

less power over his mind and he became sensible of the conviction that it was the duty of some Wesleyan Ministers in the Home Connexion to devote their strength and energy to the work of God in the Australasian colonies, and he thought that possibly he might be free to go to that work as a ministerial brother.

The Australasian Conference seemed to present very strong claims to his mind, and as he thought upon the subject, and prayed over it, he began to feel that his sentiments and sympathies which had been directed to his own country, and to the Home Connexion, should be directed to the earth to serve the Lord Jesus Christ. He had to make some sacrifice in doing this. But when he remembered that so many thousands had made the sacrifice for the sake of Jesus Christ, he felt that it would be unworthy of him, or of any Christian Minister, to refuse to make such a sacrifice for the sake of the Lord Jesus Christ. He did not wish to present himself as being entitled to special respect, because, because sympathies in any particular branch of the Church in the distant part of the world to which he was going, was spiritual, devoted, loved, and enterprising. He believed that his brethren would understand that he was not going to the Australasia to make a sacrifice to leave the Connexion in this country, but they were going to a religious connection in another land, and to one which offered a fine field of labour, and to one which he believed he was able to gather honour to Christ by saving the souls of men. He sympathized with his Brother Ingram when he said that it would be his purpose to maintain Wesleyan Methodism in the part of the world to which he was going. He expected that Australia would become a centre of religious influence for all that part of the world. He hoped that the time was not far distant when the daughter of the great Connexion at home should be able to do more for the colonies than she has done in India and in the English Islands.

He thought that Australia was destined to be the spreader of evangelisation and civilisation all over the Southern Hemisphere. He felt, therefore, that he was not going to bury himself in a corner, to do nothing in the future. He was only going to work in Australia, for he was informed, and he believed it to be perfectly true, that if men did not work there, they starved. As a Wesleyan Minister he should have to work, and to work hard, and then he believed he should be prosperous and happy. He did not think he should be just a scrubby, but the attention of the meeting longer at that late hour. He had no doubt the Missionaries would be followed by the prayers of the people at home. For the Missionaries were going to seek the conversion of their sons and their brothers, many of whom had gone to that distant land, and were carried away by the passions of youth, some perhaps had lost their religion in the search for gold, and some had sunk into degradation,—with reference to such it was that the Missionaries would seek to "lift their feet out of the pit," and sit them upon the rock which cannot be moved.

The Chairman remarked that there were several other brethren about to proceed to Australia, from whom he should have wished to hear addresses; but he trusted that they would not consider it as any slight or undervaluing of them or of their intended work that they were not called upon to speak.

It was necessary to draw near to the remaining part of the service of the evening, and therefore he would request the Ex-President of the Conference to say something to the brethren who were about to depart, that would be calculated to cheer and encourage them.

The Rev. Isaac Keating then rose and said,—A few days ago, I received an intimation that it was somewhat desired that I should repeat the substance, on this occasion, of some remarks which I was enabled to make, when unexpectedly called upon to address three of these brethren, in the meeting of the Missionary Committee last week. I set myself to recollect the substance, and to somewhat expand them; but the result is, that the more I have tried to prepare, the less I am prepared to deliver those remarks as a speech. I am enabled, however, if acceptable, to read an address, including the substance of what I have said, and to read then as follows.

I have an unqualified and profound respect for brethren who, in a spirit of Christian zeal, and self-sacrifice, have devoted their work to the Missionary department of our work. I honor the high and holy motives which have led them to leave a behind the manifold advantages of the home, to find a civilisation in their native land, and to encounter the unknown hazards and exhausting labors, and to endure the privations of a residence among savage or semi-savage tribes. Especially do I respect Ministers who, readily go forth to such a difficult and trying enterprise, and who, in looking at the noble elements of character which such undertakings require and pre-suppose, I feel little disposition to obtrude a voice on a class of men, whom, for their work's sake, I so greatly honor. And those who have experienced in a foreign field, possess, as the result of personal experience and observation, a knowledge of many particulars, which we who stay in England can but understand and appreciate in a vague and general manner. My such considerations I feel restrained from any line of remark which is not chiefly of a general nature,—such as the scenes of home-observation may enable us to venture upon, without "stretching beyond our measure" into "another man's line."

When I endeavor to put myself mentally in the position occupied by our foreign Missionaries, that which I perceive most impressively is,—that they need of one the highest degree of pure and elevated conscientiousness, and the aptitudes of a sound and ready practical judgment.

Any persons who can, even imperfectly recollect the peculiar circumstances of their various spheres of labor,—whether amidst the ancient and deeply corrupted and polluted civilisations of the East; amongst the pagan barbarians of Africa, or the cannibal tribes of the Polynesian Islands,—considering that the Missionaries are in some cases separated by distance from European brotherhood and counsel, and have often to deal alone with restless, fickle, fierce, and faithless natives, whom previous training has made callous and shameless on matters of subjects from which the Christian mind, as by instinct, recoils,—considering also that upon some occasions our brethren are called upon, by pressing necessity, to decide and to act without human counsel, without complete information, amidst complications of trial and danger,—I say any person who but imperfectly estimates these and similar circumstances in which our brethren are liable to be placed,

will be disposed to admit that,—still more than those who minister in such a country as ours, and whatever other qualifications may be dispensed with,—they need in very eminent degree, those which have been very justly and elevated conscientiously mentioned,—a pure and elevated conscientiousness,—and the aptitudes of a sound and ready practical judgment.

It is easy to put together the words and phrases which express these important qualifications; and when they are distinctly expressed, most persons will find little difficulty in forming a clear conception of them; but to produce them in living reality, and much more, to secure them in actively working combination, are achievements of great magnitude and rare felicity. Yet to attain them, and to keep them, is not less difficult than to combine them. For the grace of God can enable every Christian to be universally conscientious; and I consider practical judgment to be one of the most improvable qualifications.

I am not prepared to make any abatement from the phrase—*universally conscientious*. "In all thy ways acknowledge him," (Prov. iii. 6.) "Who-ever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whoever shall do them, and shall teach them, he shall be called great in the kingdom of heaven," (Matt. v. 19.) "Whether, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God," (1 Cor. x. 31.) "And herein (that is in his hope towards God) do I exercise myself, to have always a conscience void of offence towards God and men," (Acts xiv. 16.) Whenever, however, moral right is wrong can be done, there is something for the conscience to deal with. But some of the perplexities of many conscientious persons arise partly from the ambiguity of current phraseology, and partly from their own inaccurate use of such words, especially those by which subjects of a mental or moral nature are expressed. Not a few persons talk of their *conscience*, or of their *principles*, when they really mean their *notions*, or their *opinions*. Sometimes this exchange of terms is a rhetorical artifice, intended to obtain for their notions or opinions the respect due only to their conscience or their principles; but not seldom those who use these words interchangeably impose upon themselves, and feel bound to be as stiff and impracticable in standing by their opinions, as if they were vital principles, or plain points of conscience.

The Minister who gave me my first ticket, as a member of our Society, offered to me, about fifty years ago, that a tender conscience was a very excellent and necessary thing, but that a scrupulous conscience was a very perplexing and troublesome thing. I think I have seen many exemplifications of the latter, but not of the former. And I have a notion that weak and scrupulous consciences are commonly found in connection with a feebleness or want of judgment. Were I requested to describe a crochety character, I should say that, in a good man, its usual elements are a narrow understanding, a stiff temper, a suspicious imagination, and a scrupulous conscience. Are not conscience, principle, and firmness—both the words and the things they signify,—often misapplied through inattention to the important distinction between things for which there is no substitute, and things for which there may be various lawful and useful substitutes?

For instance, there is not, there cannot be any substitute for *plain integrity*. What is falsely called honour, and what is truly called plausibility, with all the forms and degrees of cleverness, address, and dexterity, are no substitutes for integrity. A Christian should never entertain the thought of any compromise, or exchange, for this, or any other moral or religious virtue.

Again, none of the virtues, nor any mental endowments or achievements, can ever be substitutes for personal godliness, or faith working by love, and producing all the fruits of righteousness.

Nothing, again, can be a substitute, in the case of a Minister or Missionary, for the spirit of the Christian Ministry, including the call of God, zeal for his glory, pity for perishing sinners, and love of the brethren. Learning, eloquence, tact, and varied accomplishments may somewhat disguise essential deficiency, but cannot by any means supply the place of the indispensable qualifications.

And nothing, amongst us, can be used as a substitute for the spirit of the Wesleyan Ministry. It is indispensable to comfort and success among us, that, while we love all who love the Lord Jesus Christ, we should be able to discern the true habits of our Ministers and Missionaries, and be in unforced harmony with the spirit of their own denomination. "Can two walk together except they be agreed?" Amos iii. 3. The truth implied in this question is of the greatest practical importance. There is a powerful tendency to preserve our oneness as a religious body; but it is desirable that each of us should use means to keep ourselves right in this respect. I knew a young Minister many years ago, who read Mr. Wesley's sermons at the rate of one a day, which he did with the most devout attention. When he had thus read them all, he began again with the first, and thus secured a familiar acquaintance with the contents of those precious volumes. A Minister should also endeavor, by a careful reading of our Ministers' and Missionaries' published publications, to be well informed respecting our Honor-work; and, by a studious attention to the "Instructions to Missionaries," prefixed to each Annual Report, should have his mind furnished with the prudential counsels suitable for various exigencies in the peculiar sphere of observation.

Conscience, principle, and firmness belong to matters of the kind for which no substitute can be found.

But when any person applies these terms, and the things they signify, to matters which rather belong to the sphere of judgment and prudence, the results are confusion and perplexity.

There are many things for which substitutes may be found and should be sought, when needed. In numerous instances, an upright and prudent man, when he cannot have what he, perhaps rightly, prefers, will look for the next best. To refuse to do so, is not principle, but obstinacy; not enlightened conscientiousness, but weak scrupulosity. It is not pleasant to deal frequently with a person who is always talking about his conscience; and who, on the plea of conscience, is justicious, contentious, and pertinacious. Such persons resemble a certain inhabitant of the waters, which wears its bones outside; presenting a hard and harsh exterior instead of skin; and grasping, with indiscriminate tenacity, whatever it can take hold of. The conscience should rather be like the column of bones in the human frame; unseen and unobtrusive, but imparting support and stability to the whole system of the body.

The proper application of principle and expediency,—both the words and the things,—depends very much on the question whether the point to be determined is a matter of *plain moral right or wrong*, in which a good conscience has no alternative, and can admit of no substitute for what is best; or whether it is a matter admitting of opinion, of

variety, of preference, of degree, in which, we prefer being wanting and unattainable, we may, and should look for the next best. The habit of justly classifying these things, is necessary to make the upright man also a judicious practical man, who guides his affairs with discretion. An upright man will have his means lawful, as well as his ends; but if he is wise, he will make a great difference, in his conduct, between his means. I believe it would be found, as the result of extended investigation, that the men of action have mostly been immovably resolute as to their ends, but prudently flexible as to their means. In the face of cold or fierce obstructions, a decided and sagacious character may seem to special observers, to be giving up his purposes, when he is only giving up one set of means, and changing his plan of operation to secure his ends in a new, and perhaps equally effectual manner. He will insist upon having his own way in all respects, his own methods, instruments, and ends, without variation or adaptation according to circumstances, and who makes conscience of doing so, will be the victim of circumstances; while he who knows how and when to yield, may mould and wield even untoward circumstances, and make them subservient to his general aims.

I need no apology for reminding you of some important passages of Scripture, of great practical use. You may sometimes, in far countries, overlook grievous evils which you cannot, nevertheless, in powerful positions which you cannot directly control, do without restraint or aid on either side; helpless suffering or triumphant and destructive vice; you may be tempted to indulge a degree of anxiety beyond what is either needful or useful. You may have occasion to say,—I saw under the sun the place of judgment, that wickedness was there; and the places of righteousness, where there was there." (Eccles. ix. 16.) "So I returned, and considered all the oppressions that are done under the sun; and behold the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors there was power, but they had no comforter." (Eccles. ix. 17.) "If thou seest the oppression of the poor, and violent perverting of justice in a province, marvel not at the matter, for he that is higher than the highest regardeth." (Eccles. v. 8.) "Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity; for they shall soon be cut down as the green herb." (Psalm. cxvii. 1, 2.)

As to the misrepresentations and calumnies, to which a course of Christian fidelity may expose you, "also take no heed unto all words that are spoken." Be not astonished at every extravagance of frivolous or malicious tongues. "The tongue [of idle rumour] can be a man's tamer." (James v. 16.) Why then should we be continually defending our personal characters? Many slanders and mistakes may be safely left alone, while we are about our Master's business.

The great means of support to Christian Calvary, is the light of God's countenance. Many apparently desirable things may be out of our reach, but this is the ascertained privilege of the people of God. "They shall walk, O Lord, in the light of thy countenance." (Psalm lxxviii. 13.) "He that follows me, will not go into darkness, but shall have the light of life." (John viii. 12.) What better can we desire? "There is no gift as yet, Who will show us any good? Lord, lift thou up the light of thy countenance upon us." (Psalm. lxx. 1.) "If God be for us, who shall be against us?" (Rom. viii. 31.) It is thus our privilege to be strong in the Lord, and in the power of his might." (Ephes. vi. 10.) If we are so, we shall not want fortitude in the day of trial; his grace will be sufficient for us; and we shall be "more than conquerors through him that loved us."

The Chairman then, addressing the Missionaries, said that he had cause to be thankful, I am sure, for these lessons of Christian prudence and wisdom, when you are in those parts of the world to which you are severally going. Occasions will arise, and must arise, in which they will be of great value and importance to you. Remember, I beseech you, that you are to-night among our excellent friends, the Ex-President. We must now commend you to God, in earnest prayer. After that has been done, I shall feel myself honoured, if I may be permitted, on behalf of this meeting, and especially of the Committee of the Society, to give you the benediction of fellowship. I think that it is not an unscriptural mode of valediction, it has the warrant of some striking passages in the Acts of the Apostles. You are doing an apostolical work; and, as strictly speaking, "accessors of the Apostles." At all events, you are like fellow Christians,—messengers of the churches,—our beloved brethren; and, as such, we shall have great pleasure in engaging in prayer on your behalf, and in taking solemn, prayerful, affectionate, and official leave of you this evening. Let the hymn, "Oh, let their faith and love abound, &c.," be then sung, and the Revs. W. B. Boyce and Charles Haydon engaged in prayer.

The Chairman then remarked,—We shall never see some of these brethren again, till we meet them at the judgment seat, and I trust, in the heavenly kingdom. We ought to feel a deep and tender interest in them, and in their work; and we now take leave of them, believing that God will bless them, and keep them, and cause them to become the spiritual fathers of many children in the lands to which they are going, and in the Empire which they are to visit in the Southern Hemisphere.—Dr. Bunting then cordially and affectionately shook hands with each of the departing Missionaries.

The Rev. Dr. Hoole pronounced the Benediction, and the meeting separated.

Correspondence.

Letter from Truro.

MR. EDITOR.—This is a reading community; almost all the papers and periodicals of the metropolis, and many from elsewhere, find their way hither in a short time after they are published; and in a shorter period their contents are read in a more intimate way than we are profound thinkers; great readers are not always deep thinkers. It is a superficial age,—men are so busied with the activities of life, that little close attention can be given to the careful and serious study of past, present, or anticipated events; much that comes upon the press in the present day tends to foster this mental dissipation.

It gives me pleasure to be able to state, most deliberately, that such is not the tendency of your weekly interesting sheet; it is filled, not with words merely, but with ideas, lofty, impressive, holy; often with "thoughts that breathe, and words that burn."

I long, however, to see the columns of the *Wesleyan* more frequently filled with revival intelligence. This, above all reading, is calculated to excite in the minds of all true Christians the liveliest emotions of love and

gratitude to the God of all grace. This, however, cannot be the case unless the revival take place.

I trust the earnest letters of your correspondent on revival preaching will be the means of stimulating the heralds of the cross to preach, pray, and visit, under the influence of the revival spirit, and expect immediate results in reference to the conversion of sinners.

In this extensive Circuit we have had of late some encouraging tokens of the presence and power of God in our midst.—A very clear and interesting case of conversion has taken place, in connection with the ordinary means of grace. These tokens of success are cheering, especially to ministers of the Gospel. We cannot labor long without them. "In due season we shall reap, if we faint not." But must we always imagine that the due season is not yet? We might, if we did not read, "Now is the day of salvation." We hope that the drooping spirits we have realized are not the precursors of a teaming shower.

A few Sabbaths ago we were favored with a visit from the President of the Conference and the Rev. Mr. Harris. Their public ministrations were highly gratifying and impressive. The Doctress preached on one of her happiest preaching moorings on Sabbath evening for more than an hour he held the devout attention of a thronged house; we were thrilled by his eloquence, and I trust, his cogent reasoning flashed conviction on some minds, which may not have been prepared for it. His doctrinal statements, his allusion to the doctrinal points, were most appropriate and timely,—against these he threw some burning shafts, demolishing, I trust, at least some of the rails. On Monday evening a seriously attentive congregation was earnestly and affectionately invited to a participation of the blessings of the Gospel in the doctrinal points, which Dr. Richey briefly addressed the audience on the rise, progress, and present position of Wesleyan Methodism.

If some thought that there was a tincture of Methodist egotism in his remarks, let such remember that there were circumstantial reasons in his favor; he was compelled to make the apparently egotistic statement that "he was not a white behind the chiefest Apostles." As a body, however, perhaps we are now more in danger from pride than at any former period of our history. May the Apostolic injunction ever ring in our ears, "Be not high-minded but fear!" Affectionately yours, G. O. HURST.

Provincial Wesleyan

THURSDAY, NOVEMBER 20, 1856.

Notice to Advertisers.

The PROVINCIAL WESLEYAN offers the following advantages as an advertising medium:—

- 1st. It circulates weekly between 2500 and 3000 copies through every part of Nova Scotia, New Brunswick, Prince Edward Island, Cape Breton, Newfoundland, and Bermuda.
- 2nd. Instead of being destroyed, like other ordinary newspapers,—as a religious periodical it enters the family circle, and, after being carefully perused, may be supposed to be generally preserved.
- 3rd. The space available for advertisements is much smaller than in other papers, and in consequence of this each advertisement is more conspicuous and less liable to be overlooked.
- 4th. No advertisement inserted without the character of the paper, as a religious and family newspaper, can be possibly received.

For terms of advertising see foot of last column on fourth page.

Wesleyan Conference Office, Nov. 18 1856.

Book Committee.

The Quarterly Meeting of the Book Committee will be held (D. V.) in the Argyle Street Rooms, on the first Wednesday in December (3rd prox.) at 2 P. M.

Halifax City Mission.

The following are extracts from the Reports of the City Missionary for the months of September and October:—

"The first case is that of a coloured man, who is upwards of ninety years of age. I have been visiting him since the 9th of September. At my first call he was exceedingly unamiable, and under the impression that everybody was his enemy; but he is now calmly changed for the better. I have reason to hope that a work of grace has commenced in his heart. He laments over his former course of life, and seems very desirous of receiving religious instruction."

Another case in which I have felt most interested is that of a white man, seventy years of age. He is a shoemaker, labours under bodily ailment, and works in his bed when unable to rise. With my assistance he is now learning to read. I procured for him a book for adult learners, and he is now able to read several pages of it. I believe him to be a sincere seeker after salvation."

In one of my visits to the Poor Asylum my attention was directed to a young woman in the sick ward for unfortunate leprosy. I found that she felt in a manner her awful situation,—on the brink of the grave,—with no preparation for eternity. With tears she said, "I hope the Lord will cast me off." I read part of the 3rd chapter of John first, and urged the necessity of regeneration, as well as pardon of sin, directing her to Jesus Christ in whom alone salvation is to be found. While I was addressing her, all the inmates of the room who were able to leave their beds gathered around me and listened attentively. The next time I called she was much weaker, but appeared still anxious for instruction. The third time I called, I learned that she had died that morning. One of the women said, "Sir, she prayed to the last moment." I endeavored to improve the event by exhorting them all to prepare to meet their God."

I beg leave to bring the Committee's notices the painful fact that scores of children and youths of this City are growing up in idleness and ignorance, and many lives are almost always claimed. Can anything be done to rescue these from their ruinous and fearful condition? Could not an establishment be formed in this City to establish a Home for Idlers? Such an establishment might be the means of saving many from destruction."

This month (November) I visited 170 families—reading the Scriptures and praying wherever practicable."

OUR MISSIONARY REPORT.—The first Report of the Auxiliary Missionary Society of Eastern British America is now published. Its tasteful appearance reflects the highest credit upon the Book Steward, and its financial columns bear honorable testimony to the liberality of our people. We look however for evidence in coming reports of augmented zeal and a yet higher appreciation of the privilege of contributing to the cause of missions."

It seems certain that Hochmann has been elected President of the United States.

Professor Morse.—The Transatlantic Telegraph.—Christian View of Inventions.

The London Times of October 11 contained an interesting account of a meeting which took place at the Albion, in honor of Professor Morse of the United States, the author of the telegraphic system now in operation on this continent. A very elegant dinner was provided. Professor Morse's health, Mr. W. F. Cowper, one of the Directors of the Electric Telegraph Company, the President, spoke in very complimentary terms of Professor Morse. He said that he had assembled to honor to one of those men who in an age like this is a matter of no little difficulty. Every day produces something new, something striking; but that has only been true during the last few years. Forty years have scarcely passed since we directed every man's attention to other things than social wants and scientific improvements. Scarcely thirty years had passed after the close of the war—were one of those great advances which have marked the century in the supply of social wants took place,—the first establishment of the railway. The Liverpool and Manchester was the first example of a grand commercial and passenger railway. We were then started with the idea of traveling at the rate of 30 miles an hour. Up to that time the Halifax Mail, the Western Telegraph, and others of our last coaches were thought to have done great things when they achieved 11 miles an hour, but the railway came in and swept all previous records away. The arduous undertaking of the telegraph had somewhat abated, the close of the world's strife was happily anticipated, when, lo! a fresh and arduous campaign entered the lists. Dr. Campbell, the champion of the Anglican religious press had not had his say, he had received his strength, and was eager now to see the contest renewed. In the *British Banner*, of which he is editor, he took sides against the *Patriot* and the *Electric Review*, and from that day to this we have watched the increasing war of words.

This new theology, theophy, or christened Humanism, which has crept its way into the church, and is alleged to have cast its chilling influence upon the orthodoxy of ministers of the Congregational Church should be denounced with a warning voice by the watchmen on the walls of Zion. The Negative Theology, such we believe is its present designation, is the latest of the devices of Satan to seduce unwary souls from their allegiance to the Saviour. Transplanted from Germany, it takes deep root in our hearts, and the winds will speedily waft its seeds over the globe. May the gales on which they would be borne prove unpropitious, and the soil on which they might spring, barren.

What is the Negative Theology? Can theology be negative? Is not the true theology of all the sublime verities which it has to do to distinctly positive? Does it not proclaim with an unaltering tongue the being of the Father, Son, and Holy Ghost, three persons in one God-head, co-equal and co-existent? Does it not teach us to reverently regard God the Father as the Creator and Governor of the Universe; to view the incarnation and vicarious sacrifice of God the Son as the grand centre of our faith and hope; to seek the influences of God the Holy Spirit as the regenerator and comforter of the souls of men? Does it not pronounce clearly the character and consequences of sin, proclaim the reality of a general resurrection and of a future judgment, and point to the eternal punishment of the wicked and the unending joys of the saved? The system which does not touch these prominent truths may perhaps be appropriately termed a negative theology; it is a negation of the very foundation and framework of theology properly so called. We have already expressed the hope that this controversy rampant to long may after all be productive of salutary effects. It will fasten attention upon the errors of the times; and we look forward to the discovery by the Congregational Churches of England of their possession of the means for purifying themselves from error, and their employment of it in the expurgation of the evil leaven from among them.

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The London Times of October 11 contained an interesting account of a meeting which took place at the Albion, in honor of Professor Morse of the United States, the author of the telegraphic system now in operation on this continent. A very elegant dinner was provided. Professor Morse's health, Mr. W. F. Cowper, one of the Directors of the Electric Telegraph Company, the President, spoke in very complimentary terms of Professor Morse. He said that he had assembled to honor to one of those men who in an age like this is a matter of no little difficulty. Every day produces something new, something striking; but that has only been true during the last few years. Forty years have scarcely passed since we directed every man's attention to other things than social wants and scientific improvements. Scarcely thirty years had passed after the close of the war—were one of those great advances which have marked the century in the supply of social wants took place,—the first establishment of the railway. The Liverpool and Manchester was the first example of a grand commercial and passenger railway. We were then started with the idea of traveling at the rate of 30 miles an hour. Up to that time the Halifax Mail, the Western Telegraph, and others of our last coaches were thought to have done great things when they achieved 11 miles an hour, but the railway came in and swept all previous records away. The arduous undertaking of the telegraph had somewhat abated, the close of the world's strife was happily anticipated, when, lo! a fresh and arduous campaign entered the lists. Dr. Campbell, the champion of the Anglican religious press had not had his say, he had received his strength, and was eager now to see the contest renewed. In the *British Banner*, of which he is editor, he took sides against the *Patriot* and the *Electric Review*, and from that day to this we have watched the increasing war of words.

This new theology, theophy, or christened Humanism, which has crept its way into the church, and is alleged to have cast its chilling influence upon the orthodoxy of ministers of the Congregational Church should be denounced with a warning voice by the watchmen on the walls of Zion. The Negative Theology, such we believe is its present designation, is the latest of the devices of Satan to seduce unwary souls from their allegiance to the Saviour. Transplanted from Germany, it takes deep root in our hearts, and the winds will speedily waft its seeds over the globe. May the gales on which they would be borne prove unpropitious, and the soil on which they might spring, barren.

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