Obituary.

OWEN L. BLINKHORN.

It has pleased the Great Head of the church recently, to gather home to the heavenly garner, the first fruit of our recent revival. The subject of this memoir, had only attained the eighteenth year of his age, the day of his death; he was the oldest son of our much esteemed brother Blinkhorn, one of our leaders on this circuit. Owen had been the subject of religious impressions in early life, and last winter, with several of his own family and others, he yielded up his youthful heart to the God of his parents, and was soon made the partaker of conscious salvation, and united himself with the people of God. From that time he began to exemplify the christian character, until he exchanged mortality for life.

Several weeks ago, under the impression that a voyage to sea might recruit his declining health, he went to New York. The observations of those who took passage with him, as well as his own letters, gave evident proof that he *carried his religion with him.* O, said one of the shipmen, if I but had the religion of that young man, I should not be afraid to die. In a letter written to his parents during his absence, he remarks: "I awoke the morning after I left you, praying to God to protect me, and remember you all at home. I found great comfort in reading the scriptures, and some passages also in Baxter's saints rest." And he further writes, "Tell the boys and girls to continue looking unto God, who only can guide them through life and save them forever." Thus did our young brother, whether upon the land or the sea, "Live in the spirit and walk in the spirit."

On his return home, it was painfully evident, that his health was fast failing; but it was our consolation to find him strong in faith, being well assured, that if the earthly house were dissolved, he had a building of God, an house not made with hands, eternal in the heavens. His health continued to fail rapidly, and it was but too plain that his time with us was short. He continued calm and confiding; indeed his experience is well expressed in the language of the psalmist, when he exclaims; "My heart is fixed, O God, my heart is fixed." Late on the night of Sabbath the 18th inst., I saw him, and felt afraid that his end was near. Not having received baptism, he was desirous of receiving that ordinance, but being just then extremely weak, I deferred the duty until morning. Having taken rest until about 4 a. m., I found him a little recruited. We surrounded his dying bed, and at that solemn hour, he was baptized *with water* in the name of the Sacred Trinity. It was a blessed season, and we had the most delightful assurances that God was with us. He continued gradually to sink into the arms of death, until 11 a. m., when having bade all around him farewell, he soon calmly fell asleep in Jesus, on the 19th of the past month.

The funeral was attended by a large concourse of sympathizing friends, who after listening to a sermon preached on the occasion, in the Wesleyan Church, accompanied the mortal remains to the sanctuary of the dead.

J. G. HENNIGAR.

Canning, Sept. 26th, 1864.

Provincial Wesleyan.

WEDNESDAY, OCT. 5, 1864.

"The American War,

WITH SUGGESTIONS TOWARDS EFFECTING AN HONOURABLE PEACE."

The author of the Prize Essay on "the Resources of Nova Scotia," Mr. T. F. Knight, has given the public a well written pamphlet upon the settlement of American troubles, under the above title. The existing war has occupied so much of public attention, and so many minds have been engaged in endeavours for the solution and adjustment of the difficulties involved in the strife, that it is not an easy matter to present much that is novel and striking upon the question. This pamphlet, however, will be found to be worthy of an attentive perusal. Though no great practical good may result from its publication, in the way of settling the troubles of our neighbours, yet he who contributes towards giving the public sentiment a right direction upon so important a subject, is a public benefactor. Benevolent minds, lamenting over the fearful scenes of carnage enacted during the last three years, have been fruitful in expedients in regard to the best mode of bringing the strife to an end, and as to what should be the final issue. But it is easier to form plans of peace than to bring the combatants mutually to consent to them.

The views of the writer of this pamphlet, in regard to the inexpediency of immediate negro emancipation, and the measures necessary for the amelioration of the condition of the slave preparatory to emancipation, are sound, and would, no doubt, be assented to by multitudes both of Federals and Confederates. But the basis of settlement between the two parties, as here proposed, implies the independence of the Confederacy, which is both with North and South, the all-important question with the South all that is desired, but to which the North, in her present mind, will by no means consent. We give some extracts from the publication, by which our readers may form their own judgment of its merits.

In regard to the origin and character of the struggle, Mr. Knight remarks: "It has been already intimated that where there is no guiding principle of international law, nor any precedent to meet the case, we must resort to analogy. In first view, the most simple illustration presented to the mind, is that of a partnership in any industrial or commercial undertaking. This, be it understood, is based on the admission that the States before and at their union, were sovereign and independent. If a partner in such a concern, finds that it is not to his interest to continue therein, and is desirous to withdraw, it would appear unreasonable to present any obstacle to his retirement, or to attempt to coerce him into a continuance of partnership. This analogy however does not meet the case. One, more applicable may be adduced, if we compare the Constitution of the United States to a treaty between two or more independent nations. The treaty is binding in *perpetuum*, until modified or cancelled by the consent of all. What then does history point out to us as the mode in which such a treaty is invaded or broken? A dissatisfied party to the treaty, if powerful enough alone, or if not by uniting themselves with others who are alike interested, releases himself from the obligation by declaring war, and the issue is determined by a new treaty, with such modifications or changes as the new circumstances may have necessitated. This is exactly the position of the belligerents, who are designated the Federals and Confederates. Conflicting interests have arisen. An appeal to arms has been made. The struggle is pending. Hostilities are carried on with the greatest determination, and with unrelenting animosity; and the issue is uncertain.

Though a sincere denunciator of the system of slavery considered in itself, one may at the same time be reasonably convinced of the impracticability of complete emancipation, under certain circumstances. This dubiousness is forcibly pressed home to the judgment, in the consideration of Southern slavery. This difficulty has confronted every scheme which has been devised by moderate men for emancipating the slaves of the South. The ignorance of the slaves; their want of self-directing intelligence; their thriftlessness; and last of all, their great number; combine to render the subject one of appalling complexity. However unpalatable it may be to those who believe that slavery is the first and only cause of the war, the assertion that it is not the proximate cause must in justice be made.

That slavery is not the immediate cause of this war, is a proposition that requires no elaborate argument. It is well known that the two great political factions, the Republicans and Democrats, have ever been united on the platform of the continuance of slavery, if by such a policy alone the integrity of the commonwealth may be secured; and such was their bond of union after the beginning of the war. President Lincoln's well-known manifesto proves this. The recent Emancipation Proclamation might be considered as a *coup de guerre*, nothing more. Does he, does any man appreciate the condition of things, were four million of slaves thrown upon the country, a large proportion of whom are the aged, the sick, and helpless children, uncontrolled, unprovided, uncared for? It would be the last, the most deplorable act of cruelty.

THE WAY TO PEACE INDICATED.

It may perhaps appear to the readers of this *brochure*, that temerity must have dictated the attempt to offer suggestions on so momentous a topic, and one in which we, as British subjects, are remotely interested. The only reply that an ingenuous mind would make to such a criticism is the sentiment of the Roman poet, "*Homo sum, et humani a me nil alienum puto,*"—I am a man, and nothing which concerns mankind is indifferent to me.

The only manner of interference which has been seriously mooted, is to recognize the South. This course we need scarcely affirm would inevitably involve the country in war with the Federal States; and British statesmen foreseeing this, have wisely resisted the importunities of those who have urged recognition. The American character is peculiar. Democratic institutions while they impart a feeling of independence and self-reliance, inspire the people with a sensitiveness to foreign interference. The republican believes in a kind of omnipotence that disdains the call of assistance from others. The difficulty to contend with here is, that the natural disposition is even stronger, while the circumstances of the nation have become widely altered. He does not perceive this. He does not see that the machine is dislocated, while the power has lost none of its force; and unless timely aid is afforded, it must be dashed in pieces. It may not be the fault of the guide, but may be owing to the imperfection of the mechanism. The natural reply of an American then to any proposal of interference, if it came from the highest source of delegated authority, would be, "Better wait till you're asked." But might not a proposal made in the spirit of peace and good-will hope for a better answer?

What appears to be the most unaccountable feature of this terrible war is its isolation; the indifference regarding it which is manifested in the States that are remote from the scene of blood. Industry appears to be but little affected by it; and were it not from the embarrassment occasioned by a bloated currency, it could hardly be believed that the nation was at war. This indifferency is even more palpable in countries commercially related to the American States, but at a distance from them. In England, and in France, public opinion has been moved by the successive occurrences inasmuch as they have impeded commercial progress; but the astounding spectacle of fraternal bloodshed, of human slaughter, seem not to have affected any hearts. Contrast the accumulated sufferings of the afflicted slaves for generations, with the carnage and woe of a single combat, and they seem light in the comparison. How can Britain discharge her duty to humanity, if she selfishly enjoys the blessings of order and peace within her own dominions, and lifts not up the voice of expostulation against a crime so terrible. Some may rant about the war being an act of Divine retribution, and that it is to terminate in the ultimate emancipation of the slaves; but do they know what emancipation means? And is it a just conception of the character of our merciful Creator, to pronounce him to be a blood-loving Moloch, who must inaugurate his designs of human deliverance by the sacrifice of myriads of redeemed souls, whom He has made immortal, and endowed with capacity for reason and virtue?

What, then, is the course here contemplated? To state it boldly and broadly, it is this: *That Great Britain, by virtue of her possessions in the Continent of America, propose to the other powers occupying, or having possessions in the Continent of North America, that a Convention or Congress of Plenipotentiaries be holden, for the consideration of the questions of* PEACE AND COMMERCE. But will Great Britain do this? Afraid of the violence of exasperated pride, does she lack the courage to proffer words of reconciliation? On the other hand, will the Federal and Conservative States consent to submit their course to a mutual arbitrament. Let us suppose that ignorant of this humble appeal, the course of events should dictate some such mode of procedure. If the Convention were assembled, the questions for consideration would thus appear in order:

1. The suspension of hostilities.

2. Some well devised proposal for the amelioration of the condition of the slaves, consistent with the spirit of the XIX Century.

3. The line of separation between North and South.

4, 5, 6, &c., might include important questions of commerce and international relations.

Art. 2 of the Treaty thus proposed, would be the one on which a diversity of opinion would inevitably arise; and the consideration of this subject will conclude the essay now submitted to the public.

It has been shewn that emancipation in the present condition of the slaves would not only be impolitic but inhuman. Attribute as you may their ignorance and degradation to the system which enthrals them, it cannot affect the true aspect of the case. They must be dealt with, not as they ought to be, but as they really are; and we may safely affirm that by far the majority of the slaves of the Southern States are unfitted for any other position. Hedge them around if you will, and as you should, with the most humane laws for the protection of life and domestic peace. Restrain by the most stringent enactments the cruelty of their overseers. Provide for their education and their spiritual enlightenment. Preserve inviolate the tender relations which exist in as active exercise as in races of the whitest hue. Abolish the *traffic* in slaves, but do not, do not liberate them, as you pity them. Let us suppose that the subject were under discussion by the parties interested, before the existing war rendered it more complicated. The first measure of amelioration which philanthrophy would dictate would be, that these unfortunate beings should not be bought and sold at the shambles like the cattle of the fields; that their humanity, degraded as it is, should be respected. It would not be enough that husband and wife should not be driven into adultery, but that families should not be violently sundered; and this could be accomplished only by a total cessation of the slave traffic. If in addition to these ameliorations, their testimony is taken in evidence under certain restrictions, which under the present system is not permitted, how changed their condition! They would have nearly all the advantages of freedom. They would suffer no greater bondage than the force of circumstances inflicts on the lowest laboring class of non-slavery countries, and slavery would be little more than a bug-bear of the imagination. Their social position would be somewhat analogous to that of the Russian serf, appanages of the soil; not chattels.

The serf system is, however, drawing to a close. By a *ukase* of the Emperor, of 5th Dec., 1857, the serfs are to be finally liberated, twelve years after settling terms of liberation with the proprietors. The intervening period is consided needful to prepare them for the coming change in their position. "The reign of Alexander II, who is pledged to the measure, will be immortalized by a glorious act that can but be contrasted with the barbarous one that reduced the peasantry, two hundred and fifty-eight years ago to their present condition." It may be a longer period ere the slaves of America will be fitted for emancipation; but the day must and will come. If the sentiments of humanity do not avail, self interest will convince the slaveholder that he might as well pay money wages, and let his labourers provide themselves, as to find them in food and clothing; that they will work as hard, and with more alacrity; and that after all, the value of a slave is only his power to labour, for when he is unfit to work he is worth no dollars.

It is not intended in the reference to the serf to apply the regulations of a decaying system to the institution of slavery, but to show that a plan of amelioration must be similar to a system acknowledged to be essentially milder and more humane. The Southern slaveholder, how fearlessly soever he may enunciate his principles, and his purpose to perpetuate the "peculiar institution," will find that he must yield to the force of international sentiment, if he attaches any importance to international respect and consideration. The views of the ultra-abolitionist are tinctured with fanaticism. He is obliquitous to the great law of social progress which history has defined and illustrated, that abstract principles are not universally applicable to a mixed condition of society. Wisdom instructs us to take matters as we find them; to ameliorate as we can. Any violent disturbance of things long existing, invariably produces a reaction, which is often more calamitous than the evil itself."

Mr. Spurgeon and the Evangelical Alliance.

The sermon preached by Mr. Spurgeon on Baptismal Regeneration as taught by some of the clergy of the Church of England, continues to create no small amount of stir in certain quarters in Great Britain. In that sermon he violently denounced as grossly immoral all clergymen who subscribe the articles and use the prayer-book when they do not believe in baptismal regeneration. He said:—

"If men believe baptism works regeneration, let them say so; but if they do not so believe it in their hearts, and yet subscribe, and, yet more, get their livings by subscribing to words asserting it, let them find congenial associates among men who can equivocate and shuffle; for honest men will neither ask nor accept their friendship."

Baptist Noel, who from a clergyman has become a Baptist pastor, rebukes Mr. S. for his severity, and refers to the godly lives and useful labors of the evangelical clergy, naming Scott and Newton, Simeon and Martyn, Venn and Fletcher, and others:

"To men of this character ought you to impute dishonesty, immorality, and falsehood, without very clear proof? In the time of the apostles, God cut off Ananias for a solemn lie: does he now employ liars to extend the kingdom of his Son? Were Paul here, would he not say to you, "Who art thou that judgest another man's servant? To his own master he standeth or falleth. Why dost thou judge thy brother? For we shall all stand before the judgment-seat of Christ.' Denunciations of Christian brethren may delight those who take pleasure in hearing other men abused; but do they please God?

One issue of the controversy is the withdrawal of Mr. Spurgeon from the Evangelical Alliance, he having been given to understand that his expressions had involved a transgression of the rules of the Alliance, which enjoin that when any member shall be required by conscience to assert or defend any view or principle wherein he may differ from Christian brethren, he shall avoid all rash and groundless insinuations, personal imputations, or irritating illusions. Mr. Spurgeon has certainly made some strong assertions. He has declared in his sermons that the Evangelical clergy are guilty of "grievous dissimulation" touching the doctrine of baptism, and that their subscriptions to the Articles, so far as this particular point is concerned, are "dishonest in the highest degree." He has professed to discover, in the prevailing laxity in the practice of the virtue of truth, one natural result of their equivocation and dishonesty. It is with pointed reference to the Evangelical clergy, who have sworn assent to the Catechism, and who nevertheless in their sermons teach that men are not regenerated in baptism, that Mr. Spurgeon utters and repeats the remark, that "it is neither honest or moral for men to swear one way and to believe another." In all this he contends that he has not infringed upon the Rule in question. His accusations, he pleads, are not "rash" for he has long meditated them; nor are they "groundless," for he has abundantly sustained them. As to "personal imputations," he says that he has imputed nothing, but has proved all his charges. And he concludes by quoting passages from the writings of Noel, Robinson, Minton, and other living Preachers, with the view of showing that everything he himself has advanced had been asserted previously by others without exposing them to the displeasure of the Evangelical Alliance.

The *Methodist Recorder* on this subject says: Mr. Spurgeon has a way of expressing himself which differs widely from the manner of a courtly and polished Churchman. He possesses the iron hand, but he does not put on the velvet glove. Not dwelling in king's houses, he wears no soft raiment. His speech is the plain and homely speech of the common people, and justice and charity require that his utterances should be understood accordingly. Men are not all cast in the same mould. If Martin Luther were now living, we question whether in the heat of controversy he would at all times be able to command the respectable propriety which is required of members of the Evangelical Alliance. But the strength of Mr. Spurgeon's arguments does not correspond with the vigour of his rhetoric. His English is more forcible by far than his theology. As a talker he is without a rival; as a Preacher and winner of souls he is marvellously successful; but as a disputant he has not shown himself particularly formidable. On the question of infant baptism he has been thoroughly beaten. As to the honesty or otherwise of the Evangelical clergy whom he accuses, it is no part of our business either to revile or to defend them. So far as their position is susceptible of defence, they are abundantly capable of vindicating themselves.

The following is Mr. Spurgeon's letter to the Evangelical Alliance, signifying his withdrawal from that Association:—

BRETHREN,—I have felt it my duty to rebuke most plainly certain brethren who, having subscribed *willingly and ex animo* to the statement, "*That the Book of Common Prayer containeth in it nothing contrary to the Word of God,*" do, nevertheless, believe that book to contain many erroneous expressions; and do openly confess the same, both verbally in their public teaching, and virtually by their petition for revision. In rebuking this grievous dissimulation, I have drawn special attention to the plain teaching of the Prayer-Book concerning Baptismal Regeneration, upon which question it seems to me that the subscriptions of many Evangelical clergymen are dishonest in the highest degree; although I do not imagine that they are conscious of the enormity of their act, but on the contrary am hopeful that when their error is pointed out to them they will forsake it.

In my censure I did (at least in my own judgment) *avoid all rash and groundless imputations.* I have waited long and patiently for signs of reform in the ecclesiastical conduct of these brethren, and I have not spoken until my hopes of their spontaneous repentance have expired. Now that I have felt constrained to break my long silence, I believe that I have ground most solid, and reasons most ample for all that I have witnessed concerning them. I have only considered one part of their *public* position; I have not denied their many excellencies, or impeached their uprightness in other transactions; but upon the one point of subscription I have deliberately and with good cause upbraided them in unmistakeable terms, and I entirely deny that the former part of your rule at all touches my conduct.

Of the charge of making *personal imputations,* I also plead not guilty. I have *imputed* nothing; I have merely asserted truisms of the most obvious character. I have said, and say again, that it is neither honest nor moral for men to swear one way and to believe another, and I have not *imputed* such conduct to the brethren in question, I have *proved* it, alas! too surely. If any clergyman can say that the words under dispute exactly express his own views, and that he would not wish to see them altered, I have only so far dissented from him as your own rules allow, and have, *upon that point, but upon that only,* even vindicated his position in the Anglican Establishment.

As to *irritating allusions,* I would remark that all allusions contrary to their own views or to their personal faults, will be regarded by some persons as *irritating;* but as I understand the rule, it is only needless and intentional irritation which is to be avoided, and here, I believe, I am wholly blameless. You will observe that I have not raked up the persecuting edicts of the past, nor rehearsed the black doings of a bygone age, such allusions might indeed irritate the most patient; nor have I imitated my faithful friend, the Hon. and Rev. B. W. Noel, by recapitulating as he has done the many abominations which cause the Establishment to reek with rottenness. I have not compiled a list of allusions such as this, which I find upon page 283 of my honourable and gentle brother's "Essay on the Union of Church and State:"—

"The ten thousand practical abuses within the Establishment wake no such indignant thunders—the nomination of worldly prelates—the exclusion of the Gospel from thousands of parishes in which, by the Union, ungodly Ministers have the monopoly of spiritual instruction—the easy introduction of irreligious youths into the ministry—the awful desecration of baptism, especially in large civic parishes—the more awful fact that sixteen thousand Anglican pastors leave some millions of the poor out of a population of only sixteen millions utterly untaught—the hateful bigotry of the canons, which excommunicate all who recognize any other Churches of Christ in England except our own—the complete confusion of the Church and the world at the Lord's table—the obligation upon every parish Minister publicly to thank God for taking to himself the soul of every wicked person in the parish who dies without being excommunicated—the total neglect of Scriptural Church discipline—the tyranny of the license system—the sporting, dancing, and card-playing of many clergymen—the Government orders to the Churches of Christ to preach on what topics, and to pray in what terms, the State prescribes—the loud and frequent denunciation of our brethren of other Denominations as schismatics—the errors of the Articles and of the Prayer-Book, and the invasion of the regal prerogatives of Christ by the State supremacy—the total absence of self-government, and therefore of all self-reformation, in the Establishment, &c., &c., &c.: all these enormous evils are tolerated and concealed."

—Had I made all these irritating allusions, I might be thought to have violated your rule, but in the sermon so grievously complained of, I have been as gentle and as meek as so crying an evil permitted me to be. I have not violated the union of believers, but those have done so who, knowing the truth and loving it, nevertheless lend their name, their countenance, and their subscription to a lie.

Notwithstanding, since some of those honoured brethren who are clear of this sin feel aggrieved by my witness-bearing, and consider that I have broken your regulations, I beg to submit to their evident wish, and do hereby withdraw myself from your Alliance until such time as the brethren whom I have charged with duplicity shall clear themselves of the sin, or you shall ease yourselves of their patronage and association. I hope ever to be one in heart with all who love our Lord Jesus Christ in sincerity, but I must use the liberty which my withdrawal will ensure me, to choose my friends with a severer eye to godly simplicity than you may see fit to use. My soul's desire is, that these erring brethren, so exemplary in other respects, may forsake this their great sin and minister before the Lord with clean hands. I am so far from being actuated by any personal animosities, that I solemnly avow that God alone can know how much of poignant sorrow my censures have inflicted upon my own heart, when I have thought of the many virtues of some of these offending brethren, and of all the sweet communion we have had together in days gone by. I dared not hold my tongue, or I would have been but too glad to do so. I have not said a word more than I felt bound to do, and, therefore, however severe the condemnations of my fellows may be, I can endure them; not, it is true, with indifference, but certainly with cheerful patience. Many will henceforth account me a bigot, an accuser of the brethren, and I know not what that is infamous; but this I must expect, and having a clear conscience and some enjoyment of consolation from the Master whom I desire to serve at all hazards, I shall not lack for support, though all men should turn from me and cast out my name as evil. *What I have spoken I have spoken.* After reading the many attempts at reply, and giving due weight to the expostulations of Mr. Noel, I find no reason for retraction, but abundant cause to re-assert my testimony with increased emphasis. *I impeach before the bar of universal Christendom the men who, knowing that Baptism does not regenerate, yet declare in public that it does: if Christendom does not consider the impeachment, let it stand on record before the merciful face of the Great Head of the Church, and let Him do as seemeth Him good.*

My union with the many honoured brethren of the Alliance towards whom my strictures have no bearing, will, as far as I am concerned, be only nominally severed, and only severed in that sense for the most loving reason, viz, a desire to be no hindrance to their many laudable designs. Your consciences, dear brethren, permit you to enjoy comfortable beliefs, which mine has dashed to the ground; we shall subserve true union far better apart than while united by a bond which you believe me to have broken.

Believe me, yours in patient waiting for the Lord's coming, C. H. SPURGEON.

Mr. Spurgeon also addresses a letter "To the Christian public," for the purpose of showing that the charges he has brought against the Evangelical clergy are neither novel nor singular. To do this he quotes passages in which they have been maintained from the works of the Hon. and Rev. Baptist W. Noel, the Rev. W. Robinson, the Rev. W. Thorn, the Rev. S. Minton, of Worcester College, Oxford, the Rev. Thomas Davis, and the Society for the Revision of the Liturgy. He concludes by saying:—"Dear friends, This is but a sample of the whole, and I confidently appeal to the great heart of the British peopole against the charge of inventing a rash or groundless accusation. To the Most High God I leave my work in this matter. He knoweth that zeal for his truth alone urges me to pursue my present path, involving me as it does, in all the pains which contumely and hatred can inflict."

Jubilee Services, St. John's N. F.

An esteemed Correspondent furnishes us with the following interesting intelligence:—

It must be confessed there were no very joyous anticipations of the Jubilee services appointed to be held in St. John's, the general opinion being that the time was most inopportune. There was a strong desire to participate in this great Methodist movement, but fears were entertained by our people that Newfoundland would not be able to take a creditable position on the subscription list. The past year has been disastrous to the business of the country, almost beyond example. The very numerous vessels of the sealing fleet returned late, for the most part empty, many of them having been frozen up in Green Bay from Easter to June. Then such a summer for the cod fishery cannot be remembered. A month ago, stores which in ordinary years are by that time filled with fish for exportation were nearly empty. To this day some of the shore fishermen cannot show 10 quintals for the season. Here and there are to be found a few settlements, the inhabitants of which have made a fair 'voyage;' and there is some encouragement from the Labrador; but on the whole, things looked gloomy enough, and, we are sorry to say, look so still. Under these circumstances, it was proposed to defer the celebration till the spring, in the hope that a successful seal fishery might enable the Newfoundlanders to do what it was in their hearts to do. Representations to that effect were made by the lay-members of the Deputation resident here to the Ministers appointed to visit us; and it was thought inadvisable to proceed, especially as expenses would be heavy; but one of them, the Rev. John Brewster, came on to see how things were, and to take such steps as might seem best. The Methodists of St. John's were delighted to welcome an old friend, under whose ministry many of them had received good in years gone by; and the different services conducted by him, were felt to be seasons of enjoyment and profiting. The Rev. gentlemen occupied the pulpit of our church in the morning; in the afternoon addressed the children of the Sabbath schools; and at night preached the Jubilee sermon from Matt. xvi. 3. After that, it was felt we were committed to the movement and it was resolved in spite of the hard times to make an effort to shew the English Committee practical sympathy with their desire to consolidate and extend Missionary Methodism.

The Public Meeting was held in the church on Monday the 12th inst., at 7½ P. M., when the spacious edifice was well filled. The Rev. the Chairman of the District presided, and was surrounded by the Revs. P. Prestwood, T. Harris, J. Dove, J. Winterbotham, A. W. Turner: also by S. Rendell, Esq., M. H. A., Hon. E. White, Hon. J. Bemister, and Messrs. Rogerson, Whiteford, John Woods, and P. MacPherson. After the opening services the chairman called attention to the objects of the Jubilee movement, and expressed his confident belief that, in spite of the badness of the times, even the poorer members of our church would not wish to be passed over. He referred to the help kindly afforded by the Home Committee to the missions in this colony in times past, especially with reference to the re-building of the old chapel after the fire, and to the more recent grant for extension, which had enabled us to take up several new stations.

Rev. P. Prestwood dwelt on the circumstances under which the Society was organized, and noted with gratitude to God the advance which fifty years had witnessed. Rev. T. Harris expressed his pleasure at witnessing so large an assembly on the occasion of the Missionary Jubilee. He felt bound gratefully to acknowledge God's goodness to him personally, and to them as a Connexion. The statistics presented by the speaker who had preceded him must excite feelings of thankfulness to God, who had been pleased so to prosper and extend his work throughout the world.

Hon. E. White had felt inclined to discourage the celebration at present on account of the disastrous state of things. He had thought it would be better to postpone it; but his mind was now changed. He asked who it was that had brought these troubles upon our land. We were bound to acknowledge the hand of God in them. We had not honoured Him in times past as we ought to have done. It was true this year's fishery was, to a great extent a failure, but there would be more fish next year. He was thankful to say that, in going round that morning, he had found six gentlemen prepared to put down their names for 100 dollars each. Every business man who went from that meeting without contributing, ought to consider himself as placed in the position of a person who had neglected to insure his property. He would give £25.

Rev. J. Winterbotham owed his all to Methodism. He had long been impressed with the correctness of the views enunciated in "God and the Gospel," and felt bound, as a matter of principle, to contribute one tenth of his income to religious and charitable purposes. He would give £15 and wished he could give £20.

Mr. Ayre, Chapel Steward, referred to benefits received through the instrumentality of Methodism. In connection with the labours of this Society, he had been made partaker of the converting grace of God. He valued that a thousand times more than anything he possessed or could possess in this world. He was glad to hear what Mr. White said with reference to contributions. He believed that after all they had done, they had not given half enough, or half as much as they might give without hurting themselves. He thought the fact that there was a debt on that church was a disgrace to us. It was well know that our church accommodation was insufficient for our requirements, but we were hampered with debt, and could not build and extend our work as was desired. He hoped all would join heartily in the movement, and he believed if we did, the Home Committee that had shewn us such kindness in the past, would grant us some aid towards building a new Jubilee Church.

Rev. John Brewster, of St. John, N. B., followed in his usual felicitous style. He dwelt on the prominence given by Methodism to the doctrine and experience of conscious conversion. It put to man, woman and child the question, "Do you know that your sins are forgiven?" it said to each "It is your privilege to know this." The Rev. gentleman related several most interesting and affecting facts connected with his personal and missionary experience. Referring to our hymns, he remarked there was a wonderful power in Methodist singing. He thought we did not yet understand the lesson to be drawn from the exorcism of the evil spirit from Saul by the playing of David. The devil had been sung out of many a heart, and he hoped they would sing him out of the world. He trusted our Missions would be extended till the messengers of peace were found on every coast where the fisherman pursued his toil, and till the sound of praise should be heard wherever the woods resounded to the stroke of the lumberer's axe. The Rev. gentleman gave some explanations as to the manner of subscriptions, &c. Cards were then passed round; but one or two persons, preferring the more direct mode, came forward and handed in their contributions.

Hon. J. Bemister referred to the celebration of the Centenary, and to Montgomery's hymn composed on that occasion, which was long a household word among Methodists in Carbonear. He felt sure that all would join heartily in this movement, though the present distress and dark prospects bore heavily upon the large body of fishermen, and indeed upon all classes. Several cards were then read by the chairman, the sums announced ranging from £30 to 2s. The announcements were received with expressions of pleasure, and many were evidently taken somewhat by surprise at the tone of the meeting, and at the evident determination of all classes to come up to the mark, if possible. When it was remarked that the amount was approaching that raised at the inaugural meeting at Halifax, this seemed to stimulate to fresh effort.

Hon. J. J. Rogerson said he had been present at the meeting called by the President in Halifax, and had there pledged himself to forward the movement with all his might. They had received help from the Home Committee, and they owed it to English Methodism and to themselves not to be backward on such an occasion as this. He would give £25. No one lost anything by such giving.

Rev. J. Dove wished to say one word. He felt ashamed of the littleness of his faith. He was thankful to have been present at such a Jubilee meeting, and to see so large an attendance, and to witness such enthusiasm and liberality in so good a cause. The Chairman remarked with expressions of thankfulness to God that his expectations also had been surpassed. Now they might thank God and take courage.

The doxology was then sung, and the benediction pronounced. After the formal close of the meeting, other cards were brought in. It is impossible to say exactly what the total amount raised will be. There is no doubt it will be as high as £400 ($1600) while the more sanguine expect £450 ($1800.) When completed, the list will be forwarded for publication.

Sept. 20. Jubilee meetings have been held at Carbonear, Harbour Grace, and Brigus:—at the last mentioned place last night. We understand the attendance at the services was large, for the season; that an excellent spirit pervaded the different meetings, and that the financial results surpassed all expectation. The following are about the amounts promised:—Carbonear £60, ($240); Harbour Grace £100 ($400); Brigus £75 ($300.) It is to be remarked, however, that large numbers of our people are absent at the Labrador. This is especially the case at Carbonear, and a large addition to the amount reported for that place is said to be probable.

Tractarianism in London.

On this subject the *Methodist Recorder* speaks out:—While with an unclasped, wide-open Bible, with a fair field and an open toleration we have nothing to fear, for the cause of truth in its collision with anti-Christian error, the activity of the emissaries of the Propaganda and the rapid multiplication of Roman Catholic Institutions may well arouse our vigilance and zeal. The spread of monachism, not only amongst women, but, contrary to statute law, amongst men—a thing so repugnant to our English notions of the true vocation of human life as well as so mischievous to society, we view with indignation and disgust; and while we allow that Popery is not to be combated by violence, or intolerance, or abuse, or by borrowing in any way her means of influence or her principles of policy, we think that it is a question whether the British Legislature ought not to be called upon, if not for the suppression of religious houses, at least for the exercise over such obnoxious and iniquitous establishments of a vigorous magisterial supervision.

But with far graver concern, than the increase of nunneries and convents, or the apppointment of Roman Catholic priests as chaplains of prisons, do we view the encroachments, not stealthy and insidious, but unblushing in their effrontery and audacity, that are being made upon the ancient Protestantism of this land. For some time back there has been growing up in the very heart of a Protestant country, and the bosom of a Protestant Church, a mongrel, hybrid system of drivelling superstition, and sumptuous ceremonialism, and ambitious priestcraft, which its adherents call Anglo-Catholicism, but which we call Popery without a Pope—Rome without its St. Peter's, or its Vatican. Tractarianism in its æsthetical and historical side, in its love of antiquity, in its appeal to writings of other ages and other tongues, in its wish to find a more solid groundwork of Church belief, may have, in these its higher and better aspects, some attractive and redeeming features; but, as seen in its practical and vulgar manifestations, it bears substantially the same features and works with the same influences as Popery itself. It so substitutes the emptiness of beggarly ceremony for the almighty power and plenitude of truth; it so substitutes the efficacy of the Sacrament for the grace of the SPIRIT, and the priest with his apostolical patent and prerogative for the infinite merit and sufficiency of the SAVIOUR; it so puts the Prayer-book in the stead of the Bible, the Fathers in the stead of the Apostles, the baptismal font in the place of "the laver of regeneration," the confessional in the place of the mercy-seat, and the altar of communion in the place of the altar of the cross; it so degrades the simplicity of Christian *truth* by canons and rubrics and the mystical jargon of traditionary and patristic lore; it so degrades the simplicity of Christian *worship* by forms and postures, and all the parade and ostentation of a gorgeous ritualism; it so degrades the simplicity of Christian *ordinances* by occult and magical manipulations, that religion becomes a thing of form and not of power, a thing of darkness and not of light, a thing of the flesh and not of the Spirit. An illustration of this system of man-millinery and church upholstery, of this thing of [illegible] and genuflexions, of postures and impostures, was given in one of the churches of London on last Sabbath day. An announcement of the "Brother Ignatius," a young clergyman of the Church of England, whose efforts to establish a Benedictine Monastery in the East of London have met with some success, and whose services at Camden and Norwich have recently excited some attention, was to preach in the chapel of Church at St. Mary Magdalene, Munster Square, in the parish of St. Pancras, naturally drew an overwhelming congregation. The singular scene which this Protestant sanctuary presented during its morning service is thus described in the columns of the *Times*:—

About twenty surpliced choristers entered and took their place in the chancel. They were followed by two priests wearing [illegible] but no university hoods. Then came Mr. Stuart, the incumbent of the Church, habited in the cope or full Eucharistic vestments, being different in every respect from the simple surplice, stole, and hood which are ordinarily worn by a priest of the Church of England when engaged in the duties of his Church. The "cope" is described in Roman Catholic publications as a "rich habit, covering the whole person, with a hood or cape, generally bearing some rich embroidery, and joined in front by a clasp called a morse." Mr. Stuart's cope was in this way richly embroidered, the ornamentation at the back forming a splendid rich yellow embroidered cross, extending from his shoulders nearly to his heels. Prior to the entrance of the procession, two large candles, (between which was a large cross) at the altar, were lighted. In the first place, Mr. Stuart incensed the altar. A young boy, surpliced and kneeling on the steps of the altar presented what is called a "boat" made apparently of silver, containing the incense; then the thurible or censer in which the incense was burnt, and in which it was fumed. This thurible, which was provided with long chains, Mr. Stuart took from the "Thurifer," the attendant, and swung it in the air, the result of which operation was that in a very few moments the priests and others who were officiating at the altar became for a time enveloped in a dense white cloud. While these proceedings were going on the choristers sang the "Te Deum" with much solemnity. When the Gospel of the day was announced, the Church was again incensed. It would be difficult to say whether the Gospel was read or intoned. During the recital of the Nicene creed most of the congregation knelt down at the words "and was incarnate by the Holy Ghost." At the close of the ante-communion service, Mr. Stuart stood with his back to the cross on the altar, with his face to the congregation, and stripped himself of his ecclesiastic vestment, leaving himself habited in his "alb," a long white linen garment, reaching almost to the feet, but very different from the ordinary clerical surplice, and a "girdle" round his waist, representing the girding of the priest's loins in memory of our Lord's admonition to readiness. He wore also an embroidered green stole crossed over his breast. In this dress he went into the pulpit.

Bishop Thomson in London.

A few days ago, the Rev. Edwd. Thomson, D. D., late editor of the New York *Christian Advocate*, and now one of the newly-elected Bishops of the American Methodist Episcopal Church, arrived in London on his way to the East. Spending Sabbath-day in the metropolis, the Rev. Luke H. Wiseman obtained the promise of the Bishop to preach in the Wesleyan Chapel, China-terrace, Lambeth. The chapel has only just been re-opened, it having undergone re-pewing in the body, and other useful alterations. The evening being fine, a large company filled the sanctuary. Dr. Thomson was accompanied by two well-known Wesleyan friends, having on his left the fine and gentlemanly person of Mr. John Corderoy, and on his right, the genial and substantial-looking person of Mr. Wiseman; the somewhat diminutive and spare-looking figure of the Bishop being thus considerably dwarfed down by his much more portly companions. A more perfect living example of the well-known picture of Wesley, Hamilton, and Cole walking together in Edinburgh, we never saw; the proportions of the three gentlemen exactly adapting themselves to those of the famous trio referred to. The Rev. L. H. Wiseman opened the service. It must have delighted the Bishop to hear the earnest manner in which the large audience sang the hymn commencing,

"Father of me, and all mankind."

In Mr. Wiseman's opening prayer, the petition, that war, slavery, and every other evil might cease, met with a sympathetic response. Mr. Wiseman read Isaiah xli., as the lesson, which was followed by the singing of Hymn 37,

"Jesus, the name high over all,"

when the Bishop had selected. Not only was there the absence of lawn sleeves, which Englishmen associate with a bishop, but gown and bands were absent, and a black tie occupied the place of the usual white cravat, altogether a very unepiscopal presentation externally. The text announced was Acts ii. 22—24, and the sermon was read. Its scope and design was to scatter the infidel arguments which would set at nought the miracles of Christ. It was a masterly discourse, philosophic logical, and convincing; too abstruse for some of the more juvenile portion of the large audience, who were somewhat restless before half had been delivered; but the intellectual portion of the assembly manifested the utmost attention and delight to the end of the sermon, which concluded within the hour. The spiritual deductions and general application of the whole subject could not fail of doing much good to any who might have doubts on the vital points under discussion. Although the sermon was read, yet occasionally the preacher's animation was very impressive, and when he contrasted the gradually diminishing fame of the greatest of