the soldier through the hail-storms of the coaches, besides wagons, scaffolds, and other contrivances, which persons let out for the convenience of the audience." When will our ministers and churches be again endowed with like zeal and power?—N. Y. Chronicle.

### Kirwan Disturbs the Bones of St. Quietus.

Hoboken, once the scene of a bloody tra degy, when Hamilton fell under the murderous fire of Burr, has recently been the scene of a farce, which has covered the face of the country with an expression of contempt. A popish chapel was there erected, and was in debt; and the question arose in what way the money could be raised to pay off the debt. It must be raised, if at all, from the poor, labouring Irish; and i would be in vain to appeal to them, save through their superstitious feelings. And a few bones, not enough to make the skeleton of a robin, were procured; but whether from the Calvary Cemetery, or from Rome, the great bone market of the papal world, is not known. They were called the bones of Saint Quietus; a saint of whom Alvan Butler says nothing; and know nothing. These bones, whether of man or beast it would be difficult to decide, were put into a beautiful case-were taken on Sabbath morning, in solemn procession, to the papal chapel of Hoboken, where, amid throngs of the poor deluded Irish, each of whom had to pay 25 cents for a sight, and amid the ceremonies of high mass, they were solemnly inaugurated, and safely put away in a place prepared for their reception. And the chief actor in this deceptive, profane, and contemptible farce, was the popish bishop Baily, of Newark; not an imported priest from Maynooth, or St. Omers, or Naples, but a native American, and a pervert from the Protestant faith!!

There was an old custom in Ireland. which may yet exist there for aught I know, of giving a person a name from some act of his life which attracted public attention .-A man by the name of Jones killed a friend of his named Keiley; thenceforward he was called Killkelly Jones. A man, Smith killed his coachman; he was afterwards called Killcoachy Smith. There were two brothers, famous rioters; one of them was often in prison ; the other quite lame ; and they were universally known as Newgate and Cripplegate Flanagan. This old custom has some advantages; and in accordance with it, I would respectfully suggest, that the chief actor in the farce at Hoboken be hereafter called, The Right Rev. Saint Quietus Baily, in memory of the osteological exhibition by which he excited the faith of the poor deluded Irish, whilst, at the same time, he drew from their ignorance and rags somewhat less than a thousand dollars; thus making their deep poverty to abound unto the riches of their liberality It is to be hoped the suggestion will be adopted, and that hereafter the popish prelate of Newark will be known as Bishop

Saint Quietus Baily.

But the sermom of Bishop Saint Quietus Baily on the memorable occasion, surpassed even the procession of the little splinters of bones. He knew nothing about St. Quietus; and he could not tell the people anything about them; nor did the pope or cardinals know anything about them yet he pronounced it a glaring act of infidelity not to believe that they were the veritable remains of St. Quietus. Surely this is a process of making infidels by wholesale! Let us suppose the good bishop to get up such another procession for inaugurating one of the old combs by which the apostles combed their heads; or a feather from the wing of the angel Gabriel; or some hairs from the tail of Balaam's ass; and suppose he secured a little comb from a Biddy; or the feather of a goose, or a few hairs from the tail of a donkey, for the occasion; must we all be destitute of faith, and given over to infidelity, unless we believe them to be what he represents them to be? And these relics he may procure here, or at Rome, just as readily as the bones of St. Quietus. And as the faith that could receive the one would swallow the other, they might be far more profitable; But this thing of sending out to swell the ranks of infidels and unbelievers who do not believe in the bones of St. Quietus, recalls another Irish story. There was a certain Mr. Crow Ryan, who used to go along the streets of Carrick-on-Suir, crying, "who dare say boo?" And whoever said "boo," was called out to answer for his impertinence in mortal combat. And so Bishop Saint Quietus Baily sends all who say "boo" to these hones, to purgatory, or to a certain other place not far beyond it. Now in the name common sense, I protest against this priestly way of making infidels; or of making our belief in these old bones a test of our connection with the faithful and believing of all ages! As politicians would say, this is a new plank in the platform.

But this thing of holy relics, and of the gross trauds perpetrated through them, by such men as Bishop St. Quietus Baily, will soon be understood in this land, to the confusion of the priests. They are to be found in Rome in any quantity, and at all prices things, and treat them and all men with to suit customers. Bones are the most civility. precious relics for the reasons stated by the bishops; and hence there are large many boxes of the same saint, lest they not Scripture, baptism. We heard But it makes no matter whether they are the veritable bones of the saint whose name is labelled on them or not; or whether they are the bones of a martyr or a murderer. If the people only believe, it is all the same .-If the bones of the St. Quietus are of doed them to be, it is all the same! And if this bears hard upon the honesty of grace of Newark. There is deception about it somewhere; and of this the bishop is entirely satisfied. I do not know of what material satisfied. I do not know of what material satisfied in the salutary effects of treatise and lectures have proved both admirable in their tirely satisfied. I do not know of what material satisfied in the salutary effects of treatise and lectures have proved both admirable in their satisfied. But a satisfied in the salutary effects of treatise and lectures have proved both admirable in their satisfied. But a satisfied in the salutary effects of treatise and lectures have proved both admirable in their satisfied. But a satisfied in the salutary effects of treatise and lectures have proved both admirable in their satisfied. But a satisfied in the salutary effects of treatise and lectures have proved both admirable in their satisfied. But a satisfied in the salutary effects of treatise and lectures have proved both admirable in their satisfied. But a satisfied in the salutary effects of treatise and lectures have proved both admirable in their satisfied. But a satisfied in the salutary effects of treatise and lectures have proved both admirable in their satisfied. But a satisfied in the salutary effects of treatise and lectures have proved both admirable in their satisfied in the salutary effects of treatise and lectures have proved both admirable in their satisfied in the salutary effects of treatise and lectures have proved both admirable in their satisfied in the salutary effects of treatise and lectures have proved both admirable in their satisfied in the salutary effects of treatise and lectures have proved both admirable in their satisfied in the salutary effects of treatise and lectures have proved both admirable in the salutary effects of treatise and lectures have proved both admirable in their satisfied in the salutary effects of treatise and lectures have proved both admirable in the salutary effects of treatise and lectures have proved by the salutary effects of treatise an

ton Common, and Blackheath, at a moderate ton Common, and a modera

ive of men. These bishops and priests feed | Ezekiel, as above.)

of whem pope, cardinals, bishops, priests, the farce at Hoboken? Why did he not system of faith for the world, but by tracing give it the sanction of his mitre and pallium? their doctrine to their source and authority, He knew full well the universal contempt demonstrate them by the united evidence o with which the whole thing would be receiv- Scripture and common sense. ed, and as in the case of his dearly beloved spirits and minds to the laws of their or- matter rest. der, so poor Baily was left to go through the

o preferment. lions of our people should socially, politicalrol of such religious charlatans as bishop justify those who do, and nothing at all for-St. Quietus Baily .- N. Y. Observer.

### Correspondence.

To the Editor of the Provincial Weslevan. SIR .- "The Methodist Society in Laurence Town" little thought that their simple and laudable design could possibly give umbrage or elicit expressions, such as appeared in the Christian Messenger of May

Now, Sir, so far as the " Laurence Town Methodists are concerned or implicated, it is a matter of little moment; but in referleave to say, that a misapplication has been made of the whole matter of the "lectures," and their enconiums on them; and a consequent misunderstanding in the public mind obliges me to make the following state-

ment:-1. The "Hearer" caricatures - in his way-the "oratorial logic" of the lectures; and the public are thus indirectly told that they are no judges of the elegance and strength of their own language,-language which chained the "captivated" auditor, and elicited the spontaneous burst of general applause. We leave this with that "pubc," whose admiring masses gave audience to these inimitable addresses during three times three successive evenings in different. though not distant, parts of this county.

the lectures, but in the supernumerary addresses called by Mr. Wilson, "A reioinder to certain strictures by the Rev. Messrs. Armstrong and Videtoe," wherein Mr. Wilhimself as having been pilloried for three successive hours during each of three successive evenings, in the building where these "strictures" were delivered. those who heard the epithets applied to Mr. aptitude a part of his address designed to relieve the tedium consequent on a somewhat lengthened lecture. The erudite critic can decide if hyperbole and rhapsody are,

or are not, a part of rhetoric. 3. The "Hearer" thinks it "absurd philosophy"—(he means lexicography)—that one word "baptizo" should have forty-two "different meanings." Would he think it absurd if our English standard dictionaries give fifty meanings to the verb "turn," and fifty-two to the verb "go," but such is the

case, and no absurdity at all. 4. We are not bound in duty to our own, or any other minister, in "extravagance, boldness, (unbecoming,) and blunderings," were it really so, -however commendable it might be first to prove such

5. Hearer complains that Mr. Wilson allows but one of the "forty-two meanings" boxes labelled to suit. The only thing to of the word "baptizo," and that one, sprinkbe guarded against is, not to give out too ling; and that immersion is Christian, but should have as many hands and heads as Wilson say that other practices of the Briareus, and as many feet as a centepede! Church may also be Christian, though not Scriptural. As for sprinkling being the only word proper to denote baptism, we gibility as all of adult age should by regu-give as proof the following exposition of lar attention to the "rules of the society of give as proof the following exposition of Ezekiel—chap. xxxvi. 25, 26, 27—by a layman among us, not of our denomination. The text reads (we give but a part of each mestic origin, as we suspect,—if they were verse for brevity), verse 25, "Then will I picked up at night from the vaults of the sprinkle clean water upon you and ye shall Brick Church, from which they are remov- be clean"; 26, "A new heart also will I ing the dead, it would make no difference give you"; 27, "And I will put my Spirit as to their efficacy! If the people only be- within you." It is well known that in the lieve them to be what the bishop represent- Mosaic ritual pure or clean water was not He has used in sprinkling, but blood and water, got the money, and his object is obtained.— ashes and water, etc.; but here is a prophecy that clean water should be used for bishop St. Quietus Baily, it is only trans-ferring the wicked thing, from Rome to his heart," and both preparatory to the giving "though perhaps not sufficiently straight," terial the bishop is made, but had I been left religious purposes by the priest or a substi- of public praise, and both have and will conof God and man to go through that show in tute, by the minister or the people, there Hoboken, and to practice so gross a fraud must be its fulfilment. John the Baptist, upon my ignorant but honest countrymen, son of a Jewish priest, first used "clean I now feel as if I should die of the disease water" for baptizing or purifying, which and a hearer' in common with others, the of self-contempt. If I could show my face are one—see John iii. 25-26—therefore his 'Granville hearer' must give a personal pas-

Now if this thing is done in the green tree, what must be done in the dry? If this saith God, "my Spirit." As in John xx. of that princely poet, to transfer from a mybattle-field. Ten thousand might more tree, what mass of under find any in the sales of the sale easily be found who would controll a out latter, enacted on them, and they thoughout of the Hudson, for getting money under false received the Holy Ghost. This was the ter, his soft symophonious lines no more than to be raised to the Sovereignty of a Kingry, than two who, with the sensitiveness of the riudson, to getting money of a King-ry, than two who, with the sensitiveness of the riudson, to getting money of a King-ry, than two who, with the sensitiveness of the riudson, to getting money of a King-ry, than two who, with the sensitiveness of the riudson, to getting money of a King-ry, than two who, with the sensitiveness of the riudson, to getting money of a King-ry, than two who, with the sensitiveness of the riudson, to getting money of a King-ry, than two who, with the sensitiveness of the riudson, to getting money of a King-ry, than two who, with the sensitiveness of the riudson, to getting money of a King-ry, than two who, with the sensitiveness of the riudson, to getting money of a King-ry, than two who, with the sensitiveness of the riudson, to getting money of a King-ry, than two who, with the sensitiveness of the riudson, to getting money of a King-ry, than two who, with the sensitiveness of the riudson, to getting money of a King-ry, than two who, with the sensitiveness of the riudson, to getting money of a King-ry, than two who, with the sensitiveness of the riudson, to getting money of a King-ry, than two who, with the sensitiveness of the riudson, to getting money of the riudson, the riudson, the riudson money of education about them, could mount a pretences, and pretences, and pretences, and of education about them, could mount a pretences, and of education about the education ad-side, give out a psalm, and of the poor ignorant Irish,— whole text illustrated in proper order—Acts manners') by adopting it into a new testa- ceived. I had not the slightest intimation of gather a mob. "On Mooreneius, Kenning- mich money it on Common, and Blackheath, at a moderate what is not done in Ireland, in Belgium, ii. 37-41. This, then, was the original ment epistle.

of about twenty thousand. It is said their where the wickedness and singing could be heard two miles off, and Protestantism to check the wickedness and singing could be heard two miles off, and the cupidity of the priests; when the priests; when the priests; when the priests are provided in the cupidity of the priests; when the priests are provided in the cupidity of the priests; when the priests are provided in the cupidity of the priests; when the priests are provided in the cupidity of the priests; when the priests are provided in the cupidity of the priests; when the priests are provided in the cupidity of the priests. singing could be heard two miles on, and whitefield's voice nearly a mile. Sometimes there were upwards of a hundred times there were upwards of a both regret the cooperation of the cooperation of the priests; when the priests is when the priests is when the priests is when the priests; when the priests is when the priests is when the priests; when the priests is when the priests; when the priests is when the priests is when the priests; when the priests is when the priests; when the priests; when the priests; when the priests is when the priests; when the priests; when the priests is when the priests in time, breathed a wish for such an honorary distinction, the mere reflection would impeach me third, the gift of the Holy Spirit. Look take pleasure in informing him and the public thanks for your kind and Christian address. regard the people as sheep, to be milked now at John iii. 25, 26, and we will see, as lie that we have been for some years past and pain to my mind. and fleeced for the good of the church! asserted above, that baptizing and purifying gradually 'carried away' from the dogmas That it has been perfectly unpremeditated I feel thoroughly persuaded that no pro- are the same; and then at chap. ii. 6.— of early teaching, now becoming obselete. priests even in this country! There are that the firkin was about 7 gallons. (See rampant notions, so that we now can talk award me. scenes weekly enacted in popish chapels in Domestic Bible, note on this verse; also our own language, and when we make a New York, and throughout the country, Covel's Bible Dictionary, 83, and you will quotation poetic or prosaic, we mean just ground of high literary attainments—to these I which brand bishops and priests as the most see the analogy of baptizing or sprinkling what we say. We now, as becomes this unfeeling, tyrannical, dishonest and oppres- and purifying, further confirming the text in subject 'talk in plain unpoetic language'

> hemselves sumptuously, and build their ca- 6. 'So shall he sprinkle many nations'hedrals and churches, by practising the most Isaiah lii. 15. Here are just six verses begross deceptions on the poor, and the most tween this text and the place of the Scripthat work merits its own name rather than sion of desire for my future service and usefulrinding tyranny. And who can doubt this ture which the eunuch was reading in the rinding tyranny. And who can doubt this the winch the bible was not then in chappersonally concern us, and is no way con- has so ordered it, that I have to labor the pret. Quietus Baily was the chief actor. If ters and verses as now. And in proving to that fraud was perpetrated with flourish of the eunuch, who was the antecedent subtrumpets, under the light of the sun, we stance of the pronoun 'he,' in answer to his may infer what may be the enormities they question, 'Speaketh the prophet this of himpractice in secret! Such a fraud perpetrase self or some other man?' (Acts viii. 34) ted by any person save a papal priest, Philip must of necessity have made backwould banish him from society, or send him ward reference to the original noun Christ, to prison, nor can I see why these priests or 'my servant.'- Isaiah lii. 13. How could are permitted to practice these frauds with it be possible, with the Scriptures in hand, impunity, whilst they would bring upon to have overlooked the text, 'So shall he others the whip of the law, and the world's sprinkle, &c. The Scripture writers and eachers do not guess at conclusions or iso-But why was Bishop Hughes absent from late sentences of Scripture to establish their

7. As for the 'stale slander,' we rememriend, Monsieur Bedini, he kept out of the ber a number of them put upon our minister. way! And, as in numeries and monaster- all which have been traced to their sources, wes, novices are sent to the lowest occupa- and proved baseless and false It would tions in order to test the subjection of their have been quite decorous to have let this

8. The 'Hearer' animadverts upon Mr farce of the bones of Saint Quietus alone. Wilson's elucidation of the text, 'all nations' He went through it without a stammer; -Matt. xxviii. 19. We only say, the Jews and the Court of Rome having thus full had God's command for circumcising chilproof that he will stick at nothing, we shall dren and adults. The Israelites were the not wonder if St. Quietus Baily should re- Church visible. Bap ism is the same in the ceive the red cap and stockings before long. Christian Church as circumcision was in the None but the unscrupulous are on the road Jewish. The Christian Church is an engraftation on and into the Jewish. (Rom. xi. We have many great and crying evils in 17-24; a continuation of it and identificaur land :- we have many obstacles to sur- tion with it, verses 23-32.) Children were mount ere we can make this lovely land to be particularly taught and circumcised in "the dwelling place of righteousness;"-but the Old Testament, and directions and exknow of no greater evil than that two mil- hortations equally binding are found in the New: nothing, it is true, which literally ly and religiously, be under the entire con- says, baptize them; but much at least to bidding it or any other rite of Christianity.

9. In reference to the expressions 'priest' and 'priest ridden' we need only say, that where most ignorance is there must of neceswould exhort all denominations, as did Mr. had preached to them, nevertheless 'search- Trustee; in which offices, he displayed a know you best. We beg of you the acceptance who though the 'chiefest of the apostles' ed the Scriptures daily whether these things commendable degree of Christian zeal and of the accompanying token of our esteem, and 4th, with the signature "Hearer" afwere so.'-Acts xvii. 11

possibly do," we say that the law of Moses this cause he faithfully laboured, doing all required restitution by an offender against he could to suppress an evil which had been all Israel were the Church visible. That nearly proved his ruin in early life. Abou law was God's law, and those who kept four years since our esteemed departed Brothat were called "the godly" The gospel ther was visited with paralysis, by which he likewise, admits of restitution as a proof of was incapacitated to attend the means of sorrow. ("I have sinned," said he) but affliction was sanctified to him-that he subproved it "godly" by making restitution sequently became more dead to the world, voluntarily, an act which every body looks and more alive to spiritual and eternal for in a true penitent, which repentence he things. The last time the writer saw him, ought not to have "repented of." His peni- he seemed conscious that his end was near with the gospel; and was therefore "god- presence of mind, and was perfectly resignly." But he "repented of his repenance," and that, and that only, made it abortive. And such will be the fate of all peni-

of pardon 11. John the Baptist was no more codfish story," &c. The public need Christian than David or Daniel, and no one ing, neither shall there be any more pain scarcely be informed that these were not in denies that these were all "holy men" "the excellent of the earth." "The disciples were first called christians

at Antioch."-Acts xi. 26. 12. The Eunuch's faith, so far as he son, in a hyperbolical allegory, represented professed that faith, " was no better than the faith of devils." "I believe that Jesus Christ is the son of God."—Acts viii. xxxvii. Did not the devil say so too " Luke viii. Let xxviii. Mark v. vii. And further, " the devils also believe and tremble." Certainly Wilson on that occasion judge if the simile then, so far as the eunuch's faith was expressed in the above quotation, it differed rhetorical episode, adorning with beautiful not from the faith of devils, nor does that of any christian thus far, as saith the apostle. Thou doest well" (in believing there is one God) "the devils also believe" Mr. to address himself to their more perfect science, but with the esteem of men of intelli-Wilson said nothing of the character of the fulfilment with redoubled energy. eunuchs, that is another matter, his faith only was spoken of.

13. We heard Mr. Wilson say that immersion is christian baptism, but not scripture baptism. Other practices in the christherefore,

14. We see neither inconsistency, dishonesty, nor impiety." in Methodist Ministers who vet practice immersion through deference to the prejudices of others even as Paul circumcised Timothy " because of the Jews."-Acts xvi. 1, 2, 3.thousands."--Acts xx. 21, with the same prudential sentiments. As they in many places exhort christians to do in such indif-

erent matters. 15. The "two adults" baptised by Mr. Wilson, were virtually "members of the that ordinance having first proved their elithe people called Methodists," as prescribed in a sheet thus entitled. Even as John's brought forth fruits worthy of repentance. And these baptisms were "illustrative of the principles established by the Rev. Lecturer" inasmuch as he first proved the scriptural authority of the mode, and then practised it, also proving by the same authority the bantism of infants, and subsequently bapti-

sing a number of them. 16. Dr. Robertson's treatise of hantism

tinue to have it. 17. And now, as though it were enough to have lampooned a 'Wesleyan

future time, and its author. It were well to ment of the umpire public.

torial logic.' And has he the fallacious hope of diminishing by his feeble cavillings the stately fabric erected by those 'logical lectures' on the basis of sound reasoning, argumentative demonstration, and Scripture authority. Is an enlightened and discerning public to be thus wheedled out of their ommon senses, and induced to build their detached from their proper connection with lowing the collateral evidence and general scope of the Bible

If the 'Hearer' will give us sound argunents, and not such unprovoked, irrelavent, and unfounded objections as are before that public in the Christian Messenger, of May 14th, we shall be happy to enter the field of controversy with some hope, at least, of pro- from our Island without expressing our high curing for the public and ourselves that good which his barren criticism has failed of, and must fail of, producing.

With every sentiment of respect, Mr. Editor. A WESLEYAN AND A HEARER. Laurence Town, June 7, 1856.

### [FOR THE PROVINCIAL WESLEYAN.] Obituary Notice.

Mr. THOMAS WEST died at Barrington on the 28th of June, aged 63 years. West was a native of Liverpool, N. S. Ho sure that though you will benceforth pursue removed to Barrington in 1818, where, under your ministry in a more highly favored land, the ministry of the Rev. Dr. Richey, he von will often think of Newfoundland, where sity be most 'priest-riding;' but where joined the Wesleyan Church about 28 years you have spent so many of your best days, and that is, is quite another question. And we ago, of which church he remained a member until he was called to his reward. Dur-Wilson, 'not to be priest-ridden,' but rather ing a considerable portion of the period of copy the example of the 'noble Bereans,' his connexion with the Church, he filled the offices of Prayer Leader, Class Leader, and faithfulness. He was also President of the our best wishes for the future happiness of your-10. That "Judas did all a penitent could Temperance Society for some time. In self and family. hat law, and we have already shown that to him a source of great mischief, and had "godly sorrow" or "sorrowing after a godly grace so frequently as he had previously sort." And Judas not only expressed his done. But it is believed that this painful

tence therefore agreed with the law, and but he had no fear of death-enjoyed great ed to the will of God, in which state of mind he remained until the welcome messenger came to release him from his intense tents who do not persevere to the attaining bodily sufferings, and to conduct his ransomed spirit to that world where "there shall be no more death, neither sorrow, nor cryfor the former things are passed away''-Rev. xxi. 4. C. LOCKHART.

Barrington, July 18th 1856.

## Provincial Wesleuan THURSDAY, JULY 31, 1856.

THE Editor claims indulgence on the ground of impaired health. He will cheerully continue to discharge the duties of his office to the best of his ability, and trusts that in a few weeks he may be able blemished character, and an approving con-

# Rev. R. Knight, D. D.

As soon as the Ministers of the St. John. South, Circuit, heard that the Genesee Coltian chuch, may also be christian because lege had conterred on the Rev. R. Knight, christian usages make them such. And Carleton, the degree of Doctor of Divinity, they waited on him with an address, to which the venerable doctor returned a suitable reply. We are enabled to lay them before our readers

> ST. JOHN, N. B., July 24th. REV. AND DEAR SIR .- Having heard with peculiar pleasure, that the Genesee College Lima, U. S., have, in the considerate exercise of their legitimate functions, conferred on you, hasten to present to you our most hearty con- St. Stephens. gratulations.

It affords us great joy that your steady laboious and faithful devotion to your onerous duties, Wesleyan body" "before they received as a Wesleyan Minister, for so long a series of years, baptism." And were adjudged worthy of has been acknowledged by this token of confidence and veneration. May you live long to enjoy the respect due to your new and highly estimable distinction; and may your accumlating honors in the maturity and autumn of your life prove an incentive to us and to all other disciples, the eunuch, Cornelius and Lydia, junior Ministers of the Church, to follow you as you have followed Christ.

We beg to assure you that with sentiments of great affection and esteem, we remain your sons and servants in the Gospel. E. BOTTERELL,

S. ALBRIGHTON. C. STEWART. Rev. R. Knight, D. D., Carleton.

REPLY.

come forward to tender your congratulations on my having received an honor, by me as unexpected as it is unmerited, has produced emotions in my mind, which cannot be adequately afterwards in public without blushing, it would only prove that I was, at last, fitted for the degraded and degrading calling of a popish priest.

The baptism of repentance in the baptism of the same.

The baptism of repentance in the preponter and the preponter an

such a result, until on Wednesday last I receiv-

and unsought affords me some relief, and fur-

This has been done, of course not on any affectionate Brother in the Lord. hold no pretentions - but purely, in consideration of my long (though very imperfect) ser-19. The 'Modern Crusade' we leave to vices in the Church of which I am a minister. I am thankful to you, my dear Brethren, for consider how far and how surprisingly far your kindness. I thank you for your expres-

the calumny of 'Abortion.' As it does not nees among you. I am glad that Providence nected with the lectures, we leave it and sent year in so close connection with Brethren be. You stand each of you on fairer ground We now ask, what the 'Hearer' has ac- for honorary distinction in the Church, than object of his publication, namely, the lower- ground of literary merit. Such honors await public mind from the effects of their 'ora- congratulate you on such an event than myself. I am Dear Brethren.

Yours, in the best of bonds, R. KNIGHT. To the Rev. Messrs. Botterell, &c., &c.

Rev. Thomas Angwin.

On the eve of Mr. Angwin's departure fro faith upon a few isolated texts of Scripture, Newfoundland he was waited upon with the fol-

St. John's, N. F., July 19, 1855.

REV. AND DEAR SIR .- We, the undersigned, having heard of your appointment by the Conference of Eastern British America to a Circuit in Nova Scotia, cannot allow you to remove appreciation of your character as a Christian Minister. For about a quarter of a century you have laboured in many of the most important Circuits of this Island, much to the edification of those who have had the privilege of attending your ministry, and, though separated from them, you will live in the remembrance of many as the concurred instrument by whom they were brought to the knowledge of the truth as it is in Christ Jesus. We cannot but regret the removal from amongst us of one of so much experience and so many qualifications for usefulness, and we are continue to invoke upon her the blessings of Heaven. It must be to you matter of high satisfaction that you carry with you an untarnished reputation, and the good wishes of those who

PETER ROGERSON & SONS, NICHOLAS STABB & SONS, STEPHEN RENDELL, STEPHEN MARSH, MICHAEL KNIGHT. WILLIAM FROST. EDWARD WHITE. REPLY.

HALIFAX, N. S., July 28, 1856. DEAR FRIENDS,-Allow me, through the nedium of the Weslevan, to present to you my sincere thanks for your kind note and very ac. ceptable present, handed me on the day of my eaving your Island, I expect for ever, and in which I have laboured to the best of my ability for twenty-four years, to promote the interests of Christ's cause, and to bring glory to His name in the salvation of souls: and if these humble efforts have in any way been successful, I ascribe the glory to Him who has not sent me forth without his sanction and blessing. I have spent the strength of my days in Newfoundland, and God is my witness, and the people amongst whom I have laboured are witnesses, that I have not "shunned to declare all the counsel of God." 'I have courted no man's silver, or gold, or apparel"; and though there have been, in some instances, years of toil, and privation, and danger, they have been amongst the happiest years of The Weslevans and the Church India depends chiefly on the spread of European my life; - but if circumstances point out the path of duty in a more highly favoured land, it affords me no little satisfaction to know that leave my past field of labour, not only with ungence and character like yourselves. I shall of dear friends that I leave behind; and shall upon you and the land in which you dwell.

I am, dear Friends, Truly and sincerely yours THOS. ANGWIN.

The Hon. J. J. Rogerson, Nicholas Stabb, Esq., and others.

# Rev. W. Smithson.

The following Address was presented to the Rev. William Smithson, on his leaving Portland the honorary degree of Doctor of Divinity, we Circuit, to take charge of the Mill Town Circuit,

> St. John, N. B., July 15th, 1856. of the Portland Circuit, wish on the eve of your the proposal of the proselytizing committee in all those millions with each other, and with the departure from us, to express our high en a very trenchant style. An elaborate article ruling country. Hence it was a large step when teem for you as a faithful Minister of Jesus in the forthcoming number of the London the Directors addressed to the Government of Christ, and our gratitude to you for your un- Quarterly Review, however, will, in all pro- India their "great education despatch" of the tiring zeal and persevering diligence for our benefit; we feel thankful to God that under your superintendency there has been an improvement in every department of our Zion. Never shall we forget your undaunted courage and noble conduct during that fearful diseasethe Cholera, which swept off at least 500 persons from Portland alone. Then Sir, you went forward in your duty as man of God, night and who have perused the "Narrative of a Mission what may be the result of such a system boldly day, to pray with and console the dying suffer- to the Mysore," "The Successful Merchant," and wisely carried out. The English language ers, and to calm the fears of the living.

We acknowledge with thankfulness the great exertions you made to erect so excellent and commodious a Mission House; also, to improve self, Mrs. Smithson and family, carry with you leave your readers to judge for themselves. our affection and best wishes for your welfare. The writer extends his views to a very much and we believe, of the Congregation generally; wider sphere than that to which our friends in I can not but think, that had the faculty of the Generoe, requesting your reappointment granting the latter the superiority which they

Your most obedient servants. JOHN OWENS. FRANCIS JORDAN, JAMES HARRIS, WM. RUDDOCK, B. LINGLEY,

testant mind has any adequate conception of There were "six water pots of stone after And that the lectures of Mr. Wilson and nishes the only reason for my not giving a firm, he may still be with us for good, and again all the others, on the simple condition of the rethe extent to which poor papists are deceived the manner of the Jews containing two or Mr. Armstrong have both 'carried' us not a and yet respectful refusal to receive the honor thanking you fer your expressions of affection cognition of the "one Lord, one faith, one hand the state of the s the extent to which poor papiets are deceived the manner of the dews containing two or all the farther of the deceived the manner of the deceived the deceived the manner of the deceived the de

### American Methodism

From an article in the Christian Advocate and Journal, we make the following extract, discriptive of the success which has attended the Missionary enterprises of the Methodist Episco-

WILLIAM SMITHSON.

be considered one of the best, if not the very | "Come hither," without asking aught of his secbest, vindication of its claim to apostolic genuicomplished beyond the apparent drift and any position I have hitherto sustained on the neness. The fact that English Methodism gives "After to morrow were Baptist Noel, or James more for foreign missions than any other Church Hamilton, or Norman M'Leod, or Angell James. ing in the public estimation the credit of you. And should I live to see their consum- in Great Britain, and the still more striking of Merle D'Aubigné, or Krummacher, or Adolphe our minister's lectures, and diverting the mation, believe me no one will be more glad to fact that it enrolls in its foreign Churches more Monod, (alas! that illustrious name no longer is missionary converts than all the rest of Protest- of the living!) were they all in turn to come to ant Christendom put together, are the best de interchange Christian intercourse with me. I monstration that it is a form of true Christianity. dare not ask one of them within these walls to American Methodism has not approached it in preach Christ to my people, because these walls the work of foreign evangelization; but there are consecrated! And my own Methodist bremay be a somewhat satisfactory reason for the thren in France yonder, in Australia, and in fact in our peculiar local condition : for has not Canada, and that great Church in the United our whole domestic work been of a missionary States, were they all in turn to come hither to character? has not our continent been, in fact, see me, I could ask no man of them, as a minisbut a vast field of domestic foreign evangeliza- ter of Christ, to interchange ministerial offices tion—if we may so speak—an arena in which with me. They and I would be separated by a foreign peoples have been brought to us, instead mountain chain, very lofty it is true, but all its of our being sent to them ?

> Our whole history may, in this sense, be conidered missionary; but our domestic missionary branch of the catholic Church, and in that very field, properly so called, may be distinguished act to exclude myself from the catholic position from our ordinary work, and presents some in which I have hitherto stood to every other. triking facts, well worthy of passing and grate- In the branch to which I shall be united there is, ful attention in an article like this.

> glish-domestic missions. We state two bare facts, munication with whom I must esteem a real full, however, of significance, respecting them. blessing and real honor; but are the numbers of One is that, scattered through thirty-eight them who will answer to this character anything conferences, we have nearly six hundred and to be compared with the numbers who answer fifty men employed as missionaries to our desti- to it in the Methodist Church alone throughout tute English population. The other is, that the scattered and feeble

Churches sustained by these genuine evangelists embody more than fifty thousand communicants. (including probationers.) a number nearly equal to some old and respectable denominations. In this respect the importance of our Missionary Society is triumphantly vindicated, if it could point to no other argument.

But place by the side of this grand field of our native domestic work, what may be called the foreign-domestic missions, and the blessing of exaggerated the crimes of the conquerors and God upon our efforts becomes, it possible, still

nestic German efforts began. The beloved faults, to have been great men, who not only Not twenty years have passed since our doman who founded this movement is still living in the prime of life and the vigor of his labors. try, but really conferred benefits on the popula-And what do the bare statistics of these missions sixty-nine chapels, seventy parsonages, a weekly journal with seven thousand subscribers, more than an incursion of beasts of prey. than thirty thousand dollars (31,185) raised by can no longer be urged that Asiatic conquerors themselves for their Churches and benevolent purposes, one hundred and fifty missionaries, and a " noble army" of more than thirteen thousand communicants, (13,792.)

The history and results of the domestic German missions of American Methodism, constitute, we think, the most important fact in the ecclesiaatical history of our country for the present

Besides this "German domestic" work, is our Scandinavian mission, with its 24 missionaries, 12 local preachers, and more than 1,000 comnunicants (1074)—the Welsh mission, with of the people themselves. Christianity, though nearly 500 members, (rapidly absorbed in our its doctrine may have been accepted by few, English Churches,) 11 missionaries, and 8 local has yet influenced the vast masses subjected to preachers-and the French and Indian missions. our sway, and excited a curiosity, a willingness Our foreign missionary work comprises posts to receive new ideas, and a restlessness succeedn South America, China, Africa, Germany, ing the torpor of ages, which are as yet hardly France, (under the French Conference,) Scan- recognized in England, and which will, without dinavia, and projected missions in Bulgaria and doubt, produce large fruits within the next 20 India. In the foreign field we may be said to be years. The advance made in the last eight years is fully detailed in the Minutes of Lord still founding the enterprise. Dalhousie, to which we have already referred .-It cannot be doubted that the future destiny of

# of England.

More than once already (the English corres among those who rule them. Both among Hincondent of the N. Y. Christian Advocate and doos and Mahomedans are to be found numbers Journal writes) I have mentioned the recent perfectly able to understand all that Europe has proposal of a certain portion of the clergy and laity of the Established Church in England, to teach, and such persons, carrying the results first to win over the ministers and members o of their studies and their reverence for their ever cherish the most grateful remembrance of the Wesleyan Society in a body to the Establishteachers among their own people, will at once vourselves, your kind families, and a large circle ment; and, failing that, to induce individual raise the general standard for attainments and ministers to accept Anglo-episcopal ordination, add to the solidity of British power. We therenot fail to invoke the best blessings of Heaven and become clergymen of the Establishment, and individual members to join its communion ral education which has lately been resolved on and forsake their own. The former project was soon found to be impracticable, and even by the Government. In Bengal and the Punabsurd, and was consequently abandoned but jab district schools have been established in the latter was prosecuted with some degree of which as far as possible, sound instruction is vigor, though I believe it has not yet succeeded communicated by means of the native tongues. n proselytizing a solitary individual, either In Bombay the example has been followed, and minister or member. The first damaging ex- Madras will soon adopt the same system. But posure which the scheme received was from the vernacular education, however necessary, is not Watchman, an article in which struck the all that is required. The higher branches of true key-note, awoke a cordially responsive knowledge, and especially the science, can only echo in the universal heart of the connexion, be taught by means of a language possessing the and was very extensively quoted by all the organs, both of the Establishment and the Disenters. The Wesleyan Magazine for this the English tongue should be extended over the REVD. AND DEAR SIR,—We, the Trustees month next took up the matter, and dealt with whole empire, and form a bond which may unite bability, finally settle the question, and give 19th July, 1854. The document propounds a the coup de grace to the scheme of our kind scheme of high aims and universal scope. Verfriends in the Establishment. Contrary to nacular schools are to be established in every what I believe is your general custom in Amerdistict; Government Colleges will bestow a more ica, the names of contributors to reviews in this country are not made public, and the author-Presidencies will have its Universities, in which ship of the forthcoming article in the London Quarterly will, therefore, be matter of conjective highest class of European education may be ture. Possibly, however, some of our readers received. We cannot but pause to contemplate and "The Tongue of Fire," may imagine a re- and literature made the property of a sixth of the thought and buman race; all that art and science have done semblance between its style of language and that of those works. Well, with- for the Western world unfolded to the quick inout offering an opinion on that point myself, telligence of the Asiatio; men of strange races further than saying that the reviewer is either and creeds take their place among the philosoand beautify our Chapel and Vestry, and to aid Mr. Arthur himself, or an exceedingly successus in paying off nearly two hundred pounds debt ful imitator of him, I shall ask your permission on the same. Be assured, dear Sir, both yourto quote a short passage from the article, and things may seem like a dream, but they will not
to quote a short passage from the article, and

in the Established Church over those of the every side, and are being rapidly carried on to We pray the blessing of God may attend you Wesleyan Connexion in England exclusively, in-

nies, and its affiliated Church in America on the one hand, and all the branches of the one great Methodist family in Europe, the colonies, and America on the other. He proceeds to contrast the intolerant assumptions of the Establish ment, which excludes from her pulpits and her communion the ministers and members of all the other branches of the one great Protestant Church, tthe Methodist, the Presbyterian, the DEAR SIRS, -Allow me, with heartfelt emo-Dissenting, and all the other Protestant Churches of Europe and America, with the broad Chris-I am grateful to Almighty God for the pros- tian catholicity which each of these display in perity, with which he favored us, during my throwing open its pulpits to the ministers, and residence in your interesting Circuit. Praying inviting to its communion table the members of Believe me ever to remain your attached and life. He then proceeds in reply to those who describe Wesleyan ministers as sighing after Anglo-episcopal ordination, to state the feelings which would probably actuate a Wesleyan Minister on the eve of his ordination, and of the consecration of his chapel by a bishop of the Esta blishment.

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"We can fancy him," he says, "standing within the walls around which he had hither to felt the breath of Catholic Christianity continually circulating, and where he could say to The missionary spirit of a Church may, indeed, every godly minister of Christ in the world. summits covered with perpetual snow! I am going to place myself in communion, full communior, with the ministers and members of one doubtlers, a large number of ministers who are First, then, we have what are called our En- truly the ministers of God-brethren, every comthe world, not to speak of all the other Churche from whom this act of so-cailed "union" will be an act of decided alienation?""

The following article from the London Times. will repay an attentive perusal :--

been slow in its great work. A century has

been allotted to what may be called the destruct-

ve part of its labours. Empires have been

overthrown, dynasties swept away, old supersti-

tions broken in their strength, and the most in

human practices abolished with the tacit consent

knowledge. Nothing influences so readily such

races as the exhibition of superior science

tors give the first place to the schemes of gene-

advanced instruction, while each of the three

able district in each of the three Presidencies, a

forth in such an age as this.

lie roads, chief an British India. canal, 525 miles Cautley, river of pression of wie Thuggee, and th The old criticisms on British rule in India and civil services were, no doubt, partly deserved, but, as usual, ed. Seldom has the oratory of enthusiasts and political part zans point out so man tional gratitude. idealized the character of the vanquished. We pleted, the people cation made the can now calmly review the career of Clive and Hastings, and pronounce them, with all their where the Stat every kind cond added to the tame and power of their own counried out with an are the triumph tions whose rulers they overthrew, Philanthrodomination is victories of England have been to India nothing land a closer we doubt not th community will covered the land with great works and splendid have been so ha buildings, while English Governors-General have founded nothing nobler than factories and Gener barracks. The present dominion, which seems destined to open those ancient regions once more to activity and civilization, has no doubt

> Speech of His E The followin Speech, was mo Mr. Destrisay. We, the faith offer our thanks Speech at the pr

Ne

LEGISLATUR

Assembly's Add

We acknowle priety of your E the sense of the dicious an exerci your Excellence fail to be attende The law which

nutacture of, and affecting as it do ests of this Provi liberation, and a which may be su grave considerat We cordially

the maintenance be secured by a ciples of the in their just bala the Legislature. We feel assure wish but to consu serve unimpaired gard the prompti cy has called the

ing an additional the public intere We shall p hope, that under they may conduc the Province. No amendment the four paragray atim. There was paragraph only, a dard and Mitch with the minority strongly in approb the Governor, but

against that parage

pecially approves

On Saturday Legislative Counc Speech was carrie The Attorney on the 29th, that t Council would be A Bill for repea Law was introduc ACCIDENTAL week, an unusual

have taken place phers and discoverers of the earth :-- these supposed to have d near to the appear improbable to the eyes of those who conevery effort to disc sider what great things every ten years bring tainty the perpetra unavailing. - Obser If the native of India looks for a sign it is not

Prince 1 It is rumoured th A Corresponden