

aid, such as this and similar associations. They need wisdom such as that which Solomon desired. He spoke of the efforts of young men in modern times, and concluded his lecture by describing the power of death.—Morn. Chron.

Moncton.

LETTER FROM REV. W. TEMPLE. I promised you last week some account of the visit of Dr. and Mrs. Palmer to this place. It was timely and valuable, and the result has been the quickening of our old members, whose membership by the way was little more than nominal; meeting in class having long been the exception rather than the rule among them; and the awakening of a respectable number of other persons who have been sleeping on their beds. Our two old classes being reconstituted, and the formation of new ones, leave us in the possession of eight classes in this Town, as a result of the Divine blessing on the efforts of our friends, the Palmers.

There were more than those who have united with us that were evidently much affected at our meetings. A blessed spirit pervaded our whole assemblies, which were remarkably preserved from all irregularity, irreverence and extravagance.

We have received upwards of fifty on trial; many of whom are young persons and promise to be useful in the church. Abiding in Christ the Vine, by that faith whose power is the gift of the Divine spirit, we anticipate for them a beneficial influence in their spheres respectively.

Moncton, Nov. 25th, 1858.

The following correspondence has also been transmitted to us for publication:

TO DR. AND MRS. PALMER.

DEARLY BELOVED BROTHER AND SISTER IN CHRIST.—We the undersigned, members of the Wesleyan Church, for ourselves and other servants of Christ here, have abundant reason to be grateful to Almighty God that he put it into your hearts to remain with us a few days. We do indeed see His hand in the gracious providence in that, during your short stay, you have been the happy instruments—adding largely to His Church in this place.—We do now "Bless God and take courage."

Language is not equal to the expression of our thanks to you for your self-denying, continuous labor for the salvation of souls here, you seem truly, never to "weary in well doing." Knowing that you seek not praise from men, but rather consciences void of offence before God, rightly looking for your reward from him, we refrain from adding more than that we pray, with all the earnestness and sincerity possible to be entertained by men saved by grace, that the Great God of Heaven may, in all things, and for ever, bless you.

John Humphrey, Treas.—Thos. Tattle, Secy. A. C. S. Enoch Sikes. John R. Reed. W. G. G. Trustee. John F. Goodere, L. P. Joseph Satter. Isaac Thurlow, W. J. G. McCurdy. Min. J. W. Bowser. Wm. A. Steadman. M. A. Shaw. J. Briggs, L. P. F. E. P. E. P. Thos. Charters. C. Treuman. C. D. Lockhart. W. L. B. W. H. D. Charters. John Tuttle. Wm. Dacon. R. Chandley.

Moncton, 6th Nov. 1858.

REPLY.

BELOVED BROTHERS IN CHRIST.—With you we rejoice greatly in the sudden and copious outpouring of the Holy Spirit with which this place has been visited during the few days of our sojourn among you. Surely the work has been wonderful in our eyes.—We thankfully observe that you ascribe all the glory to the Head of the Church.

"He alone the work hath wrought Worthy is the work of him."

Scarcely could we have hoped in passing through your town with the expectation of remaining but a few short hours, that ere we should have witnessed over one hundred brought into the enjoyment of salvation through Christ. We joy and rejoice with you in view of these conquests of the cross and cannot but hope for the permanency and extension of the work in view of the character for stability of many of its recipients.

Already have we had occasion to see that those who have been newly engrafted are fruit bearing branches of the true and living vine. We cannot but hope that the work now commenced will go on till hundreds more are saved. It is our prayer, dear brethren, most beloved, that HOLINESS TO THE LORD may ever be entamped upon your banner, and marshalled under this banner you will ever be victorious as a people, and peace, mercy, and peace will be multiplied to you.

We are most happy to see that you refer to the success of our labours as in conjunction with your beloved pastor, and permit us here to say, had it not been for his efficient co-operation we surely could not have anticipated such a favourable issue. May he ever be enabled thus to live in the affections of a devoted people and amid his multiplied toils never want for an Aaron and a Hur to hold up his hands in the day of his old age.

Our hearts are and ever will be most affectionately attached to our beloved Christian friends in Moncton, and it shall be our prayer that each one may have an abundant entrance ministered unto them into the everlasting Kingdom of our Lord and Saviour Jesus Christ.

Ever your devoted Brother and Sister in Jesus. WALTER C. PALMER, PHOEBE PALMER.

Obituary Notice.

MRS. SHAW SMITH. Died at Cornwallis on the 14th of September last, after a painful illness of but three days, Jerusha Woodworth, wife of Shaw Smith, and eldest daughter of Richard Smith of Cornwallis, in the 27th year of her age.

The deceased was intimately known and beloved in a large circle of relatives and acquaintances, by whom her sudden departure is sincerely and deeply lamented. In early life Mrs. Smith resided in Falmouth, when by God's grace, she was brought under the saving power of Divine truth, and enabled to lay hold of a well grounded hope in her Saviour; and amid the changes and conflicts of life she was enabled to rejoice in the possession of this Pearl of great price, and when seized with the distressing illness which prematurely removed her from time, her hope and trust were undiminished: "The mighty God was her support."

The sorrowing husband finds consolation in the pleasing remembrance of her earnest prayers, and affectionate admonition, that Christ might be his hope and joy. May her prayer be abundantly answered! A child, aged one year, survives, to realize in future years its irreparable loss. Just one year had passed since the mother and brother of our departed sister were called to their eternal home. How painfully the blank widens? May the sorrow stricken father find consolation in the Gospel, and be enabled to say, "It was good for me to be afflicted, and know that afflictions are calls of compassion from Him who rightly demands our heart."

Provincial Wesleyan.

THURSDAY, DECEMBER 2, 1858.

Communications designed for this paper must be accompanied by the name of the writer in confidence. We do not undertake to return rejected articles. We do not assume responsibility for the opinions of correspondents.

Open Doors.

Within the past five years the world has witnessed such significant interventions of the God of Sabaoth in acceleration of those conquests of His Son, which are to receive their glorious consummation in His untrivailing lordship over the heathen and undisputed possession of the uttermost parts of the earth, that the most curious and indifferent observer of the "signs of the times" cannot have failed to appreciate the exulting exclamations of the armies of Emanuel, "The Lord of Hosts is with us." In the war with Russia we recognized the hand of God opening the way for His servants towards the East, and beckoning them to the pursuit of their holy enterprise among peoples enslaved by religious imposture or degraded by the possession of a form of Christianity whose life had been smothered by the weight of overlying corruptions. That war, unproductive as it was to the nations engaged in it, was not barren of results to the Christian faith. It opened a door for the Missionary of the Cross into a land which now invites his entrance, and where the long-blinded Mohammedan may have his sight restored, beholding the Lamb of God which taketh away the sins of the world, without any longer incurring the penalty of immediate death; may become a Christian without becoming a martyr. Then the Martyr in India brought to the recollection of Englishmen their sin against God in permitting that land to lie waste so long, and in not only suffering but supporting those pollutions and pagan rites which every hour of the century of British rule have mocked the majesty and insulted the deity of Him whose name is holy and reverend, and who will not give his glory to another. The door of India has by a Divine Providence overruled this painful event been opened so wide, and the eyes of Englishmen have been opened so wide, that the sophistries of Stanley, and the energy of Ellenborough, will be in vain to close the one or the other. God himself hath spoken in thunders which men can not disregard "I will be exalted among the heathen, I will be exalted in the earth." How wonderful have been the results of a few months negotiations in China! How surprising has been the facility with which the British have removed the barriers of Japan!

The doors are open.—Is Christ's host prepared to enter in? If we might accept the views enunciated and the spirit displayed at the Anniversary Missionary Meeting held lately in Leeds, of which some account has been given in the last and present week's issues of this paper, as an index of the feelings of Christians throughout the world, we should be justified in regarding them as alive to their duty and in anticipating their rapid spread of the Gospel of Salvation, which God is summoning them through those open doors to carry to every nation and people and tongue until "the kingdoms of this world are become the kingdom of our God and His Christ." In that single town the collections amounted to two thousand pounds. This is indeed worthy to be the key note of universal Methodism. When we remember that the first report of our Missionary Society presented as the sum total of contributions to that cause, sixty-sixty pounds and three shillings, what reason have we to thank God and take courage that in less than three quarters of a century it is exceeded thirty fold by one collection.

We had proposed extracting for the edification of our readers from some of the addresses delivered at the Leeds Anniversary; but are compelled by our narrow limits to withhold all but the following many declaration. If such sentiments as these hold sway among the churches of Britain, the doors which God has opened shall not be closed by man.

The Rev. Thomas Vasey moved the resolution:—"That this meeting believing that all human government is ordained for divine ends, recognizes it as the duty of this Christian nation, acting through its responsible authorities, to encourage the diffusion of the blessings of Christianity, by all means not inconsistent with the spiritual character and design of the religion of Jesus Christ; and further regards the performance of this duty as an essential part of the righteousness which exalteth a nation, and a condition upon which the blessings of a national prosperity are bestowed by Divine Providence." As Methodists, it was not their practice to rail against Government, but on this occasion they were about to take ground which might appear to inculpate the Government of India. There was however, a distinction which they drew between the authorities of a trading company, now defunct, and the executive Government of the Crown; and now that the rule of the former was passing to the latter, they thought it right to seize the opportunity, and to urge their views as to the principles which should guide the government as to their policy with respect to a people who had not become their legal subjects. Hitherto many obstacles had been thrown in the way of Missionary efforts in India, and their exertions had been seriously crippled, but the time had arrived when it was necessary to demand that rulers as openly in Calcutta as the Government of the East India Company had aided and patronized the heathen religions of India, and to promote in merely secular knowledge, has resulted in a wide spread and openly avowed infidelity. As a trading company they had no control over the East India Company, but now that they had obtained a responsible Government, it was their duty to urge their views on the question, and to see that in the future no obstacles were thrown in the way of the free propagation of the Gospel throughout India. To do that effectually it was probable they would have to exercise the great political influence which they possessed. As Methodists, they had never yet said that govern-

ments had no right to interfere with religion, on the contrary, they admit that right, and they must not shrink from mixing themselves with politics, as far as politics come within their province. Exercising that right, it was their duty to use the privileges which were at their command, by petition and remonstrance, to influence the government. Others exercised their influence in that way, and they must do the same, or their own views would be overlooked and others established in their place. But, urged as some politicians, the inhabitants of India had become a part of their own people, and they must be governed, therefore, in accordance with their own will. Such a doctrine, however, was a great political fallacy, and to act on such a principle would be throwing away all the interference of Providence on behalf of God's Word. Until they had Christianized India, and given to the Bible, the people of India ought not to have representative institutions, and the disposal of their own revenues, as in this country. It was equally an ecclesiastical fallacy to speak of the divisions of Christian sects in this country on minor details as a ground for maintaining in India a perfect neutrality on the subject of religion, and for placing Christianity on an equality with the heathenism of that country. As a Christian man he could not submit to such an equality, and it would be to sacrifice their duty to God, to place his Holy Gospel on an equality with the abominations of Mohammedanism, Brahminism and Buddhism. Hitherto Christianity had not even been placed on an equality with the native religions, for it was not equal to the sanction of the teaching of the Koran and the Shasters in the State schools of India, and to refuse the use of the Bible. Yet that was what had been done under the government of the East India Company. There were three points in the government of India which were abhorrent to this Resolution, the support of education from which the Bible was excluded, the countenance and support of idolatry, and the upholding of caste. These things, which had led to the most fearful and serious results in India, might be permitted under the government of a mere trading company, responsible to no one but God, but now that that country had become part of the empire of the Crown, they, as subjects of the Crown, had a personal interest in the matter, and they must not rest until such a policy, so wide at variance with Christianity, was entirely abolished. To the upholding of caste, the pampering of the high caste Brahmins, might be traced the late mutiny, and the time when the Government must ignore this exclusive system altogether, and place all classes upon an equality as to civil and religious observances. If they did that, they would do much to put an end to this abominable system, and at the same time draw around them, in the no caste population, a host of devoted and sincere friends.

Letter from Canada.

From our own Correspondent. CANADA, November 12th, 1858. In completing, as I do this day, my full year's tale of regular four-week communications for the Provincial Wesleyan, I am met by the fact that, though my stipulation was for each to fill one of its columns, each has filled nearly two columns. I set out, and have kept on, as a Canadian correspondent exclusively, what you wished, yet all the time have been envying the world's range of a European correspondent; but though additional matter has required additional attention and time from me, the fertility of Canada has not surprised me. Of course I am gratified that neither my statements nor style have been editorially interfered with, as if minds and tastes, and gold pens were to be despoilably froward down into an iniquitous uniformity.

Last week the great Committees of our Canadian Connection met in Toronto, the Conference Special Committee, the Missionary Committee, and the Book Committee, which are judiciously conducted by the Rev. Dr. Stinson, President of the Conference; and it had a fine effect on the spirit to see beloved ministerial brethren come from the far east and west, and animated by their purposes, to attend to the Lord's affairs; and, oh, how many to the statement, that you are to look for the most distinguished and efficient dispatch of ecclesiastical business. Wesleyan ministers can govern well and work hard.

Some thirty-five ministers compose the Book Committee, and our Book, Guardian, and Printing Establishment is one of the most extensive in Canada, with a large capital. The business was routine, with two or three exceptions.—Some months after the death of the meritorious and popular Peter Jones, his exceedingly valuable journals, which were filled with the best of his thoughts, were presented to our Wesleyan Board of Missions, at their request, and the Missionary Board transferred them to the Book Committee for publication. At this meeting the Committee unanimously appointed the Rev. Enock Wood, General Superintendent of Missions, to prepare the manuscript for the press. The meeting, too, decided on procuring the Rev. James Spencer's ingenious and useful newly invented Mailing Press, the liberality deducting £12 10s. from the sale price of £100, for the benefit of the Establishment.

The New Testament.

SAWYER'S TRANSLATION.

This edition of the New Testament translated from the original Greek; with chronological arrangements of the sacred books, and improved divisions of chapters and verses; has very lately issued from the press of Messrs JEWETT & Co., of Boston, and is the work of MR. LEICESTER AXBROSE SAWYER. The author in his preface says, "Several new translations have been made since King James's time, but none of them have as yet received with any considerable favor; and we must frankly express our opinion that this translation by Mr. Sawyer does not deserve to be an exception to the general rule. We do not doubt the author's scholarship; and it would be strange if after twenty years labor he had in no case adopted a reading which might be accepted by the learned as an improvement upon the common version. We are disposed to believe that Biblical scholars will find the volume a useful one; but with the generality of those who may read it, its chief value, we think, will be to confirm their attachment to the unequalled translation with which they are familiar. The chief accomplishment of Mr. Sawyer appears to the superficial reader to be a reduction of the sacred narrative from the sublime simplicity and grammatical accuracy of language in which it is clothed in King James's translation to the current phraseology of common life, and to deprive it of all arbitrary marks of distinction. He divides the division into verses, and has adopted that of numbered paragraphs. Let us take, without the trouble of selection, but just at random as we glance through the volume, a few passages by way of example of improvements upon the accepted version.—"And in those days came John the Baptist, preaching, Change your minds, for the Kingdom of Heaven is at hand." "And he said to them, Does a light come to be put under a modius [1,916 gallon measure], or under a bed?" "And he said, So is the Kingdom of God as a man casts the seeds into the earth, and sleeps and wakes, night and day, and the seed germinates, and grows and knows not how. The earth produces spontaneously, first the stalk, then the head, then the full wheat in the head. And when the wheat delivers itself, he immediately sends forth the sickle because the harvest is come." "And they brought him to Golgotha, which is interpreted, A place of a cranium, and gave him wine mingled with myrrh to drink; but he did not take it."

"Suggesting these things to the brothers, you will be a good minister of Christ Jesus, nourished with the words of faith and the good instruction which you have followed." "God, who at many times and in many ways spoke anciently to the fathers by the prophets, in these last days spoke to us by his Son, whom he appointed heir of all things, through whom also he made the worlds, who being the brightness of his glory and the express image of his substance, and sustaining all things by the word of his power, having made as much greater than the angels as he has inherited a more excellent name than they. For to which of the angels said he at any time, You are my son, to-day have I begotten you? And again, I will give him a Father and he shall be to me a Son. And again, when he brings the first-born into the world he says, And let all the angels of God worship him. And of the angels he says, Who makes his angels winds, and his ministers a flame of fire; but of the Son, Thy throne,

God, is forever and ever; the sceptre of thy kingdom is a sceptre of rectitude." These passages will serve to show our readers pretty fairly the degree of coincidence and of difference between Mr. Sawyer's translation and the one in common use. The edition we understand is meeting with a rapid sale.

General Superintendent of Missions, all the

Chairmen of Districts, Book Steward, Editor, the President of Victoria College, and other Ministers; and the crowning occasion of this important Committee was one of its sittings when the new wants and wishes of the British Columbia were under earnest consideration. In April last the Rev. Enock Wood, our General Superintendent, addressed a letter to the General Secretaries of the Parent Missionary Society since published in the English Wesleyan Notes, in which he says, "My own mind strongly favours the extension of the work west of these (the Rocky Mountains) to the Pacific and Vancouver's Island; that will be the next place of resort of thousands of our countrymen. . . . What more noble for you than to have a chain of Mission-stations, from the eastern point of Newfoundland to the westerly end of Vancouver's Island? We already stretch more than three thousand miles to the distance." This is our Wesleyan and Canadian starting point for a brilliant goal. Since Dr. Stinson, the President, arrived, he has, I understand, written the General Secretaries of the same subject, and is full of solicitude for the new British Colony, as for our entire interests. More recently the General Superintendent wrote them stating in the most concise manner the necessities of British Columbia, but was enough for General Secretaries, who were alert for Christ; the Committee was called, and with an alacrity and generosity such as Canada has always found at the London Wesleyan Mission House, the Rev. Dr. Hoole, the senior Secretary, kindly wrote to say, £5000 sterling making no formal application for aid. This was enough for General Secretaries, who were alert for Christ; the Committee was called, and with an alacrity and generosity such as Canada has always found at the London Wesleyan Mission House, the Rev. Dr. Hoole, the senior Secretary, kindly wrote to say, £5000 sterling making no formal application for aid. 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