Correspondence.

Fredericton Circuit.

CHAPEL AFFAIRS.

FREDERICTON, N.B., Sept. 12, 1856.

MR. EDITOR,—The interests of the sanctuary are near and dear to the mind of the devoted Christian. After having long worshipped beneath its consecrated roof, sacred, solemn, and deeply interesting are the recollections with which it stands connected. It may be, that in that hallowed spot he first experienced a sense of the pardoning love of God, and before that sacred shrine the first consecration vows were offered. Many delightful scenes have there been witnessed. Often has it been a Bethel—"none other but the house of God, and the gate of heaven." Often has it been a Tabor, and the worshippers from the fulness of their hearts have said: "It is good to be here." Often has the power of the Holy Ghost been felt, and an overwhelming influence rested on the great "congregation." On the destinies of those who have been wont to assemble there, has been exerted an influence greater than imagination can conceive, or language describe; and "the Lord shall count, when He writeth up His people, that this and that man was born there." Not the least interesting thought is, that many who once worshipped and communed there, have left the Church militant, and are now praising God in the upper temple.

Such were the affecting recollections connected with the Wesleyan Chapel in Fredericton, N.B., which, with a large extent of the city, was on November 11th, 1850, burned to the ground. These reflections in connection with the loss sustained by this afflictive dispensation, and the desolate condition in which our people were placed—having no sanctuary in which to worship—might well make many a heart sad, and it might be, many a harp to be hung on the willows, as they remembered their Zion; and standing in view of the ruins, in which the fire was still smothering, with melancholy feelings to give utterance to the words: "Our holy and our beautiful house, where our fathers praised Thee, is burned with fire, and all our pleasant things are laid waste."

The sum of £500 was insured on the chapel previous to its destruction. Of this, £300 was required to balance debt, and £200 more was paid for ground purchases. The Mission-house was also burned down, and £45 was required to pay off the debt which had been on it. Such was the position in which they stood, having to contemplate the erection of a new chapel—or church—with a debt of nearly £50, and at a time when many of those to whom they were to look for assistance suffered severely from the loss of their own property, and were prevented from casting into the treasury as they would have done had not the devouring element straitened their means. From these and other causes their difficulties were of no ordinary kind—a dark cloud seemed to hang over them. Many firm friends they had,—many to sympathise, and many to whom they were indebted for practical sympathy. We might refer to the kindness of the Rev. Dr. Brook, (Presbyterian Minister,) who, with a catholicity of spirit, and a truly Christian benevolence, which were then appreciated and are still held in affectionate remembrance, placed—at convenient times—his church at the disposal of the Wesleyans for the holding of their services. But there was not wanting the Samaritan to say, with deep-toned sarcasm, "What do these feeble Jews? Will they revive the stones out of the heaps of rubbish which are burned?" And some who wished not well to our cause had an opportunity of saying, "Methodism is for ever done in Fredericton!" But they did not take into consideration the expansive power of Methodism, nor the vitality of a system so broadly stamped with the approbation of the Great Head of the Church, nor how much may be accomplished by an active combination of human effort accompanied by the Divine blessing.

The Society at that time was not large, but it numbered some deeply attached to our beloved Methodism—men of true nobility of mind, of high resolve, and capable of acting with energy equal to any emergency. After much consideration and a review of many plans, that plan was ultimately adopted which has resulted in the erection of the present beautiful and commodious structure which is so much admired, and is well worthy of the admiration of strangers and visitors. After the contract had been made, a great advance took place in the cost of material and the price of labour, so that the building could not be completed for the stipulated amount, without great loss on the part of the contractor. The Hon. Judge Wilmot, with characteristic liberality and the most honorable feeling, resolved to make up the deficiency, even though at his own expense, rather than worship in a house built at the expense of another. This proposal having been placed before the late Joseph Gaynor, Esq., and other members of the building committee, was at once adopted. The entire cost, including the extra advance of upwards of £400 to make up the deficiency referred to, amounted to five thousand and sixty-four pounds—no trifling sum considering their resources.

The Church was opened in the month of December, 1851. The Rev. Mr. Churchill—who was then stationed in this city, and whose extensive practical knowledge in the chapel-building department must have been extremely valuable at such a crisis—preached the opening sermons, and with that spirit of inspiration which every faithful minister must always feel, gave out for his text: "The glory of the latter house shall be greater than the former." Scarcely had the chapel been completed when memorable scenes were witnessed, and a time never to be forgotten in the history of Fredericton Methodism. The Lord did, indeed, take possession of His temple, and consecrated it by His presence. The place was filled with His glory—the freewill offerings of the people visibly accepted—prayer answered—the Spirit poured out with pentecostal effusion, and in a short time about three hundred persons were added to the Society.

The subscription list has reported the sum of £1400; the pews have been readily sold; three bazaars have been held which have proved successful. But owing to the immense loss sustained by fire,—to the almost unparralleled commercial depression—to the removal of large numbers of our people, a crushing debt still remains, withering and crippling in its influence; and which has the effect of blighting the spiritual prosperity of the cause of God amidst us.

On Tuesday, the 8th inst., a meeting of an interesting character was held in the lecture-room belonging to the Church. All who felt interested in the subject—the aged and the young members of the Church and members of the congregation, were invited to attend for the purpose of taking into consideration a scheme for the liquidation of the debt. The occasion proved somewhat unfavorable, but a very respectable number were present, and as usual, the ladies were the most numerous, and foremost in this work of faith and labor of love. The meeting having been opened with singing and prayer by the Rev. Wm. Smith—Chairman of the District,—the Rev. Mr. Brewster addressed the meeting, in a very encouraging tone, and, apparently, with a very happy effect, and then called on the Hon. Judge Wilmot, to lay the matter before those present.

The Judge rose with a copy of statistics in hand containing all the items of income and expenditure, and in his own eloquent and impressive manner stated the case, placing, in a true Gladstonian style, facts and figures plainly before the meeting, and making deeply thrilling appeals to the people calling upon them to use combined effort, to act under the *influence* of the principle laid down by the apostle, "Ye know the grace of our Lord Jesus Christ." He spoke of the anxious desire he felt to see the day when they should be able to erect a Wesleyan School to be under the charge of teachers obtained from our Normal Training College in Westminster; last but not least, he placed before the meeting the plan for the purpose of paying off something like £1000 in two years. The scheme was simple, founded on the old Scotch maxim, "every mickel makes a muckel." A large number expressed their approbation in a practical manner by becoming subscribers of one dollar or half dollar a month. The young people, who could not give a whole or half, came forward with their names for a quarter dollar, and some worthy subscriptions smaller than that. It is expected that these contributions, with the receipts at the opening of the Judge's grounds, will make up the amount contemplated.

The Judge, in referring to the commencement of a Wesleyan School, touched a chord which soon responded. A strong feeling prevails on the subject, and it has been resolved at once to ascertain the practicability of obtaining two fourth-class teachers from the Westminster Institution. Further information on this subject may be furnished at a future time.

Thus the Fredericton Methodists have the prospect of being relieved from their burdensome debt, and something not less desirable looms in the future,—the prospect of a thorough going Wesleyan School. May God prosper all these efforts, and give His blessing to all who contribute towards these objects, whether they may "cast in out of their abundance" or from their scanty means bring into the treasury the "*widow's mite*" or the *juvenile offering*.

"The smallest labor is not lost,
Each wavelet in the ocean tost
Aids in the ebb tide or the flow,
Each rain drop makes some flower blow."

JOHN LATHERN.

The Normal School.

TRURO, Sept. 20th, 1856.

MR. EDITOR,—Although I estimate highly the *Provincial Wesleyan*, and desire its success, I seldom contribute to its pages. My reasons are easily intimated—your selections are so good, that I fear to obtrude inferior thought, clothed in a humbler garb.

You will, however, I hope, gratify me in the present instance. I write not respecting the religious condition of this Circuit, though I might do so encouragingly; but of an institution lately established in this locality, by Provincial authority,—I refer to the Training or Normal School, just opposite the Mission House; only a few yards distant. I frequently have an opportunity of hearing and witnessing the various exercises of its Students; and have hitherto been always pleased, and on every occasion had the conviction deepened, that this ably conducted school will greatly subserve the interests of education in this Province.

Some time must indeed elapse before its beneficial results will be fully realized.—But these should not be waited for (Nova Scotia like) in order to enlist public patronage. In all countries, where established, and properly conducted, Normal Schools have proved educational blessings.

The second term of this institution has been just closed. The examination services were of the most pleasing and interesting character, reflecting great credit on both Teachers and taught.

On each of the following branches, and others not here enumerated, a great variety of questions were asked and satisfactory answers given.

Reading.—One of the most difficult exercises within the range of education. Few persons excel in reading. Some here acquitted themselves well; yet we fear that the multitude of studies, takes some of the time that should be devoted to this important branch.

Arithmetic—Slate and Mental,—Answers correct and ready. The why and wherefore, requested, and promptly given.

English Composition.—Creditable.

History.—The enquiries and replies respecting Ancient, Mediæval, and Modern history, were exceedingly interesting, highly creditable to the judgment of the Teacher and the memory of the student.

Geography.—Common and Physical.

Botany.—A beautiful outline of the whole science.

Animal Physiology.—A great variety of questions,—ready replies.

Astronomy—Geometry—Algebra—Agriculture.—On the last named subject, two excellent essays were partly read by the authors, James Taylor, of Guysborough, and John Calkins, of Cornwallis.

Natural Science.—Under this comprehensive term, were included a great number of important truths not often brought before the attention of scholars.

This part of the exercises, with some already mentioned, belongs to the Superintendents department, who seems admirably adapted to his office. There is, however, no necessity for invidious commendation, as each Teacher is evidently in his proper position, and each quite enthusiastic in his own department.

On the last day of the examination, was shown the practical use of the sciences, in reference to education. Those, who, on the preceding day, were at a loss to understand the necessity of so many graphys and ologys, now beheld their close connection with proper education. Many of the old theories of teaching were unsparingly condemned,—while the excellencies of the Training system were truly exhibited. Its aims are doubtless most praiseworthy,—even the proper development of all the latent powers of our Physical, Intellectual, and Moral nature: treating man as a complex being, compounded of a body, a mind, and a conscience.

The intimate relation of science to religion, both natural and revealed, was impressively set forth; and all without the least manifestation of sectarianism,—except it be regarded as sectarian, to read and highly extol the Bible. If this be so, then let us have more of it in our schools.

I had almost forgotten to say a word respecting one branch of learning, to which considerable attention has been paid during the last term. I allude to *music*. A great variety of tunes were sung at intervals of an hour, throughout all the exercises. Some of these were well executed. Though progressing, we are much behind our neighbors in this useful and delightful exercise.

I believe upwards of forty persons received diplomas, only twelve, however, of the first class; half of the number being females.

Due public attention to this school need not interfere with any other institution of learning. If young men or women wish to become good *Scholars*, let them go to an academy for a year or two. Then if they wish to become good *Teachers*, let them come a term or two to the Normal School.

If present plans (some not yet in effective operation) are faithfully carried out, and the present well begun mode of instruction continued, I doubt not but this institution will, in a very few years, effect quite a revolution in the common schools of this Province.

As ever, yours truly,
G. O. HUESTIS.

Names of Students who received Diplomas.

FIRST CLASS.

Miss M. Kelly, Colchester,
E. Tupper, do.
S. Christie, do
R. Tupper, do.
C. Ross, do.
M. A. Stevens, do.
E. McCurdy, do.
R. O'Brien, Hants,
Mr. J. Calkins, Kings,
H. McEwen, do.
J. Forbes, Guysboro,
D. McAulay, Victoria,

SECOND CLASS—FIRST DIV.

Miss H. Layton, Col.
A. Fuller, Kings,
J. Rogers, Col.,
S. Scott, Guysboro,
M. Parker, Halifax,
C. McPhee, Hants,
J. Gow, Lunenburg,
A. Archibald, Halifax,
J. Archibald, Col.,
Miss J. Crockett, Sydney,
Mr. E. Archibald, Col.,
W. Ricahan, Yarmouth,
T. Taylor, Guysboro,
W. Morse, Lunenburg,
R. Colgrihan, Inver.,

SECOND DIVISION.

Miss C. McDonald, Sydney,
E. Campbell, Pictou,
S. Johnston, Col.,
A. Dimock, Lunen.,
A. Messenger, Yar.,
Mr. R. Irvin, Shelburn,
E. McNeil, C. Breton,
W. Murray, Pictou,
D. Langille, do.
H. Archibald, Col.,
H. Dakin, Anna.,
J. Frazer, Victoria,
N. McKenzie, Rich.,
J. O'Donnell, Kings,
P. Frazer, Victoria,

[FOR THE PROVINCIAL WESLEYAN.]

Obituary Notice.

Died, at Wentworth, in the Wallace Circuit, on 2nd August, Mrs. Althea Mira BIGNEY. She was born at Windsor, in the State of Vermont, on the 25th of October, 1772, and was the widow of the late Mr. Peter Bigney, whom she survived twenty-eight years. When her parents removed to this Province she was in the twelfth year of her age. They, no doubt, belonged to the band of Loyalists who left the United States about 1783, and emigrated to these Provinces because of their allegiance to the British Government.

Our venerable sister enjoyed the privilege of Church-membership with the Wesleyan body for half a century. These were the people of her choice, and among them she experienced the pardoning love of God.—Her conversion was clear and Scriptural. When the early Methodist preachers visited that part of Cumberland where her family dwelt, she was led to receive the Gospel with all readiness of mind through the guidance of the Holy Spirit; and, the writer is informed, was brought to God by the ministry of Rev. Mr. Bennett. If the eye of that venerable minister should rest on this sketch, it may felicitate his journey heavenward to know that another of his spiritual children in the Lord has gone home to welcome him to that bright abode. "They that are wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

Sister Bigney remained an unwavering member of the Methodist Church from the date of her conversion to the end of her pilgrimage—not given to change, yet she was no bigot, but could recognise the love of God among other Christian people as well as her own.

During the life of her husband their house was always the home of the Wesleyan preachers who visited that part of the Circuit. As the Lord blessed Obed Edom for his care of the ark, so it pleased Him not to withhold the gracious blessing of Heaven from her family. She lived to see the fourth generation, and witness the conversion of her children. One of her sons is an influential Class-leader and Steward in the Church, and her grandson a useful Minister in the Wesleyan Connexion. W. M'C.

Amherst, September 15, 1856.

Provincial Wesleyan

THURSDAY, SEPTEMBER 25.

Evangelical Alliance.

The British organisation of the Evangelical Alliance held its annual Conference in Glasgow in the month of August. It has now been ten years in existence. It was in August, 1846, that Exeter Hall presented the beautiful spectacle of an assembled multitude, representative of about fifty different denominations of Christians, met together in one grand *Council of Peace* to devise and decide upon measures which should be promotive of Christian union and conducive to the more efficient counteraction of the machinations of the foes of Evangelical Christianity, and to the increase of the spirit of Christian unity among the various Churches that constitute the fold of our blessed Redeemer.

That ten years has manifested by many practical and pleasing proofs that it was in no chimerical project that the thousand deputies from all parts of the Christian world were at that momentous time engaged. Through the period which has elapsed since its formation, the Evangelical Alliance has been the frequent and successful champion of liberty of conscience.—Christians immured in the dungeons of tyrannical princes have been set free by its efforts. Popery has not seldom seen her schemes frustrated by the vigilance of this organisation. Secularism and Infidelity, in their successive and strenuous endeavors to dethrone Christianity in Britain, have here encountered that powerful and organised defence of the Truth so much demanded by our common faith in the hour of assault and peril. We have therefore cause for devoutly praying, that not only continued but increased prosperity may attend the Evangelical Alliance—that in beneficial results to the cause of pure religion and undefiled in the earth its just opening decade may be as the past, and yet more abundant.

Some extracts from the reports of the proceedings of the recent conference as furnished by the London *Christian Times* will, we do not doubt, prove acceptable to our readers.

Professor MARTIN, of Aberdeen, read a paper on the Common Objects of British and Continental Co-operation. He remarked that the Alliance had never sought to do the work of the Church in the way of positive inculcation of Divine truth, and disciplining men in the Divine life. But it was the duty of the Alliance not only to labour for the increasing and perfecting of Christian unity, but to labour for the general security of the Christian faith, for the protection of Evangelical Churches against all internal enemies. In the prosecution of this scheme of defensive co-operation, they had already directed their attention to three dangers threatening the Church at home—Popery, infidelity, and Sabbath desecration. And to these three aims there was added another and a most important one, viz., to embrace the whole field of Europe in their ken, and shield Christian brethren in foreign lands from the arm of persecution, and bring to bear all the combined influence of living Christendom in securing the liberties of Christian men. But they were now called to inquire, as a new question, whether they might not now adopt an aggressive policy. There could be but one great and paramount object which could call forth the united sympathy of the members of this Alliance if this were resolved upon, and that was the securing the revival and progress of a pure and living Christianity through the length and breadth of Christendom. To aid in the upstirring of that Christian life, which was the great and onerous work of European society in our day, was an object, and the only object which could call forth in its support the prayers and efforts, the sympathy and co-operation and encouragement of Christian men—was that which every living branch of this our catholic Church must regard with peculiar solicitude, and that which every enlightened statesman, patriot and philanthropist must favorably regard, for by this only—even the promulgation through broad Christendom of uninterrupted Christian truth, and the powerful revival of Christian life in the bosom of Continental society, could that which was the aim of European statesmen, philanthropists, patriots and Christians, be secured,—even the stability of thrones, the unchallenged ascendency of law, the uncorrupted simplicity of justice, the progress of universal truth, the advance of true liberty, and the prosperity, peace and happiness of nations. Evangelical Churches in foreign lands were engaged in missionary work, and should not this Alliance, already associated with them, and knowing intimately their position and wants, lend to these Churches every assistance, not only to secure that Christian truth have full liberty of utterance, but that it should be uttered wherever their influence could extend? When the meeting had answered that question, the next which presented itself was, whether they should confine themselves to those districts of Europe where Scripture and primitive truth were crushed under the pressure of adverse civil authority, or extend them, only modified in conformity with the case of their Christian Churches, to every district of Europe to which their influence could reach?

The Rev. M. CAIRNS of Berwick, in the course of an interesting address, remarked:—It was a pleasing feature that the Alliance had grown in boldness and energy as it had grown in years, and that it was now to enter on a still bolder step, and that it was now able to stand a shock and overcome even controversy. The reverend chairman then briefly alluded to the eminent Reformers, such as Calvin and Luther who had so nobly supported the Reformation, and pointed out the great benefits that were likely to accrue from a visit to the Continent. Let the Alliance go wisely and cautiously forward in their work, and assist in its realisation. He trusted that no person present would pray for the perpetual existence of the Alliance in the Church. "Amidst the many prayers which I would breathe for the Evangelical Alliance, and for its stability and success, there is one which I cannot breathe for it—'*Esto Perpetua!*' I will not pray, none of us will pray, for its everlasting duration in the Church on earth. We long for the happier time when its work shall be done, and its organisation dissolved. It is not our duty here to originate measures for ecclesiastical incorporation; but it is our duty to lament and deplore that the task is so slow and so difficult of accomplishment, and to confess that there is something wrong and deficient with us all, so long as a far larger measure of incorporated or even federal union than yet prevails has not yet been attained. It is not the normal state of Christianity to be thus sundered into outstanding and dissimilar organisations; and however different the theories may be of the final ecclesiastical form and order, it will go ill with us if we do not long and labor for some more close and efficient unity of frame and texture than the Evangelical Alliance is, or ever can be. Let us all, then, dear brethren, look and strive in this direction. We cannot, and ought, not, to use the Alliance positively, for this end; but it may be of use negatively in awakening and sustaining a feeling of humiliation and regret, that amidst all our points of concord, we must still go apart to our separate fractions and segments of the one great mystic body, and work on in distance—alas! sometimes in coldness—in our separate spheres of ministration and Christian labor, as one and yet not one, and with the middle wall of partition still standing between us. Christ alone can break that wall in Scotland, in England, in Germany, and in all other countries. May He hasten it in His time! and may we all be prepared to receive such light as to our separate confessional standing, and such impulses from the rising and swelling tide of Christian love, that we shall hail and welcome every tendency and every movement in every quarter that shall make us with clear mind and undivided heart to approximate to the grand ideal of Christian union in its completeness and totality, and to exhibit at far as may be in this imperfect earth an image of that blessed and glorious society where the Churches of time are resolved into one visible and unbroken Church of eternity, and our separate denominations and confessions, with Evangelical Alliances and confederacies to meditate between them and mitigated their evils, have all melted and vanished in the light of the rising day."

The Rev. WM. ARTHUR, of the Wesleyan Conference, delivered an address on the connexion between an earnest prosecution of foreign missions and the spiritual prosperity of Churches at home. The subject ought, perhaps, to be viewed in two aspects, viz., the bearing of the spiritual prosperity of Churches at home upon the prosecution of foreign missions, and then the bearing of foreign missions on the spiritual prosperity of the Churches at home. If we had no thought for the home population, and our single object were to convert the heathen world, there was nothing that bore upon that ultimate object so directly and powerfully as the spiritual prosperity of the Church at home. Home Christianity was the basis of all our foreign operations.—It was only by the existence of a pure faith, a lively zeal, a powerful spirit of prayer, and a fervent energy of self-sacrifice in the Churches at home, that we could be furnished with the ordinary materials of missionary operations abroad. And in this point of view every servant of Christ labouring in any corner of the vineyard at home was equally bearing a share in the great work of the general missionary field, working not only for the spot whereon they might happen to labour, but for the whole world—Providence has so singularly connected this country with every part of the human race, that we could never tell when we saw a British youth, to what future sphere he was destined. It was only by spiritual prosperity and progress in the Churches at home that we could impress the heathen world by making Christendom itself a praise in the earth. It was, too, in no other way than by the spiritual prosperity of the Churches at home that there would be reared up for us the men that would be inflamed with the love of God and the glorious ambition of saving souls. "You cannot give us such men out of cold and lifeless Churches. If you are to rear up the sons of God to kindle the flame of Divine love in heathen lands, you must first have such a flame at home. We must have men whose hearts are inflamed with the love of Christ, with faith, the faith of victory, from Churches that cannot sit down quietly amidst the mass of heathenism around them, but will be mighty, through God, to do their own work in their own neighbourhood." If moreover, we looked at the bearing of an earnest prosecution of foreign missions on the spiritual prosperity of the Churches at home, in the first place we saw that that bore (in this way: by an earnest prosecution of foreign missions the Church at home secures the blessing that is always attendant on the performance of a duty. "Whenever we are doing God's will, He, in silent ways we cannot see, makes the action turn to our own advantage. We are always axnious to trace a direct connexion between actions done and advantages accruing. It would be sometimes better if we left that alone, simply believing the great fact that, when doing the Redeemer's will He will see to it that the blessing come. And when the Church is remembering Christ's last words, taking care of His glory, sacrificing individual interests, individual comforts, and individual projects for this great plan of preaching the Gospel to every creature, then Christ will think upon their honour, and their comfort, and their welfare, and silent mercies will descend upon their spirits, that they may not be able to trace directly to the work they are doing—but in the day of God the connexion will be seen. But apart from this, in prosecuting foreign missions, the Church secures an obvious, clearly apparent, and manifest return of many moral advantages. I may just allude to some that are open to the view of every one. The circumstances of our own nation are such that a very large portion of the British people is continually residing abroad, and after the lapse of a greater or shorter period returning with the character and ideas acquired during a foreign residence. Now, take a portion of the British people who resided in our colonies and foreign possessions before missionary labours began, and what were they when they came back? Were they not, as a rule, heathenised in their ideas and in their habits, and most injurious in their influence on our home politics and morality? Take especially those who resided in British India. Why, Edmund Burke did not at all libel them when he said that they seemed to be de-baptised. What they said themselves was simply this, that they left their religion at the Cape of Good Hope in going out, and took it up again when they came back. True, they left it in going out, but as for their taking it up again, that is a more doubtful matter. We know that when there they patronised idolatry in every form, adopted all manner of heathen ideas of morality, and coming back to England, waged a powerful war against the influences of Christianity.—They told of Shasters better than the Bible, and did all they could as auxiliaries of infidelity. Now, look at the effect of the prosecution of foreign missions. There is not one of our foreign possessions from which, now and then, we do not find a man returning, who, instead of bringing heathenism with him, comes back a convert to the Gospel of Christ." Again, in these days, not only did individuals run into heathenism and every evil way, when neglected in their spiritual interests by this country, but they dragged us as a nation into innumerable national sins in our foreign possessions. Could the slave trade and slavery have grown up, had there been vigorous Christian missions in every part of America and the West Indies? Could the Government in India have become connected with idolatry, had there been the moral influence of Christian missionaries in that land, as there is at this day? These fearful chapters of our national crime had been spared to us had the Churches in those times been awake. Missionary effort, again, had made us acquainted with the whole world; we know what men believe and are, in various nations, and we are prepared to meet the men of the world on the plain ground of experience. "Find a Church that has no connexion with foreign missions, and you will see that they can look upon the condition of the world with something like complacency, and think that things are going on tolerably well on the whole; but find me a Church that has sent out one and another and another, and what a different state of impression have you there. Every man you send out from your own neighbourhood gathers about him an interest before he goes, excites an amount of attention in the act of parting, and then as he writes back and back, telling you the state of things where he is, the people become acquainted with horrors they never thought of before; they learn to form an idea of the thousands sitting in darkness; and the more you multiply missionaries, the more you multiply appeals to the hearts of Christian people; the more you increase their knowledge of the places where Christ is unknown, the more you excite their compassion for them that are out of the way. And then, if the going out of the missionary and his correspondence excite zeal, when he comes back again and you look upon him, and think of the time when he was a lad in the same village with you, and think that while you have been all the while at home, he has been abroad, and has borne the heat and burden of the day, have you not some thought—Ah! I cannot be a missionary to the heathen, but at least I shall be a missionary at home." Mr. Arthur concluded his address by an earnest appeal to Christians to throw their heart, soul, mind, and strength into that work of salvation, that, according to their power and beyond their power, they might give to it, pray for it, and labour for it. "The missionary work is the great moving work of our age; it is turning China from its idols, kindling light in darkened Africa, shedding a new glory in the old lands where Christianity shone in early days, stirring Churches from their lethargy of ages, and giving Christianity a sphere on which she may prove herself noble and blessed again. The angel is flying in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, to every nation and kindred and tongue and people. And all things bid him welcome; education, with the hosannas of little children, bids him welcome; domestic affection calls for it, civilization beckons him on with her fair hand—all things bid him welcome, excepting only the voices of superstition and infidelity; and as their united screech crosses the progress of the angel, it brings a louder and more fervent welcome from the voices of all that are good, and hopeful, and blessed.

From the Christian Visitor, September 3.

Funeral at Nictaux.

The letter of our correspondent T. P. D., which appears in another column, makes mention of the Funeral of Miss Helen Randall, which took place at the Nictaux Baptist Chapel, on Sabbath the 24th ult. It was indeed a season of universal solemnity. How could it be otherwise. A few days previous this young lady was in perfect health actively engaged in making preparations for the celebration of her marriage nuptials. The day appointed was rapidly drawing nigh, and the prospects on all hands were bright with promise, and radiant with hope. The bridegroom had set his house in order, and was anxiously waiting the arrival of the festive day, when he should take Helen to his home as his own treasure. But lo, typhoid fever marked her as its victim, and as if to defy the strength of parental love, the tenderest yearnings of brotherly and sisterly affection, the glowing fondness of the pledged bridegroom, and the best skill of her faithful medical attendants, this fearful disease, in a few short days, terminated her mortal existence. Instead of the marriage festivities there came the knell of death, and instead of the bridal dress, there came the funeral shroud. The joyousness of the appointed wedding day, had to give place to the lamentations of the stricken hearts, and instead of the rejoicing bridegroom there was the bereaved mourner mingling his tears with the clods that covered his intended from his sight. All this was sad, exceedingly sad, and gave a melancholy interest to the services of the day.

But there was another side to the picture; and it was a bright side. Helen had early sought an interest in the great Salvation, and she had not sought in vain. The Spirit of truth had taken possession of her youthful heart, and was there to bear witness with her spirit that she was born from above: constrained by the love of Christ, she had put Him on by an open profession of his name, and by her activity in his cause had given evidence that her treasure was in heaven, hence while death broke in upon all her worldly arrangements, and sent pointed arrows into the hearts of surviving friends; still to her it was gain, unutterable gain. Her ransomed spirit was called up to partake of the marriage supper of the Lamb. There she is arrayed in the "wedding garment." It is a robe of fine linen, clear and white. In it she is accepted by the celestia bridegroom, and he has already lavished upon her the treasures and the glories of the heavenly state. There let her luxuriate in the unfading feliciities of the spirits of the just made perfect forever and ever.

What remains for the living but to take timely warning, and seek for themselves a due preparation for the hour of death. "Dust thou art, and unto dust shalt thou return," is language familiar to us all, and it is the declaration of Him who cannot lie. How soon this righteous decree shall be fulfilled in our individual case none can tell. With God are the issues of life and death; when he commands it is time for us to obey. Let us then submit our souls and our bodies to him as unto our faithful Creator and Redeemer, and then shall we be in readiness to leave this world in the hope of a blissful immortality beyond the grave.

New Wesleyan Chapel at St. John's N. F.

The ceremony of laying the Foundation Stone of the New Wesleyan Church on Gower street, took place, according to announcement, on Thursday last. The day was somewhat unfavourable owing to the teeming rain of Wednesday and a dense fog at the time, which doubtless prevented many from attending—the sailing of the Steam Packet on the same day also hindered some of our business men from being present; but nothwithstanding all these hindrances there were large numbers in attendance. It was pleasant to see on the platform, to the right of the stand, the Ministers of the Established Church of Scotland, the Free Church, and the Congregational Church, evincing by their presence their brotherly kindness toward the Wesleyan Ministers.

The proceedings were commenced by the Rev. R. A. Chesley, the Superintendant Minister of the Circuit, giving out the 579th Hymn in the Wesleyan Collection; the Rev. and venerable Adam Nightingale then engaged in prayer exceedingly appropriate to the occasion; the Rev. James Dove read the 132nd Psalm and the 1st Cor. 3rd chap, after which the 620th Hymn was sung by the Congregation. At the conclusion of the second Hymn the Rev. R. A. Chesley addressed the assembled multitude, and eloquently and beautifully adverted to the solemnity and importance of the occasion—the pleasure felt in being allowed to take part in the proceedings—and in having beside him the Ministerial Representatives of several Protestant Churches of the City. The Rev. Gentleman then proceeded most impressively to describe the purposes for which the Church was to be erected—the extended blessings anticipated to the worshippers through succeeding generations—the advantage of the erection to society generally in promoting morality and peace, avowing it as the Methodist motto from the days of Wesley—"the friends of all, the enemies of none," and concluded the address by reminding those who had worshipped in the old Chapel, of the good which they and their departed friends had there obtained under the Wesleyan Ministry.—The address was brief, but listened to with great attention.

A bottle was then deposited in the stone, containing the Halifax *Provincial Wesleyan*, copy of Missionary Notices, Minutes of Conference of Eastern British America, the Mount Allison Academie Gazette, a Newfoundland paper (the *Courier*) a parchment with a suitable inscription, and coins representing the British Empire, France, Spain, and the United States; also copper coins representing Canada, Nova Scotia, New Brunswick, and the West Indies and also a Newfoundland half penny, (Rutherford's).

The Hon. J. J. Rogerson then proceeded to lay the Foundation Stone, which he bid with the usual formalities; after which a collection in aid of the building fund, was taken up, amounting to the handsome sum of £103; the 738th Hymn was then sung, and the Rev. T. Smith, of Bonavista, closed the proceedings by a most appropriate prayer and the benediction.

Thus terminated proceedings of a deeply interesting character, not only to the Wesleyans of St. John's, but to the whole body throughout the Colony—proceedings, which we venture to affirm, will not soon be forgotten by those who were privileged to be present on the occasion.—*St. John's Courier, August* 23.

From the London Watchman, August 20.

English Methodism.

THE MILITARY MISSION AT ALDERSHOTT.

Those are stirring words in the "Liverpool Minutes:"—"Let us not be satisfied till every town, village and hamlet in our respective neighborhoods shall be blessed, as far as we can accomplish it, with the means of grace and salvation; in a word, let every Methodist Preacher consider himself as called to be, in point of enterprise, zeal, and diligence, a *Home Missionary*, and to *enlarge* and *extend*, as well as *keep*, the Circuit to which he is appointed." Just thirty-six years ago, the sentences we now quote were published. At that time many of the fellow laborers of Wesley were alive and active, and accustomed to report, in the District Meetings especially, the fruits of the zeal and enterprise which were as characteristic of the men as of Methodism itself. Hamlets, villages, and even towns were occupied by those experienced pioneers, until, in some parts of the kingdom, there were no more such new places to be found, while in others more ground was occupied than could well be kept, and considerable tracts of country remained unvisited beyond. Of late, we have had to contend against the difficulties arising from an excess of population, within our town Circuits, far above the means at our disposal for building chapels, supplying preachers, and gathering into Classes, and keeping when gathered, those whom the preaching of the Gospel had awakened.

Leaving, then, the Circuits, as such, to be kept and strengthened by the faithful diligence of all concerned, we must now look beyond them, and find means of access to the new populations which have risen up in all directions, both in town and country. And the fact that new populations have really arisen must not be overlooked in any of our calculations. Along every line of railway, villages and towns have multiplied, constituting, in relation to Methodism, a new, and generally speaking, an outlying population. Manufacture, too, has created new territories of labor as well as new fields of enterprise; but it will not be untrequently found that the hive of industry is also the haunt of infidelity and vice. Imperceptibly at first, but now advancing with startling rapidity, vast masses of people have grown upon us, "wild as the untaught Indian's brood," the prey of infidelity, Popery and licentiousness. Towns, again, where the cause of Wesleyan Methodism was always feeble, because there was not sufficient means for the maintenance of effective ministrations, are now abandoned until such ministrations can be provided. But it is clear that if the new and unvisited populations of which we speak, are to be made the scenes of a vigorous evangelical aggression, something more must be done than the utmost zeal of Circuits can attempt, much less accomplish.

Take, for example, the case of Aldershott. There is the Guildford and Alton Circuit, having too few Ministers to work the ground it comprehends, as is demonstrated by the fact that, unable to supply the pulpit at Farnham,—an important town where there is a lamentable dearth of religious influence,—Farnham ceases to be visited at all, and the remnant of a congregation there is utterly dispersed. Within the last year, however, a tract of barren land, lying between the towns of Guildford and Farnham, has fallen into the possession of Government, and is already famous as the site of Aldershott Camp. Suddenly, the greatest military establishment in the empire is found in the immediate vicinity of one of the newest and feeblest seats of Methodism in the south of England; and in this camp there are, at least, hundreds of men whose former relation with our schools and congregations demands for them a prompt and constant care. To trust in the overworked and drooping hands of a Guildford Minister for the performance of such a service, would be worse than ridiculous; it would be to abandon the duty altogether, and leave the soldiers whom we acknowledged as members of our Church when they were stationed in various parts of the United Kingdom, or the Colonies, to the fearful consequences of Spiritual destitution. Nothing, therefore, can meet their case, but the residence of a Wesleyan Minister in the close vicinity of the camp. It will be his duty to visit, instruct, and encourage the Wesleyan soldiers and officers, and minister to them in a distinct congregation, as is virtually provided for by the General Regulations of the Army. If this is well and faithfully done, an incalculable amount of good will follow, and, to state the whole in a very few words, the condition of the Wesleyan soldier will no longer be, as it has hitherto been, except on a few favoured stations, one of abandonment and ruin. Returning to this great military centre, or proceeding from it, he will have the means of grace provided for him, a system of communication being at once established between the Wesleyan Minister at Aldershott and the Ministers in all Circuits where there are military stations, both at home and in the Colonies. Wesleyan Methodism will thus fulfil its duty to the army with an earnestness and certainty which the new circumstances of this country most imperatively require, and, doubtless, thousands have already welcomed the intelligence that the Conference sanctions this arrangement.

But that which is being done for Aldershott is no more than a beginning, as we trust, of a far greater undertaking. Home Missions are at length acknowledged as the charge not only of each Circuit and of every Minister, in divided and feeble detail, but as the charge of Wesleyan Methodism in its collective power. From the Report which we give of the discussion that took place in the Conference on this subject last week, it will be seen that the Financial District Meetings to be held next month will have a Resolution from the Conference laid before them, still more strongly worded than that of the last year, and that they are recommended to appoint deputations of Ministers and lay-gentlemen to visit at least the principal Circuits in the District, for the purpose of pleading the cause of Home Missions at public meetings. Should these meetings be held, as suggested, prior to the meetings of the District Committees in May, and should the Sunday collections—hitherto made in July—be made in connection with them, some difficulties referred to in the discussion will be removed. Henceforth the advocates of Home Missions will plead the cause of their neglected countrymen just as they have hitherto pleaded that of the neglected heathen, and we have observed enough to warrant the assurance that they will receive the support and sympathy necessary for the accomplishment of this glorious design.—Station after station will arise in the natural course of things, and unless the leading originators of this new effort be dismayed and faint under the magnitude of their enterprise, which is most unlikely, our Missions, Home and Foreign, will advance with equal steps, the one strengthening the other. The Conference of 1856 may be marked as the commencement of a new period in the history of our Church; we devoutly pray for the blessing of God upon the Military Mission, and others that may follow, and venture to hope for the privilege of recording successive enterprises, labours and successes amidst the necessitous masses of our fellow-countrymen.

Cruelties of the Papal Government.

It has been customary to regard Naples as the worst governed city in Europe. Mr. Gladstone's exposure of the cruelties and barbarities of King Ferdinand, some years since, sent a thrill of horror through Christendom, and produced a remonstrance from the English Government. The same gentleman has been translating from the Italian of Farini a history of "The Roman State from 1850 to 1855," which serves the current number of the London Quarterly as a text from an elaborate exposure of the abuses of the Papal Government. The facts thus laid before the public present a painful picture of wrong, oppression and cruelty exercised by the Head of the Church, assisted by two foreign armies, over the miserable subjects of the Papal States.

A newspaper article is necessarily too brief for anything except a meagre sketch of a subject like this, and we can glance only at a few isolated points. Take an instance or two of the manner in which the laws are administered. A certain Roman Prince bought a palace from a brother Prince for $40,000, but as the property was heavily mortgaged, the buyer refused