

Obituary Notices.

DEAR MR. EDITOR.—Although it has not fallen within our province heretofore to forward to you any communication for publication in your very valuable periodical, the organ of our Church—nevertheless, if anything occurs under our own observation, and which we think would be profitable to many of those under whose eyes the columns of your paper may happen to fall, we think we are justified in appealing to you for its insertion, especially if it is anything referring to those individuals who were once with us, engaging heartily in the service of God, but have since left us, to resume that service in the better land, the saints' abode, the heaven prepared for them; for doubtless if there be anything separate and apart from the bible which can prompt the child of God to activity in his master's service, it is to be found in the narration of the heroic acts, and triumphant deaths of the saints of God, on which accounts we say that the highest biography constitutes one of the most valuable treasures of the Church, it pays its homage to the grace of God in the salvation of men; it marks out the highway of holiness, it encourages the living by recording the experience of the pious dead.

It is our painful duty to record the death of one of the members of our Church, in this place William Fawcett, Esq., who departed this life on the 6th inst., in the 59th year of his age, forty of which were spent in the service of God in connection with the Wesleyan Church, the church of which he remained a consistent member until the day he left it to join the Church triumphant above. Mr. Fawcett received an early religious education, but never felt his need of a personal interest in the merits of His Redeemer until he had reached the age of 19, at which time, under the preaching of Mr. Bamford, he was convinced by the Spirit of God of his need of the all-cleansing blood of Jesus which he now earnestly desired to be washed with, and which, he says, he obtained to the joy of his never-dying soul. Truly it was to be said of him "Old things are passed away, and behold all things have become new," for, to use his own words, such was the manifold grace of God to his soul, that everything around him seemed changed, so much so that he saw something more than ever to teach him to adore and reverence God. The grace of God, which was then deposited and enshrined within his heart, he regarded as only the prelude to something greater, as only the foundation upon which he himself, combining the action of the grace of God with the exercise of his own free will, might build and adorn a superstructure which should not only adorn his profession, and shed a lustre upon christianity in time, but which should shine resplendent amidst the glories of the invisible world, the accomplishment of which object appeared to be the constant aim of his life, and as he felt that he failed not to attend all the means of grace within his reach, for as he often said, "I proved to be times of refreshing coming down from the presence of the Lord. He was not only kind and tender-hearted, but was an intelligent christian, ever cultivating a spirit of enquiry that he might know the will of God, and perform it, and be able to give a reason of the hope that was in him with meekness and fear to those by whom he might be surrounded, and to whom he delighted to address himself upon the great concerns of their souls, and in such a manner as to commend himself favorably to all so that the more they knew of him the better they loved, for they realized that he had inhaled the spirit of Jesus, and consequently could breathe forth nothing but the flames of love for his brethren whether in his own church, or brethren of other denominations, love for sinners also feeling that—

"The arms of love that encompassed him, Would all mankind embrace." He was the father of a large family, and it was here that he was most highly prized, and it is here that the greatest loss is to be felt, even those who have long since left the parental roof said "we know not how to part with him," for while he was judicious in regard to their temporal concerns, he was especially anxious in regard to their spiritual interests, and he never rested until he was convinced that each member of his own family was a member of God's family, which happily is the case with these sons and daughters of affliction. There are reasons for believing that our Brother had premises in his mind, before his disease of his near proximity to the eternal world.

The writer enjoyed the privilege of meeting him in the class-meeting several times some months previously, and there received the impression that he was already losing the language of earth, and was beginning to lip the eloquence of angels, it was here that the avenues of his soul were filled to overflowing with the love of God, for his soul appeared to be kindled by the spirit of inspiration, and his lips touched with the holy fire from the altar when he would pour forth words suitable to the loftiness of the theme upon which he delighted to dwell. The time came when he was laid upon the bed of affliction and death, which he was called to suffer for a protracted period, and which he bore with calmness and resignation to the Divine will, casting himself upon the bosom of Jesus, and exercising an unshaken confidence in the merits of His Redeemer, he felt that though earth and hell should combine to form a phalanx to destroy his peace, yet that the attributes of God were pledged for his protection from their shafts, and if not for the preservation of his body they were for the salvation of his soul. When he became fully sensible that the messenger of death was hovering over him with outspread wings, he summoned his family around his couch, to give them his dying charge. True it was a solemn time. First addressing himself to his dear partner in life, who had shared his joys and sorrows, with heartfelt eyes said it is hard for us to part, but God's will must be done, live to meet me in the better land where parting will be no more; after which he lengthily, faithfully and affectionately addressed the whole family as to what should be their course through life in order to their being able to die happy deaths. The day following, one of our ministers administered the sacrament of the Lord's supper to the dying saint in company with his family, which proved to be a season of grace and sweet delight, when fervent prayer was being offered that this family should to be severed, should one day meet an unbroken family at the right hand of God, many were the responses of the dying father. A little before he died, one of his children taking him by the hand said, "How is it now father." At which moment joy through his streaming eyes did flow, he exclaimed, "All is well my son." As an evidence of the esteem in which this man of God was held, great numbers assembled on the day of interment to pay the last tribute of respect to the remains of the deceased, among whom we noticed Rev. Dr. Pickett, Rev. Mr. DeWolfe, Todd, and Allison. Before proceeding from the house Dr. Pickett conducted a short service by singing and prayer, in which it was evident that the feelings of his soul were stirred to their lowest depths; then proceeding to the burial ground Mr. Allison read the burial service, and there then addressed comfortable words and kind

to the afflicted family, after which the whole company repaired to the Baptist Church near by (which given for the occasion, our own church being too small)—to listen to an eloquent discourse from Rev. C. DeWolfe, A.M., on Rev. II. part of the 7th verse, the text was selected by the deceased.

We offer no remarks upon the sermon—suffice it to say that you know the man—the people heard the sermon—the spirit of God fervently applied the text, and we saw many weep with the fruit. At the close of the sermon, fervent prayer was offered by Rev. Mr. Todd, Baptist. May the afflictive dispensations of God's Providence be sanctified to the spiritual profit of those more immediately concerned, and to the community at large in the prayer of

Yours, AN OBSERVER. Upper Sackville, May 12, 1862.

AMANDA VAN BUKKINK.

Departed this life, February 27th, in the 19th year of her age. AMANDA, eldest daughter of Eric and Henrietta VanBukkink. Her end was peace. She lived beloved, and died lamented. Her amiable deportment and interesting manners won the hearts of all who knew her. The deceased was a fine exemplification of a gradual growth in grace: first the blade, then the ear. God, in his infinite wisdom, has seen fit to gladden our eyes with a sight of the ripening ear, and the shock of corn fully matured; but we may be well assured that, although the process of development is unseen by us, it is none the less surely going on.

She was naturally of a quiet and reserved disposition, freely communicating her thoughts and feelings only to a few, but they were of the most satisfactory character. She declared her firm and confident reliance on Jesus Christ as her Saviour, and her desire to be His in time and in eternity. The spiritual welfare of her young companions lay very near her heart. May her dying counsels to them be regarded. Prayer and praise, and the reading of God's Word, were the comfort of her dying hours. A short time before her death, in the solemn stillness of her sick chamber, on the profession of her faith in Christ, she was baptised, and partook of the Lord's Supper. The calm serenity, and wonderful composure, with which she anticipated her end, was delightful to contemplate. The peace of God, the legacy of a dying Saviour, filled her heart, and left no room for earthly desires; she often remarked that "the world had never presented any very great attractions to her. Her treasure and her love were in Heaven, and her heart was there remain." As soon as she found her sight failing, she requested that her friends might be called in, when she exclaimed, "I am ready! I am ready!" These were her last intelligible words. Can we not in imagination hear the Divine benediction which greeted the entrance to the Heavenly world. "Blessed is that servant whom when his Lord cometh shall be found waiting."

Died, at Bedouque, Prince Edward Island, in March last, Sarah, third daughter of Stephen Wright, Esq., in the eighteenth year of her age. This young sister was lovely, and much esteemed in her lifetime, and peaceful and happy in death. The disease of which she died, was protracted and painful, which frequently caused her mind to be clouded, but as she closing scene drew near, her faith seemed to increase, and her last words were, "Jesus! Jesus!"

Our loved ones fade away and die, But their remains a rest on high. Where parents will with children And live with Christ eternally. No separation then takes place. While Jesus shows his smiling face, No tears are shed—no sufferings cease. When they have reached this happy shore.

Provincial Wesleyan.

WEDNESDAY, MAY 29, 1862.

In consequence of the official relation which this paper sustains to the Conference of Eastern British America, we require that Ordinary, Regular, and other notices addressed to us from any of the Circuits within the bounds of the Conference, shall pass through the hands of the Superintendent Minister.

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 our correspondents.

Newfoundland.

The prospects of ensuing comfort to the inhabitants of the above-named island, must at present be gloomy. Firms of high standing, which have for many years extended their traffic while augmenting their capital, are necessarily compelled to curtail their efforts, and disavow from each main trunk many offshoots which were exacting without being remunerative. The lower classes, consisting of laborious fishermen, are the greatest sufferers. With but a scanty compensation from the sale of their fish, and a limited credit from the merchant, they have now their severest ordeal. They are, moreover, the least inclined toward emigration of any class of people. The farmer is no sooner baffled in his agricultural projects in one country, than his mind is exercised in search of greater fertility in another. Not so the fisherman; his home is the ocean; and wherever his anchor has been wont to find a bed, there in the majority of instances, his lot is cast by a choice the reasonableness of which is never questioned by himself. Hence, it will require a still further test of patience and discomfort—besides a higher range of educational privileges than they have yet possessed—to lead to any extent of serious contemplation among the hardy sons of our sister colony, as to the most effectual measures by which their circumstances may be ameliorated.

Newfoundland experienced, during the early years of colonial emigration and suffering than has fallen to the lot of any British Province. We had lately cherished the fondest hopes of a pleasing reversal in its history of affliction; for during the last ten years the cloud of blackness had been gradually rolling back from its shores according as prosperity covered the weary exertions of the one hundred and twenty thousand individuals whose houses were scattered along the dark and barren coast. Again, however, the dark fields of that cloud are skirting the horizon, and there is a prospect that its shadow may even equal in comprehensiveness of aspect those of past gloomy days. With all the promptitude and liberality of a Government whose means must be strained by the general pressure, we may anticipate much suffering among the poorer classes.

The sailing voyage has generally been estimated at one-third of the general annual wealth of the Colony. The average number of vessels sailing from the island for sealing purposes during the last five years, was about from 300 to 400; and the number of seals captured during each season,—if we except the total failure of the present year, and the partial ones of the two immediately preceding—was 400,000. Divided equally, each vessel would average one thousand seals; and each of her forty men would be entitled to twenty-five—one-half of which, the outfitting merchant would claim as his reasonable compensation for ship materials and provisions. At the low estimate of three dollars per seal, each man's remuneration would present an

amount of Ten Pounds; each vessel's total, seven hundred and fifty pounds; and the aggregate of each year's voyage would render the Colony richer by three hundred thousand pounds—currency always understood. These estimates reveal at a glance the distress which must inevitably be entailed by the failure of a source of gain and revenue so essential to a colony by no means affluent. The season just passed has been one of the very few exceptions to the general rule of at least an opportunity for attempt in this direction; and the consequences will affect directly the comfort of at least fifteen hundred families, while the entire island will sympathize to a greater or lesser degree. There were added to the number of shipping for the present year, also, a number of steamers from Scotland, the result of a speculation long agitated in the mother country. We are apprehensive, that this first blank may militate against the immediate opening of an account which might otherwise have introduced new phases and more important results in connection with the Newfoundland seal-fishery.

The enterprise whose loss we thus deplore has long been regarded, by one class of thinkers, as questionable in the real value of its results. It has been designated a vast lottery in which one man may hazard a few hundreds of pounds and realize a fortune, but from which a second may, by incurring the same risk, draw a blank, and with it, the miseries of bankruptcy. If, however, it be successful in the result of the venture, it is not to be considered in the list of speculations; the latter slides quietly off the stage of business, and pursues for the future the pathway of toil and social oblivion. In view of such facts as these, men have argued that the evils of the system more than counterbalance the good. But still, the sum total of three hundred thousand pounds per annum, when deducted from the receipts of a Colony numbering in population but a fraction over one hundred and twenty thousand persons, must be regarded as an item of rather formidable importance.

The shore fishery has also exhibited within a few years past the same descending gradation in point of financial estimate. Various causes have contributed to this lamentable result, the first and most important being a partial failure at that especial department of business. Foreign markets have occasionally fluctuated to such an extent as to deter speculation; and the fact that the supreme reputation of mercantile men generally, has preferred to suffer the weight of loss to remain upon the population at large, rather than to incur the risk of extra pressure upon themselves. That the usual scanty pittance of thousands will thus be more fully reduced according as the limits of their toil are circumscribed, appears perfectly reasonable.

Though by no means an agricultural country, there are around the deeply-indented and majestic bays of Newfoundland some tracts of arable soil sufficiently rich to remunerate the rude husbandry of those already sparsely located upon the soil. Toward these more inviting sources of employment, we feel assured, the general attention must shortly be more fully directed; especially as the Government has continued to tender the best advantages in respect to terms of settlement that it was possible to confer. In any other than a community of fishermen, the deposit which has been accumulated of all the round hills for centuries, until the sterile clay has been superseded by a deep, red mould, whose vitality in time has given existence to miles of vigorous forest, would be regarded as cheaply purchased at the rates appended to land purchase in that Colony; viz, half a dollar per acre. Yet such has been the gratuity offered for many years as an incentive to settlement; what may be the arrangements of the lately indicated region in this department, it is not competent to conjecture. With such an opportunity—the climate being in any degree favorable to agriculture or pasturage—the prudent farmer might soon chase fame from the threshold. At all events, it is evident that some transformation awaits the present critical circumstances of our neighbours on the rock-bound shores of Newfoundland; and it may afford at least some slight gratification to a few whose attention may be attracted by this article in a Provincial Journal, to know that many who are exempt from their peculiar difficulties are in some measure attentive to their struggles for competency, and willingly tender to them every heartfelt Christian sympathy.

"Essays and Reviews."

NO. II. The reviewer of "Stances Historiques de Geneva" and "National Church," asserts oscularly that "individualism" is the true life of the Church; and that the connection of Church and State, by fostering individualism, enervates her, and neutralizes her aggressive power. From the fact that in Great Britain five millions of persons neglect public worship which is provided for them, he infers that there is some alarming defect in the presentation of Christian truth. He is opposed to "creeds" as being antagonistic to heart religion; principally objects to Calvinism as essentially hostile to every other creed; and is equally opposed to the dogmas of the "Apostolical Succession." He contends that Calvinism and Arminianism are both of them tenable under the 17th Article. He disapproves of the conveyance of endowments, considering them to be trusts. He laments the continuance of dissent, at the same time considering comprehension hopeless; and an advocate of toleration free of all disabilities. He dilates upon Calvinism most, because it consigns myriads of our race to perdition; and conducted by his sentiments of philanthropy to the opposite extreme, seems to have embraced the unscriptural views which have in a few instances been held by the doctors of the Church, of which Kingsley is the exponent of the present day; that in the future life there will be provided opportunities of amendment, and that, even the fallen spirits, shall eventually be brought back to the bosom of the "Universal Father."

The essay on the Mosaic Cosmogony advocates the popular geological theory of "periods" of creation instead of days, as given in the Hebrew records; with the necessary doctrine of biological developments culminating in the animal man. We have to acknowledge here that, after a candid examination of the views of geologists upon this subject, we cannot perceive sufficient evidence to shake our belief in the literal interpretation of the Scriptural account. We have no desire to dogmatize, nor to withhold our respect for the patient investigations of scientific men. There is one important fact, which we cannot dismiss from our contemplations, viz: that comical history is so imperfect in the early ages of the world, that we cannot arrive to even a conjecture of what physical disturbances may have occurred in the earth, causing the extinction of living forms, both animal and vegetable, such as are indicated by existing fossils. And if it be asked, "What forces could have possibly produced such a change in the face of the globe?" we reply: 1. The continual wasting of the terrane particles, century after century, by the action of the sea and the violence of local inundations. 2. The igneous forces in the centre of the earth, which, by expansion and contraction of the surface, may have caused most extensive and numerous displacements of the

upper "strata," and counter organizations of matter, as exhibited in the rocks and other minerals. 3. The Deluge. In the absence, then, of any Divine revelation touching the supposed antiquity of our globe, so contrary to the unambiguous account of Scripture, we would rather embrace the contempt of philosophers than indulge the credulity and presumption of Naturalists.

The writer of the sixth essay on "Tendencies of Religion," thought, refers to the important agencies which have framed our theological opinions—Toleration, Methodism out of the Establishment, Evangelicalism within the Establishment, and Rationalism. He is an opponent of dogmatic theological teaching, from its being necessarily parti-coloured, according to the denomination by which it is taught. He arrays the idea of "the inward light" against the intellectualism of evidences. The seventh and last essay on the Interpretation of Scripture, comprehends the main principle of the series. It considers that the mode of interpretation changes with the progress of the mind—objects to textual preaching as tending to wrest the sense of Scripture—considers the mere letter of Scripture the same as any other book: the inspiration is in the sense—urges the necessity of ridding the mind from the prejudices of tradition—conceives that the example and precepts of Christ and his Apostles are not wholly applicable to the present state of the world—denies the doctrine of original sin—considers that the observance of the Sabbath is not to enhance in the list of speculations; the latter slides quietly off the stage of business, and pursues for the future the pathway of toil and social oblivion. In view of such facts as these, men have argued that the evils of the system more than counterbalance the good. But still, the sum total of three hundred thousand pounds per annum, when deducted from the receipts of a Colony numbering in population but a fraction over one hundred and twenty thousand persons, must be regarded as an item of rather formidable importance.

The convocation of bishops and clergy of the Church of England, in their judgment upon these essays, (see *Evangelical Christendom*, July 1861), issued in condemning them as directly opposed to the teachings of Revelation. In their opinion: 1. The doctrines of Holy Scripture are denied, called in question, or disparaged: as the reality of miracles—creation—prophecy—descent of all mankind from Adam—the fall of man—original sin—the inspiration of our Lord—personality of the Holy Spirit—special inspiration—historic facts of the Old Testament. 2. They teach that many passages may be explained by the principle of "idealogy," by which it is meant that the idea of characters and facts may be accepted, without believing in their reality. 3. That creeds are to be set aside, as not suited to the advanced intellect of the world. 4. Liberty is claimed for the clergy and candidates to subscribe to the Articles without believing them according to their received meaning. 5. Attempts are made to separate the Scriptures from their connection with the Christian religion. 6. They notice the absence of humility and reverence for Divine truth, a confounding the natural conscience with Divine grace; and believe that the tendency of the volume is to exalt human reason, to lower the authority of Revelation, to unsettle faith, and consign the believer to a hopeless scepticism.

We conceive the main argument against their leading principles to be this: that the "adventitious" which is considered almost a competent to interpret Scripture, is not universal; while Revelation is intended by its Divine Author for all classes and conditions of men. The multitude require a standard of truth, and it is more than doubtful if the "inner light" referred to is so common as the essayists believe it to be. The conscience, from their own showing, is susceptible of education, and so, on the other hand, it is liable to be weakened and blinded by sinful indulgence.

No one would insist that, however necessary to the teaching of the Christian religion, and of incalculable benefit to every Christian, the whole Bible is indispensable to a perception and reception of Divine truth—since it is known that portions only of Scripture have been instrumental in the enlightenment and conversion of individuals. Such portions of the Word of God, whether read or heard, must, however, contain the great doctrines of Christianity—the total depravity—salvation through Christ—the eternal state of the soul—and the punishments of all of which the essays either deprive or deny. Thousands of believers in the religion of Jesus are hardly conscious of any exercise of their intellectual nature, in the sense to be understood of these writers. The hearer of the gospel, whether civilized or barbarian, feels at once, from his own experience, that it truly describes his moral condition. Such a Saviour as it offers to him, he feels too, is just suited to his need. He is not required to engage in any profound argument concerning the scientific details of Revelation, or the historical identity of Jesus Christ. The sublime simplicity of his life and character, as well as the truth and excellency of His doctrines, are impressed upon his mind and conscience, by the Holy Spirit, who is the constant associate of the Gospel—applying its truth to the believing heart—sealing the Divine act of pardon—and assuring the believer of his adoption into the family of God. And through all this his probationary being the Spirit's office is to lead the spiritualized intelligence is brought to discern more clearly the character of God and the mystery of the Incarnation, and to apprehend by faith the inconceivable glory which awaits him in the future. The believer feels his own weakness in even attempting to explain the problems of man's moral condition and destiny without his Divine guide. With child-like docility he receives the teaching of the Scriptures and obeys its injunctions; and in submissive faith he prays, "Blessed art Thou, O Lord, Father, who art above all things, and who art I may behold wondrous things out of Thy law."

Letter from Bermuda.

REV. AND DEAR MR. EDITOR.—Having arrived at the close, almost of another year, perhaps our people would like to be informed of the state and progress of this interesting Mission Station of the Conference.—To enter into a detail of circumstances of interest connected with our work in Bermuda during the year, would occupy more room than you could spare for a single communication, but I am happy, in a few words to say, that we enjoy prosperity in every department of our church, throughout the Circuit.—Our Sunday schools are in active operation.—Our Chapel Trusts are lightened of heavy burdens.—our Mission cause is being smiled upon,—and our people are enjoying a good degree of spirituality.

A few years ago our chapel at St. Georges was encumbered with a debt of £600 sterling. Year after year this debt has been diminished by our enterprising ladies at St. Georges, through the means of a "Chapel Aid Society," and in March last cleared off the last hundred, and gives the Conference a "beautiful house," free from all incumbrance. Our people in Hamilton, also, in these matters have done beyond our most sanguine expectations. The enlargement of our Chapel and School House costing £215 sterling has been paid for, and in addition £125 sterling has been paid for account of the old debt, which is now reduced to £125. To effect this our Ladies in Hamilton held a Bazaar last month which realized over £100, and in connection with the re-opening services which gave us £250 more. A noble band of piano officers attached to the Royal Artillery and Engineer corps stationed here, responded to

our invitation and gave their assistance in a series of Lectures & aid of the Trust funds. Col. Turner, Commanding Royal Artillery, delivered a lecture on "God in Creation." Lieut. Walker, R. E. on "Climate, its causes and its effects." Capt. Kerr, R. E., on the "Revelation in Ireland." Lieut. Moleworth, R. A., on "Capt. Hamilton." Lieut. Vitch, R. E., on "Hugh Miller." James Atwood, Esq., St. Georges, on "On the pleasures of the Sciences." Myself on "John Hunt the Fugian Missionary." And my Colleague, on "The Ligonier traffic." The interest produced by these Lectures will not soon be forgotten by the people.

The chapel at Somerset, an account of laying the foundation stone of which you copied from the Bermuda Royal Gazette, has made good progress during the summer, and is now waiting for the roof. The Trustees petitioned the House of Assembly last year for help,—a grant of £80 was allowed by the House,—but as the Council is composed mainly of gentlemen who would rather that Methodism should not be extended in those Islands, the matter could not be entertained by their Honors. At the same time that £1200 of the public money had been given to an Episcopal church in Hamilton, and £200 to another at St. Georges. May I ask what this should be designated? Would intolerance be considered too harsh a term?

Last week we concluded our Missionary Anniversaries. At our meetings at Hamilton and Bermuda, Colonel Turner, Commanding Royal Artillery presided, and the cause of Missions was advocated in a masterly and interesting way by the officers before referred to, my Colleague, and the Rev. Mr. Thornburn, of the Presbyterian church. At Ireland Island the chair was occupied by Colonel Graydon, Royal Artillery, and amongst the speakers were Lieut. Moleworth, R. A., and Sergt. Osborn, 39th Regt., one of the hero's of the "Redan," in the memorable siege of the "Raid." The Sergt. did us good service at several of our meetings. And I cannot omit to mention the names of Bro. Hallett, and Father Tuo, our Circuit Steward, who were all the way to Bailey's Bay, to give us their assistance and support. May God long preserve and abundantly bless this aged, meek and holy servant of His church. Our last meeting which was held in our Centenary chapel at Harris Bay, was rendered increasingly interesting by the presence of two Brethren from the Bahamas, the Rev. H. Hill, Chesham, Chairman of the Bahama District, and the Rev. Thomas Lofthouse, who were on their way to England. The steamer in which they had taken passage calling into St. George for coal, gave them the opportunity of breathing the air of what they termed "the finest climate in the world"—and enjoying the hospitalities of our people, which, I was almost going to say, are the kindest hospitalities in the world.—Their speeches were characterized by an eloquence and purity of diction, and the conditions of their intellect, their entire consecration to the work of God,—and their decided and thorough attachment to Wesleyan Methodism.—Our meetings have been very successful throughout, and I anticipate an increase upon the amount subscribed last year.

I cannot forget the result which was put upon our people last year by His Excellency Governor Odgers,—refusing to allow them to address his Royal Highness Prince Albert—and I very much regret that his conduct, so becoming the representative of a Sovereign whose delight it is to receive the courtesies of the poorest of her subjects—and a throne, whose glory it is to be shadowed for all irrespective of creed or party, had not been represented before the highest authority. Upon what pretence dare a Governor to withhold from fourteen hundred people the right of expressing their loyal attachment to their gracious Sovereign. You will be pleased to learn although that our children in Hamilton had not the privilege of welcoming the Prince, as they hoped to do, they have contributed a penny each, five or six hundred of them, toward the monument of his lamented father, the late Prince Consort, of beloved memory.

As you are aware, the Apostolic "Edward Newfoundland," has been spending the winter here—and the papers report that his *impositions* have been as large as usual. He secretly had an unpleasant correspondence with the young officers who conducted the Union Prayer Meetings, and who are members of his own Church. If you will take the trouble of reading it you will be ready to admit that the logic, and piety and charity of his Lordship's letters, are not of a very elevated character. It appears that he has learned that the reason why prayers are not regularly and generally offered, is the want of a "Union Prayer Meeting." "That the people do not sufficiently value 'only prayers' when put up by God's Minister in God's house in that pious and comprehensive form set forth in our book of Common Prayer." And you may judge how delightfully this Apostolic spirit exhorted with that of his Divine Master as harmonized in His holy and glorious will, and in the estimation of some not to belong to the Church of England—and for numbers of that hierarchy to have any dealings with those who are "separated" from it. But may we not say to some who cry "The temple of the Lord are we, and heathens all beside."

Your claims also:—you cannot prove: "I see the genuine mark of love." As a contrast, how full of the Spirit of his Divine Master was the great and sanctified heart of Wesley when anticipating the result of the intercessory prayer of Christ—the gathering of the whole Church into Himself—and their Union in Him, with each other—the prayers "Join every soul that looks to Thee With pitying eyes, thy love impart. Greatest of gifts, thy love impart. Give us a mind of peace and gladness." Forgive me for the prolixity of this letter which I intended to be very short,—and let me ask you in conclusion Mr. Editor, if you think the Conference will give us a third man on this Circuit this year? We must have him—the work demands it, and the people will be ready to bear the additional expense. Will you persist in making us do the work in this warm climate, when we would be unequal to it in the bracing north? Do the public baths here are usually three times on Sundays, and almost every night in the week is rather debilitating—I trust that our appeal to the Stationing Committee this year will be responded to. I know that there are many vacancies. Death has hushed to rest the throbbing hearts and active lives of several of our dear young brethren. "O Lord of the harvest, send

forth more labourers into thy vineyard for the harvest truly is great, but the labourers are few. Sympathizing with you, dear Mr. Churchhill, in your own severe affliction, I remain, yours very truly, F. W. MOORE. Hamilton, Bermuda, 4th May, 1862.

Letter from Margate, P. E. I.

DEAR BROTHER.—The great family of Christians in heaven and earth is one. Surely, then, when precious souls are brought to Jesus, it is meet that our hearts should beat responsive to the joy of our brethren who, beyond the flood, around the throne of God, rejoice over even one sinner that repenteth. Gratefully would we acknowledge the "showers of blessing" which the Head of the Church has, within the past few weeks, poured forth upon us in such rich effusions. Convinced, by many encouraging indications which we had received, that God was only awaiting a special exhibition of earnestness on the part of His people, in order to meet them with a special outpouring of His Spirit, accordingly, on the 18th inst., we commenced in this place a series of religious services, which we continued nightly during the ensuing four weeks. Through the instrumentality of these means of grace, upwards of one hundred persons have professed to find the pardoning mercy of God. Gloriously, indeed, have we proved that the Gospel is still "the power of God unto the salvation of all that believe." Looking around with exultation upon our congregation of devout and happy worshippers, here we behold one who, but a few weeks since, "leavily sang the drunkard's song," now, with beaming countenance, uniting in the joyous strains of "Happy Day," there our eyes rest upon another, his silvery locks giving notice of speedily approaching dissolution, who—in obedience to the heavenly call, mercifully withheld, even amid the waning light of his day of life—has gone to work in the vineyard of his Master. Here is one who, but a short time ago, gave fearful evidence of being "past feeling"; but who now penitently bows, with a broken and contrite heart, before the power of Him who is able to save to the uttermost: there is another, who has sought, but vainly sought, for peace of conscience, through penance, through intercession of angel, and abolition of priest; but who now has learned, by heartfelt and joyous experience, the doctrine of justification by faith in Jesus. Neither may we pass by unnoticed the dear children, about twenty of whom have given their young hearts to that Saviour who hath said, "Suffer the little children to come unto me, and forbid them not."

It is truly refreshing to listen to the testimonies of these new-born souls, as, in all the simplicity and fervour of their first love, they "stand up in Jesus Christ." Longing after them all, in the bosoms of Jesus Christ, we earnestly pray that they may ever "grow in grace, and in the knowledge of our Lord and Saviour;" and that, however we may be scattered in life, our diverging paths may, at last, all meet in the rest remaining to the people of God. J. S. C. Margate, P. E. I., May 19th, 1862.

For the Provincial Wesleyan.

Information is wanted as to where those parties, who believe that immersion is the Scriptural mode of baptism, find it expedient to be baptized, and relating Church fellowships to those who differ from them in their views of baptism. Is there any Scripture, warranting them to say: "We, who have been immersed, are the only true and perfect Church." Any Scripture declaring an immersed man better than one baptized by affusion? It is true, we are told baptism is immersion, and that unless we are immersed we cannot be said to have been baptized. But that is a disputed point, and where one says so, six deny it. Are those who teach this view of baptism, as well as ignorant and fallible as those who oppose it? This human fallible assumption, is, therefore, made the hedge around that body which professes to be the only perfect church; and thus, by grafting human assumptions upon Divine instructions, the great mass of professing Christians are regarded and pronounced, as *quædam*, unbaptized and unfit for Christian fellowship. Is it right, is it Scriptural to make our peculiar views and opinions with reference to an outward ceremony, the door (I do not say of the Spirit's Church) but of Christ's Church, the condition of membership of His body, and the platform from which are hurled far and wide the weapons of dispute and schism?

But it may be replied, "We do not deny your Christianity. We consider you well-meaning, pious men, the accepted children of God." To make this admission only renders the matter worse. What! consider me a conscientious, God-fearing man, but because I cannot coerce my mind to embrace the notions that, unless I am put under the water, I am not baptized—therefore, for this reason only, notwithstanding my conscientiousness and piety, I do not belong to Christ's Church, and the Lord's Supper with you I must not celebrate? Truly, this is the spirit of brotherly love, of charity, and of Christ, is it not? And, O! how strongly it smacks of Romanism and Puseyism! While the earnest and prayerful of all denominations are daily becoming more united and determined in their aggressions upon the common faith, the selfishness of Christendom, pitifully ridiculous in its arrogant presumptions, and by its practical refusal to acknowledge as Christians, those who have fellowship "with the Father, and with his Son Jesus Christ." Alas! for the Millennium! Let me commend to the consideration of my dear but uncharitable friends, the remark of that good Baptist man, Robert Hall, viz: That their views of the communion were equally intolerant and with the bigoted principles of Romanism, that one was "the intolerance of power, the other of weakness." Now, unless some scriptural proof can be produced to support this "intolerance of weakness," I shall consider it and treat it as unscriptural; and shall continue to believe that in Christ Jesus neither circumcision availeth anything, nor uncircumcision but a creature; and acting upon this description of the Christian, shall say, agreeably to Methodist usage," Bro. Presbyterian, Baptist or Quaker, we invite you as members of the universal church to communicate with us on the dying of the Lord Jesus Christ. This is somewhat akin to the spirit of heaven!" INQUIRE.

Death of Dr. Bangs.

On Saturday, the 3d inst., about ten o'clock A. M., this venerable servant of God closed his last, we need not say, in peace and holy triumph. He had not been failing for months past, but he had been gradually sinking, and he had long been unable to attend to his duties. He was born in the town of Stamford, Delaware county, in the state of New York. At twenty-one he was removed to Upper Canada, where he was employed for three years as surveyor and teacher. In 1800 he became a member of the Methodist Episcopal Church. In 1801 he entered the ministry, and for six years labored in Canada, from the river Thames region, nearly opposite to Detroit, to Quebec, a distance of eight hundred miles, through a country at that time almost a wilderness. In 1808 he attended the General Conference, and sat in every subsequent General Conference except those of 1848 and 1856. In 1810 he was first appointed in the city of New York, then one circuit, with five preaching places; and it is somewhat remarkable fact in the life of an itinerant Methodist clergyman that, with the exception of one year, during which he was president of the Wesleyan University in New York, and five years of his life were spent in the last five years of his life were spent in New York and Brooklyn.

In 1820 Dr. Bangs were elected book agent. At that time the entire business of a concern that now exists with any book establishment in the world was carried on in a room in the dwelling-house No. 41 John-street. Dr. Bangs soon infused new life into the concern, and on his own responsibility purchased new premises in Crosby-street, which proved to be the beginning of a new and prosperous era in that important branch of the Church organization. In 1828 he was appointed editor of the *Ad. Advocate*. In 1829 he published the "Life of the Rev. Freeman Garretton." In 1832 his "Authentic History of the Missions under the care of the Methodist Episcopal Church." In 1830 he was appointed editor of the "Methodist Quarterly," in which department he experienced great lack of assistance, and worked indeed almost single-handed. He published also an *Essay on Emancipation*, treating briefly of the history of slavery and of its introduction into this country, and proposing a plan for its removal, the substance of which was that "Congress make a proposition to the several slave states that so much per head shall be allowed for every slave who shall be emancipated, leaving it to the state legislatures respectively to adopt their own measures for effecting the object." Dr. Bangs was one of the originators of the Missionary Society of the Methodist Episcopal Church, and for sixteen years served it gratuitously in various capacities. In 1838 he was chosen for corresponding secretary. To his increasing and judicious labors in that office the society, as its best friends gratefully acknowledge, owes much of its past prosperity and present importance and usefulness. In 1838 Dr. Bangs published the first volume of his widely-known "History of Methodism." The other three volumes appeared in rapid succession, the last appearing in 1842. In 1852 he took a superannuated relation, but with his voice and pen has not failed to serve the cause of religion and humanity in various capacities. He was so devotedly attached to the day, we might indeed say to the hour, of his death, his mental powers were unclouded and their full play uninterrupted.

General Intelligence.

Domestic.

GAITHER, 14th May, 1862.—Number of American vessels arrived yesterday from Magdalen Islands report bait abundant there. Also considerable ice North coast here, been January for the past few days; on night of the 8th six inches of snow fell; large quantity now on the ground, preventing farming operations; great scarcity of hay; mild weather to-day, wind West.—C. B. News.

Death of Dr. Bangs.

By the upsetting of a canoe on the Muskegon River, on Sunday last, a colored man named John Forrest, and William Harrington, a boy of 12 years of age were drowned. The latter was a son of the late William Harrington, of this city, Hospital Sergeant, Rifle Brigade.

Blaze at New York.

Mr. Ebenezer Moseley, shipbuilder, of this city, in a communication to the *Sun*, says he made a raft of draft iron, to be used with the *Monitor*, fourteen years ago. Mr. Moseley states:—

"The plan exhibits sharp ends, with a long projecting ram, under water, for the purpose of running through an opposing vessel, with a tower of 36 feet diameter, 8 feet in depth, constructed of wood and plated with iron, to be armed with four guns of the largest size, and to be propelled with the screw. The dimensions of the design are as follows: Length, 156 feet; beam, 33 feet; depth, 8 feet; hull to be constructed of wood

thirteen removed to Stamford, Delaware county, in the state of New York. At twenty-one he was removed to Upper Canada, where he was employed for three years as surveyor and teacher. In 1800 he became a member of the Methodist Episcopal Church. In 1801 he entered the ministry, and for six years labored in Canada, from the river Thames region, nearly opposite to Detroit, to Quebec, a distance of eight hundred miles, through a country at that time almost a wilderness. In 1808 he attended the General Conference, and sat in every subsequent General Conference except those of 1848 and 1856. In 1810 he was first appointed in the city of New York