent into this part of the viceroyalty immediately is the fact that there has been no Protestant minister laboring in any part of this county for several months past. The Episcopal minister who removed from this part of the viceroyalty in the autumn of 1869, has left no successor, but we presume his labors will be confined to the Western side of the river. "But what about the finances?" The saying of our Lord, "Give and it shall be given to you" will hold good. If we give the people the gospel they will give us the "loaves and fishes." We can do all the work opening up in Victoria County, besides giving two-fifths of our Sabbath labor to Carlton Co., we would be willing to take a young man of the right stamp with the same aid we get from the Home Mission Society and guarantee his pay. We shall now lay by our pen for the present. As we hope to visit some of the remote parts of the County soon we may again trouble you on this matter.

Andover, Jan. 17, 1871.

J. S. ALLEN.

GLYSBORO CIRCUIT.

Bro. Cassidy writes January 28rd 1871: "Since last writing you, I organized a class at Goldenville. I hope our cause there is advancing, and those now formed into a Methodist Society will increase in number. We have given them monthly services—but this has involved no small labor. It is not possible to continue this arrangement beyond this year—tation to the Queen to reinstate the Pope in his temporal power and possessions. But what the Queen, who governs a country in which there is no form of religion established here, but the Protestant has to do, or should have to do, with the Roman States, or an ex-Roman ruler, more than with any other country in Europe it would be difficult to show.

But it is time to draw this letter to a close. I cannot do so without alluding to recent tidings of great suffering, and ensuing bereavement in Methodist families residing at Halifax, Charlottetown, Sackville and St. John. With the smitten households here referred to the writer has had a comparatively long and pleasant acquaintance. He has walked with them to the house of God in company. He has been associated with them in acts of holy, joyous worship. He has been permitted to share the christian hospitality of their homes. The silent meekness has entered those homes, and beloved ones of ripe age, and others in their youthful prime have been taken to the unseen land. In some cases how suddenly, in others how unexpectedly—in all how sadly! Yes such sadness has its priceless

ameliorations. The survivors sorrow not as those who have no hope. May the bereaved cling yet more firmly to the God of hope. He is the God of our life. It is His prerogative to give life, and to end it, that He may raise us together with the already dead in Christ, to the security, the honour, the joy of eternal life. In the meantime let us thankfully remember of our departed ones that

"There entertain" them "at the saints above, In solemn troops, and sweet societies, That sing, and sing in their glory move, And wipe the tears for ever from" their eyes."

Yours very truly, E. B.

Jan. 1871.

Circuit Intelligence.

METHODISM IN VICTORIA, CO. NEW BRUNSWICK.

A few words from the uttermost parts of New Brunswick may not be unacceptable to your numerous readers. In obedience to the mandate of the "powers that be" we proceeded, as soon as practicable after Conference, to our new field of labor. Of practical lessons, from the far off past, of wisdom and instruction for the present; or for the wide research and range of study. The beautiful Mythology of Greece, with its grand ideas wrapped up in the choicest productions of the Grecian imagination—was displayed to the audience with wonderful minuteness and exceeding warmth of manner, as though the heroes and gods of the Gods of Greece reposed all the school boy studies of the great men of Greece. The mission the position, the teaching of the Apostles all elaborately discussed in a lively and interesting style which made the hour seem short.—Reports 28th inst.

Y. M. C. ASSOCIATION.

The Annual Meeting of the Young Men's Christian Association was held in the Barrack Street Mission House on Saturday evening, the President Mr. Morrow, in the chair. After the usual devotional exercises the meeting proceeded to the routine business of reports, minutes, &c. The reports of the various sub-committees gave interesting details of the works and working of the Association. These reports show considerable vigor and activity, and also improvement on the part of the Association. The membership committee reports an addition of 123 new members during the year, while over 70 names have been struck off the roll, leaving the present membership 541. The Library contains now about 2300 volumes, and an average of 15 books per day are issued. The reading room is frequented by about eighty persons daily. That our readers may be enabled to form a general idea of the extent and activity of the work of the Young Men's Christian Association we shall give a list of the various sub-committees that reported on Saturday evening, viz: Bible Class and Prayer Meeting, Room and Library, Lectures, Finance, Membership, Tract Distribution, Strangers and Employment, Literary, Young Men's Musical Society, City Mission, in all eleven. At the election of officers the following gentlemen were elected: James B. Morrow, President; Dr. Slater, W. B. McNutt, W. L. Wiswell, D. Blackwood, M. M. Lindsay and R. N. Beckwith Vice-Presidents; S. H. Black, Treasurer, and A. W. Eaton, Secretary. The following gentlemen were appointed members of the various sub-committees that reported on Saturday evening, viz: Bible Class and Prayer Meeting, Room and Library, Lectures, Finance, Membership, Tract Distribution, Strangers and Employment, Literary, Young Men's Musical Society, City Mission, in all eleven. 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