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HYMN FOR FOUNDATION OF A PLACE OF WORSHIP

Tune—"Jerusalem the Golden."

Behold the sure foundation,
By God in Zion laid;

The rock of our salvation,
On which our hope is stayed.

The rock which none can sever,
The stone for ages tried;

Christ Jesus, King for ever,
Whose kingdom shall abide.

On Him alone relying,
We pardon gain and peace,
And earth and hell defying,
Through Him our strength increase.

The precious blood atoning,
For all mankind was shed;

And Him we worship, owning
Christ Jesus as our Head.

And now, our joys upraising,
We join the white-robed throng,
The church triumphant praising
In everlasting song.

In faith, with works in union,
We lay this cornerstone,
In catholic communion
With all who Jesus own.

The walls on this foundation—
The temple's calm abode—
With hymns of exultation
We consecrate to God;

Jehovah's hallowed dwelling,
With Gospel blessings blest,
With sweet hosannas swelling,
The sinner's home and rest.

Come Father, Son, and Spirit,
In mighty power come down;
The meed of Jesus' merit,
The work of grace to crown.

Here chase Thy foes before Thee,
And grant our hearts desire—
A Pentecost of glory,
And cloven tongues of fire.

—Benjamin Trough.

A CONTINUANCE OF REVIVAL.

For some weeks past there has been much revival of the work of the Lord in many portions of the land. Those members of the Church who are always abounding in the work to which they have consecrated themselves, have seen new beauties in the religion of the Lord Jesus Christ, and been encouraged to still go forward in the ways He has appointed. Some who had forgotten their first love, and wandered away into paths of short-comings and transgression, have become alive to their deflection; seen its enormity; felt its meanness; sought restoration to their former and better estate; and are once more rejoicing in the portance and gladness of children. Many have for the first time confessed themselves sinners; approached in penitence the throne of grace; obtained pardon and commenced the living of new lives.

Such results deserve grateful mention—justify and call for hearty thanksgiving to Him from whose beneficent hand pours forth all blessings. No human toil, or endurance, or contribution, could have secured these desirable consequences. No human power of speech, or prayer, or song could have brought them to pass. Only He who created man can restore him. Only the Great Head of the Church can quicken the dead—pouring new blood into its languid veins, enlarging its numbers by bringing those who were far off. And therefore, when these things do occur they indicate the Divine presence—give evidence that He is present in mercy. Nor should we fail in the cordial and thankful recognition of this presence. It is neither honorable nor profitable to plead earnestly for blessings, and receive them without acknowledgment. Ingratitude is always unmanly, and failure to exhibit appropriate feelings in return for benefits conferred upon us is a want of respect to the Giver. Has not the unthankfulness of many an individual suddenly clouded the skies above him, and dried up the streams that have been flowing around him? Has not the forgetfulness of the Church in her exertions and supplications, and devote a whole service to counting up mercies and singing doxologies, been the secret of the cessation of revival in her midst? If there were more praises laid upon the altar of Jehovah for His wonderful goodness to the children of men would not that goodness be found to abound more and more? Is not the thankful soul the one on which He best loves to pour the bounties of His grace and providence? Do not thanksgivings bring back new and larger mercies?

Nevertheless, while it is true that the revival of His work is of the Lord, and that liberal acknowledgments should be made to Him for all that He has done for us, it is also true that instrumentalities have their place in His work. Are saints encouraged, and strengthened, and advanced along the ways of holiness? Are they lifted above the follies and anxieties of this world, and made to walk amid the scenes and raptures of the better world? It is while waiting upon the Lord that they renew their strength, and learn to mount up with wings as eagles, and run without weariness, and walk without fainting. Are the backsliders reclaimed from the paths and portion of the prodigal, and gifted with their old place at the Father's table, and in the Father's heart? It is because their miseries have aroused them to reflection; and repentance has led them to repentance; and repentance has carried them home. Are they who were about to pass with God, and who were brought into a new world, and thrilled with the hope which is an anchor to the soul? They have come to the mercy-seat; believed in the Lord Jesus Christ; renounced their evil ways, and undertaken lives of well-doing. All have become workers together with God. All have set themselves to work out their own salvation with fear and trembling. In every case recovery and advancement, birth and growth, have come of calling upon the Divine Being in the way of His appointment, and going forward in the observance of His statutes.

Now, can we reconcile ourselves to a return to the old estate of barrenness and death? Are any of us who have been rejoicing at the going forth of the Lord in our midst, willing that His steps shall cease? Are we satisfied with

our own condition, and without aspiration for anything beyond and better? Can we consent to have the immense multitudes that have little, if any, more than a name to live, remain in their deadness and inefficiency? And the unsaved—the vast masses that still go wandering over the dark mountains, and along the miserable paths of sin—shall we let them alone? Both piety and benevolence forbid such a criminal and cowardly acquiescence. Both piety and benevolence demand that we still be about the business of our Father—aiming, ourselves, at perfection, and seeking to have all who live made partakers of the same blessed inheritance.

And such aims and anxieties may be realized. The saints may every day grow in grace and the knowledge of the Lord Jesus Christ. Every day sinners may be transformed into saints. Every day those in Zion may be before God, and are assigned the employments and felicities of the everlasting life. Constantly may the Church—brought by the blood of the Redeemer and pervaded and thrilled with the influences of the Holy Ghost—enjoy revival. Constantly ought the Church to enjoy revival. Constantly will the Church enjoy revival if she will but meet her obligations, and use her privileges. He who is upon the throne will be inquired of by the house of Israel to do for them. He is not willing that any shall perish. He will have all men to be saved. He will render to every man according to his deeds; to them who, by patient continuance in well-doing seek for glory and honor and immortality, eternal life. He is not unrighteous to forget any work of faith, and labor of love. In the season we shall reap, if we faint not.

Then, let us not pause in our request, or suspend our toil. Wherever we have attained, let us mind the same thing, and walk by the same rule. Let none who these past weeks have been going up to the throne of the Lord, forsake the assembling of themselves together. Let all beware of neglecting the means of grace. Let none allow an alien spirit to possess them. Let all endeavor to retain and enliven their religious sensibility.

Without doubt many of these societies are rather than indispensable. They grow out of the social nature and condition of the race, by virtue of which many worldly ends can be efficiently served only by a judicious combination of efforts. God Himself has ordained the Family, the Church and State, as special organizations for specific purposes; and the precedent thus established may be safely followed. But is not the tendency to organize already sufficiently guarded? Does it not need now to be carefully planned and directed, rather than stimulated? It certainly is liable to serious perversion and abuse. A wondrously wise philosophy assumes the plausible postulate, that the individual dies while society lives for ever, and deduces conclusions that are nothing more than a fancy. But the assumption is as false as the system of philosophy which supports it; the individual never dies unless he is organized to die. It must be confessed, however, that with the prevalence of erroneous views and the favoring tendencies of the age the individual is in real danger of being overwhelmed and absorbed by societies; and of becoming thus practically extinct.

This danger is most imminent in the affairs of politics and religion. In the former the individual surrenders himself to party and party measures without regard to his own independent convictions, and almost of necessity is subject to the dictation of party leaders; while these leaders themselves must carefully ascertain and follow the drift of majorities, whether in the right direction or the wrong. Even in the affairs of ordinary charities the individual is superseded by committees of relief, and dual is enjoyed the blessedness of giving directly to the objects of his benevolence. And what is more common than for individuals to be utterly lost from sight in so-called Christian organizations? The Church seems to be, in many instances, only a burying-ground for unused talents; and the larger it is, the more convenient for the purpose. The church record is of use chiefly as a cemetery directory, and carefully preserves the name, age, and date of burial—with perhaps an occasional epitaph inscribed by an affectionate pastor. For a wonder, you hear very similar names mentioned in the papers, and then they are displayed over places "on change," or see some of the astounding frauds of the day, and at length make the astounding discovery that these same persons are fully alive to business enterprise, and are dead only to distinct personal Christian effort in the

Church. In such cases the individual has quite disappeared in the organization.

This fact specially concerns the Church. How does it happen? Of course every one is ready to acknowledge that vast responsibilities rest upon the membership of the church, in the aggregate. "They," they ought to do this or that—say the preacher a better salary—repair the house of worship, or relieve it of debt—sustain the Sunday-school—make the class and prayer-meetings more interesting—feed the hungry, clothe the naked, and convert sinners in church, but though it is a member of the church who thus complacently delivers his opinion, "they" can never, by any possibility, include himself. What, forsooth, is the object of church organization, unless it is to do these very things? And why join it, if you must do them yourself? Ridiculously absurd as all this appears, when once brought out in black and white, it nevertheless represents the position actually taken in many cases. Thousands of nominal Christians are every day endeavoring to quiet conscience by gravely talking about the general duties and responsibilities of the church, while they themselves do little or nothing of the required work. They cultivate a sort of public conscience, which serves very convenient purpose of excusing the individual and accusing the Church.

Question such persons closely, and you will find certain vague conceptions of an indefinite power possessing in itself all needful power, and chargeable with all deficiencies. Tell them that the Church is composed of individuals, and they reactively reply, "What is one among so many? Perhaps they quote the brilliant common place, "What is everybody's business is nobody's." If the idea of distinct and separate responsibility is ever entertained, it rarely comes to be an appreciable force in the work of the Church.

If there were no exceptions to this statement, it is certain that nothing would be accomplished. In the most of cases a noble endeavor to supply the deficiencies of the many, and succeed only in doing their own part. With their best efforts they cannot take the place or do the work of others, but they save the Church from the disgrace of absolute needlessness. If all achieved a conquest greater far than that which a city. Let me exhort you to cultivate this talent for yourselves. You need not mistake sanctity for strength, and be firm, and brusque, and self-opinionated in your independence. That extreme was as unbecomingly as the other. But let it be ours to be self-reliant and full of the vaulting, real in a generation of triflers, trust among a multitude of shams; as an attempt to swerve from principle, sturdy as we are in its maintenance; when solicited by the entreaties of sinners, firm as a rock in our denial. I trust that yours may never be the character, which, that you may be more impressed, I give you in the poet's pleasant verse:

"No!"
In his lecture at Pike's Music Hall, Cincinnati, recently, Rev. W. M. Puncheon characterized Henry of Navarre as possessed of fatal flexibility of character which never allowed him to say "No." Then making a digression he said to the audience:

"Believe me who can say 'No,' when he is to speak up to his own heart, he is a conqueror greater far than that which a city. Let me exhort you to cultivate this talent for yourselves. You need not mistake sanctity for strength, and be firm, and brusque, and self-opinionated in your independence. That extreme was as unbecomingly as the other. But let it be ours to be self-reliant and full of the vaulting, real in a generation of triflers, trust among a multitude of shams; as an attempt to swerve from principle, sturdy as we are in its maintenance; when solicited by the entreaties of sinners, firm as a rock in our denial. I trust that yours may never be the character, which, that you may be more impressed, I give you in the poet's pleasant verse:

"He had faults, perhaps had many
But one fault above them all
Lay like heavy lead upon him,
Tyrant of a patient thrall,
Tyrant seen, confessed, and hated,
Banished only to recall."

"Oh! he drank 'No.' 'His drink was water.'
"Gambled 'No.' 'No, he hated play.'
"Then, perchance, a tenderer feeling
Led his heart and head astray?"
No! his honour and religion
Kept him in the purer way."

"No! he scorned life's mathematics,
Could not speak up to his own heart,
Pay his debts, or be persuaded,
Two and two were always four?"
"No! he was exact as Euclid,
Prompt and punctual—no more."

"O! a miser?" "No, 'Too lavish?'
"Worst of guesses, guess again."
"No! 'I'm weary hunting failures.'
"Paragon of marble virtues,
Quite a model man of men."

THE PATH OF THE JUST.

His glory is from within. It is a radiation. Put him where you will, he shines, and cannot but shine. God made him to shine. For instance: Impron Joseph, and he will shine out on all Egypt, cloudless as the sky where the rain never falls. Impron Daniel, and the dazzled lions will retire to their lairs, and the King comes forth to worship at his rising, and all Babylon blesses the beauty of the brighter and better day. Impron Peter and, with an angel for a harbinger star, he will swell his angora from the fountains of Jordan to the walls of Jericho; and break like the morning over mountain and sea. Impron Paul, and there will be a high noon over all the Roman empire. Impron John, and the Isles of the Aegean and all the coasts around will kindle with sunset visions too gorgeous to be described, but never to be forgotten, a boundless panorama of prophecy, gliding from sky to sky and enchanting the nations with openings of heaven, transits of saints and angels and the ultimate glory of the city and kingdom of God. Not only so; for modern times have similar examples—examples in the Church and examples in the state.

For instance, Luther in the depths of the Black Forest, and the angel that dwelt in the bush will honor him there; the trees around him will turn like shaft of ruby, and his glowing orb will shine again round and clear as the light of all Europe. Thrust Bunyan into the gloom of Bedford jail—and as he leans his head on his head, the murky world of Britain will flame with fiery symbols—"delectable mountains, and celestial mansions, with holy pilgrims grouped on golden hills, and bands of bliss, from the gates of pearl hastening to welcome him home.—Rev. Dr. T. H. Stockton.

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ABLE, KIND AND SYMPATHETIC.

The pastor's forethought might extend further than this. His successor is a stranger, and it might be a matter of considerable embarrassment for him to arrive at a paragon some cold and dreary day in April and finding no wood for a fire, be obliged on a voluntary introduction, to prove his ability to beg of a neighbour who might not be especially pleased by having a minister at the next door. And surely it would prove quite a test of the Christian graces, if his wife, after having passed through the troublesome and laborious ordeal of house-cleaning, should find that the same experience must be endured again. Surely one would have a better heart to cleanse a house in which they have lived themselves, than one in which others have lived. The experience of all itinerants would suggest other items which would secure a pleasant and cordial welcome to their successors.

TO REMEMBER THAT HIS DUTY AS A PASTOR CREATES AS MUCH AS HIS SUCCESSOR IS APPOINTED.

Ministers do not like to have their prerogatives infringed, even by a brother minister. Perhaps some of them are too sensitive; but they have a right to expect that the affection and sympathy of their people should centre upon themselves. If one has been a faithful pastor he will fill a warm place in many hearts, while those who have been saved by his ministrations will long and ardently love him. Such feelings may be, and often have been fostered to the constant embarrassment of the new pastor. Circumstances may sometimes render it necessary for one to return and attend funerals, perform marriage ceremonies and engage in certain festivities, but this is not often done without unpleasant feelings, and should never occur without some understanding between the pastors. If a former minister finds it desirable to visit in town, propriety at least should demand that his first visit should be with him who occupies the position he once held, after which a knowledge of circumstances should govern his actions.

Correspondence with members of a former charge may sometimes be productive of good, but let him see to it that it is not rather productive of great harm.

In view of the feelings which do exist upon this subject, wisdom demands great caution, and perhaps prudence would demand that the old field should be entirely left. The new pastor wants a thorough introduction—no embarrassments—a cordial welcome—and full away.—Zion Herald.

SPECIAL SERVICES IN THE WESLEYAN CHURCH, YORK.

This circuit has again had the benefit of special services, and it is thought desirable to chronicle the results, so far as they admit of record, as an act of homage to the Giver of all grace, as well as in hope that it may minister to the encouragement of fellow-labourers. Ordinarily the goings of the King of Zion have been seen here, with majesty and power in His temple. "His arrows fly thick to pierce the hearts of the king's enemies, and the people fall under him." But amongst the blessings on the church we now recount a time of gracious visitation when the trumpet of the gospel waxed louder and louder, and an unusual influence attended the dispensation of the Word, seeking it upon the souls both of sinners and saints. The usual solemn services inaugurating the new year were unusually attended, and there was a rich and impressive experience of the Lord's presence. Immediately after, the whole church was invited to the recognition of unending and united prayer as that which draws down the animating influence, that sets all hearts in motion, kindles every sacrifice, consecrates every tongue, and makes each body and soul a living temple consecrated to the presence and residence of the ever-living Trinity. And first, the week of united prayer recommended by the Evangelical Alliance was observed, and we sought the Lord in fellowship with the earnest and pious of our other churches; and then in the band-room of the Wesley Chapel the daily noon prayer-meeting was continued through several weeks, and these acts of worship were to numbers an immediate, felt, realized entry into the holiest of all—a beholding of the glory of God—a blessed communion "with the Father, and with His Son Jesus Christ"—a pouring out of the heart before the Lord. Many and earnest were the pleadings with God, that he would protect the ministry from barrenness, and raise the learners from listlessness and unbelief. We have often had to thank God for a well-attended and earnest body of leaders and office-bearers in this circuit, who seem every ready to engage in service requiring self-denying co-operation and devotion; and these as the "Lord's remembrances" took their places on the watch-towers, and were "serving the Lord watchfully day and night." In these noon-day prayer-meetings tears of penitence flowed and the joy of conversation was tasted. But it was not the strength of arguing or pleading, in the ordinary sense of the expression, which the Lord owned and succeeded, but the holy union on the spirit finding utterance in the humble, fervent wrestling with Himself. Then came the continuous public services in the chapel, which had been previously arranged for; and in order to secure continuity of public services while the ordinary duties in the circuit suffered no suspension, our friend, Mr. J. B. Atkinson, of Grandtrophe-hill, in Lincolnshire, kindly consented to do the work of an evangelist amongst us for a fortnight. Last year Mr. Atkinson had spent similarly a fortnight in the circuit, and during that visit had endeared himself to great numbers by the kindly affability of his disposition, the evident humility of his self, and the uniform ardour and judiciousness of his ministerial zeal. His visit then was owned of God in the addition to the society of nearly a hundred members, by far the greater part of whom continue to this day. So that on his second visit he was welcomed as a friend. There was nothing due to mere novelty; the object of the continuous public services, in the conduct of which he principally shared, was well understood and appreciated; and there was a large gathering of holy zeal and earnest purpose in co-operation. Mr. Atkinson's discourse owned one of their effect to the introduction of the odd and the grotesque, nor in any respect to the violation of the canons of

good taste. They are directly the opposite of those discourses whose unction consists in their coarseness, and whose pith and power depend upon their offensiveness. Their power lies mainly in their masculine statement of gospel truth, distinguished by directness and incisiveness of appeal, evidently proceeded and accompanied by prayerful dependence on the Holy Spirit, and breathing throughout earnestness of purpose and an expectation of immediate results. Night after night during the entire fortnight the congregation was large, most of whom remained for the prayer-meeting; numbers flocked in from the country to participate in the grace of the occasion; the influence of the noon-day prayer-meeting evidently gave a tone to the evening gathering. It was a combined assault upon Satan's strongholds. Ministers, leaders, local preachers, and members, were all united in prayer and effort. And the gracious rain fell upon the Lord's heritage. During these continuous services 125 persons presented themselves at the communion-table, and avowed themselves ready to take up any cross that they might find and follow Christ. These penitents were from all classes in the congregation, the young and the old, the rich and the poor, the openly-profane, and those whose morality had hitherto satisfied them. Twenty-five of this number were under fifteen years of age; the rest from fifteen to sixty-five. One man, who had never to his recollection been inside a place of worship for thirty-five years, but had lived all that time in habits of intemperance and gross profanity, was induced to come to the services. He listened in consternation to truth which was for the most part new to his thoughts. Conviction seized upon his conscience; and he "fell under the arrows of the King of Zion, which pierced his heart." Another, whom habitual drunkenness had rendered violent and cruel, so that his wife was on the point of leaving him, and his home being broken up, was happily reached by the power of divine grace. Both these men have signed the temperance pledge, and thus are making an honest endeavor to lay aside their heinous sin. In each case the lion is turned into the lamb, and both now say, "As for me and my house, we will serve the Lord." Another man, whom drunkenness had held down in the lowest stratum of society, and who seldom or never entered the house of God, came a humble, sorrowing penitent to Christ. His greatest wrong now is at the forbearance of God, whose mercy was sufficiently long-suffering to permit him to have lived so long in crying sin. Both he and his wife obtained mercy of the Lord, and now experience that "godliness has the promise of the life that now is, as well as that which is to come." Backsliders have been reclaimed, bad tempers have been sweetened, miserable people have been made happy, converted husbands have rejoiced over the conversion of their wives, praying wives have had their cup of happiness made full on witnessing the penitence and conversion of their husbands, and godly parents have been gladdened by seeing their dear children by no means an unimportant result of this gracious visitation that the whole society has been quickened; the flame burns on Mount Zion; so that souls are being continually added to the church every week through the circuit. Last year the mellowing, sanctifying influences of the Spirit in His visitation then vouchsafed led the society generally, both in city and country, in a disposition to engage heartily in any work or sacrifice which might seem fitting as a testimony of gratitude to God for His grace, and desirable as likely to strengthen and promote the interests of His cause. The scheme suggested in March of last year, and which took a definite shape at the June Quarterly meeting, contemplated merely the reduction of chapel debt both in the city and in the country. But "the people offered willingly," and the subscriptions exceeded the most sanguine expectations, until we were compelled by our very success to enlarge the scheme and propose the entire extinction of the chapel debt throughout the circuit. We owe it to God's blessing and our people's liberality that that large scheme has perfectly succeeded, and that we are now in the proud position of being enabled to say that in this circuit we not only have no circuit debt, but no chapel debt. At a meeting of trustees and friends a fortnight ago, thankfulness eager to find expression proposed an increase of £20 per annum upon each of the ministerial stipends, as the first movement in the direction which must necessarily be followed up after the process of a short time, when, by the natural and ordinary success attending the working out of the arrangements now completed, the circuit will be compelled to take a first rank in the Connexion, financially as in other respects. For what further to do in the shape of Providence; we await the intimations of Providence; meanwhile gratitude utters itself in individual efforts to glorify our Saviour in the salvation of souls. And in reporting success hitherto achieved, we report also our determination to continue to wage war upon the devil, one of whose weapons has, so far as York Wesley is concerned, been not only blunted, but demolished—viz., debt upon what should be God's "beautiful and holy house."—J. P. D.—Methodist Recorder.

CEYLON.

(FROM OUR CORRESPONDENT.)
The special services held at Morrotto (Rawatatawe Circuit) were especially blessed. Our large chapel was crowded night after night. The minister says: "The number of penitents who came forward was so large that one night we were obliged to accommodate them both round and within the communion rails; the agonies, tears, and sobbings of the penitents were such that we could not leave them in that state; but had to wait praying with and speaking to them till about one, two, and three o'clock in the morning. The influence of the season was so like that of the pentecost day, when the place where the disciples assembled together was shaken. The celestial fire having kindled, spread everywhere, the whole place was full of excitement, and pardon of sin was the common prayer. The praises of the new-born souls were great, whilst the awakened were crying for mercy." There were 247 penitents, of whom 215 declared that they had obtained the pardon

of their sins. These converts are not only of the Morrotto Circuit, but from one or two adjoining ones. They may be classified as follows: Wesleyans, 180; Episcopalians, 20; Roman Catholic, 3; Buddhist, 10. God has greatly blessed this circuit, but our people still require a deeper baptism from above. Buddhists on one hand, and the High Church chaplain on the other hand, have given us some trouble. Our services were interrupted, and a procession consisting of elephants, &c., passed the chapel during the service with the intention of disturbing us in the act of worship. It has been found necessary to seek the protection of the law, the magistrate of Pantura fined two of the accused, and the ringleaders of the Buddhists five pounds sterling each. Our good brother, Advocate Eaton, of Kandy, who is at home in the law, as well as in the Gospel, appeared on behalf of the Wesleyans. In the midst of many discouragements of this nature, and domestic affliction, our brother at Morrotto is going on with the work committed to him. It must have been very encouraging to have received a cordial and sympathizing letter from a much-esteemed missionary of the C. M. Society, about the special services, &c.

I must take your readers to another station, some miles distant from Colombo. The circuit of Negombo, where several of our fathers labored with great zeal and earnestness, has also shared in the blessing enjoyed by other circuits. The week of special prayer was held in the village of Kurana, and was most successful. It was commenced by Mr. Newstead, and the first sermon in the chapel held there was preached by Mr. Hume. The late Rev. Daniel Pereira carried on the work here begun by the Rev. Messrs. Newstead, Bridgell, and Hardy. In his time there was a good number of adherents, and the work is now carried on by his son, the Rev. P. Pereira. In the month of December last there was a gracious visitation in this village, and a number of conversions. The schools in this circuit are in an encouraging position. The congregations at Kurana and Dalupata, as well as at Minawate and Kalana, are considerable. In addition to the number of members returned, there are about 1,350 adherents in the several villages of the Negombo Circuit. The circuit requires more labourers. At present there is one minister, two catechists in full work, and two supernumerary catechists to carry on the work in these extensive villages.

There have been interesting missionary meetings held in different circuits of the Singalese districts from time to time since the establishment of the mission; these were generally confined to towns, but at the district meeting of 1864 it was proposed by the then chairman, the late Rev. Mr. Hardy, that we hold missionary meetings in every place where we hold regular services." Since then the number of Singalese missionary meetings has been considerably increased.

Our people are gradually being taught the duty of contributing to the society which has done so much good for their country—their contributions to the classes and annual subscriptions for the support of the native ministry, and at these meetings opportunity is given to contribute to the Missionary Society.

Our district meeting at the Colpetty Mission House was characterized by great unity and profusion. Our chairman's exhortation throughout as usual paid every attention to the comfort of the brethren during the sittings of the district meeting. The opening address of the Rev. J. Scott referred to the remarkable outpouring of the Spirit in our district last year. He urged that the motto this year should be the words of St. Paul, as recorded in Philippians iii. 13, 14. Our returns, after deductions for withdrawals and for deaths, showed an increase of 116 members. The number of full members is 1,356, and on trial 439. During the past year we have gathered in 726 converts from Buddhists, and 11 from Popery.

The day previous to the sitting of the district meeting was occupied by the chairman in the examination of candidates for the Institution at Richmond-hill, and the brethren on trial. The examination is every year becoming more strict, and it is to the credit of the young brethren that they pass so well. The examination papers of one of the students on Butler's Analogy and Paley's Natural Theology showed that considerable attention had been paid to those studies. This young man was converted during the revival services in the Colombo North Circuit, when Mr. Nicholson was stationed there. He was recommended to be taken on as a minister on trial, as also was another student. The Rev. J. A. Sparar, having completed his term of probation, was recommended to be received into full connexion. Two young men were admitted to the Theological Institution at Richmond-hill. Applications to take up new ground had been received, but the district meeting only felt at liberty to take on one new station, for want of men and funds. The Negombo and Galle Circuits were recommended to be divided. The work of the Colombo North Circuit requires an additional missionary; this will enable the chairman to attend to other duties requiring his attention. Should the committee in England make an additional grant, a suitable native minister may be obtained to work amongst the Tamils of Colombo.

Government being prepared to give the mission-schools grants on fair terms, without embarrassing us, the subject of school management was the subject of a longer time than at any previous district meeting. The interests of education require the establishment of a superior English school in the district, to be conducted by a trained teacher from England. The want of such an institute is increasingly felt. In the last session of the Legislative Council his Excellency the Governor, Sir H. Robinson, stated that the sum annually bestowed in grants to mission and private schools have hitherto amounted to between £200 and £300, or about one-fifth of the total expenditure for education; for the current year, however, a sum of £5,000, or little less than one-fourth of the total expenditure, has been allotted for this purpose. For the distribution of this sum a system of payment by results has been adopted. Concurrently with these measures, the object has been kept in view, both of increasing the efficiency of those schools of a higher class which the Government does maintain, and of rendering them as nearly self-supporting as circumstances will permit. An in-

Y. DAVIS
Pain Killer,
Family Medicine
the Age!

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WESLEYAN
Sarsaparilla.

WESLEYAN
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creased rate of fees has accordingly been introduced into all schools in which English is taught, and arrangements are in progress for the opening of an early day, of an institution for the training of teachers for Government schools of all grades. Steps have also been taken for giving effect to the decisions of the Council in respect to the Colombo Academy and the English University scholarships; and arrangements have been introduced into the organization and working of the Academy, by which it is intended to place a liberal education of the English public school type within the reach of all who may require it.

Obituary.

MRS. MARGARET NIXON.

Her maiden name was McKown. She was born in Ireland. There too she professed a personal faith in a personal Saviour. Though she may have thought, with others, that "the grass was a little greener, the sky a little bluer, 'at home' than anywhere else in the wide world," nevertheless she, in company with her kindred, sought a local habitation and a name in the land of the Mayflower and the snow. Here she married Mr. Roy. He died. Her second husband was Mr. Thomas Nixon. The ministers of Christ ever found their house open to them.

For some months before Mrs. N.'s decease, her age-impaired physical powers prevented to some extent, the expression of the spirit's energy. Our cognizance of, and conclusions concerning other minds are based upon their individual developments through material organizing. But, may we not suppose the All-wise One has other criteria for attributes and operations of the inner being? Especially when the material agents are by reason of infirmity disqualified for the spirit's use.

The clothing of the corn may lose its greenness and elasticity, while the grain makes progress to maturity—the fading of the exterior herald a ripening golden harvest. The invisible inmate may be increasing in force and excellence whilst the visible show signs of decay and totters to its fall. Though our outward man perish, yet the inner man is renewed day by day.

Her departure was not preceded by sickness. The dissolution of the body—the exit of the soul took place suddenly. She returned to the dust; the other to God. We trust to a state of fellowship and a service of praise. Her earthly pilgrimages of nearly 89 years terminated at Margarettville on the 12th ult.

Rev. F. Bent showed his respect for the deceased, and her late husband, by driving some miles through snow drifts, to be present at the funeral. And, after a sermon by Rev. Mr. Taylor—he gave as the result of many years acquaintance an estimate of her character—so to the effect, that it was distinguished for its Christian simplicity—uniform stability—and a prevailing spirit of devotion.

MRS. SAMUEL BAIRD OF LEICESTER.

We are called upon to record another instance of mortality, in the removal of Mrs. S. Baird, of Leicester; who sank to rest a few days since, in the 26th year of her age. She was the only surviving child of Alfred Black, Esq., of Leicester. Although brought up under religious influences, it was not until attacked by disease, that she appeared to realize fully the necessity of a change of heart, to fit her for the kingdom of God. Although shut out from intercourse with the world, as by the nature of her disease, she was deprived of sight, as her disease progressed, she professed to apprehend clearly the things which made for her peace. Long and dreary were the days occupied in the decay of the outer tabernacle; at length while a fearful storm raged without, and the elements seemed to roar, the frail tenement was shaken by the last convulsive throes; and the emancipated spirit passed away to that place where the eye no more becomes dim, nor the body weighed down with disease.

We sincerely sympathize with the afflicted parents who for the eighth time repaired to that lonely church yard, and now left all that were near and dear to them, to slumber in the silent resting place; and we would commend the bereaved parent and the two motherless children to the care of Him

"Who watches all our dust,
Till He shall bid it rest."

WILLIAM TWEDLEY,
River Philip, April 9th, 1870.

W. W. CORNELL.

The Christian Advocate of March 24th comes to us with the sad intelligence of the death of W. W. Cornell, chief among the working Methodist laymen of New York city. It says: "The Methodist Episcopal Church has never before been called upon to mourn, in such rapid succession, the departure of two so valuable and beloved members as its cultivated and honored minister, Dr. McCintock, and its noble-hearted and devoted layman, W. W. Cornell. In the common grief over the grave of the former, no one sympathized more sincerely than our now deceased friend himself, so soon to be laid to rest in the valley and shadow of death. The loss, on its human side, to our Church, especially in this city, by the death of Mr. Cornell, can not be easily expressed. On the heavenly side, to the way was gained. The Lord gave, the Lord took away; blessed be the name of the Lord." He buried his workmen but carries on his work.

Mr. Cornell was born on Long Island, Jan. 1, 1823. At 16 years of age he went to New York city to learn the iron business with an elder brother. Since he deceased, and in connection with his surviving brother, J. B. Cornell, he continued in this business till his death. He was converted in his eighteenth year, under a sermon preached by the noted evangelist, Rev. James Caughey. The whole of the first hundred dollars which he earned after commencing business for himself he gave to the Missionary Society of the Methodist Episcopal Church, then making a special call for funds. In April 18, 1852, he became a member of the Board of the Missionary Society of the Methodist Episcopal Church, and during the remainder of his life consecrated to its service his prayers, his sympathies, his devoted labors, and his generous contributions.

When four years since the movement was made to make the Sunday-School Missionary Society of the Church in New York city an aggressive body, to occupy new ground, he entered into it with even more than his wonted zeal and benevolence. His first President under the new regime, its records will ever preserve the striking evidence of his wise management and unparalleled liberality. Under his administration eight churches have been built, in each instance his own contribution being at least one-half of the incurred cost of the edifice. The edifice on Thirty-fifth street he gave outright to the Society. It may be doubted whether the American Church has ever had another to equal him in the extent of his gifts in the same number of years.

His last illness began with an attack of intermittent fever that day before last Christmas. He recovered from this so far as to be able to go

out a little in the early part of January. One relapse after another, however, followed until eight or ten days before his death, typhoid symptoms appeared, and his condition became dangerous. His faith was triumphant in the sick and dying hour. He seemed to be conscious to the last, although the nature of his illness forbade much conversation.

The morning before he passed away, in the presence of two of his brothers, he expressed some anxiety about his family, when they replied to him, "Trust in God, and we will look to the interests of your family." Appearing to realize what was said, he was at once quieted and satisfied.

Near the last of his earthly stay the quiet group sang to him, "Let me go, 'tis Jesus calls me," which he seemed to enjoy very much; and his physician said if he were a member of the family he would not part with the assurance which the dying man gave of his eternal safety for any earthly consideration.

Often he repeated, "All is right," and at one time lifted his hand and exclaimed, "Nearer home!" Thus trusting and triumphing, he passed into the joys of his Lord.

Provincial Wesleyan.

WEDNESDAY, APRIL 13, 1870.

THE LOST STEAMSHIP.

To us, and to many, many anguished hearts in Liverpool, in New York, in Halifax and in St. John, N. B., the loss of the steamship of the hour is the "City of Boston." Elsewhere, perhaps, for the time, the lost steamship bears some other name. Elsewhere, it may be, eyes that are dim with weeping daily scan the items of intelligence gleaned from the secrets of the stormy deep, vainly searching for tidings of other ships that bore away from once happy homes loved ones that will never return. And though the ships of the future may be stronger, swifter and more buoyant than the ships of the present, we shall, alas for those who will then live to mourn, have lost steamships by and bye, not called the City of Boston. For the hungry sea cannot be entirely robbed of its prey; the angry elements when they rage in all their fury will forever laugh to scorn the choicest workmanship of human hands, and no foresight can always effectually guard against the hidden perils of the treacherous waves.

But to-day, as we have said, our lost steamship is the City of Boston. Yet there is a possibility that the lost may be found. For although, at the moment of writing, about seventy days have elapsed since the missing vessel left Halifax on its last voyage, it may be that in mid-ocean that ship was disabled in machinery rigging and rudder. Helpless in the tempest, the vessel may have been driven far South; and now partially refitted, may be slowly making for the nearest harbour, on some not much frequented track. The hope that such is the case is slender, yet it may be realized. But a short time longer however, and this, and every other hope of the vessel's safety still fondly clung to, must die out if the lost ship does not soon turn up. Hundreds of thousands, may millions of people on both sides the Atlantic would deem their own happiness increased could they be assured of the safety of the apparently lost steamship and that of its passengers and crew. For the public interest in the fate of the City of Boston, and the public sympathy for the many hundreds who as fathers or mothers, wives or children, brothers or sisters had near relatives on board that ship when it left Halifax, has been and is very true and general. Were it possible for deep and tender and abundant human sympathy to pluck from the minds of the probably bereaved sufferers the memory of their great loss, how quickly and effectually that kindly task would be accomplished.

If the darkest anticipations indulged in concerning the fate of the City of Boston are doomed to be verified, it would possibly afford some faint degree of relief could it be ascertained in what manner misfortune so cruelly assailed the noble ship. Yet even this degree of consolation may be withheld. It may never be known whether the City of Boston foundered like the City of London a few years ago in the Bay of Biscay by shipping immense seas, or by striking on some sunken rock, or in the darkness of midnight by rushing on an ice-berg or whether it perished in some other way. Many other gallant ships have disappeared from the ocean, and carried the secret of their fate with them.

But there are some consolations of the highest value of which the stricken sufferers who had friends on board the "City of Boston" may freely avail themselves, even should their gloomiest forebodings be fulfilled. These are, that amid the roaring of the tempest and the deafening noise of the crashing seas when the floods lift up their loudest voice, the faintest sign of a sonnet heart falls clearly with all its poignancy of meaning upon the pitiful ear of the Divine Father; that He who swept over the agitated waves of the Sea of Galilee in a night of storms, hastening to the aid of despairing disciples, still walks the waters in His majesty and power, ever heedful of the prayer, from whose lips soever it may sincerely burst, Lord, save or I perish; that the every-where present Spirit that, like the winds, breatheth where it listeth, can do its work on the slippery deck, on the shivering mast, on the briny wave and in the yawning depths, and do it quickly, as in the calm quiet of the household of the public temple; that the pathway to heaven from the face and the bosom of the great deep is as safe and as short to the passing soul as from any soft-trodden chamber where the good man sometimes meets his fate; that the dark, unfathomed caves of ocean are as pleasant resting-places for the wearied bodies of the dead in Christ as any tombs that can be reared or excavated by human toil; and that though no monumental stone marks the spot where all that was mortal of the lost loved ones lie, He who hid His waves rock them to repose will Himself waken them to life on the bright morning of the Resurrection, and

bring them with Him when He comes. Who is there among all the weeping ones that mourn for the probable loss of the "City of Boston," but may, after the first bitterness of his or her grief shall have passed away, extract from these considerations a goodly degree of comfort.

How suggestive to each one of us of the necessity that presses upon us to prepare to meet God is the probable loss of the missing ship! Go where we will, indeed, death is at our side. But on the great sea, how imminently near death seems always to be, and what a very large number of persons among us are now accustomed to pass on and fro upon the waters. Exposed to such manifest and deadly peril all the time when pursuing their avocations on the deep, witnessing such constant and astounding displays of Almighty power in the strife of the elements, how earnestly ought mariners to seek the protection of God!

How strong is the demand upon all who love the Redeemer to remember those who frequent the sea. There is scarcely a day, and probably not one night from January to December but some poor tempest-driven creature are battling unto death with the dangers of the deep. Unceasing prayer, public and private, should be presented at the throne of the heavenly grace for those who imperil their lives for our comfort on the ocean, and when on shore, they should be the objects of the most watchful Christian care. J. R. N.

ENGLISH CORRESPONDENCE.

Ireland.—The Land Tenure Bill—The Peace Preservation Act—The Government Education Bill—Disasters at sea—The Fatal Duel in Spain—The Trial of Prince P. Napoleon.

DEAR MR. EDITOR.—Irish questions continue to monopolize a very large portion of Parliamentary attention. The debate upon the second reading of the Irish Land Tenure Bill took up four long nights and was with a few exceptions, most dreary and unprofitable. It was difficult work to wade through the columns of speeches, and to arrive at the wishes of the numerous speakers. The division which took place must have been a surprise even to the most sanguine supporters of the Government. Only eleven recorded their votes against the Bill, and the amendments which are offered for consideration when the Bill is in Committee, although numerous, do not materially alter the constitution of this important bill.

The Government has at length moved for the repression of agrarian outrages in Ireland, by the introduction of the Peace Preservation Bill. It is not intended again to suspend the Habeas Corpus Act, but for severity and unlimited power to deal with offenders. The Bill supersedes measures previously introduced for Ireland's management during many past years. The quiet law-abiding Districts (of which we are thankful to say there are many) are left untouched, but in the suspected and proclaimed districts the Bill provides for a system of repression and police interference which in England would be felt to be intolerable. The debate upon the Bill will be illegal, and search at all times provided, ammunition may not be sold, newspapers judged to be violent or incendiary in their tendency may be summarily stopped, and vast discretionary powers are by the Bill entrusted to the magistrates, and almost supreme power to the Lord Lieutenant. The Government Education Bill has passed the second reading without a division. Mr. Dixon's amendment challenging some important feature of the measure, was withdrawn on the understanding that in Committee those points should receive full consideration from the parties in charge of the Bill. The debate upon the second reading was able and by far the best of the present session. It brought out some new views, and was sufficient to show that a more careful analysis of the Bill had revealed some objectionable features to which Nonconformists would be compelled to take strong objection and resist with all their power. The Bill is a masterpiece of legislation, and its stringent coercive clause, it is so contrived as to work in favour of the dominant Ecclesiastical Body, and comprises the present condition of affairs.

The United Education committee is to meet in London, at the call of President Johnson, on Tuesday April 20th, and has no part of an authoritative utterance on the part of our own Connection. It will have an important bearing upon the bill, and may possibly result in its being laid aside for the present. This would be welcomed by many, rather than see the bill as it now stands becoming the law of the land. Sad tidings of a disaster at sea have been plentiful during this winter. It has been one of gloom and protracted tempest, and the many who do business on the great waters have had a peculiarly trying time. Great numbers of vessels have been long at sea, and reaching the harbours, have added to the narrative of wreck and disaster, while over the fate of many more there yet hangs the dread uncertainty, the terrible suspense, fearing the worst and waiting almost hopelessly for tidings which come not. A painful event took place last week, not far from the port of Southampton, upon a calm night, and when scarcely an apprehension of danger could be felt, a great amount of collision of two steamers, one was so terribly injured as to sink in a few minutes and while part of the company were saved, more than forty sank in the ill-fated steamer, among whom was the captain of the vessel who stood bravely, saving all that he could, and to the last remained unshrinkingly at the post of duty.

This event has caused much regret, and due honor has been paid to the memory of the brave man who perished in the unfortunate "Normandy."

The fatal duel at Madrid between two princes, the Duke of Montpensier, and Prince Don Enrique de Bourbon, was a most extraordinary related by marriages, has caused great scandal and grief throughout the continent, but less in Spain than in other places. It is generally concluded that both parties have indulged in aspiration concerning the vacant throne of Spain, and that the Duke's chances have been late greatly enhanced, and this irritated the Bourbon Prince and led him to indulge in coarsest abuse and most offensive epithets. At length the quarrel has ended in this tragic affair, in which the hot-brained and half crazed Prince fell mortally wounded. But little excuse can be found for his antagonist, and few will regret, if by this act, he has for ever barred his way to the Throne of Spain.

The trial of Prince Pierre Napoleon is slowly proceeding before the High court at Tours. The result is very uncertain, but it is not thought that he will be capitally condemned, but just now Princes are at a discount in the old world.

March 25th 1870. "B."

ONTARIO CORRESPONDENCE.

ONTARIO, March 29, 1870.

To the Editor of the Provincial Wesleyan.

MY DEAR SIR.—We have had an unusually tedious winter for Ontario. Snow began early in November, and now when I write, on the 29th of March, the roads in many places are almost impassable. We had a storm on Sabbath, which continued for about 24 hours, and was by far the most severe we have known this season. Yesterday we got no mail, consequently we do not know what is going on outside of our own locality. Should our spring rains now commence, there will, no doubt, be some heavy floods, as the snow is such a great depth. To-day there is a general sunrise, so that the sun is settling rapidly, which tends to calm the fears of those who are alarmed at the prospect of floods. We have cause to be thankful, that though the winter has been tedious, it has by no means been unpleasant. The trains have occasionally been delayed a few hours, but our roads generally have not been blocked up, as we have often seen.

The Dominion Parliament continues in session. As was anticipated, there was considerable altercation at the commencement of the session, and some expected that the Ministry would be sure to be defeated, as Sir A. T. Galt, Mr. Cartwright, and others had joined the opposition. But though there has been some hard hits on both sides, there do not seem to be any prospect of a defeat awaiting the Ministry. Some of the measures brought forward, especially those relating to Banking and the Currency, are very unpopular, and have excited much controversy, both in and out of the House; but with some slight modifications, we venture to believe that the measure will be carried off with ease, and to the credit of the Government. No one can doubt that the Premier, Sir John A., as he is usually designated, is an able statesman, and can so arrange his plans as to be almost certain of being successful in their adoption. He has some colleagues of no ordinary ability. At the same time the opposition is very strong, and we are glad they have received an acquisition of strength, the Ministry will need to be more than ordinarily vigilant, or the weak points of their system will be sure to be detected and soon held up to derision.

The North-west question has, of course, excited much discussion, though in consequence of the sickness of Hon. W. Macdougall, nothing definite has yet been determined as to the future. The status of things is very humiliating and painful. There is not the shadow of a doubt upon our mind but that the Priests are at the bottom of all the uneasiness; and we expect that, by-and-by when the question is settled, that some special favours will be awarded to those who have been the cause of all the trouble that exists in this territory. We were shocked with the news that Major Boulton was shot; then we were told he was reprieved. Now we are filled with alarm at the news which has just been received, which states that Mr. Scott has been shot by order of Rielle. If so, surely the Canada Government will begin to stir itself, and come to the aid of the people who are best to be done on behalf of that district, which is now being looked to by all parts of the civilized world, with amazement. No doubt there are parties there who would be glad to have that fine territory annexed to the United States, as they are fond of talking about manifest destiny; but surely some of our countrymen should take some resolute action to be taken, which will vindicate those annexations. It is much to be regretted that Mr. Macdougall should have taken ill at this particular crisis; but no doubt the exposure on the Plains and the anxiety to which the hon. gentleman was subjected has greatly impaired his health, which for some years has been feeble. There are plenty who are ready to speak disparagingly of the hon. gentleman, who neither possess his talents nor his virtues. We rejoice that we are not among the number. We admire him for his virtues, and believe that he has been a hard-working and successful man, and hope that he may live many years, and again occupy an honourable position among the politicians of the country.

There has been considerable emigration this season from Ontario to the States. Farmers who have made thousands of dollars in our Province are not satisfied, but are flocking to the States, and there they secure a larger acreage of land, and they can cultivate much easier than they can do in Canada. Missouri and Kansas appear to be the Goshen of attraction at present. No doubt our winters are long, and during the summer the farming population must necessarily work very hard, but surely some of our countrymen should take some resolute action to be taken, which will vindicate those annexations. It is much to be regretted that Mr. Macdougall should have taken ill at this particular crisis; but no doubt the exposure on the Plains and the anxiety to which the hon. gentleman was subjected has greatly impaired his health, which for some years has been feeble. There are plenty who are ready to speak disparagingly of the hon. gentleman, who neither possess his talents nor his virtues. We rejoice that we are not among the number. We admire him for his virtues, and believe that he has been a hard-working and successful man, and hope that he may live many years, and again occupy an honourable position among the politicians of the country.

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