

the soldier through the hall-storms of the battle-field. Ten thousand might more easily be found who would confront a battery of education about them, could mount a table by the roadside, give out a psalm, and gather a mob."

Kirwan Disturbs the Bones of St. Quietus.

Hoboken, on the scene of a bloody tragedy, when H. H. Burr, 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, if at all, off the debt.

Now if this thing is done in the green tree, what must be done in the dry? If this farce, enacted on the Sabbath, on the shores of the Hudson, for getting money under false pretences, and by a bishop of American pretences, and in the face of day, to bring money from the poor ignorant Irish, what is not done in Ireland, in Belgium, in Austria, in Rome, in Mexico, in Cuba, where there is no light of surrounding Protestantism, and the priests, when the priests the cupidity of the priests; when the priests the priestly teaching, from their youth up to regard the people as sheep, to be milked and fleeced for the good of the church!

I feel thoroughly persuaded that no Protestant mind has any adequate conception of the extent to which poor papists are deceived, deluded, and treated, by the priests, even in this country! There are scenes weekly enacted in popish chapels in New York, and throughout the country, which brand bishops and priests as the most unfeeling, tyrannical, dishonest and oppressive of men. These bishops and priests feed the masses sumptuously, and build their cathedrals and churches, by practicing the most grinding tyranny. And who can doubt this in view of the farce at Hoboken, in which St. Quietus Baily was the chief actor.

But why was Bishop Hughes absent from the farce at Hoboken? Why did he not give it the sanction of his mitre and pallium? He knew full well the universal contempt with which the whole thing would be regarded, and as it is the case of his dearly beloved friend, Monsieur Bedini, he kept out of the way! And, as in nunneries and monasteries, novices are sent to the lowest occupations in order to test the subjection of their spirits and minds to the laws of their order, so poor Baily was left to go through the farce of the St. Quietus elevation, the St. Quietus through it without a stammer; and the Court of Rome having thus had full proof that he will stick at nothing, we shall not wonder if St. Quietus Baily should receive the red cap and stockings before long. None but the unscrupulous are on the road to preferment.

Correspondence.

To the Editor of the Provincial Wesleyan. SIR.—The Methodist Society in Laurence Town "little thought that their simple and laudable design could possibly give offence or that expressions of such a nature in the Christian Messenger of May 14th, with the signature "Hearer" attached.

Now, Sir, so far as the "Laurence Town Methodists are concerned or implicated, it is a matter of little moment; but in reference to their Minister and the public I beg leave to say, that a misapprehension has been made of the whole matter of the "lectures," and their enunciation on them; and a consequent misunderstanding in the public mind obliges me to make the following statement:—

1. The "Hearer" caricatures—in his way—the "oratorical logic" of the lectures; and the public are so 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 "public," whose admiring masses gave audience to these inimitable addresses during three successive evenings in the building where these "structures" were delivered. Let those who hear the epistles applied to Mr. Wilson on that occasion judge if the simile was apposite. The "codfish story" was a rhetorical episode, adorning with beautiful aptitude a part of his address designed to relieve the tedious consequent on a somewhat lengthened lecture. The erudite critic can decide if hyperbole and rhapsody are, or are not, a part of rhetoric.

2. He next refers to the "pillory story," "codfish story," &c. The public need scarcely be informed that these were not in the lectures, but in the supererogatory addresses called by Mr. Wilson "A rejoinder to certain articles by the Rev. R. Knight, Armstrong and Vidotto," wherein Mr. Wilson, in a hyperbolic allegory, represented himself as having been pilloried for three successive hours during each of three successive evenings in the building where these "structures" were delivered. Let those who hear the epistles applied to Mr. Wilson on that occasion judge if the simile was apposite. The "codfish story" was a rhetorical episode, adorning with beautiful aptitude a part of his address designed to relieve the tedious 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 "abundantly prophetic"—(he means lexicographically)—that one word "baptism" should have forty-two "different meanings." Would he think it absurd if our English standard dictionaries gave fifty meanings to the verb "to go," and give fifty meanings to the verb "to go," but such is the case, and no absurdity at all.

And next in due order the putting within, saith God, "my Spirit." As in John xx. 22, Christ "breathed on them," and they received the Holy Ghost. This was the first fulfilment of the promise, "I will send largely on the day of Pentecost when the whole text illustrated in proper order—Acts ii. 37-41. This, then, was the original order and manner, corresponding prophetically in the Old and practically in the New Testament—first baptism, then sprinkling, and third, the gift of the Holy Spirit. Look you at John iii. 25, 26, and we will see, as asserted above, that baptizing and purifying are the same; and then at chap. ii. 6.—There were "six water pots of six gallons each" which were used for sprinkling, and three firkins apiece. Commentators agree that the firkin was about 7½ gallons. (See Domestic Bible, note on this verse; also Cove's Bible Dictionary, &c., and you will see the analogy of baptizing or sprinkling and purifying, further confirming the text in Ezekiel, as above.)

6. "So shall we sprinkle many nations"—Isaiah lii. 15. Here are just six verses between this text and the place of the Scripture which the enunciate was reading in the chariot. The bible was not then in chapters and verses as now. And in proving to the enunciate, who was the antecedent subject of the pronoun "he," in answer to his question, "Speakest thou the prophet of thine own or some other man?" (Acts vii. 34) Philip must necessarily have made back-ward reference to the original noun Christ, or "my servant"—Isaiah lii. 13. How could it be possible, with the Scriptures in hand, to have overlooked the text, "I will sprinkle you with hyssop, &c." The Scripture writers and teachers do not guess at conclusions or isolate sentences of Scripture to establish their system of faith for the world, but by tracing their doctrine to their source and authority, demonstrate them by the united evidence of Scripture and common sense.

As for the "stale slander," we remember a number of them put upon our minister, all which have been traced to their sources and proved baseless and false. It would have been quite decorous to have let this matter rest.

But the "Hearer" animadverts upon Mr. Wilson's elucidation of the "circumcision"—Matt. xxviii. 19. We only say, the Jews had God's command for circumcising children and adults. The Israelites were the Church visible. Baptism is the same in the Christian Church as circumcision was in the Jewish. The Christian Church is an engraving on the Jewish Church, and its baptism is a continuation, and identification with it, (verse 23-24.) Children were to be particularly taught and circumcised in the Old Testament, and directions and exhortations equally binding are found in the New; nothing, it is true, which literally say, baptize them; but much is left to justify those who baptize infants. But in bidding it or any other rite of Christianity.

9. In reference to the expressions "priest" and "priest riding" we need only say, that where most ignorance is, there must necessarily be most "priest-riding"; but where that is, it is quite another question. And we would exhort all denominations, and especially the Wesleyan, not to be prejudiced, but rather copy the example of the "noble Bereans," who though the "chiefest of the apostles" had preached to them, nevertheless "searched the Scriptures daily whether these things were so."—Acts xvii. 11.

10. That "Judas did all a penitent could possibly do," or "we say nothing of the required restitution by an offender against that law, and we have already shown that all Israel were the Church visible. That law was God's law, and those who kept that were called "the godly." The gospel likewise, admits of restitution as a proof of "godly sorrow" or "sorrowing after a godly sorrow" ("I have sinned," said he) but proved it "godly" by making restitution voluntarily, an act which every body looks for in a true penitent, which repentance he ought not to have "repented of." His penitence therefore agreed with the law, and with the gospel; and was therefore "godly." But he did not express his repentance, and that, and that only, made it abortive. And such will be the fate of all penitents who do not persevere to the obtaining of pardon.

11. John the Baptist was no more a Christian than David or Daniel, and no one denies that these were all "holymen" of 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 professed that faith, "was no better than the faith of devils." "I believe that Jesus Christ is the son of God," said he, and Luke xviii. Mark v. vii. And further, "the devils also believe and tremble." Certainly then, so far as the Eunuch's faith was expressed in the above quotation, it differed not from the faith of devils, nor does it differ from the faith of the "godly" as the Eunuch said, "I believe that Jesus Christ is the son of God." Mr. Wilson said nothing of the character of the Eunuch, that is another matter, his faith only was spoken of.

13. We heard Mr. Wilson say that immersion is Christian baptism, but not sprinkling. Other practices in the Christian Church may also be Christian because Christian usages make them such. And therefore,

14. We see neither inconsistency, dishonesty, nor impiety, in Methodist Ministers who yet professing a high regard for the Bible, and a high regard for the Bible, as Paul circumcised Timothy "because of the Jews."—Acts xvi. 1, 2, 3.—And others of the apostles circumcised many thousands,—"Acts xv. 21, with the same prudential sentiments. As they in many places exhort Christians to do so in such indifferent matters.

Assuredly it derogates not from the honor of that princely poet, to transfer from a theological, original to an evangelical minister, his truly symphonious lines no more than the apostle dishonored the heathen aphorism ("evil communications corrupt good manners") by adopting it into a new testament epistle.

18. "Hearer" hopes for our final recovery from the effects of Mr. Wilson's "oratorical logic" which as he says has carried us up to the "capitulum" of the "oratorical logic" and pleasure in informing him and the public that we have been for some years past gradually "carried away" from the dogmas of early teaching, now becoming obsolete.—And that the lectures of Mr. Wilson and Mr. Armstrong have both "carried us up to a higher" away from the dogmas formerly rampant notions, so that we now can talk our own language, and when we make a quotation poetic or prosaic, we mean just what we say. We now, as becomes this subject (talk in plain unpoetic language)

19. The "Modern Crusade" we leave to future time, and its author. It were well to consider how far future service and usefulness that work merits its own name rather than the calumny of "Abortion." As it does not personally concern us, and is no way connected with the lectures, we leave it to them, and Mr. Wilson to the upright judgment of the unprejudiced.

We now ask, what the "Hearer" has accomplished by the apparent drift and object of his publication, namely, the lowering in the public estimation the credit of our minister's lectures, and diverting the public mind from the effects of their "oratorical logic." And has he the fallacious hope of diminishing by his feeble cavillings the credit of the basis of sound reasoning, argumentative demonstration, and Scripture authority. Is an enlightened and discerning public to be thus wheedled out of their common sense, and induced to build their faith upon a few isolated texts of Scripture, detached from their proper connection with the collateral evidence and general scope of the Bible?

If the "Hearer" will give us sound arguments, and not such unprovoked, irrelevant, 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 procuring for the public and ourselves that good which his latter criticism has failed off, and with every sentiment of respect,
M. Editor,
A. WESLEYAN AND A. HEARER.
Laurence Town, June 7, 1856.

Obituary Notice.

MR. THOMAS WEST died at Barrington on the 28th of June, aged 63 years. Mr. West was a native of Liverpool, N. S. He removed to Barrington in 1813, where, under the ministry of the Rev. Dr. Richey, he joined the Wesleyan Church about 28 years ago, of which church he remained a member until his death. He was a zealous and a considerable portion of the period of his connection with the Church, he filled the offices of Prayer Leader, Class Leader, and Trustee; in which offices, he displayed a commendable degree of Christian zeal and faithfulness. He was also President of the Temperance Society for some time. In this cause he faithfully laboured, doing all he could to suppress an evil which had been in his source of great mischief, and had nearly proved his ruin in early life. About four years since our esteemed departed Brother was visited with paralysis, by which he was incapacitated to attend the means of grace so long as he had previously enjoyed. But it is believed that this painful affliction is satisfied to him—that he subsequently became more dead to the world, and more alive to spiritual and eternal things. The last time the writer saw him, he seemed conscious that his end was near; but he had no fear of death, and was perfectly resigned to the will of God, in which state of mind he remained until the welcome messenger came to release him from his intense bodily sufferings, and to conduct his ransomed spirit to that world where "there shall be no more sorrow, nor crying, nor mourning; neither shall there be any more pain: for the former things are passed away."—Rev. xxi. 4.
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to you, I am nevertheless brought under obligation, which I shall ever be unable fully to redeem.

To be raised to the Sovereignty of a Kingdom, was as distant from my expectation, as to be tendered the honorary degree I have received. I had not the slightest intimation of such a result, until on Wednesday last I received a letter from Lima, apprising me of what had been done. Had I to any one, at any time, breathed a wish for such an honorary distinction, the mere reflection would impeach me with vanity, and prove a source of both regret and pain to my mind.

That it has been perfectly unpremeditated and unought-for to me some relief, and furnishes the only reason for my not giving a firm and yet respectful refusal to receive the honor of the Genesee College has thought proper to award me.

This has been done, of course not on any ground of high literary attainments—to these I hold no pretensions—but purely, in consideration of my long (though very imperfect) services in the Church of which I am a minister.

I am thankful to you, my dear Brethren, for your kindness. I thank you for your expression of desire for my future service and usefulness among you. I am glad that Providence has so ordered it, that I have to labor the present year in so close connection with Brethren so talented, and pious, as I well know you to be. You stand each of you on a fairer ground for honorary distinction in the Church, than any position I have hitherto sustained on the ground of literary merit. Such honors await you. And should I live to see their consummation, believe me no one will be more glad to congratulate you on such an event than myself.

I am Dear Brethren,
Yours, in the best of bonds,
R. KNIGHT.
To the Rev. Messrs. Botwell, &c., &c.

Rev. Thomas Angwin.
On the eve of Mr. Angwin's departure from Newfoundland he was waited upon with the following ADDRESS.
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 from our Island without expressing our high 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 honored 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 sure that though you will henceforth pursue your ministry in a more highly favored land, you will often think of Newfoundland, where you have spent so many of your best days, and 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 are the accompanying tokens of our esteem, and our best wishes for the future happiness of yourself and family.

PETER ROGERSON & SONS,
NICHOLAS STABB & SONS,
STEPHEN RENDLE,
JOHN S. BOND,
STEPHEN MARSH,
MICHAEL KNIGHT,
WILLIAM FROST,
EDWARD WHITE.

HALIFAX, N. S., July 28, 1856.

DEAR FRIENDS,—Allow me, through the medium of the Wesleyan, to present to you my sincere thanks for your kind note and very acceptable present, handed me on the day of my leaving 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 the counsel of God." "I have counted no man my silver, or gold, or apparel;" and those who have been, in some instances, years of toil, and privation, and danger, have been amongst the happiest years of my life;—but if circumstances point out the path of duty to a more highly favoured land, it affords me no little satisfaction to know that I leave my past field of labour, not only with an unblemished character, and an approving conscience, but with the esteem of men of intelligence and character like yourselves. I shall ever cherish the most grateful remembrance of yourselves, your kind families, and a large circle of dear friends that I leave behind; and shall not fail to invoke the best blessings of Heaven upon you and the land which you dwell in.

I am, dear Friends,
Truly and sincerely yours,
THOS. ANGIN.
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 Circuit, to take charge of the Mill Town Circuit, St. Stephens.

ST. JOHN'S, N. B., July 19th, 1856.

REV. AND DEAR SIR,—We, the Trustees of the Portland Circuit, with the view of your departure from us, to express our high esteem for you as a faithful Minister of Jesus Christ, and our gratitude to you for your untiring 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 disease of the 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 day, to pray with and console the dying sufferers, and to calm the fears of the living.

you at last a crown of glory in that bright world above. Believe us, Rev. and dear Sir,
Your most obedient servants,
JOHN OWENS,
FRANCIS JORDAN,
JAMES HARRIS,
WM. RUDDOCK,
B. LINGLEY.

DEAR SIRS,—Allow me, with heartfelt emotion of love and esteem, to return you my thanks for your kind and Christian address. I am grateful to Almighty God for the prosperity, with which he favored us, during my residence in your interesting Circuit. Praying may still be with us for good, and again thanking you for your expressions of affection and interest in the welfare of Mrs. S. and family. Believe me ever to remain your attached and affectionate Brother in the Lord.

WILLIAM SMITHSON.

From an article in the Christian Advocate and Journal, we make the following extract, descriptive of the success which has attended the Missionary enterprises of the Methodist Episcopal Church.

The missionary spirit of a Church may, indeed, be considered one of the best, if not the very best, vindication of its claim to apostolic genuineness. The fact that English Methodism gives more for foreign missions than any other Church in Great Britain, and the still more striking fact that it enrolls in its foreign Churches more missionary converts than all the rest of Protestant Christendom put together, are the best demonstration that it is a form of true Christianity. American Methodism has not approached it in the work of foreign evangelization; but there may be a somewhat satisfactory reason for the fact in our peculiar local condition; for in this country, the whole domestic work being of a missionary character, has not our countrymen, as a nation, but a vast field of foreign evangelization—if we may so speak—an arena in which foreign peoples have been brought to us, instead of our being sent to them?

Our whole history may, in this sense, be considered missionary; but our domestic missionary field, properly so called, may be distinguished from our ordinary work, and presents some striking facts, well worthy of passing and grateful attention in an article like this.

First, then, we have what are called our English-domestic missions. We state two bare facts, full, however, of significance, respecting them. One is that, scattered through thirty-eight conferences, we have nearly six hundred and fifty men employed as missionaries to our destitute 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 too emphatically indicated, 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 God upon our efforts becomes, if possible, still more apparent.

Not twenty years have passed since our domestic German efforts began. The beloved man who founded this movement is still living in the prime of life and the vigor of his labors. And what do the bare statistics of these missions show to-day? No less than one hundred and sixty-nine chapels, seventy parsonages, a weekly journal with seven thousand subscribers, more than thirty thousand dollars (\$1,185) raised by themselves for their Churches and benevolent purposes, one hundred and fifty missionaries, and a noble army, (13,728)

The history and results of the domestic German mission of America, constitute, without doubt, the most important fact in the ecclesiastical history of our country for the present century.

the established church at home, and in the colonies, 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. It precedes to comment, which excludes from her pulpits and her communion the ministers and members of all the other branches of the one great Protestant Church, the Methodist, the Presbyterian, the Baptist, the Episcopal, the Lutheran, the Calvinistic, the Wesleyan, and all the other Protestant Churches of Europe and America, with the broad Christian catholicity which each of these display in throwing open its pulpits to the ministers, and inviting to its communion table the members of all the others, on the simple condition of the recognition of the one Lord, one faith, one baptism, and the corresponding truths of a holy life. He then proceeds in reply to those who describe Wesleyan ministers as holding an Anglo-saxon or English position, 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 Roman Church.

"We can fancy him," he says, "standing within the walls which he had hitherto felt the breath of Catholic Christianity continually circulating, and where he could say to every minister of Christ in the world, 'Come hither,' without asking of his sectarian peculiarities, and then saying to himself, 'After to-morrow we will be English, or American, or Norman, or Scotch, or Irish, or French, or Italian, or Spanish, or Portuguese, or whatever the name of the living' were they all in turn to come to interchange Christian intercourse with me, I dare not ask one of them within these walls to preach Christ to my people, because these walls are consecrated." And my own Methodist brethren in France, under, and in Australia, and in Canada, will not speak of all the other churches, were they all in turn to come hither to see me, I could ask no man of them, as a minister of Christ, to interchange ministerial offices with me. They and I would be separated by a mountain chain, very lofty it is true, but all its summits covered with perpetual snow! I am going to place myself in communion, full communion, with the ministers and members of every branch of the one Catholic Church, and in that very act to exclude myself from the Catholic position which I have hitherto stood to every other.

In the United States, which I shall be invited to, I double a large number of ministers who are truly the ministers of God—brethren, every communication with whom I must esteem a call to blessing and real honor; but are the numbers of them who will answer to the character anything to be compared with the numbers who answer to it in the Methodist Church alone throughout the world, not to speak of all the other churches from whom this act of so-called "union" will be an act of decided aversion?"

British India.
The following article from the London Times, will repay an attentive perusal:—
The old criticisms on British rule in India were, no doubt, partly deserved, but, as usual, the oratory of enthusiasts and political partisans exaggerated the crimes of the conquerors and idealized the character of the vanquished. We can now calmly review the career of Clive and Hastings, and pronounce them, with all their faults, to have been great men, who not only added to the fame and power of their own country, but really conferred benefits on the populations whose rulers they overthrew. The doctrine of the rights of conquest, the victories of England have been to India nothing more than an incursion of beasts of prey. It can no longer be urged that Asiatic conquerors covered the land with great works and splendid buildings, while English Governors-General have founded nothing nobler than factories and barracks. The present dominion, which seems destined to open those ancient regions once more to activity and civilization, has no doubt been slow in its great work. A century has been allotted to what may be called the destructive part of its labours. Empires have been overthrown, dynasties swept away, old superstitions broken in their strength, and the most inhuman practices abolished; while the fact consent of the people themselves, Christianity, though the doctrine may have been accepted by few, has yet influenced the vast masses subjected to our sway, and excited a curiosity, a willingness to receive new ideas, and a restlessness succeeding the torpor of ages, which are as yet hardly recognized in