



triumphant occupant had fled, I was much impressed with the language of the poet...

May all her numerous friends, who have so long regarded her as a mother and friend, follow her as she followed her blessed Redeemer.

Provincial Wesleyan.

WEDNESDAY, JUNE 15, 1864.

Anticipatory.

To-day the committee for the examination of candidates for the ministry, the first of the Conference committees, meet. This is a new feature in our colonial Methodist history...

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Even within a few months or years they filled Jerusalem with the doctrine of Samaria, and a great company of the priests were obedient to the faith...

Important subjects await grave deliberation and careful study, and the prayers of the Church are more needed than when the pastore are endeavoring to legislate for the good of the christianity...

and especially the British Provinces in America, we have carefully instructed them on their sympathies and fellowships with the M. E. Church...

We make an extract from the Address of the General Conference to the British Conference: "Reverend and Beloved Brethren:—Your very kind and fraternal address, presented to us by your gifted and honored representative, Rev. W. L. Thornton, M.A., has afforded us unmingled gratification..."

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trust that his too short stay among us may be made a special blessing to the Canadian Connection, and that his strength may be equal to his numerous important duties. His reception at the General Conference was not only cordial but enthusiastic, and his address produced a deeply interesting impression...

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own horse and wagon, if we can; if not we must use a saddle, and if we can't do either, we must use shank's mare. True, we are allowed £2 a year for horse hire; but that sum, not to speak of the purchase, is not sufficient to pay for the wear and tear of horses, wages, and harness, &c., and if after all these things are paid for, we should have a balance, we sometimes purchase a little necessary furniture, for some of our mission horses are poorly furnished; or a book or two, or subscribe to our Foreign Missions and the Bible Society, or subscribe to the building of a chapel, for the minister is expected to be a man of letters, and it is necessary that he should be able to make early acquaintance with a Methodist minister, and to repeat their calls upon his benevolence...

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among the Methodist, only the Wesleyans, with a membership of about 21,000; the Free Methodist and the Independent Methodist two small organizations, of recent origin, had excluded slaveholders from their communion. The Methodist Episcopal Church with about 900,000 members, only prohibited the buying and selling of slaves, and the Methodist Protestant Church (about 90,000 members) had no general law on the subject of slaveholding. Among the Presbyterians, the United Presbyterians (57,000 members), the Reformed Presbyterians (14,000), and the Free Presbyterian Synod (4,000 members) did not allow slaveholding; while no such prohibition was enforced among the Old School Presbyterians (300,000 members), the New School Presbyterians (135,000 members), or the Cumberland Presbyterians (about 103,000 members). Among the other denominations, the United Brethren in Christ, who number about 100,000 communicants, and the Friends adherent to a slavery-forbidding policy, while the Protestant Episcopal Church, the Roman Catholics, the Lutherans, the German and Dutch Reformed, and the Universalists refrained from legislating on the subject...

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classes who attended his ministry. He was more or less successful in every Circuit where he traveled, and in several places extensive revivals were the result of his faithful and zealous labors.

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Newfoundland Mission and its Missionaries.

BY REV. W. WILSON. No. 23. The following is the list of stations as appears in the minutes for 1823. St. John's—Wm. Crocombe, Nipian Barr, Capobianco, John Pickavant, Harbour Grace, John Corlett, Black Head and Western Bay—John Haigh, Island Cove and Percival—Simon Noell, Port of Caves, Wm. Wilson, Brigus, Richard Knight, Trinity Bay—Adam Nightingale, Charles Bate, Bonaville and Catalina—John Boyd, Grand Bank and Fortune Bay—George Elledge, Burin—William Ellis, Indian Mission, Esquimaux Bay, on the Labrador Coast—Richard Knight is to spend the summer months at this Station. WILLIAM CROCOMBE, Chairman.

The Ministers in the above list of which we have not yet given any biographical sketch, are the following:— 1. WILLIAM CROCOMBE who was a native of Tiverton, in Devonshire, England, and was born on the 10th of February, 1789. In the eighteenth year of his age he became acquainted with the Wesleyans, was deeply convinced of his guilty state, and at a Sabbath morning prayer meeting was enabled to rejoice in the liberty of the sons of God. A few months after his conversion, he began to exhort others "to flee from the wrath to come," and having exercised his talents for a short time as a local preacher, he was received into the regular work, at the Conference of 1810, and as the Junior Preacher, was appointed to the Supton-Mallet Circuit, in the Bristol District. The next year he offered for the Foreign work, and was appointed to what was then called the NOVA SCOTIA, NEW BRUNSWICK and NEW FOUNDLAND DISTRICT, of which William Black was Chairman. Mr. Crocombe arrived at Halifax on the 12th of April, 1812. On the way the vessel put into St. John's, Newfoundland. St. John's was not then a Wesleyan Circuit, but the brethren Ellis and McDougal, occasionally preached there, and Mr. Crocombe, during his brief sojourn, also preached to that people the words of life and salvation. He was then in his twenty-third year; his hair was light and his appearance very youthful; he preached with considerable effect, and his style and manner attracted public attention, that they called him, "the eloquent white-headed boy." He laboured seven years in the lower Provinces, when his health failing he returned to England, and travelled in Nottingham two years; after which he was appointed to Gibraltar, where his labours were greatly blessed both to the army and also among civilians. His next appointment was St. John's, Newfoundland. The remonstrances of his friends in that place, called to mind the "white-headed boy," who had twelve years ago, preached there with so much acceptance. His appointment as his minister, therefore was hailed with pleasure, and a crowded house greeted him on his arrival. He remained in St. John's three years, during which time he filled the office of Chairman of the District. He did not occupy any other Circuit in Newfoundland than St. John's. In 1828 he became a second time to Nova Scotia, and after seven years, he removed to Canada; where five more years of his useful life were spent in the same delightful employment of calling sinners to repentance. In the year 1838 he came again to Nova Scotia; and continued to labour until the year 1851; when infirmity compelled him to retire from the active work and take a Supernumerary position. After he became a Supernumerary he preached occasionally as his strength enabled him. The last sermon he ever preached was on Sabbath the 21st of December, 1851, from James i. 14: "For what is your life? it is even a vapour that appeareth for a little time, and then vanisheth away." Shortly after retiring from the house of God he was seized with paralysis, which seemed to keep him on the verge of eternity for several months. For the severity of this attack however he rallied, but his feebleness was very great. He bore his sufferings with much patience and serenity of mind; he felt abiding peace, praise dwelt upon his lips, and his conversation invariably turned upon the things of God, the salvation of God's people, and the blood of Christ his only hope. On the night of the 26th of August, 1850, he fell asleep in Jesus, in the seventy-first year of his age, and the fifth of his ministry. Mr. Crocombe successfully occupied the chairmanship of the Newfoundland, Nova Scotia and Canada Districts; and while his prudence and integrity secured for him the full confidence of the Missionary Committee, his gentlemanly deportment, and his christian kindness, gained for him the love of all his brethren and the respect of the people. He was a faithful and kind friend, cheerful in his manner; his piety was simple and ardent, and he conscientiously endeavored to enjoy all his blessings, and that full salvation which he preached to others. He laboured much to make his pulpit duties acceptable to his congregation, and he seldom failed in his object. His preaching was plain, scriptural and earnest. Pastoral visitation was his delight, and by it he endeavored himself to all

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A Catechism of Baptism.

BY THE REV. J. N. CURRIE OF THE EAST-ERN BRITISH AMERICAN CONFERENCE. This is a pamphlet of fifty pages, neatly printed on good paper. Mr. Currie is one of the most capable men for the duty of preparing such a work. He has benefited largely by an extensive literary tour through those localities where controversy on baptism usually rages warmest. The strongest phrases and arguments have all been called, explained and refuted, and the different heads which mark the arrangement of this little manual, is in at most an hour, this question is not devoid of elegance and beauty; but, without descending to vulgarly petty and unimportant details, it is a simple and plain, which will do more to ally the honest anxiety or prejudices of many minds than all the logic of the most elaborate treatises on the subject. We should like to see this pamphlet scattered over the country by tens of thousands. It will, we are confident, save scores, if not hundreds of thousands, of those misguided beings who are unnecessarily pained with argument and controversy, and who yield rather than in a state of independence. Put Mr. Currie's catechism in their hands at any moment before the absolute crisis has been reached, and in nine cases out of ten, with God's blessing, it will decide the question adverse to immersion. It is not surprising, that it should be so generally read, and so widely distributed. It does not awaken more anxiety in some quarters than any production since "Anna Clayton," we shall cheerfully submit to the designation of a false prophet. The catechism is offered at wholesale for 10 cents per copy, and at retail for 15 cents. Mr. Currie, Sussex Vale New Brunswick, will doubtless be pleased in filling orders. Any number may be obtained by the ministers at Conference. A. W. NICOLSON.

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Prohibition of Slaveholding in the M. E. Church.

[From the New York Tribune.] The General Conference of the Methodist Episcopal Church which represents the largest Protestant denomination in this country, passed, Tuesday, a resolution which will mark a turning point in the history of the relation of the American church to slavery. After a brief, and, as it seems, on the whole, dispassionate discussion, it was resolved, by two hundred and forty-two yeas, to change the "General rule" as to forbidding slaveholding altogether. The delegates of every slave state from time to time swell the free states which very remarkable unanimity in favor of the report, not casting a single vote against it. Most of the speakers of the minority are known as anti-slavery men, and announced themselves as such, and they only declared themselves against the measure on the ground of expediency. In order to become an obligatory law, the resolution just passed must be presented to each annual conference, of which there are forty-eight within the boundaries of the United States and so soon as three-fourths of the members of all the annual conferences who may be present and vote thereon shall have concurred, the proposed change takes effect. As the vote of the General Conference indicates, this concurrence of the annual conferences is not in the least doubtful. It may possibly be rejected by three—the West Virginia, the Kentucky, and the Baltimore conferences, and a few votes may be cast against it in two other border conferences (East Baltimore and Philadelphia); but all the others will pass it with unflinching unanimity. A year from to-day the vote of all the annual conferences will have been ascertained, and then the Methodist Episcopal Church will take her place at the head of the anti-slavery churches of the United States. The effects of this change upon the anti-slavery sentiment of the country cannot fail to be marked. Hitherto only a number of the small denominations of the country had taken this position. Thus

Need of Revivals.

What would be the condition of the Zion, had not God, at "set times to favor Zion," poured out his Spirit and revived his work? Darkness would cover the earth and gross darkness the people. Without the effusions of the Holy Spirit the stated means of grace degenerate into an empty form, and the canker of worldliness destroys the life of piety. The spirituality of religion is lost sight of. Though the river of salvation is supplied by perennial springs of divine grace, yet it is necessary that copious showers of mercy shall from time to time swell its life-giving waters to fruitfully vast tracks that would otherwise remain barren waste. A church without the revival spirit languishes, as it is spiritually, and dies. It may be clothed with outward pomp and power, but it ceases to be the birth-place of souls and a nursery for heaven. Its imposing ritual may be a fine system of practical utilities, but it is attended by no sanctifying power. A true revival spirit is the most effectual barrier against fundamental error and infidelity. They that do the will of God shall know the truth. In proportion as the Church is led by the Spirit of God will she be conducted in ways of truth as well as holiness. The most conclusive demonstration of revealed truth is to experience its sanctifying power. Spurious revivals may be prolific of error, but those that are genuine are more conservative of the fundamental doctrines of the Gospel than any mere outward training can be as is shown by the whole history of the Church, which has ever proved that the revival spirit dies out, superstition, rationalism and infidelity soon sap the foundations of Christian doctrine. The Church needs to be visited with revivals to quicken her for the work her Lord has given her to do. She is to be the salt of the earth and the light of the world. Had the Gospel continued to be propagated with the success that attended its first promulgation, we cannot doubt that long

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