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Number 3.

THE AIM OF PREACHING.

The object of preaching should be thoroughly and prayerfully considered by every one who presumes to enter the sacred edifice. He should settle this question, and settle it right: "What is the great and controlling aim of preaching?" The substance of preaching is Christ, and Christ is revealed in the Divine Word, as found in the Holy Scriptures. It is not literature, not science, not philosophy, not eloquence, until Christ, as manifested in the spirit, in design and teaching, permeates, sanctifies and subjects, and brings all these into harmony with himself. Christ in spirit, Christ in design, and Christ in teaching; Christ as Prophet, Priest and King; the centre and the circumference, the beginning and the end; all in all, constitutes the substance of all true Gospel preaching. Ascertaining the substance, will enable us to define the aim of preaching, which must be to set forth Christ to men.

The great apostle of the Gentiles had a clear conception of the object of his ministry. He determined in his ministry not to know anything among men, save Jesus Christ and him crucified. God himself fixed the aim, and revealed it to the Apostle, that it pleased him (God) by the foolishness of preaching to save them that believe. The aim of the preacher must be to present Christ as the present Saviour of men. Every sermon should be prepared and delivered directly with this design, with prayer and expectation of this result. Without this end in view, no sermon can be well prepared or well delivered.

Thus, repetitions are often necessary, the expression of the same idea in various forms, and occasionally the repetition of the very same words. Whatever interferences with earnestness of manner should be disregarded. The whole mind should be bent on the special work to be done, and that work is immediate impression.—To save men, to save them now, should be the aim of every sermon. All exposition and argument, and illustration should centre at this point. Nothing should be considered accomplished, while his remains undone. The agency of the minister's spirit should be "give me souls, or die." This singleness of aim should give the minister great power over the people. There is a magnetism in a man of purpose, almost irresistible, and when this purpose is high and holy, and when this purpose is the Holy Ghost it is overwhelming in its influence. Here, we doubt not, is the secret of the success of all true revivalists. With it we cannot conceive of failure.

The minister should seek to realize its aim by legitimate means. He should resort to no tricks of oratory, to no human inventions, to no mere excitements of human emotions and passions, these will fail to bear him to his high aim, they may win him the applause of the crowd, they may secure him the tribute of tears and shouts, but they are not the soul-saving agencies. He must rely upon the power of Divine truth, the truth as it is in Jesus. The terms of the Gospel must be made plain, the love of God, the death of Christ, the transforming power of the Holy Ghost, these must be impressed, iterated, and re-iterated, until the conscience of the sinner is brought into contact with them, until his mind is instructed in them. When Divine truth is made clear, then men should be persuaded to accept of it. The quality of persuasion enters largely into the successful preaching of the Gospel. It is a human art in human oratory, and may be acquired and cultivated; it is a Divine endowment in the Christian ministry; it is "the love of Christ constraining us, because we were had in judgment, that if one died for all, then were all dead. And that he died for all, that they which live should henceforth live unto themselves, but unto him who died for them and rose again." Herein lies the persuasive power of the Christian pulpit. Now, then, we are ambassadors for Christ, as though God had bestowed by us, we pray you in Christ's stead ye be reconciled to God. For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him." With such an aim with such truths, with such love, with such arguments, how could the minister be otherwise than successful?

To enable a man to sustain this high aim, he must be thoroughly conscious of his Divine commission, to stand in the place of Christ, and represent Christ, and give God's invitations and entreaties to men. He must speak from the consciousness that God has chosen him to speak, that he receives the word from God, and expresses God's will to men. While this is true, God is strong and effective. But the moment he becomes conscious that he is delivering his own message, that he is preaching himself, seeking self-gloryification, he is short of the strength that gives true success to the Gospel minister.

We are disposed to emphasize the necessity of a satisfactory evidence of a Divine call to the ministry. Not only in the view of the confidence and strength it imparts to the men engaged in this solemn and responsible work; but, because there is a tendency to undervalue it. With some, nothing more is necessary for the special duties of an ambassador for Christ, than the common Christian desire to do good, and the literary qualifications for the ministry. Some, young men, we fear, select the ministry as a profession, as they would select the law, or medicine, or civil engineering, or anything else, which their inclinations might prompt. A ministry stand many degrees, in confidence and power, below one called of God. We could not expect under such circumstances great success in saving souls. To do this work well, one must feel, "Who is he, if I preach not the Gospel."—Northern Christian Advocate.

"SHOW ME THY GLORY."

Such was the prayer of Moses the prophet, as he bowed amid the gloomy grandeur of the sacred mountain in a solemn interview with Jehovah. It was a bold request, but one originating a heart-felt yearning after a more intimate knowledge of the great "I AM." God had not yet furnished man with a written revelation, nor had Jesus yet made the world familiar with the glorious attributes of the divine nature by becoming, as he subsequently did,

their living embodiment. It was natural that the sincere worshiper should long to come nearer to God, and to behold more clearly the glories of his character. But the time had not yet come when God could unveil his glory even to the most favored of his servants. There was an insuperable difficulty in the way of granting such a request. God's glory was too effulgent, his majesty too overpowering to be sustained by human sensibilities. "Thou canst not see my face," said he, "for there shall no man see me and live." Every former manifestation of God had been through some medium which rendered it possible for man to receive the communication without destruction to his physical life. Every subsequent manifestation of God's glory has been mercifully effected in the same way.

Moses required more than could be granted with safety to his own life. Had God for one moment unveiled his face and suffered Moses to behold his glory in its infinite perfection, death must have at once ensued, and it was too soon yet for such a consummation of his career.

Yet God would not utterly disregard his prayer. All that could be permitted was granted, "I will make all my goodness to pass before thee, and I will be gracious to whom I will be gracious, and I will show mercy on whom I will show mercy." It was as though he had said, "My full glory thou canst not see, for my justice and my holiness would slay thee, but all my goodness shall pass before thee, for I will be gracious to thee and show thee mercy. Behold there is a place by me, and thou shalt stand upon a rock, and it shall come to pass while my glory passeth by, I will put thee in a cleft of the rock, and I will cover thee with my hand while I pass by, and I will take away mine hand, and thou shalt see my back parts, but my face shalt not be seen."

But let it not be imagined that the revelation granted to Moses was not of vast interest and importance. To him it must have been indeed glorious. To none of his predecessors was there such a bright display of the perfections of Jehovah. "Verily," said the Psalmist, "thou art a God that hidest thyself." But to Moses he stood revealed, if not to the natural eye, yet to the understanding and the heart, as he had never been revealed before. Man cannot enter into communion with God without partaking of his glory, and feeling the ecstatic thrill of his divine influence. And we can imagine Moses, though hidden in the cleft of the rock, upon the lofty summit of Sinai, as glowing with rapture, electrified with holy influences, as the majesty of heaven passed by, proclaiming the sacred meaning of his august name. And no wonder that Moses, released from his hiding place, and permitted to behold the lingering glories of the divine presence, felt himself overcome with rapture and humility, and bowed his head toward the earth and worshipped.

It may be asked, "Why are such interviews with Jehovah no longer granted?" We answer, "For the best of reasons—they are no longer necessary." When such modes of divine revelation were resorted to, it was because there had not been provided a better way. Under the Christian dispensation far superior divine revelations are enjoyed. Not only has Jesus, the incarnate Deity, revealed the glorious character of God, but the Gospel contains a complete comprehensive, and enduring manifestation of the will and perfections of Jehovah.

And yet special divine communications may be had in answer to prayer. If the eye may not see God's glory as it emanates from his own divine form, yet the heart may feel the whole influence of his presence, until the whole countenance, like that of Moses, becomes irradiated with the reflections of the glory of God.

How oft in these days of Christian privileges, does the pious soul, bowed in faith and humility at the feet of Jesus, thrill with the divine ecstasy which the love of God imparts, until, like Job, he exclaims, "I have heard of thee by the hearing of the ear, but now mine eye seeth thee." For though it still remains true that no man can see God's face and live, yet it is also true that "God who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the glory of God in the face of Jesus Christ, in whom though now we see him not, yet believing, we rejoice with joy unspeakable and full of glory."

Moreover, the Christian sees God in everything. His glory is displayed in all his works. Isaiah said, "I saw the Lord sitting upon his throne high and lifted up, and the train of his glory filled the whole earth." Yes! the train of God's glory fills the whole earth. It glows in the stars, warms in the sun, retines in the breeze, cheers us in the landscape, and in the sparkle of the waters, and fills the honest Christian heart by night and by day. The pure in heart shall see God. Nay more, they shall see his goodness, and are filled with his bounty and bask in the sunshine of his love.

But did not our Heavenly Father design to teach us something when he placed his servant Moses in the cavern of the mountain until the fire of his presence was past? The place was typical of the Rock of Ages, under whose sheltering shade the sons of men may ever find refuge. Christ is a refuge to the soul against the consuming fire of divine justice. Only in him can we find safety from the consequences of our sins and guilt. "For God out of Christ is a consuming fire. God in Christ is love—love which purifies rather than condemns—a love which seeks to save unto the uttermost." In him we behold the glory of God, unharmed by the fire of his righteous judgments. O, in that great day when he comes to judge the world, who could stand before him did he not veil his glory behind the manhood of Jesus, and sit as mediator as well as judge. Even then such will be the power of his presence that none can be held him in peace, unless they have taken refuge in his atoning merits, and he has thrown around them the arms of his protecting love. Thus we learn to sing

"Rock of Ages cleft for me,
Let me hide myself in Thee.
He is a hiding place from the storm—a refuge from the strong and windy tempest. He is "as a great rock in a weary land," beneath whose shade we may lay ourselves down in safe

ty, assured that the fierce blasts of adversity and the hot siroccos of worldly hate can never come to assail us.

My friends, have we longed like Moses to behold the glory of God? Have we learned to enter into the holiest by the new and living way consecrated for us? It is our privilege to press into his audience chamber where sweeter accents than greeted Moses' favored ear may fall upon our hearts—the thrilling accents of redeeming love—where brighter visions of divine goodness may pass before our spiritual eyes, than ever rapt the spirit of the Hebrew seer—visions of a Saviour crucified, but risen and ascending for us—where we may be lifted higher than Pagan's lot, to behold by faith the land of promise, and claim it as our long sought home.—Pittsburg Advocate.

1870.

[From the Christian Advocate.]

Our readers will glide imperceptibly, whether in slumber or engaged in solemn religious services, from the old to the new year at the close of the present week. The late eloquent and thoughtful Brighton (England) preacher, Mr. Robertson, likens very happily the constant and imperceptible passage of time to the silent flowing of water through the fingers of a marble statue within a fountain. There is no delay in the moments as they fly from the last day of one year to the first of the next. We are hurried on, even while we are prompted by the associations of the hour to look back upon the history of the departed year, and to prepare our minds in some measure for the unrevealed facts to be developed as the new era opens and closes upon us.

The great speed of the railroad trains is most apparent when we can measure its progress by some stationary object, as when it rushes by the permanent bounds marking the measured miles. We may well, at this hour, offer the prayer of the great Lawgiver, "Let me not go down hence until Thy presence go with me," and devoutly seek, as did Enoch, to walk with God.

O heavenly Leader, guided by thy hand,
My soul hath found her everlasting rest,
Thou bringest me toward my fatherland,
And on my way thy presence makes me blest.

ROME IN TRANSITION.

LETTER FROM THE REV. H. J. PIGGOTT.
The annexation of Rome to the Italian Kingdom has drawn hither, naturally enough, representatives of all the Christian denominations at work in Italy. For the present it is true, we have to proceed slowly and softly—with "feet of lead," as the Italian proverb goes—for we are still under the dictatorship of Lamarmora, who both in war and politics is currently reported to belong to the school of the past. In a caricature of the last week, suggested by the scurrilousness of the *Papalini* and the Liberals in St. Peter's square on December 8, the Royal Lieutenant figures as a devotee kneeling in his private oratory with his breviary open before him. A domestic enter, "Please your excellency, they are coming to blows." "The *domine cavendi vocem, seum*," drones the absorbed Vicario, oblivious of the vulgar affairs of earth. There is a pause, and the valet tries again. "But, your Excellency the Liberals are getting the worst of it." "Requiem eternam dona eis, Domine," proceeds somewhat irrelevantly the worthy General. But *Jeannes persistit*. "Oho! they are crying, 'Long live the Pope-King!'" "Amen!" pursues the importunate Governor, and turns the leaf to the following prayer: "Thou art a God that hidest thyself, but in substance, yet certain it is that the Government is cautious to timidity, and that it would not be prudent to give anything like a loud publicity to our movements for the present. When Signor Prochet came here to commence the work for the Waldensians, he called on the head of the Police Department to call what would be done in case he should open a hall for public worship. 'To my profound personal regret,' was the courteous reply, 'you were to open a hall to-day, I should be compelled to close it to-morrow.'" And how long is this state of things to last? Weeks? Months? Years? "No, no, years—but you may calculate on a month or two." And if I were to invite a few friends to my own private lodgings? "Well first of all," said the official, interrupting him, "I should beg to know nothing at all about the matter." So Signor Prochet took the hint, and commenced a service in his private lodging, and evangelists of other Churches have imitated his example, and the authorities have shut their eyes, and are supposed to know nothing of what is going on. There are now five of these little centres, one supported by the Waldensians, three by the Baptists (American and English), and one by the Free Italian Church. From fifteen to five-and-twenty people attend each service, mostly of the laboring class. It is a small beginning, but is all that can be done in the way of public preaching for the present, so long that it is the Provisional Government lasts.

Other modes of operation are left more free. Several colleges, both of the Bible Society and all other societies that permit also the sale of religious tracts, disseminate openly and liberally their blessed words. More than 20,000 copies of the Gospel according to St. John have been dispensed gratuitously, and have been for the most part courteously, often eagerly, received. In the *Corso*, the grand thoroughfare of the city, down which flows constantly for business or for pleasure, the great stream of Roman life, the Bible Society has opened a depot, and a glorious sight it is to see that well-stocked edifice, with its precious merchandise, richer than Rome's rarest treasures, bright with grandeur and purer ideals than ever Buonarroti sculptured or Raphael drew. I often think that the most significant emblem of great revolution that has passed over this wonderful city is that unpretending shop. The tricolor on the Capital, nor the breach at Porta Pia, nor the royal stem over the Jesuit College converted into a municipal gymnasium, nor the heart-stirring *tra-la-lira* of the Bersagliers in the streets—nor any nor all these things give so true and fruitful an idea of the grand

transition through which this city of Caesars and Pontiffs has passed, as does the open Italian Bible in that shop-window on the *Corso*. And every vestige of reaction that yet shackles our operations will soon have to go. It is simply a question of time—perhaps of weeks, or even days. Indeed, it may be that we have only to stretch out our arms to find that the restrictions we have feared to knock up against are but impalpable phantoms—the *spetters* left upon our own imaginations by substances already vanished. At all events, when Parliament has determined the precise amount of gilding to be put on the Pope's bitter pill—whether his Holiness will consent to swallow it or no (as I think he will have to, though of course with wry mouths and much innocuous "spitting")—then we shall have full and regular Italian law in Rome, and with it *Cavour's* three grand liberties of proselytism. And when that day comes, I hope we Methodists shall be prepared to go in for our fair share of the conflict and glory. The truest economy will be to enter the field at once with a large and generous faith, and take possession by purchase of the best locality we can find at a reasonable price. There is but one Rome in all the world. Other forms of Antichrist will doubtless appear, one perhaps more terribly worthy of being emphasised as the Antichrist than even Popery has been; but two, at all events have had their seat and centre here—the antichrist of Imperial Paganism and the antichrist of Papal Paganism. And now that God has at length opened the way for us to grapple fairly with his foe and our foe; now that he has, so to speak, himself breached the citadel and summoned his armies to the assault, the Methodists would be craven indeed if they did not come up with the glories of the storming party.

Not that I think we shall see the end of Popery for many a long year. But it is something to have fairly at the foe—open lists, a fair field, and no favour. *Magna est veritas precepsit*, we often say, and the saying is eternally true. But it is astonishing what a long fight error will make of it when she can hedge herself round with "the secular arm," and truth can only hurl her darts at her from a distance. But when that barrier is broken down, and the two get locked together in a hand-to-hand struggle, then it is that the native vigour and prowess of the Truth come fairly into action, and our confidence in the issue of the struggle is made doubly sure. God has broken the horns of the beast. That unfair advantage of secular powers—unfair both for offence and defence—by means of which Popery kept her assailants at bay, is gone, and Truth and Error can now fight it out with purely spiritual forces.

These are few hasty lines written in the midst of many interruptions. I have much more to say, but for my own convenience in respect of time, and perhaps for yours also in respect of space, I will, if you will kindly find me a corner in your columns, break up my material into separate letters.

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Rome, Dec. 20, 1870.
From the Watchman.
MISSIONARY GLEANINGS.
Under this head we propose to give occasionally such items of news in reference to the progress of the Gospel in various parts of the world, as we think will prove interesting to the friends of missions at home and abroad. Having made arrangements to obtain early information as to the proceedings of the principal missionary societies in Europe and America, we hope to be able, from time to time, as space will permit, to give in short, pointed paragraphs such intelligence respecting the departure, arrival or removal by death of devoted missionaries in different sections of the wide field; the commencement of new stations; revivals of religion; anniversary celebrations; interesting facts and incidents respecting the work itself and other matters relating to the missionary enterprise, as will be helpful to those who are engaged in pleading the mission cause, and acceptable to all who take an interest in the world's evangelization.

A tolerable idea may be formed of the magnitude and importance of the work if we take a brief and rapid glance at the principal agencies which are now employed in carrying it on, in connection with different branches of the Christian Church. This will, moreover, prepare the way for such information as we may have hereafter to give of the movements and operations of the respective sections of the grand army of Immanuel.

That form of Christianity called Methodism is intensely missionary in its character. Its doctrines, discipline, and past history, proclaim it to be emphatically a missionary Church. Hence the prominent part which Methodism has taken in her respective organizations to promote the conversion of the world to Christ is not surprising. The Wesleyan Missionary Society stands first and foremost among the institutions of Great Britain which have for their object the promulgation of the Gospel in distant lands. The first Wesleyan missionaries were sent out in 1769, more than a hundred years ago, although the Society was not regularly organized till 1816. Its operations are carried on in Europe, America, the West Indies, Africa, Australasia, India, and China; and the results have been marvellous. The Missionary Society of the Methodist Episcopal Church of America has also stations in Europe, Africa, India, and China, in addition to those which are located on remote parts of the American continent. The Primitive Methodists have missionaries in Canada, Australia, and at Fernando Po. The Methodist Free Church have sent forth agents to the West Indies, Africa, and Australasia, whilst these Methodists who call themselves "Bible Christians" have missionaries in Canada and Australia.

The Church of England was early in the field of missionary enterprise. The Society for the Propagation of the Gospel in Foreign Parts was established in 1701; and that for the "Propagation of Christian Knowledge," in 1709; whilst the "Church Missionary Society" was organized in 1800. These institutions, supported chiefly by Episcopalians,

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have stations in the British colonies; and in America, the West Indies, Africa, Australia, India, and China.

The "London Missionary Society," instituted in 1785, was intended, in the first instance, to be un denominational in its character, but it has practically become the principal organization of the Congregationalists or Independents for the promulgation of the Gospel in heathen lands. The principal fields of labour occupied by this respectable and influential body are in the South Seas, some parts of the West Indies, Madagascar, and China.

The Presbyterians have foreign missions carried on under the direction of various organizations, as the "Scottish Missionary Society" and the "Glasgow Missionary Society," both instituted in 1796; the "Church of Scotland's Foreign Mission," established in 1824; the "United Secession Church's Foreign Mission," organized in 1835; the "Glasgow African Missionary Society," commenced two years later; the "Free Church of Scotland's Foreign Mission," begun in 1843; and the "American Board of Foreign Missions," organized in 1810, besides some other associations of minor importance. Missionaries belonging to these valuable institutions are to be found in America, the West Indies, Africa, Polynesia, India, China, and Turkey.

The Baptists have also several useful associations, as the "English Baptist Missionary Society," established in 1792; the "American Baptist Missionary Union," organized in 1814; the "American Free-will Baptist Foreign Missionary Society," commenced in 1838, and some others. The agents of these respectable bodies are to be found in America, the West Indies, the Borneo Empire, and India.

The "Moravian Missionary Society" was early in the foreign field, having commenced its labours in 1732, and it occupies stations in Greenland, America, the West Indies, South Africa, and other countries. Nor must we forget several useful missionary associations on the Continent of Europe, as the "Paris Society for Evangelical Missions," the "Rhens Society for Evangelical Missions," the "Berlin Missionary Society," the "Basle Missionary Society," the "Swedish Missionary Society," the "Norwegian Missionary Society," and a few others. Some of these are Lutheran in their sentiments, and although we may not be able to endorse all their religious views and modes of action, we testify with pleasure, from what we have seen of their labours in different parts of the world, that they generally appear wishful to make Christ known to the perishing heathen. In this we can and will rejoice.

Such are a few of the principal "evangelical agencies at work in different parts of the mission field, whose avowed object it is to promote the conversion of the world to God. They are to be regarded, not as so many antagonistic organizations, but as different regiments in the grand army of the Captain of our salvation going forth to fight against every form of error and sin, to bring the whole human family under subjection to the "King of kings and Lord of lords." So far as circumstances may permit, we shall have pleasure in informing our readers from time to time how the war goes on by bringing to their notice any items of interesting intelligence with which we may meet respecting the proceedings of any of the agencies employed in the prosecution of the great missionary enterprise.

MEMORIAL TO MRS. SUSANNAH WESLEY.
"The memory of the just is blessed." The generations which have lived and died since the remains of Mrs. Wesley were consigned to the grave in Bunhill-Fields Cemetery, have not forgotten her excellencies; and the effort now made to perpetuate her memory may be taken as evidence that for generations yet to come she will continue to be held in reverence, and it is hoped, will be increasingly an example to her sex while Methodism exists; nay, as was forcibly remarked on the occasion to which we are about to refer, the memory of the departed belongs not to our Church alone, but to all. The circumstances under which the elegant memorial now standing in front of City-road Chapel originated are concisely stated in the paper read by the Rev. M. C. Osborn, the treasurer of the fund.

Monday last, at half-past twelve o'clock, was the time fixed for the uncovering of the memorial. A considerable number of persons—including ministers from various parts of the metropolis—filled the Morning Chapel, where the proceedings were opened by the singing of the grand hymn—

Give me the wings of faith to rise
Within the veil, and see
The saints above, how great their joys
How bright their glories be.

The Rev. T. Nightingale, the superintendent of the circuit (who had given out the hymn), then offered prayer, and the Rev. Marmaduke C. Osborn read the following statement:—

The proposal to erect a monument to Mrs. Susannah Wesley is not of yesterday. It has been frequently discussed, but no action was taken in the matter until the opening of the public of the Bunhill-Fields Burial-ground by the Corporation of the city of London in the autumn of 1869. At that time an appeal was made in the columns of the *Christian World*, to the "Boys of England" for small subscriptions to restore the decayed tombstone of Daniel Defoe. A similar appeal was made in the columns of the *Methodist Recorder* to the "Daughters and Mothers of Methodism" to erect a suitable monument on the grave of Mrs. Susannah Wesley, the mother of the Rev. John Charles Wesley, who is interred in that historic cemetery. An attempt was made to obtain the necessary funds by means of school subscriptions in Methodist Sunday-schools; but this was found to be an unfeasible and insufficient arrangement, and not quite worthy of the illustrious lady it was intended to honour. It was deemed desirable that the matter should be put upon a better basis, and committed to some known and responsible persons to whom the funds might be entrusted and the work confided. One of the ministers of the City-road Chapel was requested to act as treasurer, and to form a committee to carry out the project. This suggestion was adopted; a committee was

formed, consisting of Messrs. Ingoldby, Gabriel Hancock and Baldock, and the Rev. M. C. Osborn, as treasurer, and the result was satisfactory. Subscriptions increased in number and amount, and it became evident that the proposal would be successful. In the meantime it occurred to the Treasurer that another scheme might be grafted upon the original proposition. He had frequently looked with sorrow upon the dilapidated condition of the sepulchres of the prophets in the City-road Chapel-yard. It was glorious to see the tombs of John Wesley, Samuel Bradbourn, Adam Clarke, Joseph Benson, Henry Moore, Richard Watson and other men of blessed memory, in such melancholy plight. It was accordingly proposed that in connection with the erection of a monument to Mrs. Wesley in the Bunhill-Fields burial-ground, the tomb of her distinguished son, and those of his noble coadjutors and successors, should be renovated. This suggestion greatly pleased the other, and with many more the more popular of the two. When the state of the funds permitted, the committee proceeded and the tombs in question were painted, lettered, and put into thorough repair. The action of the committee in this matter stimulated others, and the surviving relatives of several eminent deceased ministers interred at City-road caused their tombs to be restored at the same time. Unhappily, the atmosphere of City-road is not friendly to fresh paint, and they are not now as bright and clean as they were six months ago; but the improvement is very obvious nevertheless. It is proposed to empower the sexton to receive subscriptions from visitors for the future maintenance of these sepulchres of our fathers and founders, in which case a book will be provided for the entry of such subscriptions, and it is hoped that no further appeal to the public will be necessary.

Meanwhile the committee arranged for the monument to Mrs. Wesley. From many designs presented, they selected one which they deemed suitable, and which was offered on very advantageous terms. They entered into an engagement for its erection, and anticipated no difficulty. But circumstances arose which rendered it necessary for them to cancel the order and begin *de novo*. After much correspondence and many inquiries they met with the monument now erected, which although much beyond the cost originally contemplated, was in their judgment too beautiful and too cheap to be rejected. They therefore determined to make the venture, and rely upon the good taste and good feeling of their many friends for further funds. They instructed Messrs. H. W. Wilkins and Son, and Pentonville-road, through whom they had obtained the offer of the monument, to proceed with its erection in the Bunhill-Fields burial-ground, whereupon another difficulty arose. The city authorities had taken part of Mrs. Wesley's grave in making a new walk, but were reluctant to grant compensating space lest it should interfere with other graves. Mr. Robert Taylor, the chairman of the City Lands Committee, was most courteous in his communications with the Treasurer, and wishful to afford the committee every possible facility; but some other official interposed conditions and limitations which were very embarrassing. The Committee were restricted to space, and required to bring their monument close up to the line of the public walk. Moreover, the nature of the soil was such that doubts were entertained as to the security of the foundation; and observations in the ground led the committee to fear that their beautiful monument would not be safe from the vandalism that had defaced the tomb of John Bunyan. At this juncture it was suggested that the monument might be erected on the vacant space in front of the City-road Chapel. This arrangement had been urged before, but the committee felt that they were bound, if possible, to adhere to the original proposal as to Bunhill-Fields. Now, however, they deemed it necessary seriously to consider the alternative. A very eligible site within a few yards of the house in which John Wesley lived and died was available. A good solid foundation might be easily obtained; ample space might be appropriated so as to set off the monument to best advantage; adequate protection would be ensured, whilst it would be much better seen than if it had been placed in Bunhill-Fields. Every body passing up and down City-road must see it; and the committee judged that it would prove another attraction and lend additional interest to our venerable sanctuary and its hallowed surroundings. These and other considerations decided the committee; the consent of the trustees was sought as far as possible, and readily given; the committee thereupon proceeded with the erection—the monument is now before you, and you are invited to witness its unveiling to-day by Mr. Wm. M'Arthur, the honorable member for Lambeth. The committee cannot refrain from expressing their indebtedness to the editors and publishers of the *Methodist Recorder* for the gratuitous insertion of numerous paragraphs and lists of subscriptions. The accounts will be duly audited and an abstract published in the *Recorder* as soon as they are closed. The committee have more than once had sufficient funds, but as their scheme has developed, their circumstances, financially, have altered. When it was determined to purchase the present monument, it was estimated that £25 more than the Treasurer had in hand would be required, and the Treasurer and committee, by private applications and personal contributions provided the money. The erection of the monument where it now stands has involved a further outlay. The accounts exhibit a deficiency to-day, and the committee will be glad to receive contributions at the close of these proceedings to enable them to meet their liabilities like honorable men.

had observed Mr. Wesley's doings, as to both the dying and the dead, of his own friends, would have learned that, amidst his ceaseless endeavors to save the living, he gave but little time to such, comparatively. It would be readily remembered by the ministers present, how brief were the records he made in the "Minutes of the Conference" of his departed helpers; how hurried were the visits he made to them when they were sick, and how lastly his attendance at their funerals. It was so in relation to his revered mother when she was dying. He came to town from his itinerant labors in the country on the day of her death—went to see her at three o'clock in the afternoon, sat upon the side of her bed, beheld her calm, serene countenance, saw her looking up confidently to heaven for the reception of her spirit by the Saviour, and then, when she had departed, he and the other surviving members of the family present, stood up around her death-bed, and, according to her own last request, sang a psalm of praise to God for her release. At her funeral in Bunhill-fields, Burial-ground opposite, where he had committed her body to the grave, "in sure and certain hope of a joyful resurrection," he preached a sermon, not on the excellencies of his deceased parent, but on the Great White Throne, before which all must appear; and then, after placing a plain leadstone to her grave, with the simple inscription upon it, "Here lies the body of Mrs. Susannah Wesley, the youngest and only surviving daughter of Dr. Samuel Annesley," adding a few lines of poetical expression of her character and hope, he left her body to rest until "all that are in the graves shall hear the voice of the Son of God and shall come forth; they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation." We of the present generation give more largely records of the departed, and pay more marked attention to their burial-places, as the tombs and monuments around and the memorial tablets within City-road Chapel-school. We would not yield too much to the biographical and memorializing age, when many are ready to build the sepulchres of the dead who will not do anything for the salvation of the living, yet we may evince our grateful reverence for the departed among us who had been specially blessed and honored of God in their labours; and after the example of patriarchs, Jews, and early Christians, we may mark their resting places in the earth. The mark which rests reverently to the Holy Scriptures and especially Christianity do this, with its hope of a joyful resurrection for the dead in Christ. He would not attempt any delineation of the Character of Mrs. Wesley; but it was impossible to study that character without seeing that it had in it the principal features which distinguished her honored son, the founder of Methodism. She feared the Lord from her youth up; spared no pains to secure a good and superior education; had a strong, energetic will that nothing could turn from right doing; did all things by rule or by system; and persevered in what she did until it was fully accomplished. She was above the consideration of mere earthly gain in her doings; was strictly economical in living; sought in all things to glorify God, and to benefit mankind; and yet with all her inherent love of order and obedience, she would not allow formal rules and regulations to prevent usefulness. Before Methodism, by name, was established, she had her society meeting at Epworth, and before her son John Wesley broke through ecclesiastical order to do good to the souls of men, she, in the absence of her husband, read and expounded the Word of God, and led in worship his parishioners, to the number of two hundred, against the remonstrances of a moralising clergyman who could preach upon nothing but the payment of debts. And when Thomas Maxfield, the first local preacher in Methodism, took a congregation left without a minister, and her son John, learning what was doing, hastened up to town to stop the service, and rushed into what she was with a frowning countenance, complaining that Thomas Maxfield had begun to preach, she remonstrated with that son, and, referring to the character and fruits of the preaching complained of, boldly affirmed that Thomas Maxfield was as much called to preach as John Wesley was. Thus we find in the mother all the leading features of character we find in the son; and she was religiously and ecclesiastically the mother of Methodism. Of the rise and progress of Methodism had been more closely connected with her, in her relation to it, had been more fully appreciated. Today, throughout the wide world, her name was a household word with thousands and hundreds of thousands. It was therefore fitting and appropriate that there should be a visible memorial of her, and that on the ground hallowed by the memory of her son, and which more than any other part of the earth was classic ground in Methodism. The monument of her name about to be uncovered would be seen to be appropriate. It was simple and chaste, like her, being in material of pure white marble. It was distinctly and clearly defined in form, and without pretensions of ornament and high elaboration. And in these days of show and appearance Methodist females should be led by what was being done to study the character and life of Mrs. Wesley, they would find that she did not in youth seek light and frivolous accomplishments which had afterwards to be put aside, but that she mastered her own good English as well as the French, Latin, and Greek languages; that by the age of thirteen she had weighed and decided for herself on historical and scriptural grounds the question of Church government; that when an anxious mother with a large and needy family around her, she did not fondly yield to pleas for youthful indulgences, and leave her children to seek sports and pastimes amidst the follies of the day, but she faithfully brought them up in the nurture and admonition of the Lord. That in all things she placed duty first; and in suffering, privation, and even in weakness and want, she sought to serve her generation and to glorify God. And if in this self-indulgent and luxurious age, when preparatory treatment of young females in too many instances invited them for the hardships and duties of life rather than qualified them for what would sooner or later be their lot, the mothers and daughters of Methodism should be led from the erection of this memorial to study the character and life of Susannah Wesley, the proceedings of the day would not be in vain. He would add no more, except to ascribe for the assembly present, and for the connexion at large, all praise and glory to God for whatever good had been done in the world by Mrs. Wesley and her honored son; and at the same time give expression to the prayerful application that in succeeding generations, as well as in the present period, there might appear worthy successors of the revered father and mother of our Israel of whom he had been speaking.

The company then adjourned to the site of the memorial, which occupies a commanding position in the enclosure adjoining the house in which John Wesley died—No. 47, City-road; and Mr. M'Arthur, M. P. for Lambeth, was called upon to offer a few remarks prior to the uncovering of the memorial. After the eloquent address of Dr. Johnson, he said, and considering the state of the weather, it would be injudicious for him to detain them at any length. He expressed himself as greatly pleased that the exertions of the Committee had been crowned with success, and that they were met together on so interesting an occasion. He rejoiced that a monument had been erected to the memory of Mrs. Wesley. Her precious dust was deposited in the adjoining cemetery of Bunhill-fields, but it was fitting and appropriate that a memorial of her should be placed in the burying-ground of City-road Chapel surrounded by so many of the sepulchres of the illustrious dead. Eternity alone could disclose the inestimable blessing which pious mothers had conferred upon the Church and the world. They loved to dwell upon their worth and cherish their memories, but foremost in the ranks of that distinguished host stood Susannah Wesley. As Dr. Johnson had beautifully observed, Methodists throughout the world owed a debt of veneration and of gratitude to her memory, and until it ceased to exist her name would be "a household word," and her excellencies would stand out as a bright example to coming generations. Of her it might be truly said, "Many daughters have done virtuously, but thou excellest them all."

Mr. M'Arthur then directed the removal of the screen which had covered the memorial, and the monument elicited general approbation. It is of fine Sicilian Marble. The design, which is both chaste and elegant, may be described as ornamental Gothic. The sub-plinth is 30 in. high, square, surmounted by a plinth, with elaborate base moulding. The die has all sides raised, and is semicircular at the top, crowned by a "swag" of flowers. Above the die is a graceful receding cap, surmounted with a ribbon another swag of flowers. It is erected on a York landing, 8 ft. by 4 ft. 9 in., and enclosed by a neat iron railing. The entire height is about 14 feet. The sculptors are Messrs. H. W. Wilkins and Son, of Pentonville-road.

The inscription is as follows:—

In the Bunhill fields Burial-ground, opposite, Lie the remains of SUSANNAH WESLEY, Widow of Samuel Wesley, M. A. Rector of Epworth, Lincolnshire, who died July 23rd, 1742, Aged 78 years. She was the youngest daughter of The Rev. Samuel Annesley, D. D., Ejected by the act of Uniformity From the Rectory of St. Giles, Cripplegate, Aug. 24, 1662, She was the mother of The Revs. John and Charles Wesley, The former of whom was under God The Founder of The Societies of the People Called Methodists.

On the base of the memorial are the words— "This monument was erected by public subscription, December, 1870."

Mr. Charles Reed, M. P. for Hackney, and Vice Chairman of the Education Board, having been nominated amongst the spectators, there were calls from various quarters for him to give an address, and Dr. Johnson having called upon him to do so, he came forward and said, I am unexpectedly asked to utter the feelings of my heart, and you know how difficult that is when those feelings run strongly. Many of us are reminded of Christian mothers without whose blessed influence we should not be as we are at the present moment. It is well that we should record in this public manner our testimony to the worth of women whose private life and domestic influences soften our characters, and, by the mercy of God, have a power over us that nothing else could possibly exert. I am glad to think that in this city there is a memorial of this kind to that noble woman, Selina, Countess of Huntingdon; and that now another is reared to the memory of Susannah Wesley one quite as noble as the Countess of Huntingdon—but without the title which she bore. She was the daughter of one of those noble men who in a period of strife and difficulty, religiously, in this country, renounced the valuable preferment he held in the parish of Cripplegate, and became, in common with thousands more, one of the "ejected ministers," who preached the Gospel to every creature. Knowing more, as we do, of the blessings of civil and religious liberty, we have reason for feeling grateful that we can place this memorial here to the memory of one who, coming from such a noble stock, did such a noble work in this land of ours. Susannah Wesley does not belong to you only. I am a Congregationalist, but I feel deeply interested in her memory. I feel it belongs to this whole country, and to the whole Christian Church; for she was the mother of two men, at any rate, who made their mark while God permitted them to live, and whose memories remain to us.

The singing of the Doxology terminated the proceedings.

Provincial Wesleyan.

WEDNESDAY, JANUARY 18, 1871.

In a few days time, Gen. Schenck, the newly appointed United States Minister to England, will set out from his own country to the scene of his mission. He will go to London charged, it is said, with authority to effect if possible, a settlement of all questions in dispute between the United States and Great Britain. Presuming that his instructions authorize him to make only just and honorable demands upon the British Government, and that any convention negotiated by him in the spirit of such demands will be ratified by the United States Senate, one may hope that a perfectly good understanding will soon be established between the two great branches of the English speaking family. We trust the not distant future will completely realize that hope.

To an intelligent Methodist it seems especially desirable that good feeling should subsist between British subjects and American citizens. The two peoples have so much that is common in their origin, their history, their speech, their literature, their institutions, their forms of religious opinion and worship and their great work in the world, that they ought to be on the most amicable terms with each other. There should not be, there need not be ought but the most peaceful rivalry between them. Every right minded British subject will acknowledge that; but a British Methodist will acknowledge it with marked emphasis, for he must strongly desire that his own country should be at perpetual peace with a land that contains such an immense number of his co-religionists who are doing

through the Divine favor for God and man such a great and glorious work.

It is much to be regretted that causes of estrangement ever sprang up between the English in America and the English at Home. It is particularly to be lamented that recent sources of trouble between the two peoples came into existence. But as we have already indicated, it is certain that if the United States Government entertain just and honorable intentions in resuming the discussion of its alleged British grievances, an amicable settlement of them all cannot be very far off. For the disposition of the British Government to meet the advances of the Washington authorities in the most friendly and honorable manner is unquestionable. Nothing could be better, indeed, than the attitude and action of the Gladstone Administration in relation to all foreign questions of a threatening kind. In what spirit that Administration dealt with Beverly Johnson is very well known. And through all the perilous months just passed its labors in the interests of peace have been untiring. It did its utmost to prevent France from plunging into the fatal war that has desolated that unhappy country.

It used its influence in the most strenuous manner to localize the war it failed to prevent. Without doubt it is largely due to the exercise of that influence that negotiations have not been drawn in to the struggle between France and Germany. It has shown an unmistakable anxiety to use its good offices to bring about peace between the belligerents. And since the trouble arose caused by the declaration of Russia of its intention no longer to observe treaty obligations distasteful to it, the Gladstone Ministry has labored earnestly to provide the means of securing a peaceful solution of the menacing question unhappily raised by the great Northern power. We may feel perfectly assured that if the differences between Britain and the United States are not early and amicably arranged, it will not be the fault of the existing British Government.

We of British America desire to live in perfect amity with our kinsmen of the United States. Our people, we believe, desire to lay claim to no rights not manifestly theirs, and to crave from their neighbors no favor without yielding in turn a full equivalent. There is no just reason in the world why the people of British America and those of the United States should not be neighborly toward each other; and reciprocate all sorts of kindly offices. We want nothing from the people of the United States but peace and a trade beneficial to us and to them. Nor have they need of anything more from us. We neither need nor desire their territory; and they have no necessity demanding the acquisition of ours. We can never be a peril to them. They ought never to be dangerous to us.

They would like us to join hands with them. They wish us to understand that they are ready to open the door to us, whenever we desire to become one with them. We understand that fact by this time perfectly well. There has been enough said to us on that subject. Our friends will consult their own dignity, and manifest for us some respect by letting the matter drop entirely.

J. R. N.

ENGLISH CORRESPONDENCE.

Mrs. Wesley's Monument.—Mr. Bright's resignation.—Mr. Gladstone's critics.—The very cold winter.—Progress of the War.—The passing Year.—Farewell to 1870.

DEAR MR. EDITOR.—An interesting ceremony took place a few days ago in the Burial Ground in front of the well-known City Road Chapel in London. It was the uncovering of the newly erected monument in memory of the mother and girl of Wesleyan Methodism—the mother, Mrs. Wesley. Her remains are interred in the adjoining Bunhill Fields, with a host of departed worthies who died in the faith. The plain stone slab which marked her resting place had decayed greatly, and the inscription became illegible. As soon as the attention of the Methodists was directed to the true state of the affair a movement was begun for the erection of a fitting memorial in place of the delapidated slab. It was found difficult to obtain space in the overcrowded Burial ground and consequently it was determined to rear the new monument in the space in front of the City Road. It is described as a beautiful work of art, fitting and appropriate, a worthy tribute of respect and honor to the memory of a noble woman to whom Methodism and the world are deeply indebted.

Mr. Bright has resigned his place in the ministry. This decision has not been altogether unexpected as for the space of a year he has been on account of ill-health unable to attend to the duties of his office. His resignation has called forth much comment and according to the bias of the writers is variously interpreted. Some see in it the determination of a high principled man, unwilling to retain office and emolument while unfitted for close and vigorous attention to its duties. Another class profess to find in this act a proof of Mr. Bright's want of confidence in the Liberal ministry and his purpose to withdraw from further co-operation with them. A third opinion which has been naughtily put forth, is that the office was retained just long enough to outlive to the retiring pension, which is attached to a Cabinet minister's office, and they point to the fact that the resignation took place just six or eight days after the expiration of the required period. But whatever may be the motive it is clear that his resignation is regarded as a serious loss to the Government, and adds to the difficulty of their position.

Mr. Gladstone is being bitterly assailed on account of his supposed sympathy with the poor old Pope in his political detestation and his alleged tendencies in favor of Romanism. Some ground for complaint has been given, by the language of Mr. Gladstone's reply to a memorial or petition in favor of intervention on behalf of the Pope. It has aroused a feeling of suspicion and alarm in the minds of many Protestants, and if any attempt be made to bolster up the temporal power of the Pope, or to extend to him any attention or aid beyond what England ever affords to distressed or exiled dignity, there would burst forth an amount of indignation which would sweep away the Gladstone Government, and reveal the true state of Protestant feeling in this land of ours.

We are having a very old-fashioned winter. So much snow and frost have not been recorded in the closing weeks of December for very many years. The smaller rivers, ponds and canals are well frozen over. The frost is getting deeply into the ground, and the landscape only shows a few more inches of snow, and the streets the presence of your pretty and gracefully gliding sleighs, and the absence of lumbering waggons, to make us believe we had been carried over to your side of the Atlantic, and were again battling with an American winter. Such a cold spell brings much suffering to the poor from the suspension of out-door work, and the absence of appropriate clothing for the inclement season. It is sad to see the shivering poor pass and repass, and to mark the evident distress of those weeks of protracted frost. It is impossible for the efforts of charity to supply the need; which is done, and the churches of the land do much for the comfort of the Lord's poor, remember, especially those of the "household of faith."

The cruel war that is yet raging in France, and the knowledge of the agonizing suffering occasioned by it, have overshadowed with a degree of gloom our Christmas-day celebrations. There has been a perceptible diminution of public and private festivities, and deep sympathy has everywhere been manifested for the desolated and afflicted country. There is little to add to the story of the course of the war. Paris yet holds out with wonderful patience and marvellous courage. Its defenders exhibit great bravery, and contrive to inspire the populace with their own courage, and to drive the armies of the Emperor back the hated Germans. In the open country, as well as in and around some of the small towns there has been some sharp fighting, and in almost every case to the positive advantage of the Prussians. Recent accounts tell of the advance from Germany of fresh troops eager for the fray, and prepared to hasten to the relief of the beleaguered city. The French are confident when France shall humbly sue for peace, and the treaty of peace be signed by him who now styles himself "Emperor of Germany," in the halls of the Tuileries.

Thus, then, the old year passes away. It will be memorable in history as the era of terrible conflict, and unparalleled bloodshed, and yet the fearful scenes of raging facts bearing on the question at the heart of our only prayer and labor on in assured confidence of the future, and the final triumph of all that is peaceful and good.

"Old year, depart, and with thee go
All sounds and scenes of war and woe;
Come in New Year, with heavenly peace,
And make this strife of nations cease."
Old Year gone; New Year recall
Peace and good will to all."

December 30, 1870.

IS THIS AN AGE OF PROGRESS?

DEAR MR. EDITOR.—Doubtless, many readers, some hesitate, and declare, it is so only in reference to certain things. In many particulars it is not equal to the past. I shall make a few enquires, state a number of facts bearing on the question at the heart of this article, and let your readers decide for themselves.

Was there ever a better specimen of man (except the God-man) than the first man Adam? Have we not reason to believe that he was, physically, mentally and morally fully developed? And what man on earth ever had a more beautiful and suitable wife than this model man? Never since were two human beings, male and female, better adapted to each other, than the first pair, whose marriage was solemnized by the Creator Himself!

Is it an age of progress in reference to Sabbath keeping? Hibernian like, we would reply by asking a question. Was any Sabbath since, kept so well as the first Sabbath after the fall? There has been any all the influences of our holy Christianity, it is not probable that the Lord's day is remembered and sanctified, as was the Sabbath in the days of Moses and David.

And where is progress in Horticulture? Was not the first garden the best the world has ever seen? Those of ancient Babylon, or modern Europe were not equal to Paradise? And the fearful scenes of the earth were had a more beautiful and suitable wife than this model man? Never since were two human beings, male and female, better adapted to each other, than the first pair, whose marriage was solemnized by the Creator Himself!

Did not the first vessel ever built answer the purpose for which she was made, better than any vessel constructed since? It is worthy of note, that the safest line of steamers in the world (Cunard) are built, as regards length, breadth and height very much after the model of Noah's ark.

Has our world ever seen a Laevigier superior to Moses? Is not a fact that our world has seen a more comprehensive and well-learned plan of saving the redeemed world does not lose its interest to the people; there is a well-defined and increasing sympathy between the people and the Head of the church on this subject. Thus must it ever be where religion truly and undividedly permitted to emit its light and warmth upon the souls of men. We cry year after year like the daughters of the horsechear. Give, Give! and the sons of Methodism fail not to respond cheerfully and liberally.

Our congregations throughout the Circuit were attentive, and the proceeds gratifying. The Lord's comprehensive and well-learned plan of saving the redeemed world does not lose its interest to the people; there is a well-defined and increasing sympathy between the people and the Head of the church on this subject. Thus must it ever be where religion truly and undividedly permitted to emit its light and warmth upon the souls of men. We cry year after year like the daughters of the horsechear. Give, Give! and the sons of Methodism fail not to respond cheerfully and liberally.

Perhaps the progress so often referred to in our day, is to be seen chiefly in the literature of the world.

Not it seems in Hymn writers,—not in other poetic productions, Homer has few, if any superiors. The same may be said of Milton & Shakespeare.

Is it in oratory? Or in composition replete with the beauties of style, and nervous sentiment? Who can speak with more fluency or fascination than did Demosthenes, more than two thousand years ago? And what books form the staple of collegiate studies, at the present time? Those of modern or ancient authors.

Is it in reference to vital piety in the various branches of Christ's Church? I speak only respecting the church with which I am identified. And I fear that it is true that the first Methodists were the best.

There is certainly vast room for improvement in the present day.

I forbear more at this time hoping that what I have suggested will awaken thought, and if any agree not with the opinion thus given, I trust they will give us their views, calmly, suggestively and briefly.

G. O. H.

Canning, Jan. 1870.

Circuit Intelligence.

BLACK HEAD CIRCUIT, N.F.

Returning from Conference, after being honored "by the laying on of the hands of the Presbytery," we found our way to our new Circuit on Saturday, July 10th. Some five or six miles from our destination, we met the late incumbent and family, and a portion of "goods and chattels," the brother's intention evidently being to leave a clear course for his successor, and to find the region decided upon by Conference as a resting-place for the sole of his foot during the current ecclesiastical year. After five months experience of Black Head Circuit, we send to the readers of the P. W. a few notes descriptive of the condition of things within the compass of our Circuit territory. It is usual with Newfoundland correspondents to regale Provincialists with reports of the poverty abounding around them; a practice so general as almost to assume the features of a literary epidemic. Eloquence is not raw material; if it were, we would be inclined to say that a large portion of it had been diverted from its proper use; material which might have been worked up into something advantageous to the readers of the P. W. and to the world. The thing used being refined, we fear the prodigality of the case is serious. Chapters on poverty written in the dolorous style of Mrs. Cadwall will scarcely excite an uncommon interest in Newfoundland mission work; a brighter view of things is to be preferred. We are glad to give a turn to this tale of woe, and report prosperity.

CONNEXIONAL PROPERTY.

The first thing which demanded our attention was the mission-house, whose exterior gave unmistakable proof of the pugnacious disposition of the elements, and of the work of Time's dilapidating hand. Through the generosity of J. J. Rogerson, Esq., M. H. A., who supplied us with the funds for the voluntary labor of our people, we succeeded in giving a clean face to our mission premises, greatly to our own comfort, as well as to that of the passers-by, who are no longer ashamed of their untidiness. The Church in the next thing to be considered. This building was commenced about six years ago, and long neglected. Its advancement has been stayed, but not by the emity of the surrounding people, but from lack of energy and public spirit. The people have now come up to the help of the Lord in this matter, a collection has been made, and we are making other arrangements so as to form the solid of the workman's hammer in the spring. At Western Bay also there is a church in progress, the foundation stone of which was laid during Bro. Comber's pastorate. Its proportions are being exhibited to the public gaze, while contributions are coming in to meet expenses. The people of three parishes, twenty-four in number, have been accustomed to preach, resolved a few days since to make it a Wesleyan church by dedicating it to the Conference of E. B. A. There are other churches in the country, the proprietors of which would do well to make a similar resolution.

MISSIONARY MEETINGS.

The missionary meetings held on this Circuit were successful. The deputation did their work efficiently, the congregations were attentive, and the proceeds gratifying. The Lord's comprehensive and well-learned plan of saving the redeemed world does not lose its interest to the people; there is a well-defined and increasing sympathy between the people and the Head of the church on this subject. Thus must it ever be where religion truly and undividedly permitted to emit its light and warmth upon the souls of men. We cry year after year like the daughters of the horsechear. Give, Give! and the sons of Methodism fail not to respond cheerfully and liberally.

CIRCUIT FINANCE.

Superstitious ideas and fears are not generally entertained by the brethren of the Conference. The times for such things have passed away. "Old wives' tales" of a superstitious drift can only be countenanced now by the illiterate classes of a population. Still there are not a few in our ranks who fear being haunted by the ghostly spectre of a circuit deficiency. This may be reckoned one of the most unwelcome appearances, to a Wesleyan minister. With a free use of brain-power in the study, and a liberal expenditure of lung-power in the pulpit, the man of God is not just the person to be afflicted by the ghostly spectre of a circuit deficiency. This may be reckoned one of the most unwelcome appearances, to a Wesleyan minister. With a free use of brain-power in the study, and a liberal expenditure of lung-power in the pulpit, the man of God is not just the person to be afflicted by the ghostly spectre of a circuit deficiency. 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The Family.

OVER AND OVER AGAIN.

Over and over again. No matter which way I turn. I always find in the Book of Life some lessons I have to learn. I must turn at the mill. I must grind out the golden grain. I must work at my task with a resolute will.

We cannot measure the need. Nor check the flow of the golden sands. That run through a single hour. But the morning dew must fall. And the Sun and the summer rain. Must do their part and perform it all. Over and over again.

Over and over again. The brook through the meadow flows. Over and over again. The ponderous mill wheel goes. Though doing but not in vain; And a blessing falling in once or twice. May come if we try again.

Path that has once been trod. Is never so rough to feet. And the lesson we once have learned. Is never so hard to repeat. The sorrowful tears may fall. And the heart to its depth be driven. With storm and tempest, we need them all. To render us meet for Heaven.

A PASSIONATE TEMPER.

Little Harry Woodbridge, whose hasty disposition was so often a subject of remark, was a bright boy of eleven, very much like other boys, with some faults and some good qualities. He was generous and kind-hearted, quick to sympathize with others, and very truthful; most people trusted Harry, even those who knew little of him, for honesty seemed written on his face.

Mr. Woodbridge, often talked with his son of the folly and evil of giving away to passion. He pictured its dangers, and dwelt long on the remorse that must have filled the heart of Cain after the moment of unguarded rage that made him a murderer; and Harry would listen and think he would try to overcome himself, until the temptation came; and then he knew nothing more until the fit of anger was over, and he met the sad eyes of his mother looking at him reproachfully, yet so lovingly, that there was no need of the sight with which the turned away, to touch Harry to the heart. It made him wretched; yet, miserable as he was, he could not help feeling that he was more watchful of himself while the memory of his mother's look remained with him.

Mr. Elder, Harry's teacher at school, took a great interest in his pupils, both in school and out and Harry's failings did not escape his notice. One rainy Saturday, when Harry was the first at school he began by asking, "What is the matter with your eye, Woodbridge?" Harry's eye had been black for some days, and he could not help thinking it a little strange that Mr. Elder had just noticed it. He looked rather foolish as he replied: "I struck William Jones, sir, and he struck me back."

"Indeed! You struck first, then; what was the provocation, Harry?" "It was said among the boys that no one could help answering Mr. Elder's questions. He asks so straight out you see, and waits for you to answer like a gentleman."

"Well, sir," replied Harry, "I misunderstood something that he said, and before I thought, I just knocked him down, and he gave me this black eye."

"Ah! Harry, before I thought, you did all the mischief. Now, why can't you act on after thought a little? I think the result might be different sometimes; on this last occasion for instance."

"Yes, sir; but then we shook hands afterward, and were good friends again."

mother said Jane might go with us for a walk, and— "Shut the door," cried Harry, angrily but it was too late. Mary had been holding the door open, and she stood pleading for forgiveness. Dicky, with his little head on one side, looked into the open air, at the oak tree and the honeysuckles, and, spreading his wings, was a tree bird once more. Harry rushed to the table, and snatching the cage from his sister pushed her roughly away; the child fell, and a heavy beam that stood leaning against the table, jarred by Harry's shaking, came down on her arm. Mary gave one scream and turned very white, while Harry, spered in a moment, sprang forward and raised the beam—it took most of his strength—and bent over her with a face as pale as hers.

"Sissy, Sissy, did it hurt you much? Oh! do speak. I've killed her!" cried the terrified boy, seeing that she did not move. Mrs. Woodbridge came running from the house, and heard Harry's last words. She bent over the child to see where she was hurt, and passed her hand over a slight wound on the temple, where the beam had grazed it. "It's her arm, mother."

She lifted the little thing carefully, and then they saw it. The little arm hung quite lifeless by her side. It was broken. The child moaned as they laid her on a bed, and when she opened her eyes and saw her mother and Harry looking at her with such anxious faces, she half whispered, "Mamma, brother didn't mean to do it."

Harry thought that this would break his heart. "Run for Doctor Brown," said his mother; and Harry ran as fast as he could. It was not very long before Mary was able to be up with her arm in a sling; but the days seemed weeks to the boy. His whole time, out of school, was given up to amuse his little sister; he read to her and played with her very gently and patiently; and when the poor child said once: "Brother, I'm so sorry about Dicky," he declared he didn't mind it a bit.

Mrs. Woodbridge had never spoken to Harry of the accident since the doctor asked how it happened, although she seemed much troubled. One evening he was again in the porch, building a block house for Mary. Old Pont was near and stretched at full length in the sunshine, seemingly asleep, although his eyes were half open. It was only seeming, for as two or three chickens flew over the fence, he roused himself with a growl and proceeded to drive off the intruders. His great bushy tail swept the steps of Harry's house to the ground and brook down one side of the building, and Harry struck him with his bat a blow that sent him howling out of the porch. His mother looked at him sorrowfully for a moment, then her gaze wandered to Mary's bandaged arm, and from that to her forehead; and then she went away. That silent look made Harry very uncomfortable; he thought of it till bed-time, and even in bed lay thinking and could not sleep.

There was a glimmer of a light along the hall, and his mother came in and sat down on the side of his bed. "Mother," said Harry, in a low tone, "you don't think Mary's arm will be scarred, do you?" "No," said she, speaking slowly, "it is another scar that I am thinking of; and she had her hand on her heart."

"Oh! mother, I know that I might have killed her," said Harry, sobbing, "and you could never have loved me any more."

"It might have been Harry; thank God that it did not—but, oh! my child, is not this a lesson to you?" She laid her hand across Harry's on the pillow, and he put his arms around her neck and whispered, "Mother, it shall be a lesson. I'll try."

They talked until it was quite late, and Harry told his mother how he had felt all the time, how he thought, when Mary was sick, that he could never get into a passion again. "And, indeed, mother, I haven't given away before this evening. It is a habit, Mr. Elder says, and then he related their conversation."

"Your teacher is very kind, Harry; but I think I can suggest something better than counting twenty."

"What mother?" "Blessed are the meek, for they shall inherit the earth." Blessed are the peacemakers, for they shall be called the children of God. If you will stop and think over these promises whenever you are tempted to get angry, I think you will overcome it; and I will pray for you that you may."

Harry kept his promise to try, and all the family were surprised at what they called his sudden change; but the mother knew his struggles and sympathized with them, and prayed that her boy might have strength given him not of this world."

"Nobody understands like mother," said Harry one day, to Mary, when they were talking of being good. "Mr. Woodbridge heard it, and repeated his wife's birthday verse—'Her children rise up and call her blessed.'—N. Y. Observer."

THE GOVERNMENT AND THE POPE. In reference to Mr. Gladstone's letter, and to some defensive remarks on it by the Lord Advocate, the Edinburgh Evening Courant says: "Now, if this view is to be taken as the serious opinion of the present Ministry, and if, as the Lord Advocate seems to think, we owe a sovereign, it follows—since his temporal sovereignty is no longer in existence, nor, we presume, would be upheld, if it were, by the Government—that the political leaders of this country regard themselves as bound to support the spiritual authority of the Pope to the best of their power. And this is certainly a very extraordinary obligation for any Government to acknowledge. Is it at all consistent that a Protestant nation should be placed in the position of undertaking in any sense any charge or care of the kind? We refer our readers to a letter on the subject by the Hon. A. Kinnaird, which puts the matter in a distinct light. We may not agree with all the views expressed by Mr. Kinnaird either in this or other manifestos of his; but it appears to us that he is altogether right in condemning the anomaly of a Protestant nation, which specially excludes Roman Catholics from the throne, and the Constitution of which is, therefore, still based on a Roman foundation, in any sense seeming even to tolerate, far less to maintain the 'spiritual' claims of the Pope. These so-called 'spiritual' claims, as recently defined, are fundamentally antagonistic to civil liberty; and it was justly asserted in this or other manifestos of his, that the assertion of a similar though less extreme authority on the part of former Popes which necessitated the Reformation. It is in this, then, that the country should know what it is that he recognizes it as the duty of the Government to protect the Papal dignity, so that the spiritual powers of the Holy See may be exercised freely and in unimpeded force. There is at least a case for inquiry and expla-

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The Provincial Wesleyan. A weekly religious newspaper published at Halifax under the direction and as the organ of the Wesleyan Methodist Conference in Eastern British America. Edited by H. PICKARD, D. D. Contributing Editor, Rev. J. R. NARRAWAY, A.M. Several other writers of literary taste and talent have been engaged as editorial contributors and correspondents; and it may be expected that every number of the paper will have its editorial columns enriched by articles from their pens.

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