

amusements are fishing and hunting; in the latter they generally absent themselves once or twice during the season for two or three weeks or a month, living during that time in the woods. They always take leave of us when they go, and are very anxious to go again when they return, and take with them their bedding, pots and pans, &c., as many as they can carry. Their behaviour is very good when they are not excited by strong drink. The men generally speak English, but in quarrelling invariably use their original language. Their health is in general very good.

Provincial Wesleyan. WEDNESDAY, SEPT. 11, 1861.

In consequence of the official relation which this paper sustains to the Conference of Eastern British America, we require that Obituary, Revival, and other notices addressed to us from any of the Churches within the bounds of the Conference, shall pass through the hands of the Superintendent Minister. Communications designed for this paper must be accompanied by the name and residence of the author. We do not undertake to return rejected articles. We do not assume responsibility for the opinions of our correspondents.

The American Conflict.

The tone of the press in the Northern States, has of late been most repugnant to any criticism of their national affairs. With a peculiar sensitiveness to the remarks of others, our neighbours are by no means delicate in their own expressions. This is much to be regretted, as it tends not only to exasperate their opposers, but also to alienate their true friends. Yet with the teaching of the Bible, and the facts of history before us, we cannot help asking in regard to the disturbances in the great Republic, "Is there not a cause?"

When the dark cloud overspread our own land, by means of famine, and pestilence and war, we did not refuse to see the Lord's hand rightly displayed in our chastisement; nor did the pulpit nor the press keep silent, in regard to what was believed to be the principal cause of our trouble, self-condemning though they were. We do not think therefore that for fear of giving offence to others, we should abstain from analyzing the ground of this unhappy conflict, or from stating our impressions respecting it. Should those more immediately concerned be uninfluenced by our observations, perhaps we may ourselves derive some benefit by endeavouring honestly to interpret this warning voice of Providence.

Be it understood, however, that we have not a word to say in favour of what is termed the Southern Confederacy. If we do not join the secession, it is neither because we are indifferent to the claims of our countrymen, nor because we think that the act of secession does not violate these claims. But we believe that there are far worse evils than this, for which the Southern States are to be held accountable. Granted that they have lately become "covenant breakers," yet it is not notorious that for years their treatment of the African race, has shown them to be "without natural affection, hypocritical, unmerciful." And then with what hypocrisy, not to say blasphemy, have they endeavoured to justify their iniquity on Scriptural grounds, and have offered praise to Heaven for the triumph of their arms! The Christian nation of Great Britain cannot be guilty of sympathizing with a people so unlovely and ungrateful. But on the other hand, our antipathy to wrong in principle no less than in fact, forbids our complacency towards, or our concurrence with the spirit just now exhibited at the North. It cannot be questioned that slavery, and all its attendant evils, which have given the South such an unenviable fame, have been connived at, and participated in by the people of the Free States. The ballot, which might long since have wrought the destruction of slavery, has even in the North been servile to the upholders of that oppression. Hence, government patronage has been lavished upon them, and legislative compromises have with increasing disregard to justice and truth, yielded to them. For the men and their systems were not only scarcely to be despised; and therefore for the consolidation and extension of slavery, both departments of the Commonwealth must be held responsible. And, further, notwithstanding the absence of this evil from the Northern soil, and the frequent protestations made against it, there, not only have their capitalists upheld the plantations of the South, but their artisans have built, their merchants have fitted out, and their captains and crews have sailed those vessels, which have been engaged in the revival of the slave-trade.

But does not the present struggle imply the compunction of the North, for having sustained and co-operated with the South? We ask in reply whether the present action of the Federal Government, which is to annihilate slavery, is intended to abolish slavery? If so, we have yet to receive the first intimation of it. True, there are many who desire that this may be the issue of the contest, and their wish is doubtless "father to their thought." But this is neither the object sought, nor the result likely to be produced. President Lincoln's inaugural address, was from a British point of view, a pro-slavery speech. And yet we do not charge him with inconsistency in his political creed, in giving utterance to it. As a Republican, he did not contemplate taking a single step towards the emancipation of the slaves. He was not elected to do so. The policy of his party seems simply to confine slavery within certain limits. Abraham Lincoln has never gone beyond this in his policy. He protests against being misunderstood in regard to this matter, assuring us that it is not his design to interfere with slavery where it exists; that on the other hand he is prepared not only to stand by the provisions of the Fugitive Slave Act, but to guard "the domestic institution" by any other means which may be constitutionally devised. These are also the avowed sentiments of his supporters. In the recent extra session of Congress they were again and again uttered, as a full justification of the war then being prosecuted. It was a war for the maintenance of the Union, and any dissent or compromise of the rights of the planters to hold their fellow men in thralldom. And here we might exclaim, Why preserve slavery within a certain territory? If it be right to hold men in bondage because their forefathers were stolen, why not thus deal with them every where? But if the affair be wrong, why tolerate it anywhere? Justice is not local. And what is morally wrong, can nowhere be politically right. Taking it, then, on our own showing, as we are bound to take it, the Federal Government are simply seeking to perpetuate the Union. To us it appears really lamentable that for this end christian societies, the christian press, and even the christian pulpit, should agree to sink what, though of inconceivably greater value, are now supposed to be but "minor differences." Is not this an explicit avowal, of far more importance than goodness? That the unity of the States, even with the rotten core of slavery, is to be preferred to a nationality of half the extent, free from that moral plague?

It was with grief and alarm that we read these words in the recently published reply of the

Young Men's Christian Association in the North, an address which they had received from the same Society in the South. Party names are no longer heard among us. We are a united people. Our purpose is not to subjugate the South. Far be it from us to entertain such a thought for a moment. We wage no warfare against any of the institutions of our Southern brethren. We have no intention of depriving them of any of their rights under the constitution. But we are determined, by the help of God, to suppress rebellion against the most beneficent Government ever constituted to man, as the necessary and only means of preserving our nationality. So then it means that the "Constitution" which permits one man to treat another like an irrational animal, is all but immutable, and needs no revision. The "rights" which the Southern planters hold under this Constitution are not "for a moment" viewed by these Christian young men with a jealous eye; but they do invoke the help of the Almighty in their efforts to uphold "the most beneficent Government ever vouchsafed to man."

We should think this rather an unfortunate time to talk of the superlative excellence of this government. We have long been accustomed to this strain, but have always regarded the fact of slavery as its perfect refutation. Now, however, other weaknesses and wrongs appear. They have told the world that this is a "rebellion," and they affect surprise that it should be viewed by others in a different light. But if it be only a rebellion, why do they not extinguish it? They have been speaking of "crushing it out," "stamping it down," and if they can do so, why is it not done? This would be the act of true beneficence to their subjects, to the rebels themselves, and to the world at large. To defer doing it, argues a weak or wicked administration.

Deeply should we deplore the decline and fall of the United States. But it seems to us that so overwhelming is the power of the South, and so much is the North implicated in its guilt, that the latter can only save itself from impending ruin by a deliberate severance from the former. If she deliver herself from the curse of slavery, she may rise to respectability and greater influence than ever among the nations of the earth; but if the Union be preserved, on its present basis—and a better one the South is not likely to concede—we can see nothing but destruction approaching her. And in whatever position the South may be placed, we feel certain that it will yet be visited upon it. "The nation that will not serve thee," said the Prophet, "shall perish." This sentence is inflexible, and it is being fulfilled to-day.

For the Provincial Wesleyan.

Truro Circuit.

MR. EDITOR.—After the lapse of a quarter of a century, I have joyfully returned to the former scene of my labours in this place, and my thoughts have naturally reverted to the past. I believe that I was the second minister appointed to preach regularly in Truro, which then included the Shubenacadie, now Mainland Circuit, extending from Upper Rawdon to Greenfield and Londonderry. My rides were long and tedious,—all performed on horseback, not in a comfortable carriage as at present,—and my labours difficult and onerous, but thank God, I have satisfactory and joyous proof that they were not in vain. And it is with great pleasure that I observe that, neither have the labours of my brethren who have occupied this part of the Lord's vineyard during the interval that has elapsed since my first appointment here, been unaccompanied with gratifying results. Various proofs of the progress that has been realized in connexion with our cause since the period adverted to present themselves to my notice, and among them, I may mention the following, viz: The erection of three churches and a comfortable parsonage; the formation of three additional societies; the five or sixfold augmentation of church members in the whole circuit,—and a proportionate advance in finances. From various causes the spiritual state of the Circuit has not been satisfactory for some time past, but I believe that at present there is a warm desire on the part of our people generally to endeavour to secure for themselves a higher state of religious purity and enjoyment, and to unite in prayer and effort for the prosperity of Zion.

Previous to our arrival here we had some anticipation of being kindly received, but the cordial and hearty welcome extended to us, exceeded our expectations. As soon as the cars stopped at the terminus—a number of our friends—several of them old acquaintances—came in quest of us; our luggage was instantly taken charge of, and ourselves put into a coach and taken to the parsonage. There found a goodly number of lady friends who, with smiling faces and warm hearts, were waiting to give us their cordial greetings. After a short time spent in agreeable conversation, we were introduced to the tea-table, which was most abundantly supplied with a variety of good things, of which in company with our friends we pleasantly partook; and after a little further space spent in kindly intercourse, our friends retired, leaving us a supply of estates sufficient for several days. In addition to the above mentioned expressions of a kindly feeling, I may observe that previous to our arrival, a number of necessary articles of furniture had been liberally provided and put in the parsonage. These acts of consideration and kindness were, as you will easily conceive, Mr. Editor, very encouraging, and tended powerfully to excite a hope that we should, by the blessing of God, spend our appointed time of labour here pleasantly to ourselves and profitably to our people.

So much for the agreeable. I now proceed to write what is of a solemn nature, in the form of an obituary notice of one of our church members. Miss COOKE, daughter of George Cooke, Esq., died after a protracted illness on the 21st ult. When about fifteen years of age, she experienced a rather severe affliction which was so far sanctioned as to excite serious concern in reference to her spiritual and eternal prospects; but through the timely feeling, I may observe that previous to her death, which were necessary to the cherishing of her religious feelings, that concern to a great extent subsided, and she became in danger of being influenced by an inordinate attachment to the pleasures of the world. Fortunately for her she was favoured with the counsel of a pious relative who kindly admonished her of the danger to which she was exposed of losing all her good impressions, and of becoming absorbed in the spirit of the world. By this means she was induced to attend the means of grace with increased frequency, and soon became decidedly earnest in seeking the salvation of her soul. And though she felt the evil of having formerly resisted the Divine influence, in his comparative dimness, she nevertheless persevered in seeking the Lord until she realized a sense of his forgiveness of her sins, and the mercy in her soul. Her joy was great, and, as it is believed, was retained with more or less vividness to the end. The genuineness of the change she experienced was demonstrated by her practical devoteness to God, her delight in his ordinances, her attachment to his people, and her affectionate interest in his cause. Her last illness was tedious and depressing in its

tendency, but she experienced and evinced the sufficiency of the grace of God to comfort and sustain. All fear of death was taken away, and having a desire to depart and to be with Christ, which she felt to be far better, she passed peacefully away to the vision and enjoyment of her Saviour.

T. SMITH. Truro, Sept. 4, 1861.

To the Editor of the Provincial Wesleyan.

DEAR SIR,—I regret that the Editor of the Provincial Wesleyan has again brought up the Calvinistic discussion based on the publication of my sermon. I deemed that my letter was sufficiently explanatory, and was calculated to satisfy his mind; at least, as to the validity of my reasons for that discussion; and that having shown myself in the attitude, not of aggression, but of defence, and further having expressed my sorrow in view of any quotation which I might be made placing Presbyterian Theology in a false light, no more had been required. In this I seem I am mistaken. In the last Witness I am assailed with the charges of misquoting Calvin, reasoning illogically, and of evincing an illiberal spirit toward another branch of the Evangelical Church. The first is a serious moral offence; the second proves me guilty of mental weakness; and the last would make me a sectary and a bigot. Allow me a word or two in defence. I shall be relevant to the subject, and brief, as the circumstances will permit.

Now, I am at a loss to know what the Witness desires. The Editor exclaims, "Would that our friend had never preached that sermon! had never written that letter!" To that exclamation I replied heartily Amen! If they were unnecessary and unavailing for "Ease the vessel, however well it flow. That tends to make one wrothful say soe." but as I conscientiously believe that the cause of truth demanded that sermon as an antidote to gross doctrinal error and misrepresentation—and as justice to myself required the explanation contained in the letter, I have no such regrets to utter over their publication, as those expressed by the Editor of the Witness. If I have alienated his friendship, I sincerely deplore such an event; but that duty required of me the enunciation of the sentiments contained in my sermon I retain no doubt. As to whether that discourse was necessary Mr. Cameron can best reply. That parties carried false statements to me, and that they were not visited upon it, "The nation that will not serve thee," said the Prophet, "shall perish." This sentence is inflexible, and it is being fulfilled to-day.

But to keep to the point, the Witness accuses me of quoting from Calvin's works in such a manner as to give a significance to his words wholly opposed to his meaning; that, in a guilty willful perversion of the author from whom I quote. One word of explanation will transfer my sin to his shoulders. I did not quote directly from the author referred to. Being absent from home when the communication in question was written, the means of reference to the books under notice were not available, consequently I quoted from the writings of John Wesley and Richard Watson, to which at the time I had alone access. If there had been distinguished in the use of Calvin's words, on these distinguished divines, and not myself, must the charge rest. If John Wesley, the holder of the embossed seal, had perverted the words of the great Geneva Reformer, the fact would certainly appear inexplicable to those who have studied that peerless character and his writings; for however far in theology his opponents regard him astray, they have never attacked to his memory a mean and dishonest act as this. That Richard Watson, in his "Institutes," a work reviewed again and again by the ablest Calvinistic critics of the day, should make Calvin say that which he never said, is so perfectly amazing; and the more so as that perversion has escaped the notice of the writers on the other side, until the discovery is now made by the Witness!

But that Wesley and Watson quoted correctly I believe; and that I again copied accurately from them, is not matter of belief but absolute knowledge. One suggestion here however may relieve all parties from the embarrassment of this statement. The editions I copied from were old; may not the edition of Calvin's works used by the Editor be more modern? Consequently the arrangement of pages, chapters, &c., will be different. If I refer for instance to p. 16 of Cal. Ina., the Editor may speak truth when saying no such language can I find on p. 16. But will he say it is not to be found in the work? However it may be, I know not; I state the fact—and leaving others to read the mystery, repudiate the insinuation of carving and mutilating Calvin's works for sectarian ends. And further: it shall be my effort to free Wesley and Watson as well as myself from so serious a charge: if I fail herein, I will acknowledge that they too have been led to quote from unauthorized sources—a thing almost incredible, so far as at least Watson is concerned. We may say that Wesley was hurriedly—Watson on the contrary was accurate in his style, and profoundly read in the controversies of all ages.

Secondly,—the Witness affirms that my reasoning is inconclusive. The sum of his remarks is this: whatever be our premises, you have no right to follow them to their consequences. We may say that the logical consequences of Arminianism is infidelity—acting on such a principle. For instance, Mr. McKinnon is wrong in inferring from our doctrines the logical deduction that God is the author of sin—the Presbyterian teaches no such doctrine—nay it repudiates such a blasphemy. To this I answer—That the logical inference remains the same notwithstanding the disclaimer. "The world still moves," said Galileo, "though I have sworn that it does not." I ask the Editor of the Witness, either to abandon his premises or to admit my conclusions. No, he replies—for while our Church teaches that "no event takes place in time which was not decreed from eternity, and nothing happens in the world without the will of God," yet our confession of Faith explicitly declares that God is not the author of sin. But this is the veriest puerility. Either admit with Toplady, the conclusion, or deny the premises. Be not guilty of the absurdity of saying that two and four ought to make six, but that you deny the fact! I am not concerned to know what the framers of the confession understood by the language they used, but from it I draw the very conclusions which they deny! The Calvinist is manifestly afraid of the inevitable deductions of his own premises, and therefore hastens to deny their legitimate conclusion to avoid the odium of the doctrine that God is the author of sin. What drove the powerful mind of John P. Foster to give us such clear intellects perceived that this conclusion was logical and legitimate and must be admitted, or Calvinism in its essence must be abandoned. He would not admit the "horrible decree," but accepted as preferable the doctrine of universal salvation. "From Calvinism to Universalism there was not even a step," it was a swing of the pendulum whose proper center (Arminianism) had been lost.

What says Thomas McCulloch? The Witness says "Foster's Christian Theology—(Pres. Ed. of Pub.) B. B. V. ch. 4, p. 202. Calvinism the Religion of the Bible—by Thomas McCulloch.

will see I quote correctly. "The permanence of faith depends on the will of God." But says the Apostle Paul, emphatically—"whatsoever is not of faith is sin." But God withholds faith according to his own will—hence the conclusion illogical—God is the author of sin in the non-elect, on whom no faith could be bestowed? Says the same writer again—"For actions which God has infallibly decreed man is accountable." (Ibid p. 250.) To prove this monstrous doctrine he quotes Acts iv. 27, 28. The error of McCulloch is very obvious—that while it is admitted that Christ's death was pre-determined, the passage does not affirm that Pilate was ordained to crucify him, and thus necessarily incur the guilt of the action. Pilate was a free moral agent or he was not. If he was, then by his own will and not the eternal will of God was Jesus by him sentenced to death—if he was not a free moral agent, the action he committed was neither one of merit nor demerit—it was the result of the causation of an everlasting and remorseless destiny which left him no choice, but inevitably compelled him to the act. But what a doctrine is this! Will the Witness affirm that McCulloch has reconciled this destiny with man's free will! They who say so know not of what they talk.

But says McCulloch, Arminians at last are driven to refer the cause of sin to the will of God, as well as Calvinists; and thereupon quotes Dr. Hill:—"Arminians are compelled to have recourse to the very error which they resist that grace which might have led them to repentance and faith. But why do they resist this grace? The Arminians answer that the resistance arises from the self-determined power of the mind. But why does one mind determine itself to submit to this Grace—and another to resist it? If the Arminians exclude the infallible operation of every foreign cause, they must answer this question, by ascribing the difference to the different character of the minds—and then one question more brings them to God the Father of Spirits. For if these different characters of mind be supposed to have existed independently of the Divine will, a sufficient account is indeed given why some are predestinated and some are reprobated; but it is an account which withdraws the prevailing doctrine of his reasonable offspring from the disposal of the Supreme Being: whereas if it be admitted that he who made them gave to their minds the qualities by which they are distinguished, and ordained all the circumstances of their lot, which consist in forming their moral character, the resistance given by some is referred to his appointment—hence the Calvinistic and Arminian systems lead ultimately to the same conclusion."

That is to say—"we give up the point: it must be conceded that God is the author of sin. But then you Arminians teach it after all, as conclusively as Calvinists." Hence McCulloch endeavors, as in the above quotation, to prove that such is the fact. But we deny the statement—and are able to demolish the reasoning on which it is founded to its very foundation. First—Dr. Hill has ingeniously not ingeniously, introduced the supposition—"If the Arminians exclude the operation of every foreign cause, they must answer this question by ascribing the difference to the different characters of the minds, &c." by no means true, but it means "to exclude the operation of every foreign cause"—they only deny the existence of a causation at once eternal, inevitable, and irresistible. Such a supposition that they did deny or exclude such an operation, does it follow that the next link in Dr. Hill's chain is sound? they have their minds from God—hence God gives one a mind to repent and believe, and another a mental organization that inevitably rebels. Alas! for Dr. Hill! a greater than he, and a Calvinist withal, says "the mind is from the mother!"

If Isaac Taylor be correct, and the mind be "from the mother" then a variety of conditions contingent on human free agency may enter into its formation. The sins of the Parents—the bias of education, and many other influences, purely human, may be found moulding the moral character of the mind, or, at least, its language should express varying degrees of rationality, let vary the terms it may, but that God in the formation of every mind is governed by motives which human agencies control, and not by an inflexible and eternal will. As for instance, the sobriety or drunkenness, virtue or vice of the parent may in no small degree determine the character of his offspring. But there, says Dr. Hill, you arrive with us at the same starting point—the end of the chain is the Will of God. No. We only arrive at the general law—"I will visit the sins of the fathers upon the children"—the circumstances of the child's birth were influenced by the fact that the parent had violated a divine law—not by the direct causation of an arbitrary and motiveless will exerted upon the child from eternity.

In the second place, Dr. Hill quietly introduces another supposition, viz:—"If he who made them, &c. ordained all the circumstances of their lot, which consist in forming their moral character, the resistance to grace shown by some may be referred to this appointment." So it may verily be "if all the circumstances of their lot are of divine appointment." But who admits this? Who admits that God will the assassin to take the life of his neighbor? This but a repetition of President Edwards' exploded doctrine of the Will? The will is governed by circumstances—but God controls circumstances—hence the Will of God is ultimately the cause of every act on the part of man. But this sophistry is easily detected. The notion included is, that motives influence the will just as an additional weight thrown into an even scale inclines the beam. In this favorite metaphor of the necessitarians they annihilate the distinction between mind and matter. For what are motives? Not physical weights thrown into the scale, but reasons founded on conceptions, and judgment, in which the mind itself is not a passive agent, but the determining power. Hence if mind was always influenced by strongest motives, then the best reasons for a given course would lead to those motives, and man would never mistake his true happiness. But common experience teaches us differently. We discover frequently that the weaker motives govern; and that passion, not reason prevails—"When sinners entice thee consent thou not" said Solomon. But if controlled by circumstances governed by the eternal purpose of God, he must necessarily consent. Truly Solomon was deplorably ignorant of the necessitarian philosophy. I grant that some moderate Calvinists avoid this view, or endeavor to hide its worst features by various quibbles—but my broadest adopters all the consequences, and affirm that God will be glorified in the destruction of the wicked, compelled by himself to sin, and made intentionally for "the day of evil."

Once for all, Calvin, though denying the consequences in a few words, admits the fact, and acknowledges, de facto, that God is the author of sin. Calvin means that the Almighty permitted it, suggests the Predestination! No! He laughs at the distinction between will and permission; and tells us there is no reason for the destruction of the reprobate but the WILL of God." This sentiment is so often reiterated throughout his "Institutes," that a reference to the pages is unnecessary. "But how," says Richard Watson, "God should not merely permit, but will the defection of the first man, and that his will should be the necessity of all things, and yet that Deity should not be the author of that which he appointed, will and necessitated, would be rather a delicate enquiry. It is enough that Calvin denies this impious doctrine; and even though his principles led directly to it, since he has put in his disclaimer, he is entitled to be exempted from the charge—but the LOGICAL CONCLUSION IS INEVITABLE." So, for charity's sake, shall leave the question. Calvin drew up an unscriptural theory, which neither he nor his followers can render harmonious. And we accept the rather paradoxical doctrine—"that though the cause of the loss of the non-elect through sin is found in the will of God alone, yet God is not to be regarded as the Author of sin." The Editor of the Witness is perfectly welcome to call this logical and congruous, and to term my deduction from the same given premises unfair and logically wrong.

McCulloch says—"God knows that if he ordered such and such events to come to pass, sin would infallibly follow." But God is not to be regarded as the Author of sin. But urge moderate Calvinists, we mean that God permitted it. No! Calvin distinctly denies that God permitted anything: all was decreed. And the Rev. George Christie—who, by the way is not a second Calvin, though a Calvinist—repudiates the term; believing that God designs sinful acts in order to manifest his own glory. Reader, dost thou understand Calvinism? And now a word respecting my illiberal spirit. Never has such a charge been made, by Presbyterians at least, before. With them, as with all Christians, I have ever endeavored to cultivate a spirit of Christian fellowship and love. I recall, with gratitude to God, the memories of hours spent in united prayer with ministers of that denomination: and in this evangelical triumph I have ever rejoiced, as I still will rejoice. At our annual missionary meetings I have been cheered by the presence and inspiring speeches of my Presbyterian brethren; and often on such occasions thought on a remark by Dr. Clarke, in which he said, "I would tear this scoundrel heart from my bosom, if it refused to rejoice in the successes of other branches than his own of Christ's Catholic Church." But in an evil hour a clergyman of the Presbyterian communion began a series of premeditated attacks on the doctrines promulgated by Wesley—with the avowed determination of crushing Methodism in the locality wherein I laboured. That he failed, is owing more to the efforts of his theory than the lack of violence in his sermons. Once only I replied to his unprovoked assaults. And hence the comments in the Witness. Does the Editor desire controversy? If so, cui bono? If not, cedit quæso?

W. MCKINNON. Dr. Hill's lecture as quoted in McCulloch—Rel. of Cal. p. 251.

Missions. The London Missionary Magazine opens with an interesting letter from China, narrating the events of a voyage made by a missionary with the British fleet up the Yang-tze, the great river of Northern China. The Admiral paid the greatest respect to the missionary and to the South, the fleet being under orders to lay-to that day. A number of towns and cities were passed, partly in ruins, and the whole country was in a most desolate state from the devastations of the insurgents. Every few months they pour hundreds of thousands of men over the country, who destroy all before them. At the first signal of their approach, a city of one hundred thousand inhabitants would be desolate in 24 hours; the imperialist troops being powerless, and the inhabitants having no heart to resist. The missionary had many favorable opportunities for preaching the Gospel, and was listened to by large crowds with great attention. Still, the writer thinks that missionary projects are poor toll tranquillity is restored. Respecting the rebels, he says:—"They seem to want the elements of government, while in military affairs, it is possible for them to overturn the dynasty without being able to construct anything in its stead." In India the subject of female education is exciting deep interest among the people, and the wives of missionaries are now sending out to the zenana, or part of the house devoted to the use of ladies. The young women in particular are eager for instruction.—Great fears were felt in Travancore lest this year's crops should fail, but those fears had been dispelled by abundant rain, and harvest prospects were never better.—The Rev. J. M. Lechler, connected with the London Missionary Society since 1839, died of cholera in Southern India in June last.

The missionary ship "John Williams," with missionaries, had arrived at Sydney, Australia, where the latter preached and held missionary meetings.—The following missionaries for India have recently been set apart in connection with this Society:—Mr. John Hewlett, at Swanes; Mr. S. R. Ashbury, at Hanley; Mr. John Lewis, and Mr. Alex. Thomson, at Edinburgh; Mr. J. P. Gammon, at Portmouth; and Mr. F. J. Bright, at Penzance. The Herald of the Baptist Missionary Society has a biographical sketch of a Hindu native preacher. This sketch shows the credulity and deceptions of Hindooism, and illustrates the power of the Gospel over a degraded idolater.—From Western Africa the news is good. The Divine blessing rests upon the labors of the missionaries. In one instance a missionary was accepted frequently the whole day in meeting inquiries. The translation of the New Testament has been completed and is now in press. The churches in and around Calcutta have prospered during the past year. The schools show an increased attendance. A theological class of the young men has been formed.—The religious awakening in Jamaica still continues with the greatest earnestness, but with less excitement and fewer conversions. At Brown's Town a missionary visit has been received upwards of 400 inquiries for church fellowship and had conversed with about 200 other persons about their spiritual welfare.

Interesting Work. A work of rare interest to the biblical scholar will shortly be published in England; a facsimile of the earliest copy of the Scriptures ever yet discovered. The manuscript, which contains a portion of the Gospel of St. Matthew, and which purports to be written by Nicholas, the seventh deacon, at the dictation of the Apostle Matthew, was discovered by the Rev. Mr. Stobart in a sarcophagus at Thebes, and brought by him to England. He sold a portion of his collection to the British Museum, where they still remain unrolled and unread, and a considerable number of the remainder to Mr. Meyer, a distinguished theologian of Liverpool.

The letter was unrolled by the assistance of Dr. K. Simonsides, who, among others of great interest, found the one in question—a fragment, destruction of the reprobate but the WILL of God." This sentiment is so often reiterated throughout his "Institutes," that a reference to the pages is unnecessary. "But how," says Richard Watson, "God should not merely permit, but will the defection of the first man, and that his will should be the necessity of all things, and yet that Deity should not be the author of that which he appointed, will and necessitated, would be rather a delicate enquiry. It is enough that Calvin denies this impious doctrine; and even though his principles led directly to it, since he has put in his disclaimer, he is entitled to be exempted from the charge—but the LOGICAL CONCLUSION IS INEVITABLE." So, for charity's sake, shall leave the question. Calvin drew up an unscriptural theory, which neither he nor his followers can render harmonious. And we accept the rather paradoxical doctrine—"that though the cause of the loss of the non-elect through sin is found in the will of God alone, yet God is not to be regarded as the Author of sin." The Editor of the Witness is perfectly welcome to call this logical and congruous, and to term my deduction from the same given premises unfair and logically wrong.

McCulloch says—"God knows that if he ordered such and such events to come to pass, sin would infallibly follow." But God is not to be regarded as the Author of sin. But urge moderate Calvinists, we mean that God permitted it. No! Calvin distinctly denies that God permitted anything: all was decreed. And the Rev. George Christie—who, by the way is not a second Calvin, though a Calvinist—repudiates the term; believing that God designs sinful acts in order to manifest his own glory. Reader, dost thou understand Calvinism? And now a word respecting my illiberal spirit. Never has such a charge been made, by Presbyterians at least, before. With them, as with all Christians, I have ever endeavored to cultivate a spirit of Christian fellowship and love. I recall, with gratitude to God, the memories of hours spent in united prayer with ministers of that denomination: and in this evangelical triumph I have ever rejoiced, as I still will rejoice. At our annual missionary meetings I have been cheered by the presence and inspiring speeches of my Presbyterian brethren; and often on such occasions thought on a remark by Dr. Clarke, in which he said, "I would tear this scoundrel heart from my bosom, if it refused to rejoice in the successes of other branches than his own of Christ's Catholic Church." But in an evil hour a clergyman of the Presbyterian communion began a series of premeditated attacks on the doctrines promulgated by Wesley—with the avowed determination of crushing Methodism in the locality wherein I laboured. That he failed, is owing more to the efforts of his theory than the lack of violence in his sermons. Once only I replied to his unprovoked assaults. And hence the comments in the Witness. Does the Editor desire controversy? If so, cui bono? If not, cedit quæso?

W. MCKINNON. Dr. Hill's lecture as quoted in McCulloch—Rel. of Cal. p. 251.

General Intelligence. THE CROPS IN THE WHOLE BEING UP TO THE average and good deal of mischief has been done by grubs and insects of various kinds. FLOUR.—A change is taking place in the habits of the American people, of which only four merchants are as yet cognizant. Canada used to export nearly all her fine white winter wheat, and extra flour in the States, whereas the price was paid for it; and she imported for the Prairie States. For economical purposes, a barrel of superfine flour is really more than a barrel of the finest white wheat flour, for it will make more bread, and consequently go farther; but the latter has been from one to two dollars higher than the former, on account as we have already said of the American demand for the higher grades of flour. Now, however, these grades are neglected in Portland and Boston, and New York, and the run is all upon strong spring wheat flour—a fact which shows that the war is being waged economy and self-denial in its train. In this way, it may incidentally effect a considerable change in the channels of commerce.—Witness.

American States. NEW YORK, Sept. 1.—The Tribune's special Washington dispatch gives the following particulars of the Hatteras expedition: On Wednesday the Minnesota, Wabash, Cumberland, Susquehanna, Pawnee, Hiram, and Fort Snelling, and transport steamer Adelaide left Peabody, with numerous tugs, arrived off Hatteras Inlet. The fleet was in command of Commodore Buchanan, and the rebel retreated to the shore. From Hatteras, a large force was sent by the rebel to guard the mouth of Hatteras Inlet, which commands the entrance to the Pamlico and Albemarle Sounds, which are the only harbors possible to obtain the sea. The bombardment was commenced at 11 o'clock in the morning by the Minnesota, the whole fleet soon joining; and, owing to the surf only three hundred were enabled to land. The rebels replied to the incessant cannonade without much damage. The landing of troops also immediately commenced, but owing to the surf only three hundred were enabled to land. The rebels replied to the incessant cannonade without much damage. The landing of troops also immediately commenced, but owing to the surf only three hundred were enabled to land. The rebels replied to the incessant cannonade without much damage.

Colonial. OUR GOLD FIELDS.—The rumours respecting the discovery of gold come upon us so fast that there is some difficulty in keeping "the run of them." The latest discovery, we believe is on the farm of Mr. C. P. Allen, on the Eastern Road, about ten miles from Dartmouth. A number of fine specimens of gold bearing quartz from this locality have been exhibited in the city—some say the richest they have ever seen from any quarter. The Chronicle of Tuesday, in noticing these "diggings," says:—"Mr. Allen, the proprietor of the soil, applied soon and obtained a license to work three quarters of an acre on payment of \$100—the sum charged annually to companies undertaking to work that area. No less than eighteen similar applications of three quarters of an acre each, we learn were made yesterday, for lots applying those of Allen & Co., and the cry is "all they come." A gentleman who visited the spot on Tuesday informs the Journal that the gold is found only in boulders of quartz rock, which he scattered about the ground. From these boulders many rich specimens have been obtained by the use of a hammer. A company has been formed which is digging into the side of a hill in hopes of striking a vein of quartz, which, from present indications is not unlikely. The surface quartz is scarce to be obtained.

From the Journal there are rumours of further discoveries of rich deposits. The precious metal is said to have been discovered at LaFave and Chesapeake.—In fact the city is full of rumours respecting new discoveries of gold, but, as we have before remarked, it is very difficult to obtain any reliable account of the extent or value of the deposits at any one of the numerous localities at which the article is said to have been found. Since the above was in type, we learn that a merchant of this city re-

ceived a letter from St. Mary's, stating that gold was abundant at Wise Harbour. Six men secured \$800 in twelve days.—Ship-carpeters have refused to work in the ship-yards at \$2 per day, stating that they can do better at the gold diggings. It is scarcely necessary to state that St. Mary's is to the eastward of Tangier.—Obit.

For the better accommodation of both mails and passengers, the steamer Emperor will leave Windsor for St. John on Wednesdays and Fridays, instead of Wednesdays and Saturdays as heretofore. She also leaves Annapolis and Digby on Mondays and Thursdays.—Advertisement.

EXHIBITION.—We believe that the people of Nova Scotia will not remiss in their duty to themselves at this important crisis. Now that we have Gold as well as Coal and Iron, it is more reason that we should attract the notice of the world. The Gold may serve as a "decoy-dick" to draw attention to our other resources. The central organization for looking after our interests in the Great Exhibition, are now complete and in good working order. There are five departments with a Commissioner in charge of each: MANUFACTURES; AGRICULTURE; MINERALS; WOOD AND NATURAL HISTORY; and NATURAL FIRES.

The term "fish" in the last department means fish prepared as an article of commerce. Where fish are preserved or prepared in any other way for any other purpose, they would belong to the branch of Natural History. Mr. Honeyman is off to Cape Breton to look after its minerals and geology. Professor How has an eye to natural history and mineralogy. Others are hard to work in various departments. Prizes are offered for the best articles in various departments.—Presbyterian Witness.

HALIFAX AND QUEBEC RAILWAY.—The Chronicle of this morning says, "once more this great project of such vital importance to the people of British America is to be brought to the notice of the politicians of these Provinces," through Mr. Nelson who arrived from England by the last steamer. We need hardly say that the people of these Provinces are one who has always taken an active part in bringing into the British Empire the great national undertaking to the British North-Western Railway. We wish him every success.

THE SHUBENACADIE CANAL.—The Shubenacadie Canal has been in operation about three weeks, and a considerable amount of traffic consisting of brick, lumber, &c., has passed through it. Several excursion parties have also taken advantage of the canal for pleasure trips. The work will be completed through to the Bay of Fundy, and when this is done, we hear that the prospects are good for an extensive business.—Reporter.

ATROCIOUS OUTRAGE.—The Tribune's special information on Sunday morning, 18th inst. about the hour of half-past one, a gentleman residing at Grey Nun Street—who had been attending a party at a friend's house—took a carriage near the "St. Lawrence Hall," to convey him home. In so many parts of the road, he was followed by another Canadian, and as soon as the gentleman entered the carriage, the driver drove off very rapidly in the direction of Wellington Bridge, thus substantially the reverse of the call of the gentleman in the carriage, he was conveyed to a lumber yard beyond the Bridge, where the carriage being opened, he was told to descend, and was immediately knocked down and bound by the villains, while the two took from him \$21 in bills, and his watch. He was terribly beaten, and even so that he, after some time, managed to crawl as far as the first police station, where he might have died of his wounds. Sergeant, of the City Police, conveyed him to the surgery of Dr. Monaghan, who dressed his wounds, and was immediately knocked down and bound by the villains, while the two took from him \$21 in bills, and his watch. He was terribly beaten, and even so that he, after some time, managed to crawl as far as the first police station, where he might have died of his wounds.

FRIGHTFUL TRAGEDY AT ST. JOHN'S.—A correspondent of the Gazette, at St. John's, C. E., writing under the date of Monday morning, August 20th, sends the following painful particulars of a death among the passengers of the City of New York, which sailed from the United States, about his wife dead while seated in a chair, having her infant child in her arms at the time. The murderer, if it may be so termed, has been under trial, but the publication of the last three or four weeks for smaller crimes together with two of his children, and evidently was (for I never saw a more frightful case) delicious at the time he committed the deed. When arrested he rather scorned the charge, and could scarcely walk—he was asked why he shot his wife? He replied, "She asked me to shoot her." The doctor in attendance has strong doubts of his recovery, and to add to his grief, I may say, as passed, the Mayor, Mr. Larocque, in the belief of myself and others, acted in a brutal manner by ordering the constable to put a chair on his legs, a course for which there was not the slightest necessity in the precarious state he is in. Several persons remonstrated with the mayor, but all they could do was to avert their eyes, and return for their charitable expressions, abuse. The Mayor, as we believe, leaves five helpless children to remember and mourn a mother's untimely death, the eldest being a boy about eleven years of age. The coroner holds the inquest, and will report you up on the result of the verdict. It cannot, under the circumstances, I think, be one of murder.

The Advertiser says:—"It is rumored that the Hon. John Ross, the Hon. A. T. Galt, and the Hon. George Sherwood have resigned their seats in the Cabinet." The crops will on the whole be up to the average and good deal of mischief has been done by grubs and insects of various kinds. FLOUR.—A change is taking place in the habits of the American people, of which only four merchants are as yet cognizant. Canada used to export nearly all her fine white winter wheat, and extra flour in the States, whereas the price was paid for it; and she imported for the Prairie States. For economical purposes, a barrel of superfine flour is really more than a barrel of the finest white wheat flour, for it will make more bread, and consequently go farther; but the latter has been from one to two dollars higher than