

8 never rested in the generous bosom of Jabez Bunting. His meanness under inspiration had a large share of censure, especially from anonymous writers. None of his accusers, however, ever accused him to his face. The late Robert Hall said, he would not, for ten thousand worlds, have incurred the guilt of the man who had been so abused. John Wesley by one of his clerical opponents; and yet there were men who thought themselves authorized to take what liberties they liked with Christ's ministers, notwithstanding the charge, "Touch not mine anointed, and do my prophets no harm." It was not till the death of the last saint, which he knew not were laid to his charge but he had never been known to return evil for evil; he had, however, said, that he should not feel himself justified in applying to any man the awful words addressed by the Lord to the angels, "Touch not my saints." "The Lord rebuke thee!" but would rather say, "The Lord forgive thee." The writer who so pertinaciously maligned Mr. Wesley had gone to his reward; and those who had attempted to destroy the man who had been so abused, were now in the Gospel world again; then the voice which had called him away; so they would meet him, not under a mask, but face to face, before the Judge of all. With Dr. Bunting, he (Mr. Jackson) would have shared the last saint, had the Lord so willed it. The Preacher then, after noticing the late Doctor's ardent attachment to Methodism, his loyalty and patriotism, and his catholicity of spirit, continued—And now, like Daniel, he had heard and obeyed the summons, "Go and shew thyself to the king." His eyes were closed; his face would be seen, and his voice heard, and his wise counsels listened to, no more. But he would be forthcoming "at the end of his days,"—he would "stand in his lot." What lot would he have, among the sanctified. As to its fitness, however, that was a matter which Christ would determine, and which we die and rise again to know. "It doth not yet appear," which even ordinary Christians, as much as we, are bound to admit, is a high grade of intellect and usefulness would be, in the kingdom of Christ. After dwelling on the private virtues of the departed,—particularly his filial affection, and adverting to the circumstances of his death, the Preacher said, "The first day was the day of his journeying to God. He it was who raised up his late servant, and gave to him his rich endowments, committed to him the dispensation of the Gospel, and made him an ambassador to all nations, and yet they less bound to render thanks to God for prolonging his life, and preserving him for so many years, and granting him at last a peaceful and happy end. "The Lord gave his servant as a blessing to the church, and he shall be remembered as he hath taken away" his servant to his eternal rest; "blessed be the name of the Lord." They idolized not the man, but gave glory to God in him. He (the Preacher) would invite the attention of the women in his congregation to the fact, that he was the mother. An unlettered country girl received the truth from the lips of a Missionary in a cottage, and was made happy in God; got married, and imposed upon her son a name which was a memorial of the name of John Wesley. Was it not Manchester, she took her son to him, and he laid his hands upon him, and blessed him. The son grew up, and by his talents, was brought into connection with Dr. Percival; but was required to be a minister, and he was not. He then the man whom Christ as a Redeemer was not acknowledged, and to accompany her to a chapel where He was thus preached. Who could say to what extent his talents and usefulness were an answer to the prayers of that pious woman, and wherefore the report of her son's talents and piety. Was, then, would he be told as he would be told as a memorial of her fidelity to God? He would also recommend the example of the son of Mary Bunting to the careful study of his junior brethren in the ministry. How brief was human life! He had died, and yet he was still alive, and yet he was not, but as yesterday when he (Mr. Jackson) saw him in all the comeliness and virgidity of youth. Whatever they did for Christ they must do it quickly. Let them think of the man upon whose remains the grave has been cast. Was, then, would he be told as he would be told as a memorial of her fidelity to God? He would also recommend the example of the son of Mary Bunting to the careful study of his junior brethren in the ministry. How brief was human life! 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ally, to devote his talents to the service of his great Master. Memory loved to think of his early days, and of the influence of that life, by the example, the prayers, the admonitions of his mother, resolved to be the Lord's—who never faltered in his choice or departed from it. His (the Preacher's) own mind was particularly struck by (the things of) Dr. Bunting's piety, devotion, and high moral and religious tone. With what reverence he approached the most high God! Ever in those powerful effusions of devotion which they had so often heard, high, in feeling maintained was the recollection of his (the Preacher's) mind. He never could trifle with divine things; and his high tone disdained and repelled whatever was evil. That, mingled with the kindest charity, would not allow him knowingly to offend another. He never could be angry, or approach him in his devotional character, and in his high and holy feeling. Memory traced him as a scriptural evangelical Christian teacher. (Dr. H.) had heard many in the course of his days; but he did not know the Preacher, and he never could approach him as another, excepting that he equaled or surpassed him, in the powerful enforcement or clear exposition of Gospel truth. Some present would remember how he used to plead for God and the treasures of evangelical truth, he sought to defend those of evangelical grace also—how large assemblies in London, Manchester, and elsewhere, on occasions which still live in grateful memory were bowed down beneath the power of his words. How he would be carried away by the wind,—how the most careless could scarce fail to come to a determination, how the manifestation of the truth flashed in conviction into the heart. He (Dr. Hannah) trusted he should not be charged with the thought of another's piety; but he should like to discharge a debt of obligation, or, rather, to acknowledge the obligation which he had experienced for many years, and, more particularly during the last twenty-four years,—that he himself had derived from Dr. Bunting's Christian teaching, not in the pulpit only, but in the Conferences, and elsewhere, and in private conversation. What he (Dr. H.) had done in theology (of which he was not a student), and in education, and in doing good, was due to the suggestions and discourses of Dr. Bunting. He gratefully took that opportunity of saying that he had at different times discoursed in the lecture-room by his (Dr. Hannah's) invitation. (Dr. H. Hannah) had availed himself of Dr. Bunting's views which he strove to catch in different ways, to lead the students to larger views of the truth by which alone men could be saved. Many would owe obligations to him, and did not wish to give the credit to the pulpit. H. (Dr. H.) begged to acknowledge his,—his, which he was sure, he should never forget. Dr. Bunting was wise in his instructions,—a man eminently appointed to maintain and promote the pure Christian religion, and to give to the world Memory would long dwell upon him as an eminent leader in the Church of God. He (the Preacher) could scarcely think of any of the great institutions which did not owe their rise or a great measure of their perpetuity to him, and to his piety, wisdom, and persevering efforts. He was not only an eminent leader in his own community, but was also acknowledged, with his heart of truth and charity, by other Christian communities,—and he belonged to the Church of the universe, the Church of Christ. He (the Preacher) had selected the text with a particular reference to his glorious course. He could not but see, during from forty to fifty years, the time during which he personally knew him, that to him he was indebted for the most precious of all testimonies given that he had also found that to die was gain.

Dr. HANNAH then gave out two verses of the Hymn,—"Shrinking from the cold hand of death," which having been sung, he presented a beautiful and interesting graphical account of the late Dr. Bunting, chiefly with references to his latter years' his declining health and his last hours, from the pen of his son, the Rev. W. M. Bunting, which was listened to with breathless interest. He then presented a beautiful picture of the day when his Father attained the age of seventy years, he began to regard himself as on the borders of the eternal world.—The death of his friend, the venerable Dr. Newton, and the increase of his own infirmities, were the last things that came to his mind. Dr. Bunting, from that time gave more heed to his own long-felt infirmities, and to prepare for his last hour.—That event, however, proved to be much less near than he had apprehended; and he was enabled to live on for some time longer for he had seen good days, and had been one of the elect of God's Providence. But he discovered spiritual longings for the better land. The prevailing sentiments of his mind were fervent gratitude and love, frequently expressed in his conversations, as in his last birthday, when he thus spoke at his heart in thanksgiving to God with broken voice and streaming tears. He would bring for instance, in the good old Methodist hymn, "I have loved thee, O my Saviour, through all my days." "There is no sin, pure delight," and "Come let us ascend, my companion and friend." In December, 1856, he had an alarming seizure, on which occasion Mr. W. M. Bunting visited him, and he was enabled to live on for some time longer, but he was unable to do so. It was on a Sabbath evening, when after the other members of the family had gone to divine worship, he remained him, and then, alone together, they discussed on the subject of his health, and of his future life. He then, with his usual fervor, distinctly into the abject

next morning, when Mr. W. Bunting took leave of his father, he said to his son, to be leaving him, and said to him, "You have been uneasy lest in anguish I said to you on my comfortable state of mind, I should have spoken in any degree boastfully." His son replied, "How could you thus misjudge me? I am not in appearance one who would think that might be their last day, and said to him, "I give you to understand that my only hope is in the mercy of God through Christ." The remaining thirteen months of his life were passed in seclusion from friends, and even from those who had often referred with great emotion. He visited Buxton and Manchester, with more or less relief; and returned home in October, somewhat better in health and appearance.—Soon, however, a severe attack of influenza confined him; and he was thenceforth confined to his bedroom, though not to his bed. For seven months he remained the prisoner of the Lord. As far as possible, his confinement and his sufferings, sometimes severe, were alleviated by the assiduous skill of Mrs. Buxton, and her mother-in-law's unsurpassed tenderness and attention of his wife and daughter. In the silence of the sick chamber, resignation, fortitude, and patience, had their perfect and perfecting work. When questioned, he would say, "I feel at the foot of the cross, and I am feeling that he clung to God's testimonies concerning Christ in the Word. He derived much consolation from the older class of hymns, especially Rippon's selection of Newton's hymns, and those of Charles Wesley. At one time he exclaimed with strong feeling, "Oh might I catch one smile from Thee, and drop into eternity." When a friend suggested the words of Toplady, "Simply to thy cross I cling," he replied,—"That is just my motto, and what he said on another occasion, that "he had no comfort but in an obdurate faith." "Yes," repeated he, as if fearful that these sad words were not heard,—“yes, in an obdurate faith.” During his last week, he experienced great confidence, but never varied from Buxton, his medical adviser, his distinguishing feature. To his son, he said, “I am more composed; but it is the tranquility of faith, and nothing worse, I am a sinner saved by grace.” He had said, years before, among his brethren, "I shall die at this age, at the first light of dawn, as he did so die. He also said his was a "passive faith," and it gave "perfect repose;" and described himself as "peaceful and perfectly satisfied." "His anchor was cast within the veil." To Mr. Buxton he said, "I trust, though the world fight, and leaving off, he appeared to feel great satisfaction when Mr. Buxton repeated the end of the passage. To Mr. and Mrs. Farmer,—of whom he had taken a solemn leave some months ago, when Mr. F. said, "The Lord has made me free from all sorrow, and the source of all my comfort." His last words were, "Victory, victory, through the blood of the Lamb!"—Dr. HANNAH closed the reading of the paper, with the words—

"Oh may I triumph,
In all my griefs, in all my trials past
and dyng, till my latest hour."

Provincial Wesleyan.

THURSDAY, AUGUST 5, 1856.

Communications designed for this paper must be sent on Friday at the latest, and the writer be confident.
We do not undertake to return rejected articles.
We do not assume responsibility for the opinions or sentiments expressed.

Minutes of the Conference, 1856.

"The Minutes of several conferences between the Ministers of the Wesleyan Methodist Connexion, or Church, of Eastern British America, at their Fourth Conference, begun in Halifax, Nova Scotia, on June 23rd, 1856," constitute a pamphlet of forty six pages which has just been issued in the neatest style from the Conference Office. Copies are distributed without charge, and we presume reach the several Circuits of the Connexion about contemporaneously with the present number of our paper, and will be in the hands of the Ministers for distribution to those members who may desire to possess them. The demand should be large, for to no intelligent Wesleyan can the resolutions arrived at by our assembled ministry on the various subjects of their deliberations be matter of indifference.

The late Conference was one of peculiar interest and important determinations.

For the first time since the organization of the Conference of Eastern British America has this body been nominated to consider an extensive and absolute increase of the membership in its Societies. The necessary revision of lists in past years on many of the Circuits induced as an inseparable consequence a large apparent diminution, because the actual additions to the Church were less in number than the erasures of names. The cause we have mentioned has now ceased to operate in so large a degree, and the annual conference will find the extraordinary check is withdrawn, by being able to quote from the published Minutes as cheering a statement as that the net increase amounts to seven hundred and eighty one, while two thousand and thirty continue on trial. God has thus conspicuously owned the preaching of his Word by his servants. On every district but one throughout the Connexion has there been a pleasing increase, and the Wesleyan Ministers here are else-where may well oppose to the unchristian contentions of those who would deny the right to the clerical office, a Divine reformation, with the Apostle of the Gentiles applied to their multiplying converts: *If ye be not Apostles unto others, yet doubtless are ye unto you: for the seals of your apostleship are in you—the Lord—Our hearts should indeed be lifted up into gratitude to God that as a Church we have so richly enjoyed the fulfilment of his word; that at the starting point of our history, we have found him again explain: The Lord both buildeth and increaseth the Church.*

and each of whom we trust is conscious of no other motive for seeking it than that revealed by the expression, "The love of Christ constraineth us."

The Obituary contains the names of two departed worthies, who have gone to their eternal reward,—the venerable brethren BENNETT and HONKE. Of these the former only died within the Conference year. The decease of Mr. Bennett took place in 1856. Both were upholders of the cause of the colored people, and made a good confession. The ranks of the regular ministry have been increased by an accession of three young ministers, whose superior natural abilities and finished education, sanctified by the grace of God, warrant in the Church the hope of being greatly edified through their instrumentality.

In the stations of ministers changes have been made. It is unavoidable under the itinerant system,—and made Ties, cemented by the affectionate and profitable intercourse of several years, have, in some instances, been dissolved. It is no wonder if there are instances where both ministers and people would have been gratified had it thus continued as they were." Yet one thought may well pervade the connexion,—that, whatever removals or appointments have been made by an assembly of godly men, have been made with a single eye to the interests of God's cause, and by those who have the best means of ascertaining those interests can most efficiently be subserved. Let us constantly bear in mind the wisdom of those arrangements which have been perfected may be conspicuous at the end of the Conference year, in the growth in grace and in the farther knowledge of our Lord and Saviour Jesus Christ of all who name his name among us.

Turning to the report of the state of the confessional funds, we find that for the Missionary Society, upwards of three thousand, three hundred and sixty pounds have been collected; for the Contingent Fund, a little over two hundred and forty pounds; for the Supervisory Fund, upwards of one thousand two hundred and fifty pounds, and for the Educational Fund about one hundred and twenty-eight pounds. A glance at these sums will remind our readers that much remains to be done in order to place the Funds in a state of proper efficiency. It is evident, however, from the detailed report, that "many of our Circuits have given the most pleasing evidence of their appreciation of the inspired maxim that 'It is more blessed to give than to receive.'"

Justly has the Conference recorded its high appreciation of the diligent and successful management of the business of the Conference Office during the past year by the Rev. Charles CHURCHILL, A. M., the Book Steward, and tendered to him its cordial thanks; and affectionately it urges upon its people the duty of aiding in the spread of our books, and supplying their families with these means of religious instruction.

The sales at the Wesleyan Book Room have been quite as very encouraging; but we believe in the earnest of that healthy appetite for our literature which we desire to see universal and prevalent. We will not err, if in connection with this subject we solicit an enlarged circulation for the *Provincial Wesleyan*. Its subscription list has steadily increased; but we cannot be satisfied until we see its present number of subscribers doubled.

Sabbath Schools constitute the nursery of the Church, and it is therefore a very pleasing item of information conveyed by the Minutes, that in those connected with the Wesleyan Church of Eastern British America ten thousand and four hundred scholars are now receiving instruction.

Not that we have so lately spoken of our Educational Institutions at Sackville, actual and in contemplation, but that they demand separate and fuller notice; do we now simply mention the institutions which we believe to be the property the Conference pronounced on their respective Principals and teachers and quote as well merited commendation that "there is no establishment in which a sounder, or more complete literary training can be obtained for the young men of the Province than in the institutions of Mount Allison Academy." That fact however connected with it, which most loudly appeals in its favor is that so many of the pupils have been made the subjects of saving grace.

Our resolutions adopted by the Conference in reply to Memorials from the "Protestant Alliance" and from a Committee of Clergymen connected with the Temperance Cause in Nova Scotia have already appeared in our columns. We commend them with the other portions of the Minutes which we have noticed and with much that has been compelled to mention in our previous and subsequent iterations of the Wesleyan of Eastern British America.

Letter from Canada.

From our *own Correspondent*.

CANADA, July 26th, 1858.

My last two letters having been mainly religious, I now, according to my original purpose of sending your readers *useful* intelligence, may devote this to various matters, which require brevity and no rhetoric.

It would however, be an oversight not first to send a Western congratulation on the harmonious and encouraging pattern Conference you have just concluded; but we have no time to rehearse the abiding spirit of Divine power which you are favoured; and your addition of circuits, districts, ministers, and members. We rejoice over seven thousand more in our class; this year than last, and your two thousand eight hundred more is a fair proportion. Since our Conference ended the Secretary has discovered that our increase was 7,096. So that were your Conference and ours Federal, this is not an important thought; the increase of Wesleyans in United States, Canada, and New York, reported at 10,000. Comparing population and territory, we have any other part of Wesleyanism done as well? Your accession of preachers on trial

of self-sufficiency will be the result. "I guess we are a New Englander would say, the stamina of your Eastern friends is much like that of ours, and they will stand by you as long as they will and we have fought for years that you should nobly when we nobly trust them." Toler first does not warm the blood of a more magnanimous people than the Churches of Wesleyan Mission and the Anglican Churches.

His reverence to the death of the patriarch Bunting, I am sure, will meet with a response in your community, and the justice done to the memory of that incompacible Wesleyan in London *Watchman* will greatly please you; while full commendation must be withheld from a disparaging English Correspondent in a leading Methodist Sister paper, whose liberalism was gratifyingly expressed.

The Sabbath Bill which I informed you had been rejected, has been again before the Legislative Council, and for no good purpose, unless it is the advantage to test this boasted Christianity of honorable members, and see how viciously the principles of Papas are. It was not probable that men who can worship that blasphemous monstrosity, the Popish "Host," and dedicate the Lord's day with silly processions and pantomimes, would, if they could, help it, hence the Protestant Sabbath; and, then, some Protestants, who would not have the Sabbath.

Present appearances, if trustworthy, assure me that the Common School Law is not to be continued this session of the Legislature; still, without warning it may be again, as it was not long ago, that when the Houses are thinned, a wedge may be placed to split up the school system. The Romanians have some separate Schools, and there are signs among the Episcopals of a determination to have them even at all practicable.

Rapid progress is now made in the ponderous buildings of the Toronto University, at the head of the Lake. A few years hence, at the time, are, the cost of a beautiful and durable architecture is incurred in different streets and suburbs of Toronto by a pretty good number of respectable citizens. Large handsome churches are going up. A stranger would not say that the place was stationary; nor can it be said that its permanent extension and opulence depend upon the S. or Government. Its harbour, railroad, back country, and position between the east and west, guarantee the progressive expansion of Toronto.

M'Gill College of Montreal is a very respectable institution, and it is stated has 711 persons receiving education in connection with it.

—Faculty of Law, 80; Faculty of Medicine, 90; Faculty of Arts, 35; High School, 244; Normal School, 70; Model Schools, 280.

A recent official report of the Canadian Aborigines calculates the number of Indians east of the Rocky Mountains at 100,000, besides the wandering bands northward. Many of these are more or less civilized, notwithstanding Government neglect and impositions, and a large number are converted to Christianity; a statement in truth more creditable to the Wesleyan Church than any other,—whose expenditures for both financial and ministerial for a series of years has been unlimited and efficient.

An alleged coal discovery at Bowmanville has long been the subject of much controversy here. Long ago the knighted Provincial Geologist asserted Canada was destitute of coal; and eminent professors have just told us about strata, and in terms strange and unutterable that they might have been designed to confuse and obstruct human intercourse. We are dogmatically told that coal is ever the unvalued companion of a certain rock; but this Bowmanville burning material is not connected with the specified rock! It seems to be a runaway deposit from its own prescribed place, and has really been found in the coal, and there happens to be enough of it. Gold is as valuable from a morass as from a good body bed. The Bowmanville miners, I believe, insist on the merits of their discovery; and certainly should like to see our modern geologists who in too many cases prove their insolence with the books of Moses open before them, dumfounded and disgraced.

The Great Western Railway, from the Niagara River to Windsor and London, has lately been the subject of a vigorous struggle for its charter, to enable it to change its route, to assist in forming a railway in the State of Tennessee. The Northern, from Toronto to Collingwood on Lake Huron, is asking largely for accommodation. Mr. Galt in recently bringing the Grand Trunk which stretches from Portland to Lake Huron before the House for certain financial reasons, stated that the road had already cost some nine millions of pounds. The Victoria Bridge at Montreal being expensively proceeded with, the Lake, Lake Erie, and the St. Lawrence. The entire cost to Canada be less than what we must? I suppose we must not demur, but docile, and proud, that for a railroad we must have the longest in the British dominions, and the second most stupendous in the world.

There is no little talk of a confederation of the British American Provinces, and of a Halifax and Quebec Railroad; and the sooner the better. At present we have to be patient to wait for a few days before your steps are made. Your subjects are struggling with the old Nova Scotia, now much like a torrid, cold, or neighbour not far off. A few days ago the Government was quite a demonstration at the opening of the Railroad from Buffalo, at the foot of Lake Erie in the State, to Godrich, on Lake Huron, in Canada, across our south western peninsula. The Governor General was there.

There has just been a large gathering at Toronto on twenty acres given by the Corporation, under the Asylum, at the laying of the foundation stone of the Crystal Palace, to be called "The Crystal Palace," well designed for an exhibition of agriculture and useful arts. Prayers are due to the projectors, still, don't think of Hyde Park or Sydenham. It is to be of iron and glass; but when the high-sounding designation of structures in London, Paris, and New York is adopted, it ought to be more than filippine

ment, deputies, bankers, contractors, and others have been summoned, and the most shrewd disclosures have been made. The public mind is now ready to say, that there is no sympathy with the Opposition. There is great popular perversion, collusion, and selfish waste of money, and flagrant mismanagement in the Ministry: after all, the next vote that is taken before inquiries, commands a majority for the ministers of state. I am sure that particularly be tedious to your readers as I doubt whether like the routine of the House would without more than local interest, and for this reason I have withheld it.

One of the last performances of our despotic House of Assembly, was the settlement of the House of Government. You may have thought that a resolution made by Her Majesty the Queen, at our humble request, would have been at once publicly sanctioned and enforced by the Ministers; but, no, it came up quite accidentally in a rabid debate on finances, and although it have been done with distinct unanimity by them, it settled by a zig-zag majority and a party vote.

Will things ever be different while the two sections of the Province are opposed in nationality, language, and religion? Can any but corrupt, obsequious Government rule in such circumstances? Will there be quiet till the section has its legislature, and a federal union for general purposes be formed? There can be no right and no glory in the dictum that the Empire is rescued, and you cannot find the wide world truce and halcyon where the Italian priest is dominant. A pure, high minded Protestant Government cannot manage the affairs of United Canada. Most desirable it were that the present union, if cordial, should be long continued; but no power can make friends of light and darkness!

ANOLD SAXO.

India—The Insurrection.

(continued.)

The Missionaries are not the responsible parties for the mutiny. A disposition has prevailed to be right and wrong, to regard the mutiny simply as a military affair. "The native army has become disaffected," say the interested authorities, "but the people, the population generally are attached to our rule, and are with us." If it were so, the argument would effectively close the subject. But the charge that has been brought against the agents of Christian Missionary Societies of causing the discontent that has grown into distrust and matured rebellion. As has already been shown the Missionaries have no share among the soldiers. Compared, as it is, with the native army has been undisturbed in its excursions, its prejudices, its ignorance, and superstitions. To use a beautiful illustration Dr. Duff's "their condition has been the very reverse of the Israelites in Goshen during the continuance of the plague of palpable darkness." The light of gospel truth has begun to break every side, and all around is feebly struggling for entrance, but worse than all the opposition to the light is the resistance of the native resistance it encounters from the guardians of Sepoy Camp, which is enclosed and covered so that a sunbeam of mercy may not enter into the precincts. The relation subsisting between the Company and the native soldiers is in effect, a contract in which provision is made for the maintenance of the religious systems by which the men respectively believe. In the practical application to serve God and man among Government practically says, "If you will our salt—that is, commit yourselves to our service—if you will fight our battles, do our wars, and we will give you money, we will aggrandize, and we will promote our greatness, and we will give you money, we will give you only give your wages during the period you are engaged on active services, and a liberal pension afterwards, but we will guarantee that you will not be disturbed in your religious beliefs." We know that you have believed a lie, but we will not suffer you to be undeceived! We know that you have been led captive by the devil through his will, but we engage that no effort shall be made to deliver you from the destroyer! We know that you are bound in the chains of ignorance, but we stand between you and those who would rob you. If you are so bound, the opening of the prison to the captives, the opening of the prison to this understand the Christian Missionary may not open his commission in the presence of the Sepoy. The Colporteur may not carry the Bible within native lines. The devout Centurion may address to the soldiers of the guard a word of instruction or affectionate entreaty concerning the salvation of their immortal souls. It is such a movement has been proposed put forward that the missionaries have been accused of stirring up military mutiny, that the mischief could possibly have been caused by the efforts Christian Missionaries. But, however much may suit the purpose of interested parties to present the matter in this excited light, everyday is adding evidence of the fact that have been from the beginning by all unbiased observers, that the spirit of dissatisfaction has been generated, and that the people at large have sympathized with the rebel cause. Viewing the situation in this light it must seem equally obvious that the Missionaries are not to blame for the riot. This may be argued from the immunity enjoyed by the Missionaries and their families when compared with other persons in public situations many of the revolted stations. True, there were some Missionaries and their families cut off addition to four or five Government Chaplains with their domestic circles, but if the Minister of the Gospel is to be murdered by the mutineers themselves as the principal object of their dislike and hatred, they would have taken the measures to ensure the destruction of man and woman, indeed it seems abundantly plain

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*"Give me place at thy saints' feet,
Or some fall at thy saint's vacant seat;
I may as well sit alone
Who sit alone in bright array."*

Dr. HANNAH's last work was "Psalterius i 21"
For to him he dedicated his life and to die, it
said: "At the conclusion of his discourse he
gave:"

When intelligence reached him (Dr. H.)
in the north, that the ever to be remem-
bered Dr. Bunting had departed to his rest,
his esteemed colleague Mr. Geden's first
words, on being told by him of the event,
were, "A great light has gone from the
earth." He felt the truth of that sen-
tence. The present congregation felt its
truth also. He felt it from the experience
of many years. A prince and a great man
had fallen,—had passed away from the
earth. Memory loved to dwell on the de-
parted as a man whom the Author of all
mighty powers had blessed with the gift
of gifts, with an understanding clear and
rapid, a judgment firm and exact, a deter-
mination in all that was right, immovable,
and gifts of eloquence. He must have been
an eminent man in any sphere of life. He
was evidently formed by the extraordinary
gifts of his mind; to take the least weaken-
ing might be cast. He chose the better
path, a path which he does not regret now,
which, indeed, he never did regret.—he
chose to consecrate his gifts at the Christian

of his precious state and approaching end, saying: "Well, William, I wish to tell you that when I was seized the other day, by that which was so premonitory of the end, I was not at all in a panic; but I feel it to be a solemn thing that I am about to converse on his ground of comfort, and he spoke in just such terms as might have been expected from one who had preached such a sermon as his own Justification by Faith. Two things were emphatic,—one, ever in his mind, and the other, his constant exhortation and teaching, both in the pulpit and elsewhere,—the necessity of the faith which is through the faith of Christ, and the righteousness which is imputed by him as the only righteousness in which he could stand before God at the last; and, his expectation of admission to heaven, though not without holiness, yet that holiness which is the fruit of the faith in Christ. The other point, which was the reference of his son's to the usefulness and acceptance with which he had honoured God, was a depreciation of his own goodness and virtue, as to what he had done. In his case, as in that of Richard Hooker, and other great men, his own strain was, "Enter not into judgment; for ye know not what is in the heart." "Ye shall say, that ye are Lord, for in thy sight shall no man be justified." Indeed, his language, though qualified by thankfulness, was that of despair of acceptance in the presence of God otherwise than according to his great mercy. On the

Right early.

Resulting naturally from every marked increase in the membership of a Church must be an augmented supply of Candidates for the ministry. With souls inspired by the love of Christ and yearning for the salvation of the young men of gifts and graces essential to the work will be found relinquishing the earthly advantages of secular pursuits, and under a proper sense of the tremendous responsibilities they assume, pledging themselves to the toilsome and trying duties of Christ's Ambassadors. We speak of the office of the Ministers in the light of which it must be regarded by all who are to be discharged its sacred functions.

To the untaught and inexperienced, the offer of inducements as a life of ease hovers over a secular vocation can furnish, but not to him who knows that his business is to watch for souls as one that must give account, who realizes the grand aim and object of his profession; remembers what unceasing care and steady diligence are necessary that he may be perfect in doctrine pure in life, sanctified in purpose, firm in faith, ready in teaching, charitable, patient, apt to teach, ready to endure reproach, and touching in all things doing the work of an evangelist, and the proof of his ministry. The names of nine young men appear in the Minutes this year who commence their probation for this holy employment.

though good is not yet your maximum number. Not long, and twenty or thirty a year will strengthen your ranks, and the indispensable confidence you have in your own capabilities will make the work of the Book Steward and Editor having done worse than they are, as I expected re-elected. Your anticlericalism, which is not an hour too soon, though your estimate of an annual cost of £1000 is just moderate enough. It will do to get the money, and the work of the Editor will be so congenial with the wishes of a people who get great thoughts from the ocean ever lavishing their shores, they will soon make a thousand pounds fifteen hundred. I admire your Mission Alliance Institution. I like your Conference action sustaining the Protestant Alliance. I like the respect you show your chief officers, and the fact that Dr. Richey will attend the British Conference; though he is going to a Bobbin,—but he is the mightiest son of Wesley is vacant. Dr. Johnson and the Rev. J. H. James are our representatives. The best paragraph in our Address to the Parent Conference is that which refers to the excellencies and the administrative qualities of the Anglican and the comparative poverty of the Canadian Conference.

I want to read Labrador in your Stations, and I am glad to see you have decided on a special appeal to your people for that Mission. They will rejoice at your confidence, and the benefits and

Farmers in Canada are not without alarm for some of their Crops, and it is a fact that the weevil has committed not a few ravages in certain townships, to such an extent that one writer ventures to make a judgment out of them in which shall not so play with that word, being rather inclined to put the loss among the natural evils of wheat and the fields, looking away from damages wrought by the weevil. Generally where crops of hay are abundant, and where clover, barley, corn and potatoes bid fair to reward the farmer, the fertile soil, and invaluable waters and forests of Canada have their compensations for loss.

I have little disposition to touch the proceeding of our Canadian legislators, whose patriotism and Popery have displaced justice and patriotism, and whose decorum and dignity have been abolished by incivility and rudeness. Some acts of local importance have been stumbled upon, but the great matters of the Colonies are treated with frivolity and contempt of Western Canada wishes, and truth and honour are set at defiance for peddling purposes and placed, and will, can it ever be otherwise, with the weevil, can it preventers of Popery and pell? The country is keeping much reduced, there is for once to be seen a famine in salaries; while the loss on printing presses is about 10 per cent. The Committee on Public Affairs has continued its sittings, and, *henceforth*, I doubt

those who did fall were not regarded with a distinctive antipathy beyond that indulged against every European, or Western complex. The Missionaries may be further vindicated by the effect of their teaching - "By their fruits ye shall know them" is an infallible rule, and one whose testimony cannot be gainsayed. If a significant and striking fact (that while all other classes and castes and breeds of the native community have been implicated in the act of rebellion it is not known that in one single instance converts to Christianity have identified themselves with the popular measure.) - the case of Clota Nigrore, indeed, the Christian converts of the district, who, upon the outbreak of the attack from the disaffected Gonds, offered their services to Government for the protection of Hagare Bangle, and of being called upon to prepare themselves for the coming evil day, removing their families into the neighbourhood of Jumbur, here to abide until the calamity should overpass, resolved if they were prevented from suppressing the revolt they would not join it.

It was not long before the assistants approached, and then the Magistrate communicated with the missionary, desiring that he would collect his people for the emergency, but it was too late. They were now scattered and wandering as fugitives for their lives, and when after the wave of

the power of Christianity, unfettered routine, and unimpeded by orthodox cal-
con. In the ministerial hall, the young col-
by quite and ordinary plan of battle. Bro't
Bennet, a hearty Wesleyan farmer and
parish of Wakefield, offered a convenient
of ground on his farm for the camp. This
on Friday the 16th inst., a large number
made the sounding sally of the drums
wre ring to the songs of the redeemed
Brethren from a radius of 120 miles as-
sured to worship God, and beloid the po-
of the Redeemer in the wilderness. Am-
most were distinguished instrumentality
of the occasion. Bro's Palmer and Bro's
Palmer, New York, were present, and
among us on the occasion will not be for-
getted by the multitudes who were attracted
by their fame as well as by the novelty of
the occasion. On Sabbath, the 18th inst.,
wards of 3000 people heard with appar-
ent reverence, and in the greatest order
of the Gospel of Christ. A vast
Carleton county wilderness, a vast
responsibility which rested upon the dis-
piples of Christ on such an occasion! The
the prayer meeting which followed the
evangel sermon, the power of God was

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