

Q. Does God desire the salvation of all men? A. Yes. "As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live: turn ye, turn ye, from your evil ways: for why will ye die, O house of Israel?" Ezek. xxxiii. 11.

A. It is because they will not believe in Christ—will not repent and believe the gospel. Jesus declared, "Ye will not come to me, that ye might have life, John v. 40. Q. Seeing that God will not that any should perish, why are all not saved?"

Let any should be deprived to doubt the genuineness of the foregoing, I beg to furnish the address of the publishers—T. Ward & Co., London; Shepherd & Elliott, Edinburgh; G. Gallie, Glasgow—that those who desire to do so may procure this Catechism, and examine it for themselves. It will be seen that one of the notes given in the above extracts from this work is from a manual of a similar kind, by the Rev. Dr. Burns, an eminent Baptist Minister of London.

We cannot but regard the teachings of this Catechism as being utterly irreconcilable with the doctrines of unbelief, election and reprobation, and the Divine fore-ordination of whatever comes to pass, as inculcated in the Westminster Confession of Faith, and the Larger and Shorter Catechisms. We are on this account the more thankful, in the evidences herein afforded that Divine grace can enable men to rise superior to the deeply-implanted and strongly cherished prejudices of earlier years, and that there are those rising up, who, in opposition to the authoritative and acknowledged standards, and the acknowledged supremacy of the sacred Scriptures as the only, and the infallible, rule of faith, are prepared, boldly and unequivocally, to avow the doctrines of salvation in Christ for the whole world. "Herein we do rejoice; yea, and will rejoice."

I remain, Mr. Editor, Yours very truly, JOHN McCREARY.

Truro, Jan. 8.

Provincial Wesleyan

THURSDAY, JANUARY 14, 1859.

Contributions designed for this paper must be accompanied by the name of the writer in confidence. We do not assume responsibility for the opinions of correspondents.

A Sermon

ON OCCASION OF THE DEATH OF THE REV. WILLIAM HENRY FRITH, AT FALMOUTH, N.S., ON SUNDAY, DECEMBER 27th.

BY THE REV. MATTHEW RICHIE, D.D.

"Thou shalt give with thy counsel, and afterwards receive me to glory. Whom have I in heaven but thee? and there is none on earth that I desire beside thee. My flesh and my heart faileth; but God is the strength of my heart and my portion for ever." Psalm lxxviii. 24, 25, 26.

IF THOSE WHO CHOOSE GOD AS THEIR PORTION MAY IMPLICITLY CONFIDE IN HIS WISDOM AS THEIR EVERING GUIDE—And, without that Divine resource how utterly helpless and hopeless would be our condition amidst the perplexities of the present, and the ominous uncertainties of the future! Imagine the world just such as the Epicurean theory would make it—not merely without a revelation from God, but without a moral providence—without the Spirit of God pervading the realm of mind; abandoned to a fortuitous influence, or governed only by physical laws. What a desolate planet, in that case, would this homestead of humanity be! What an objectless and undesirable existence that of earth's most envied sons! These, however, are only the delicious dreams of a vain philosophy. The vast temple of nature resounds with the oracle, THE LORD GOD OMNIPOTENT REVEALED! and the moral instincts of our nature, which no sophistry can extinguish, inwardly attest that "He is not far from every one of us."

If, then, is a probation—if, with or without my acquiescence, I am a subject of God's moral government, and hastening to his tribunal; unless I abdicate my reason, or feebly pervert it, I must be tremblingly alive to the solemnity of my position. What is the will of God concerning me? How can I obtain a conscious interest in His favor? How acquire such a preparation to meet Him, that call me from this mortal scene when He may, I may be found of Him in peace, without spot and blemish? How shall I be preserved from the seductions of error, and become a proficient in true wisdom? Is it possible for me to ascertain the sphere in which I can best serve my generation according to the will of God, while, at the same time, I make my own calling and election sure? Let the ambitious philosophers of the age—let the priests that minister at the shrine of Reason, announce the oracles by which their goddess satisfies enquiries like these. They are as incompetent to the task as were, of old, the astrologers of Babylon to meet the demands of their agitated monarch.

Turn we, then, to the oracles of God. Here the true light shineth. Here the maxims of Divine wisdom—the precepts of eternal rectitude—the sublime disclosures of redemption; in a word, "the excellency of the knowledge of Christ Jesus our Lord," anticipate the most momentous questions we can possibly propose, solve all our doubts, and fully satisfy the wants of the soul that craves after knowledge, and lifts up its voice for understanding. Well may the possession of those oracles take the highest rank in the Apostle's enumeration of the distinguishing privileges of God's ancient people. For our illumination and guidance, the same privilege is vouchsafed, with inestimable accessions. Nor is this all. Along with the teachings of the word of truth, we have the promise of the Spirit by whose inspiration it was given,—to be the mental

film from the eye of our minds, to endue us with spiritual discernment, and, by his hallowing influence to give transforming efficacy to what has been written for our learning. In order that the recorded counsel of God may guide us to the attainment of "all riches of the full assurance of the understanding, in the mystery of God, and of the Father, and of Christ," our earnest and believing prayers must be offered to the Father of glory, that He "may give unto us the Spirit of wisdom and revelation in the knowledge of Christ: the eyes of our understanding being enlightened; that we may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints."

Beyond these efficient resources, adapted to every imaginable exigency of our believer's inner life, what more can be desired to conduct him to his true destiny, than the watchful care, and providential control and direction of his heavenly Father, always exercised in harmony with his freedom as a moral agent? And on no subject are the promises of God to his people clearer, or more minutely specified, than on this very point. Does the good man, sensible of his liability, through infirmity of judgment, to adopt a wrong plan of action, though with the purest intentions, humbly acknowledge, "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps?" the promise of God is, "The steps of a good man are ordered by the Lord; and he delighteth in his way. Though he fall he shall not be utterly cast down: for the Lord upholdeth him with his hand." Is it his devout wish that his fervid purposes may be frustrated, and his most cherished anticipations cut off, should his Father in heaven see that their realization would be an ultimate injury instead of a benefit? The assurance of God is, "A man's heart deviseth his way: but the Lord directeth his steps." Is he in the perplexing condition of the God-fearing men described by the prophet as walking in darkness, and having no light? The promise of God is, "I will bring the blind by a way that they know not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight: these things will I do unto them, and not forsake them." It is enough, if "faithful is he that hath promised, who also will fulfil," every emergence is provided for, every boding fear dissipated, and the issue—in all its ways I acknowledge him,—as certain as it will be glorious. "Thou shalt guide me with thy counsel, and afterwards receive me to glory."

"This God is our God for ever and ever: he will be our guide unto death." And is the thought to be tolerated for a moment, that he will forsake us in that solemn crisis? Impossible! If we are faithful unto death, we may rest assured, that— III. HE WILL GRACIOUSLY SUSTAIN AND COMFORT US IN THE MORAL CONFLICT. To those who walk with God, that conflict is a familiar subject of solemn, yet tranquil, contemplation. Unlike those who forget God, and therefore contrive to be equally oblivious of the fact that they must soon meet him, the Christian obeys the first motion of true wisdom by considering his latter end. The nearness and the certainty of our dissolution; and, not less, the uncertainty of the time of its occurrence, convey with piercing emphasis to his heart the warning of Christ, "Be ye therefore ready also: for the Son of man cometh at an hour when ye think not."

It is related of Charles V., emperor of Germany, that when he exchanged his palace for a convent, he formed the singular resolution, in order to deepen his impressions of the vanity of the world, to celebrate his own obsequies. For this purpose he had a tomb erected in the chapel of the monastery of the Holy Justus. On the day appointed for the solemnity, all his attendants, carrying in their hands black tapers, walked in funeral procession from his apartments to the place of sepulture, the emperor following in his shroud. He was laid in his coffin, the funeral service was read; and the assemblage, as previously directed, then retired, leaving the monarch in the awful solitude of the grave, where he remained for some time, absorbed in the contemplation of eternity. Whilst we must regard with surprise and pity the expectation that prescribed such a course, we cannot but respect the motive by which it was prompted. It may be doubted whether realizing thoughts of death have not a potent influence on every case of conversion to God; and it is quite certain, that, without their frequent recurrence, no genuine piety can exist. It is well—it is essentially important, to bear ever deeply impressed upon our hearts, the awakening thought that soon this earthly house of our tabernacle shall be dissolved—that the hour of our departure from earth can not be very remote, and may, for aught we know, be at hand—that either by the sudden visitation of Him "in whose hands our breath is," or by the ravages of disease, or in consequence of the complete exhaustion of vital energy by the inevitable decays of nature, we must, ere long, be brought to death, and to the house appointed for all living. But, blessed be God, it is the precious privilege of the Christian to have strong consolation in the anticipation of that event; and on its actual approach, grace proportioned to the peculiar exigencies of the crisis. His flesh and his heart, indeed, must fail; but God is the strength of his heart, and his portion for ever. And to know how much is implied in that promised preternatural strength, that shall enable him to triumph over his last enemy, he must pass through the vale of death. He remembers the time when, ready to sink into despair, beneath the pressure of his accumulated sins, the propitiation of the Cross was presented to his mind, with all the freshness and power of an immediate revelation from on high, enabling him unhesitatingly to believe with the heart unto righteousness; and he feels that such a review of the transcendent virtue and glory of the atonement would strengthen his confidence on the bed of death. He remembers bright seasons in his spiritual history when, by the mysterious but mighty

agency of the Holy Ghost, the love of God was shed abroad in his heart, precluding all doubt of his acceptance and adoption;—and he feels, that if favored with such manifestations in the closing scene, he would tear no evil. He remembers periods, when the glory and beauty of his Redeemer were disclosed to his soul in divinest aspect, annihilating all earth's attractions, and kindling a desire to depart and be with Him, which is far better; and O! when his feet shall touch the cold stream of death, could he but see Jesus, crowned with glory and honor, standing on the other side to receive his departing spirit, his failing heart would renew its strength, and throbb with unspeakable ecstasy.—But all that faith requires for its support is to be assured, that in that trying hour, God will not merely strengthen us, but be HIMSELF the strength of our hearts, through his omnipotent Spirit, the promised Comforter, dwelling in us. Sealed and sanctified by that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, "we know that if the earthly house of this tabernacle be dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

I must not occupy any more of your time in dilating upon the sentiments contained in the text, profitable and delightful though they are, and far from being exhausted. I have already intimated that the coincidence between those sentiments and the edifying example of holy living and tranquil dying, exhibited in the history of our venerable friend who has recently "gone to his fathers in peace, and been buried in a good old age," commended them to my mind, as appropriate topics of discourse on the present occasion.

I am unable to state the precise time and circumstances, of Mr. Bennett's conversion to God. That he received regenerating grace at an early period of life, and that he did not receive that grace in vain, his unblemished Christian character, maintained for more than half a century, affords ample evidence. Frequently have many of us heard him, in those means of grace in which they fear the Lord speak often one to another, refer to the commencement of his spiritual life; and, on no occasion, without witnessing the fervid gratitude with which he always reviewed the memorable hour when the redeeming arm of the Son of God brought him up out of an horrible pit, and the miry clay, and setting his feet upon the rock of peace, put a new song into his mouth, even praise unto our God. His experience of the pardoning love of God was as remarkable for its clearness and power, as his previous conviction of sin had been for depth and poignancy. Soon after he was enabled to believe to the saving of his soul, he received an especial and overwhelming manifestation of the adopting grace of God—to which I have repeatedly heard him allude, that resulted in the confirmation of his faith, and the abundant increase of his spiritual joy.

The character of our justly revered Brother was marked by certain lineaments, which, from their prominence, could not fail deeply to impress all who became acquainted with him. You, therefore, who knew—and many of you "have fully known"—his doctrine, manner of life, purpose, faith, long-suffering, charity, patience," anticipate, I doubt not, the leading views to which I am about to give expression. A striking feature of Mr. Bennett's character was his religious decision. In the purpose to work out his salvation with fear and trembling, I must profess my firm conviction, that, from the day of his conversion to that in which his spirit returned to God who gave it, he never wavered. Neutrality, or the fluctuations of instability, indeed, formed no part of his character in any of its developments. But in regard to his supreme interests and obligations, a vigorous and unflinching determination to serve the Lord, was especially and uniformly conspicuous. His piety was by no means obtrusive; yet he was never ashamed of Christ before men. The "banner given him to be displayed because of the truth" was not furled and concealed under the mantle of a false and pusillanimous modesty. He stood manfully in the ranks of "the sacramental host," panoplied in the armor of God, and instinct with the moral heroism of a good soldier of Jesus Christ.

Intimately allied to the quality just noticed, and naturally so in a mind of the constitutional tendencies that distinguished Mr. Bennett's, was the fervor of his zeal. Who ever saw him perform a sacred office in a cold or perfunctory spirit? With what animation and earnestness, even since he became an octogenarian, have we heard him proclaim the word of life, and warn the impatient to flee from the wrath to come. How have we seen and heard him wrestle in prayer for the outpouring of the Spirit, and the salvation of souls! I am not unaware that the fact of his having retired so early, and so long, from the full work of the ministry, has been regarded by some as evincing a deficiency of zeal. It so happens that I was present on the occasion when, compelled by affliction to relinquish the hope of being any longer adequate to the duties of an effective Missionary, he announced to his Brethren his conscientious conviction to that effect. His strength was then greatly prostrated, and he was especially notified by the nature of his complaint for public speaking. Like too many others who enter the ministry, he had never studied the philosophy of the human voice; and, acquiring, unhelpfully, at the outset, a violent, stentorian mode of speaking, he prematurely and permanently disqualified himself for the efficient discharge of the important function of preaching. His zeal, however, was unabated to the last. He did what he could, as he had opportunity; ready, always, joyously to sympathize with the prosperity of the work of God, or to sigh over its apparent stagnancy or retrogression; and never reluctant to lend his co-operation for its advancement. Our sainted friend, you will all agree with me in thinking, greatly excelled in the gift, as he did also in the grand

of prayer. He was, eminently, a man of prayer. The prompt and felicitous adaptation of his supplications and intercessions to the peculiar circumstances of every occasion, whether kneeling by the side of the sick and dying, at the family altar, or in the sanctuary—the copiousness of his devotional thought and language, and the pleading importunity with which he was wont to pour out his heart before the mercy-seat, gave abundant evidence of an union from the Holy One, and of power with God. As a preacher, Mr. Bennett, though not an eloquent man, in the classical import of that epithet, was remarkable for the earnestness, simplicity, and godly sincerity with which he testified the gospel of the grace of God; as well as for the demonstration of the Spirit that often attended and honored his ministrations. He was frequently heard to express regret that he had not enjoyed in youth those advantages of intellectual training, which young men who are called of God among us to the work of the ministry, may, in the more favored circumstances of our Church in the present day, avail themselves. Endued, however, with a masculine understanding,—habitually conversant with the Scriptures, and with the writings of our best commentators and theologians, and blessed, moreover, with a more than ordinary clear and deep experience of the things of God, he was, for the highest purposes of the Christian Ministry, a workman that needed not to be ashamed, rightly dividing the word of truth. "Christ re-believes the hope of glory," was the inspiring theme that always kindled his affections, and concentrated his mental energies in the pulpit, from which he never descended without "warning every man, and," according to his ability, "teaching every man perfectly, in Christ Jesus." Nor was his labour in vain in the Lord. Many whom he was instrumental in turning to righteousness in the earlier and more energetic periods of his ministry, "and not a few to whom he has, in subsequent years, been made a blessing, will be the crown of his rejoicing in the day of the Lord Jesus."

It is only proper that I should on this occasion briefly refer, before concluding, to Mr. Bennett's warm and firm attachment to the doctrinal principles and ecclesiastical polity and economy of Wesleyan Methodism; a system which he regarded as the purest form of modern Christianity—a glorious development of the power of godliness; and as a destined and distinguished agency in the hand of God, to hasten the universal spread, and foretold triumphs of the Gospel of salvation. He contemplated with delight, amounting sometimes to rapture, what God had wrought in his own day by its instrumentality; and he longed and prayed for the period when it would not only actualize the Apocalyptic symbol of the angel flying in the midst of heaven, but the everlasting gospel to preach to every creature, but when it would celebrate the fulfilment of its merciful and magnificent mission.

The last illness of this venerated Father in our Israel some, and only some, of the more observable elements of whose character I have thus imperfectly portrayed, was both protracted and painful, but patience had its perfect work. The burden of his desires and prayers, as he approached immortality, might be embodied in the stanza suggested by the last verse in our text, which Charles Wesley dictated on his death bed:—"In age and feebleness extreme, Whom still a helpless woman? I trust my only hope is in thee, Strength of my falling flesh and heart: O, let me catch a sim' from thee, And sleep in peace!"

The practical testimony of his holy life unites with the consolations of his happy death, to assure us that the God whom he faithfully served on earth, is now HIS PORTION FOR EVER.

\* See, Life of Rev. WILLIAM BLACK, Chap. xiii.

Missionary Meeting at Liverpool

(FROM THE REV. J. S. ADDY.)

Our Anniversary has recently been held, and has passed off with more than ordinary interest. On Sunday the 27th ult. two very able discourses were delivered in our chapel by the Rev. Charles DeWolf, A. M. The congregations were large, especially in the evening. In the morning he gave a lucid exposition of that beautiful prophecy of the dying patriarch Jacob, recorded in Gen. xlii, 10; and in the evening spoke with peculiar force and beauty on the angel vision in the midst of heaven, having the everlasting Gospel to preach to them that dwell on the earth, and to every nation, and kingdom, and people, and tongue. On the Tuesday evening following, the Annual Meeting was held. The chair was taken by James Bars, Esq., the venerable and liberal friend and supporter of our cause in this place. A brief report of the Society's operations was read by the Superintendent of the Circuit, from which it appeared that success had crowned the labours of the agents of this Society in every part of the mission field, and that the cry of the heathen, like that of the Macedonian, "Come over and help us!" was heard from all parts. Resolutions were spoken to by the Rev. Messrs. Black, Melville (Congregationalist), Higgins (Baptist), DeWolf, and Spangler; the Hon. John Campbell, M. McClernagh Esq., and Mr. James Bars Van-Baskirk. As all the addresses were excellent, and told with happy effect upon the audience, an attempt to make distinctions is unnecessary. Without wishing to do so, I may be allowed to remark that the speeches of the ministers from the sister churches were replete with sentiments of fraternal love to us as a Church, and sympathy with us in our Missionary operations; and I need scarcely say that these sentiments were heartily responded to by our own ministers—indeed our friend Mr. DeWolf appeared in one of his happiest moods, and carried away the congregation by the tide of his eloquence. It was also highly interesting to listen to the excellent address of our young friend Mr. Van-Baskirk as one of that class of advocates which we hope to see more frequently pleading the cause of Missions. Why should not the talented young men of our Church take a lively interest in this noble cause? In the present instance it was peculiarly interesting to see the grandson of the venerable Chairman following the excellent example set before him; and reminded us of God's promise to His Church,

that "instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth." Our congregation was larger than usual, and so hallowed was the feeling which pervaded it, that one of the speakers said he should not wonder at its being followed by a gracious revival of religion in the town. May God grant that his anticipations may be realized. On the 30th ult. we held a Missionary meeting in Milton. It was announced to have been held on the Monday preceding, and such was the interest taken in this good cause by the people here that they gave up several other meetings to be present. The rain, however, came on so heavily that we had to defer it until Wednesday. On that evening our congregation was good, and the devotion paid to the several addresses showed that our friends take a lively interest in the success of Christian Missions. On the whole, we hope financially the result of our Missionary Anniversary will be equal if not above last year. Liverpool, Jan. 5.

Letter from Canada.

(FROM AN OCCASIONAL CORRESPONDENT.)

DEAR MR. EDITOR,—I need make no apology for again seeking a small corner in the columns of the Provincial Wesleyan.—A recent number was the bearer of sad tidings; and which, revealing the death of one beloved, made me feel that I was in the land of strangers, and for the time being at least, wish that I might mingle with the broken circle of afflicted relatives and friends.—How true!

I have not this time anything special to communicate; peace and quietness reign within our borders, and the great machinery of Methodism moves on harmoniously and triumphantly. From different quarters of the wide field of operation intelligence is reaching us weekly through the Guardian that immortal souls by scores and hundreds are being won to Christ; and if the winter campaign against the resisting powers of self-protection be successful as the summer and fall, the returns at next Conference must present a glorious increase to the membership of the Church. Ride on then, conquering Emmanuel, until all nations fall prostrate at thy feet!

Canada, in common with other Counties, is suffering severely from the wide world commercial panic, which has swept like a devastating plague over the nations of the earth; and in every direction one sees practical evidence of the truth of the universal cry of "hard times." The unparalleled prosperity of recent years had raised the expectations of the people to a pitch, which the prudent and cautious policy of by-gone days would have justly branded as madness and folly, and the present sudden and overwhelming reverse in all branches of trade and commerce, blasting bright prospects and annihilating buoyant hopes, has fallen like a thunder clap upon hundreds and thousands. The stately brick mansion, or the added acres of the enterprising farmer; the wild lands, village, and town lots of the speculator; and the too widely extended credit of the merchant, in haste to be rich, could they speak, would tell many a tale of disappointment, trouble, and sorrow,—with over-flowing garners and war prices, money was at discount, and many, with no careful eye to the future, so seriously involved themselves, that the half crop and reduced price of the harvest have all to be lost; and liberation—Canada is, however bravely withstanding the shock; her banks are sound to the core; her mercantile men, cautious in their embarkings, are ready when the tide turns to embark anew upon the stream; and the country, rich in agricultural resources, with a succession of good harvests, will proudly ride the storm.

Great worldly prosperity is not generally conducive to the growth of vital piety; nor men, the arbiters of their own fortune, too often turn a deaf ear to the claims of religion, presenting a striking comment upon the truth of that Scripture, "Ye cannot serve God and mammon." And who traces the mysterious workings of a kind overruling Providence does not see in the stern arm of adversity stretched out over the land, the chastening rod of our offended Father? O that men trained in the school of adversity may be taught to place themselves at the feet of Jesus, and there learn the lessons of His love!

The Rev. Lachlan Taylor, Agent of the Upper Canada Branch of the British and Foreign Bible Society has lately returned from a visit to the Continent of Europe, and is now engaged in making his regular tour through this Province. Richly endowed by nature with talents of a high order, those talents highly cultivated by dint of laborious study, and possessing a warm generous heart, expanded and enlarged by the sanctifying power of the Holy Ghost, he is eminently qualified for the responsible position in which Providence has placed him. It was our privilege, with seven other Ministers of the Gospel of different denominations, to hear him at the Anniversary of the Georgetown Branch which he enchaind the attention of a crowded audience for an hour and twenty minutes, dilating upon the great and important theme of his mission. It is too much to say that this Institution, with all its branches, is second to no confederation under heaven? Mr. Taylor related what he termed a magnificent fact, "that a copy of God's Word in the Turkish language, superbly and elegantly bound, and enclosed in a richly ornamented case, had been presented by the agent of the Bible Society in Constantinople to the Sultan, and accepted by him; and not only so, but there is every reason to conclude that the head of the Mahometan faith has now in his possession evidence of the truth of the Christian religion, drawn from a personal perusal of the inspired page of oracles of God.

By an arrangement of the last Conference a vigorous effort is now being made to free Victoria College from pecuniary embarrassment—embarrassment, it is said, which has grown out of the prosperity of the Institution, necessitating the erection of new buildings for the accommodation of students. Two prominent Ministers of the Conference have been appointed agents, one for Lower Canada, the other for Upper Canada; and they are now actively engaged, by personal application to individuals, and by public meetings, in carrying out the objects of their agency. A speaker at a public meeting lately held in Peterboro makes the following statement, and, not having been contradicted, I presume that it must be correct, viz: That Victoria College actually educates more young men than all the other Colleges put together. Nor does the number of students in any degree lessen the character of the education imparted, as may be drawn from the following facts stated at the same meeting:—"That the first prize at Osgoode Hall had for the last two years been carried off by Victoria College Students; and again that out of fourteen recent applicants for admission to practice as Provincial Surveyors, but three passed the board, and two of these received their education in Victoria College."

The fact that so many Literary Institutions here and elsewhere are seriously involved in debt speaks volumes in favor of the Financial management of your Academy at Sackville. Notwithstanding the cry of "hard times," church openings are still in Upper Canada. A recent number of the Guardian advertises no less than eight different places of worship to be opened and re-opened. I am delighted to notice that the new Wesleyan Church in St. John's Newfoundland, is now ready for opening, and that your President, indefatigable in the discharge of his duties, was to be present on the occasion. The friends of that city deserve all praise. Regarding further remarks for a future letter, I remain, J. H. S. Normal, C. W., Dec. 24.

Bazaar at Bermuda.

(FROM THE REV. W. T. CADDY.)

On the 29th of December the Wesleyans of Hamilton, Bermuda, held their Bazaar—the object of which was to raise something towards reducing an old debt on their chapel and mission premises. The Mayor kindly lent us the town Hall for the occasion. It is a large and very suitable building. The weather was most delightful, about as warm as it is in Nova Scotia in August. I believe no Methodist Bazaar had ever been held in Hamilton before. The ladies who were to manage the matter had entered zealously into it; had brought in a large number, and had solicited largely from a willing public. The room was beautifully decorated with evergreens and flowers, and the articles tastefully arranged to the best advantage. We had received help from England, the United States and the British Provinces. The bottom of the Ocean, the dry land, and the feathered tribes contributed largely to our show. There was much and beautifully wrought work on the tables, as well as a good supply of things "to eat and to drink."—It being leisure time a good many persons were taken as entrance money, the whole proceeds of sales and donations will reach about £130 sterling. This sum for a small place like Hamilton we considered great. I desire to express my thanks especially to the kind friends of St. John and Carlton, N. B.—for the supply of articles they sent for this occasion. Our people at St. George's—about 12 miles hence, are also about to hold their Bazaar—for a similar purpose, viz. for the reduction of their chapel debt. These chapels were built and enlarged without much regard to the future—large sums are due on them, which I hope to render a little more manageable for my successors. We have taken for our motto "Pay your debts"—and mean to contract no more until they are cleared off.

Missionary Meeting in Chalmers' Church.

(FROM THE PRESBYTERIAN WITNESS.)

Last Wednesday evening a Missionary Meeting was held in Chalmers' Church, at which Mr. Hunter was ably assisted by Messrs. Charles Churchill, Rev. Professor King, and Rev. P. G. McGregor. The audience comprehended the leading men in the congregation and a goodly number of others. We can give only a brief outline of the admirable Addresses delivered on the occasion.

After devotional exercises, Mr. Hunter briefly explained the present position of the Free Church of Nova Scotia with regard to Home and Foreign Missions, and stated that a change was now made (or about to be made) in the organization by which the contributions of this congregation were to be gathered in.

Mr. Hunter then called on the Rev. Mr. Churchill to move the first resolution: "that this meeting recognize in the present state of the world, a call for increased efforts among Christians for spreading the Gospel." It was with great pleasure he appeared on this platform to support this resolution. He rejoiced in this opportunity for showing the catholicity of his feelings towards the Free Church,—for he always found his ministers ready to help them (the Wesleyans). He always took the deepest interest in Missions, for he had been a Missionary himself for the greater part of his life, and he hoped to feel as a Missionary all his days.—Christ was the model Missionary and His Church is essentially a Missionary Society. Mr. Churchill then took a rapid survey of the state of the world, showing how the gloomy pall of Heathenism, Mahometanism and Popery still overpreads wide continents. He then showed how God was opening doors for Missions, and blessing the Churches that engage in the work. He instanced China as a place where great work has already been done and more is to be expected.—A tract written by a Missionary, and translated by a Christian native, was the cause of the mighty uprising that has convulsed China for several years. No place is now more inviting than Turkey, and he rejoiced that the Synod had chosen that field. Converted Turks are now engaged in selling the Bible in the streets of Constantinople. He concluded with an eloquent tribute of respect to the Free Church of Scotland for her exertions in Missionary work, especially in India. The name of the great Dr. Duff was a household word among Wesleyans, as well as among Presbyterians. The resolution was seconded by James Forman Esq., and passed unanimously.

The second Resolution, which was to the effect that this meeting while acknowledging the success of the missionary efforts of the Free Church earnestly desire their extension, was moved by the Rev. Professor King. It is not thirty years since the Church of Scotland sent out her first missionary, the Rev. Dr. Duff. It is not fifty years since it was decided in General Assembly that Foreign Missions were no part of the duty of the Church. Before the Disruption only £2,000 were raised for Foreign Missions. Considering these facts there is no doubt that it is reason to be thankful for past progress.—The Professor then gave the following statistics of the Free Church Missions in India; Communicants, 239; ordained European Missionaries, 21; Native ordained Missionaries, 8; Baptized adherents, (mostly the children of Communicants) 179; attendance at Mission Schools, 7,940; attendance at College, 73. In California the Free Church has a strong Mission. 323 converted Californians now sit down at the Lord's Table. The expenses connected with these Missions amounted last year to upwards of £15,000. The Professor then showed that present commercial distress did not excuse us from contributing to Missionary work. God rules in the commercial world as well as in the ecclesiastical and our disasters must be traced to our sins. In conclusion he referred impressively to the lessons taught by the Indian Rebellion. The resolution was seconded by Mr. Smith and passed unanimously.

A Curious Incident with a Moral.

Dr. Connelly, Roman Bishop of Newark.

Dr. Connelly, Roman Bishop of Newark, went lately, as is duty bound, to pay his respects to the Pope—his ecclesiastical and civil Lord. He travelled unostentatiously through the British dominions—of a Scotchman, Englishman, or Irishman having lifted a finger against him. He went also in safety though he was not a slinking man of money or violence. How he and his pilgrims long to tread the holy Roman land—the territory consecrated by the presence and governed by the wisdom of the great Pope himself for 1500 years! Long had Dr. Connelly wandered as a stranger in the "wastes of Mesoch," long had he groined in the land of heretics. Now he is approaching the States of the Church—having at length a spot ruled by the Vicar of Christ—a place filled to overflowing with friars priests, monks, nuns and holy papists of all kinds—a place never plagued by the presence of Protestants—a place in which the Bible is never opened, in which there exists not one Common School; surely, surely Dr. Connelly has found at last a heaven on earth! No danger can threaten him in the holy Roman land, for he is here to "corrupt" men's minds or make them doubt the infallibility of the Pope—no common school is there to teach the Italians to read or write; surely Dr. Connelly is safe there!

He is travelling by express from Civita Vecchia to Rome. He has in charge the Decrees and Resolutions of the Sacred Roman Council and Resolutions of the First Vatican Council, and he has his heart palpating to lay them in safety at St. Peter's feet. He also has charge of considerable sums of money—a commodity always welcome at Rome. But suddenly at 7 1/2 in the evening, in a peaceful and retired part of the road, the carriage that contains the sacred person of the Bishop of New Brunswick is struck by seven British iron rollers—seven good Roman wheels—seven severe rollers. Dr. Connelly and his companions are relieved of all their money, their watches and other portable valuables.—Cruel banditti! Were ye heretics, ye might have excused the Church from engaging in missionary work. Mr. McGregor then dilated briefly on the importance of Home Missions—If we do not evangelize our Province, who will? Our country is in a transition state. Its popu-

lation will be greatly increased. It is capable of sustaining a dense population and it will be inhabited by a thriving, energetic race. Let us therefore endeavour to cast it in the mould of the Gospel. Many parts of our Province are in Papal darkness, for example, Clara, Argyle, some parts of this city and county, Isle Madame, and some parts of Cape Breton. We know that Romanists can be the blessing of God be brought to the truth. In Ireland, tens of thousands have forsaken Popery. In Canada also Missions to them are very successful. Why not try in our Province? The world belongs in charter to the Church but in fact it is still possessed to a large extent by Satan. The cause of this is our unbelief, and the responsibility rests with us.—Scepticism and lukewarmness are the great hindrances in the way of Christian Missions; but God is continually rebuking both, by giving wonderful success even to half-hearted efforts.

Dr. Duff on the Later Aspects of India.

In a letter dated Calcutta, October 19th, Dr. Duff says:—Only this very day, a friend who has just received a letter from Jubbulpore, on the Nerbudda, assures me that the announcement of the fall of Delhi in that quarter, so far from smothering, has only exasperated the spirit of rebellion. On the other hand, rebellion continues in the plains of the Jumna and the Ganges, once breaks themselves into rolling hills, vast forests, and all but interminable jungles of Central India, we may soon have a war on our hands similar to that of the Pandurais, which in the time of the Marquis of Hastings, taxed the whole resources of British India to bring it to a decisive close.

Even now, from the rebels being scattered over so vast an extent of country, something like a desultory, indecisive guerilla warfare is being carried on. Whenever any body of our troops has fairly come in contact with the mutineers, the result has never yet been doubtful. Some signal successes though on a comparatively small scale, have in different quarters been achieved, of which the public journals will give you ample details. On the other hand, rebellions continue still to spread in different quarters. It was only the other day that a prisoner for life at Hazaribag, on the north west frontier of Bengal, but liberated when the mutiny took place at that station, proceeded with one or two thousand armed men, to Sumbulpore, on the south-west frontier, on the old route between Calcutta and Bombay. Having entered the town unopposed, he proceeded to the Hindu temple, and, after performing worship and offering sacrifices there, went next to the late Rajah's hall, placed himself on the Godli, or throne, proclaimed himself King, and made all preparations for defence, as usual or resisted by others. So far as we can learn, the Europeans contrived to make their escape; so that the new Rajah, Sander Shah, has not been privileged to inaugurate his short-lived dynasty with libations of their blood. Other rajahs along the western frontier have been acting most treasonably; and some of them, such as the Porabharan, near Chybesah, proclaiming their independence, with complete temporary success. All these, and other similar facts, tend to show what the latest feelings of the natives towards the British Government are all along been; or, at least, the feelings of numbers of them belonging to all classes. And when the tendency, on the part of the authorities here and at home, seems to be to hush up matters as far as possible, and make comparatively light of symptoms the gravest and most ominous,—setting forth all that is favourable to us in the boldest relief, and either wholly suppressing or minimizing the importance of all that is adverse,—it is proper that the British people should not be deluded, but have their eyes fairly opened to the prodigious work that is before them, in the satisfactory prosecution of the now totally disorganized provinces of Northern and Central India.

It is from no feeling of despondency or alarm that I thus write. Quite the reverse. There is a loud cry for the violation of retributive justice on the heads of unrepentant murderers, and a loud and honest wail of sympathy with the agonized friends of the murdered, as well as surviving sufferers. And all this is right—thoroughly right and Christian—in its way. But any hope of an accelerated removal of deserved judgment, and an accelerated restoration of settled peace and tranquility, would be vastly enhanced were I to see our people and nation prostrated in the dust before a holy God; and then, sincerely and truly,—and not feigningly, like the Jews of old, in their hypocritical fastings and humiliations which were an abomination to the Lord, confessing our past sins of omission and commission towards poor benighted, superstitious ridden India; and resolving that, in the amendment of the future, ample reparation shall be made for the crimes and negligences of the past.

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