

Obituary Notices.

Died, at Aylesford East, Feb. 20th 1862, NATHAN TUPPES, Esq., in the 66th year of his age, after a very painful and protracted affliction. Our departed Brother was at an early period of life visited by the influence of the Holy Spirit, and was moved by the power of the world to come, being almost constrained to give himself fully to the Lord; but was unhappily induced to procrastinate, and lost his tenderness of conscience and earnest desire of salvation, and lived until his eighteenth year destitute of a saving interest in the grace of Christ. At this time, in the unbounded mercy of God, his convictions returned, and he was greatly troubled. His views of the deep selfishness of his heart in the sight of the God of purity bowed him down, and for a time he was in some distress—torn by his most day and night. He sought prayerfully and earnestly for the pardoning mercy of God, and at length, after a struggle of many weeks, light broke in upon his soul, and the evidence of his acceptance through the Beloved became clear and decisive. From that hour he gave himself fully to the Lord, publicly confessing Christ and entering into Covenant relation with the Great Head of the Church, which were ever held sacred and binding throughout the eventful period of his life. Shortly after his conversion he was powerfully impressed with the awfully degraded and dangerous condition of the heathen, and was constrained to offer himself for the work of Missions, and proposed preaching the unspeakable riches of Christ. His providential path did not open in that direction, but the cause of Christian Missions remained dear to his heart, and he was always found willing to assist in their pious advocacy, and liberally to contribute of his substance to the great scholastic attainments? No. A few of them have come from halls and colleges, but the majority of them have come from shops, and mills, and mines, and factories. And we thank God that it is so; for if they have not learning, they have, we may hope, native talent capable of great improvement, genuine piety, and ardent love for the souls of men. But what then? Ought they to be sent into the work immediately? Ought they not to be placed under proper training for a time? or, to speak plainly, ought they not to have the advantages of our Theological Institutions, and thus be brought to form habits of study which will tell upon their future life? We rejoice in the existence of these institutions. They were established not a day too soon. But they are not adequate to the requirements of the Connection, for they are not sufficiently large to accommodate all who ought to go; and if they were, the funds are insufficient—so, at least, we are given to understand—to meet the annual cost. What is to be done? Will the Connection bestir itself in this matter? Will it provide means for the enlargement of Didbury, and, if needs be, for the erection of another institution? And, having done that, will it raise the funds necessary to defray the yearly expenditure of the institutions? We sincerely trust it will. But these are questions for our laity to consider—for our Quarterly Meetings, and for the trustees of our chapels. Never are saints upon earth, saints in glory, and seraphs before the throne, more in union than when hymning the praises of Jehovah. And nothing can be more appropriate in the earthly sanctuary than for the voices of all true worshippers to mingle and blend in the rapture and melody of holy song: "Let the people praise Thee O God, let all the people praise Thee."

And the people now want a teaching as well as a preaching ministry. It is to be hoped that the day has gone by when mere declamation will be acceptable from the pulpit, or when mere volubility of speech will be taken for good preaching. Neither will it do, now-a-days, for ministers to recite other people's sermons as if they were preaching their own; nor will that minister be of great service who, after he has delivered a few good sermons in his circuit, sinks into comparative feebleness and inactivity. A minister should be prepared to bring out of his treasury his own and not another's things, new and old, and should be, not a reservoir—the supplies of which may be soon exhausted—but a fountain, gushing with perpetual streams.

"And if a learned ministry is not essential to a Church, there ought to be, at least, a few learned men in it, whilst all ought to be acquainted, to some extent, with Scripture criticism, as well as theology, so as, if not able to originate profound inquiries respecting the Word of God, and at length, after a struggle of many weeks, light broke in upon his soul, and the evidence of his acceptance through the Beloved became clear and decisive. From that hour he gave himself fully to the Lord, publicly confessing Christ and entering into Covenant relation with the Great Head of the Church, which were ever held sacred and binding throughout the eventful period of his life. Shortly after his conversion he was powerfully impressed with the awfully degraded and dangerous condition of the heathen, and was constrained to offer himself for the work of Missions, and proposed preaching the unspeakable riches of Christ. His providential path did not open in that direction, but the cause of Christian Missions remained dear to his heart, and he was always found willing to assist in their pious advocacy, and liberally to contribute of his substance to the great scholastic attainments? No. A few of them have come from halls and colleges, but the majority of them have come from shops, and mills, and mines, and factories. And we thank God that it is so; for if they have not learning, they have, we may hope, native talent capable of great improvement, genuine piety, and ardent love for the souls of men. But what then? Ought they to be sent into the work immediately? Ought they not to be placed under proper training for a time? or, to speak plainly, ought they not to have the advantages of our Theological Institutions, and thus be brought to form habits of study which will tell upon their future life? We rejoice in the existence of these institutions. They were established not a day too soon. But they are not adequate to the requirements of the Connection, for they are not sufficiently large to accommodate all who ought to go; and if they were, the funds are insufficient—so, at least, we are given to understand—to meet the annual cost. What is to be done? Will the Connection bestir itself in this matter? Will it provide means for the enlargement of Didbury, and, if needs be, for the erection of another institution? And, having done that, will it raise the funds necessary to defray the yearly expenditure of the institutions? We sincerely trust it will. But these are questions for our laity to consider—for our Quarterly Meetings, and for the trustees of our chapels. Never are saints upon earth, saints in glory, and seraphs before the throne, more in union than when hymning the praises of Jehovah. And nothing can be more appropriate in the earthly sanctuary than for the voices of all true worshippers to mingle and blend in the rapture and melody of holy song: "Let the people praise Thee O God, let all the people praise Thee."

"But how is such a ministry as we desire to be raised up? Is it supposable that the young men, or a considerable proportion of them, accepted by the District Meetings, are young men of great scholastic attainments? No. A few of them have come from halls and colleges, but the majority of them have come from shops, and mills, and mines, and factories. And we thank God that it is so; for if they have not learning, they have, we may hope, native talent capable of great improvement, genuine piety, and ardent love for the souls of men. But what then? Ought they to be sent into the work immediately? Ought they not to be placed under proper training for a time? or, to speak plainly, ought they not to have the advantages of our Theological Institutions, and thus be brought to form habits of study which will tell upon their future life? We rejoice in the existence of these institutions. They were established not a day too soon. But they are not adequate to the requirements of the Connection, for they are not sufficiently large to accommodate all who ought to go; and if they were, the funds are insufficient—so, at least, we are given to understand—to meet the annual cost. What is to be done? Will the Connection bestir itself in this matter? Will it provide means for the enlargement of Didbury, and, if needs be, for the erection of another institution? And, having done that, will it raise the funds necessary to defray the yearly expenditure of the institutions? We sincerely trust it will. But these are questions for our laity to consider—for our Quarterly Meetings, and for the trustees of our chapels. Never are saints upon earth, saints in glory, and seraphs before the throne, more in union than when hymning the praises of Jehovah. And nothing can be more appropriate in the earthly sanctuary than for the voices of all true worshippers to mingle and blend in the rapture and melody of holy song: "Let the people praise Thee O God, let all the people praise Thee."

For upwards of twenty-three years our Brother was connected with the Wesleyan Methodist Church, and gave himself with zeal to the support of its doctrines, and of its various agencies for the increase of the Body of Christ—rejoicing in all its triumphs, watching over its interests and cleaving to it with an affection which sickness and the approach of death did not impair or weaken.

His mind was active and enquiring, and he was a diligent student in Biblical and Classical Literature; amassing, by careful reading, a large and varied store of information. Throughout life, in the midst of urgent business claims and public engagements, he retained his early love for research and mental improvement.

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At length the time drew near when he was called to die. His illness was peculiarly distressing and severe, and by gradual inroads brought him to the grave. For this event he solemnly and carefully prepared. With a simple and unwavering reliance upon the atonement for present acceptance and future glory he contemplated the approach of death, and looking only to Christ, he entered the death valley and passed from our sight, sustained by hopes bright with blessing and immortal life. His beloved family mourn the loss of a most affectionate father and a wise and loving counsellor, but bow with chastened resignation to the will of Him who doeth all things well.

Conference of Eastern British America.

PASTORAL ADDRESS.

TO THE MEMBERS OF THE WESLEYAN METHODIST CHURCH IN EASTERN BRITISH AMERICA.

DEARLY BELOVED BRETHREN,—Assembled once more in Conference, we gladly avail ourselves of this opportunity of addressing you, in our collective capacity, assuring you of our continued interest in your welfare, and beseeching, in your behalf, that grace, mercy and peace may be multiplied from God our Father and from the Lord Jesus Christ.

With mingled feelings we are called to contemplate the results of another year's toil in the vineyard of the Lord. Though in some circuits the work of God has been graciously revived; souls have been saved, and congregations have been gathered, and our interests generally, sustained and strengthened; yet we are under the painful necessity of reporting a slight decrease in the actual number returned as full and accredited members of our church. Owing to the peculiarities of our financial system, the pressure of the times and the interruption of commerce, resulting from the unhappy strife in the neighbouring Republic, have in some places seriously affected the interests of the church, and the numerical returns which have been made.

Humbled in view of the past yet hopeful for the future, as we have received mercy we faint not; but have resolved to give ourselves more fully to prayer and to the ministry of the word, and to God, who is our strength and sufficiency, and who alone giveth the increase to him that planteth and to him that watereth.

Brethren pray for us. Pray that we may labour and serve in the Gospel of Jesus, that the word may have free course, that the redeeming purposes of the Lord Jesus Christ may be more rapidly advanced, that we may witness in our sanctuaries still more triumphant scenes of saving mercy, and that our Gospel may come unto you, not in word only, but also in power, and in the Holy Ghost, and in much assurance.

We have presented no new Truths. We have preached no other Gospel. We have unshaken confidence in the instrumentality, divinely appointed, for the moral regeneration of our world. We believe in the power of God, in the grace of our Lord Jesus Christ, in the promise of the Holy Ghost, in the efficacy of the cross, in the omnipotence of faith, in the prevalence of prayer, and in the adaptation and sufficiency of the glorious Gospel of the blessed God.

We need not new agencies and appliances; but there is one thing we do need—power from on high—soul-converting power. We may have oratory in the pulpit, melody in the choir, decorum in the pew, and multitudes thronging to the ministry of the word; the means of calling out all the varied gifts and graces of the membership; our ecclesiastical organization well adapted to all the purposes for which it was framed; but our trust is not in these: "Not by might nor by power, but by my Spirit saith the Lord." Join with us then we entreat you, beloved Brethren, in wrestling faith and in agonizing prayer for the soul-converting power, and for the promised outpouring of the Holy Ghost. O! for the baptism of fire—God's holy fire kindled in many hearts and burning from many lips; for the richer unction and plenitude of His blessing accompanying our ministrations; and for a renewal of all the substantial blessings which crowned the Pentecostal Church.

Deeply solicitous for your welfare we address you on matters of practical importance, not as a few ecclesiastical usages; but with the hope that the counsels and administrations thus conveyed may have greater weight and impressiveness than as they do from the collective Pastorate of the Church.

Cultivate Personal Piety.—For this there can be no substitute. Sabbath-keeping, penance-

ing, sanctuary attendance, sacramental communion, deeds of charity, paying tithes and giving alms can never be accepted in the place of purity, personal godliness; "Neither circumcision availeth anything, nor uncircumcision, but a new creature."

Aim high in your Standard of Consecration. Look above all creeds and confessions, above all theories and forms of professional or practical religion which may surround you. Look to the Life of Jesus, to the Sermon on the Mount, to the Epistles of the New Testament, to the great evangelical commands in which hang all the Law and the Prophets, to the standard of consecration in the Primitive Church; and be the patterns of piety which have been bequeathed to us in the memories of many sainted ones, whose lives have adorned, and whose biographies will enrich our own Church.

Be Conscientiously Consistent. There is an attempt in our times to bring down the Church nearer to a level with the world; and to compromise the consistency of Christian character, and the principles of our holy religion, by the introduction into religious circles, of dissipating pleasures and fashionable amusements. Without referring at present, more specifically to this subject, we would only remind you of the incompatibility of one with the other; and of the imperative obligation under which you are placed as the friends and followers of the Redeemer, to relinquish whatever may assume any attitude of hostility to His will. Ever bear in mind that the character you have assumed, the exalted motives under the influence of which you act, the great central aims and aspirations of your life, the sources of your joy and the grandeur and dignity of those immortal destinies which await you, are as diverse and as distinct from those of men un saved and unregenerate, as light is from darkness, and as life is from death. By every consideration of consistency and of covenant engagement, you are called upon to maintain and preserve in all their sacredness and in all their integrity, those great moral distinctions which constitute the separation of the Church, and which, in the sight of God are of supreme importance, assured that from the solemn and authoritative announcement of Inspiration, there can be no appeal: "If any man love the world, the love of the Father is not in him."

Prize the Means of Grace. The ministry of the world and the meeting for social worship are privileges of which we can only show our appreciation by habitual attendance. Remember that God is to be worshipped in the assemblies of His saints. The sermon may be a prominent but it is not the only important part of Divine Service. Wake up, in spiritual response, to the Throne of the heavenly grace, the confessions which may be made, the thanksgivings which may be presented, and the applications which may be poured forth in the great congregation.

We have observed with much regret, the habit rapidly growing in our Sabbath services, of leaving all the praise to be offered by the Choir. The interest of congregational singing—one so marvellous power, and a great attraction in the Methodist Church—is well nigh lost in many congregations; and it is to be feared that we have hereby suffered serious declension in devotional feeling. Never are saints upon earth, saints in glory, and seraphs before the throne, more in union than when hymning the praises of Jehovah. And nothing can be more appropriate in the earthly sanctuary than for the voices of all true worshippers to mingle and blend in the rapture and melody of holy song: "Let the people praise Thee O God, let all the people praise Thee."

Cultivate a line of Christian fellowship, not merely as a beautiful theory, or for reputation in our creed, but as a practical necessity, called for by the whole life experience. Do we believe in the Communion of Saints. Ample provision is made in our Church for that interchange of sympathy and fraternal feeling so necessary to our comfort and edification, enabling us to bear each other's burdens, so fulfilling the love of Christ. Of the value of this means of grace, either viewed in its theoretical or practical aspects; for its adaptation as an organized system of Christian testimony, or for its soul-training capabilities, it is scarcely possible to think or speak too highly. We do not claim for the Class-meeting an essentially Divine origin; but we do claim that it is Scriptural in its character, sanctioned by Divine blessing, and fully in accordance with the use of the primitive Apostolic Church—an institution of which was *Yal-louship*. Defective must be that organization which makes no provision for fellowship corresponding to that of the first Christian Church. In Methodism that want is supplied in the weekly Class-meeting. Forsake not, then, the assembling of yourselves together, as the manner of some is, and so much the more as you see that day approaching when the Lord's book of remembrance shall bear its testimony, and each one shall be rewarded as his work shall be.

Give your support as far as possible to the Sabbath School. Pre-eminently among those auxiliary agencies by which the Church of Christ is rendered effective for the conversion of the world, is this Institution; yet many a Superintendent is discharged, many a Sabbath School languishes, and many children are neglected, for that of sympathy and support which you are well able to give. In obedience to the Chief Shepherd, who gathereth the lambs in his arms, and carrieth them in his bosom—the nearest place to whose heart, and whose tenderest sympathies are for the little ones, who saith to every living disciple: Feed my lambs; Go into the nursery of the Church, there to labor in love and to toil without weariness.

In these days of cheap literature, and of tempting periodicals, so often the vehicle of influences relaxing and polluting to the moral energies, and of scepticism and secularism, it is necessary to exercise much discrimination in the selection of books for juvenile reading. We recommend the *Provincial Wesleyan*, with its well-filled columns of literary and religious intelligence to your continued patronage, as well adapted to gratify and instruct the members of your home circle. The Book-room in Halifax will afford you an opportunity of obtaining our Connexion literature, which ought to have a place in the libraries of all Wesleyan families.

Regarding thorough intellectual training combined with healthy moral culture as the highest importance, and the best heritage you can bequeath to your sons and your daughters; we have much pleasure, and the utmost confidence, in recommending to your cordial support, our own Educational Establishments at Mount Allison.

We have been favored with the most satisfactory evidences of their sufficiency, and believe that in no similar Institutions can you secure advantages superior to those which are now offered at Sackville.

In addition to the Academic Schools which have been for many years in successful operation, and the Theological Institution, for the training of ministerial candidates, which we desire to make as efficient as possible; we have made arrangements for the establishment by Provincial Charter of a College proper, in which young men can be conducted through an entire Collegiate course, and graduate in the usual way.

To all thoughtful Methodists of these Eastern Provinces, and to all those who desire to see

Collegiate Education accompanied by those religious safeguards, which by Christian parents are deemed indispensable to the safety of young men, at a time when their minds are most susceptible to, and their character stamped for life by, the moral influences by which they are surrounded; we commend this new enterprise of our Church.

Starting as it does under favorable auspices, and with an efficient staff of Professors, we trust that it will yet win for itself a high place, and an honorable name among the Colleges of North America; and that it will become the loved and revered Alma-mater of hundreds of young men, who shall creditably fill, and honorably distinguish themselves in the various Professions and vocations of life.

Our ministerial ranks have been thinned during the year. Some of our beloved Fathers and Brethren are compelled, through advancing years and wasted strength, to retire from the active duties of the Ministry. Some of our most talented young men have ceased from their labors and have entered into their rest during the year. The names of Samuel Avery, pure and transparent in mind and purpose, of William McKinnon, honorably distinguished by his fervent piety and scholarly attainments, of Henry Holland, eminent for fidelity in labor and for success in benefiting souls, and of W. S. Shennstone, whose career full of promise, for a brilliant future, so soon closed, are mourned by us all. Being dead yet speak. They bid us gird ourselves anew for earnest toil; seeing the night cometh when no man can work.

Eight young men who have honorably passed their probation, having given evidence of their gifts, graces and general fitness for our work, and having witnessed a good confession before many witnesses, have been received and solemnly set apart, by prayer and the imposition of hands, to the full work of the ministry. Fourteen young men have been accepted as candidates, for the same sacred office, thus enabling us to meet more fully than we had anticipated the increasing necessities of our widening field.

We cannot but express our gratitude to Almighty God who has preserved us from the affliction and distressing agitation of Civil war now felt so severely in the United States. Though we have suffered commercially, and have had complaining in our streets, yet we have peace on our borders, and as brethren dwell together in unity.

The bereavement of our beloved Sovereign has not appeared in vain to our sympathies. Earnestly would we implore in her behalf the consolations of true religion, that she may be enriched with grace and heavenly wisdom, that her throne may be established in righteousness, and in mercy.

"And now, beloved Brethren, we commend you to God and the Word of His grace; to the communion and fellowship of the Holy Spirit; and unto Him that is able to keep you from falling and to present you faultless before the presence of His glory exceeding joy: To the only wise God our Saviour, be glory and majesty and dominion and power, both now and ever, Amen."

Signed by Order and on behalf of the Conference.

HUMPHRY PICKARD, D.D., President.

JOHN MCKINLAY, Secretary.

Halifax, N. S., July 4, 1862.

REPRESENTATIVES TO THE BRITISH CONFERENCE.

Resolved,—That our esteemed President, the Rev. Dr. Pickard, accept the kind invitation of the Missionary Committee to visit the Parent Body, and that he be respectfully requested to be our representative at the British Conference.

And further, Resolved,—That our respected brethren, the Rev. Charles Churchill, A. M., and Rev. James England, be associated with Dr. Pickard, in representing this Conference at the British Conference.

REV. DR. FORRESTER'S ADDRESS.

The Rev. Dr. Forrester having requested the privilege of addressing the Conference on the subject of Education for an hour, and such privilege having been conceded to him, the Conference, after having listened with much interest to his very able address, *Unanimously Resolved*—

That the important subject to which Dr. Forrester is devoting himself, with so much zeal, is one which should command the best attention of all our Ministers and Members; and we take this mode of assuring the Rev. Superintendent that he may rely upon our earnest sympathy with all wisely directed efforts to advance the cause of education upon Christian principles.

DONATION VISITS.

It was Resolved,—That the Conference having considered the subject of Donation visits, be of opinion that the better way for raising the necessary receipts of Circuits is by the time-honored system adopted from the beginning. It would not depreciate the kindness, nor check the flow of the benevolence of such of our friends as desire to help the cause of God in this more novel way. It would seek to turn the stream of their contributions into the more ordinary channels, and advises that for the future the real cash value of such donations shall be returned in the account of the Circuits where they occur, as a part of their receipts, but under the designation of "Special Efforts."

COURSE OF READING FOR PROBATIONERS.

In order to direct more fully the studies of young Ministers, as well as to provide for more thorough annual examination during the four years of their Probation, the Conference adopted the following course of reading and study:—

WORKS UPON WHICH EXAMINATION WILL BE BASED.

First Year.

Wesley's Notes—Matthew, Mark.

Wesley's Sermons—1 to 40.

Fletcher's Appeal.

Edmondson's Elements of Theology.

Watson's Life of Wesley, &c.

Wayland's Moral Philosophy—1st part.

Ripley's Sacred Rhetoric.

Second Year.

Wesley's Notes—Luke, John, Acts.

Wesley's Sermons.

Fletcher's Checks.

Grindrod's Compendium—1st part.

Watson's Institutes—1st part.

Wayland—2nd part.

Third Year.

Wesley's Notes—Romans to Galatians.

Wesley's Appeals.

Bunting—Sermon on Justification.

Watson's Institutes—2nd Part.

Grindrod's Compendium—to the end.

Smith's History of Methodism—Vol. 1.

Fourth Year.

Wesley's Notes—Ephesians to Revelations.

Wesley—Original Sin and Christian Perfection.

Watson's Institutes—3rd and 4th part.

Parson on the Creed.

Butler's Analogy.

Smith's History of Methodism—to the end.

BOOKS SUGGESTED FOR READING AND STUDY.

First Year.

Todd's Student's Manual.

Dr. Harnack's Letter to Junior P. and Smith's Patristical Age.

Kurtz's Sacred History.

Jackson's Lives of Early M. Preachers.

Watson's, Benson's and Clarke's Sermons.

Second Year.

Kurtz's Church History.

Benson's Commentary—(Old Testament).

Baxter's Reformed Pastor.

Dixon on Methodism.

Parson on Infidelity.

Russell's Pulpit Elocution.

Burnet on 39 Articles.

Smith's Hebrew People.

Rollin's Ancient History.

Newton on the Prophecies.

Harris' Great Commission.

Third Year.

Watson's Exposition.

Palley's Natural Theology, Evidences, and Holy Scripture.

Barrett's Pastoral Office.

Angus' Bible Hand-book.

Powell's Apostolical Succession.

Stevens' History of Methodism.

Smith's Gentile Nations.

Dr. M. Stuart on Baptism.

Angus' Hand-book of English Language.

Fourth Year.

Smith's Harmony of Dispensation.

Trench on the Miracles.

"on the Parables.

Howe's Works.

Gold and the Gospel.

Trevelyan's Eternal Sonship.

Josephus' Works.

Thomas Jackson's Works.

Biographical—Clarke, Cooke, Entwistle, Hunt, Smith, and Stoner.

Letter from England.

From our own Correspondent.

ENGLAND, June 27, 1862.

Though everything is done by the French Government to conceal their anxiety on the Mexican question, and to repress all unfavourable intelligence, there is evidently some considerable misgiving in France as to the fate of the expedition. The marked silence maintained with reference to the movements of the expeditionary army, when it is well known that frequent advances have been received, is ominous. The French forces in Mexico are to be raised to twenty thousand men, and General Forey is appointed Commander-in-chief, with a certain political power to be hereafter defined. With the exception of the excitement occasioned by these changes, and one or two more raids against the French press, on the part of M. de Persigny, there has been little stir in France during the past fortnight. It is said that Sir Joseph Paxton has been commissioned to superintend the erection of a Crystal Palace in the environs of Paris on a scale of magnitude in comparison with which our Crystal Palace at Sydenham will be paltry!

The state of Russia is by no means satisfactory. The Emperor Alexander has an uneasy crown. The recent incendiary fires at St. Petersburg, with which it is suspected that many of the higher orders of the nobility are concerned, indicate a very threatening state of society. It is becoming a question with enlightened politicians whether an advanced and liberal government is the best for Russia. Many who are no friends to political autocracy are inclining to the belief that an iron despotism is the only rule under which Russia will flourish. There is no comparison between the government of Alexander, and that of Nicholas—the one is mild, the other was stern and almost savage—and yet the Russia of ten years ago was more manageable than the Russia of to-day.

One of the most enviable of all sovereigns is his Holiness the Pope. It is quite refreshing to see how he picks up his spirits, and maintains a perfect serenity in the midst of adverse and stormy elements. With a throne not worth a month's purchase, with a fidelity waning and lessening every day, he yet finds matter for encouragement and hope, and takes heart from the signs of the times. On the anniversary of his accession to the Papal chair last week, he was congratulated by the Sacred College in due course. The answer of his Holiness to the congratulations of the Cardinals is quite a treat in itself: "I am quite astonished at all that has been accomplished before my eyes, and I can only attribute such great things to the intervention of her who willed that her immaculate conception should be made a dogma only in our days. Having such a glorious protectress in heaven, I can fear neither the present nor the future of the church. Yes, I shall triumph over all my enemies; I do say I merely think so; I am assured of it."

The French Bishops on their return to their dioceses from the Japanese canonization have met with a reception quite little calculated on. In two or three cities a Papal demonstration has been attempted, but in vain. To the profound horror and disgust of the Archbishop, his carriage was surrounded by some five or six hundred students, who escorted him to his palace shouting *Vive Garibaldi!* This must have been the unkindest cut of all. The English residents in Rome, that is to say some of them, have presented a sword of honour to the ex-King Francis the Second. Cardinal Wiseman was the spokesman on the occasion. One would have thought that Francis had words enough, a sword of honour he can never wear. It is difficult to understand how any Englishman can bring himself to regard the character of a despotic and sanguinary bigot with any other feeling than that of loathing and disgust.

The Hessian question which has recently been thrusting itself into a place of prominence among European politics, seems likely to settle down again for a time. The obstinate old Elector has come to his senses, and is now initiating a policy which promises to satisfy the claims of the Diet, the Hessians, and Prussia to boot. The Turks and Montenegrins are destroying one another with an enthusiasm worthy of a better cause. In the last battle the Turks are said to have left three thousand dead on the field. No other fate offers to the belligerents than that of the Kilkenny cat. The European powers have done all that they can to prevent others from hitting Turkey out of the map. Turkey is now doing her best to blot herself out.

The King of the Belgians has recovered from the pulmonary affection under which he has been labouring, but he has had no relief from the more distressing disease which threatens his life. He has already undergone several operations, but at his age he cannot undergo many more.

The Parliament of Turin has passed a decree releasing all Englishmen travelling in Italy from the necessity of showing a passport. The French have had no reason to repent their decision on this point, and it is to be hoped that the example of France and Italy will be followed by other Powers. Passports do not harmonize with the civilization of the nineteenth century.

The largest cargo ever imported into this country from China is now in harbour. It consists

are 2,680 bales of Chinese cotton, an entirely new element of Chinese exports. If China can be made a large cotton-growing country, so much the better for both parties. Another attempt, and on a very gigantic scale, is to be made for the acclimating of the alpaca in Australia. Some fifteen hundred of those useful animals are about to be shipped to the "fifth quarter" of the globe. Should the scheme succeed, our Australian colonies will secure a more permanent and less variable source of revenue than that of the gold fields. Tidings of Dr. Livingston have reached us by the last mail. He is exploring a new lake, with an unpronounceable name. His wife, who has been seeking him long, has at last discovered her wandering lord.

Another very distinguished nobleman has been added during the last fortnight to the long and melancholy list of the dead of 1862. Earl Canning, the late Governor-General of India, is no more. He had but just returned from Calcutta, with the hope of honourable and well-earned repose in his native land, and with the prospect of a long and distinguished career before him. Scarcely had he set foot upon English soil when his constitution, enfeebled by intense labour and anxiety, succumbed to our trying temperature, and in a few days the son of George Canning was dead. He had been designated as a candidate for one of the vacant Garters, and all men were looking to him as likely to play a conspicuous part in the government of the future. But he lies now in the grave of his illustrious father in Westminster Abbey, whither his corpse was followed by hundreds of the high and noble, and where he rests, mourned by a nation here, and less by a nation over which he once ruled, the last of the Canninges. His wife died some few months since, and he leaves no issue.

The International Exhibition, though not realizing the expectations of its more sanguine friends, is yet proving additionally attractive. The daily attendance ranges now from fifty to eighty thousand. If this average should be kept up, which seems quite probable, now that the summer has fairly set in, and the Railway companies have commenced running their cheap trains, the Exhibition will pay. There is, however, little likelihood of realizing the handsome surplus which remained in the hands of the Royal Commissioners in 1851. The grumblers are growing fewer, and the general public seems quite satisfied with the treat afforded to all. The picture galleries and the annex devoted to machinery, are still the most attractive portions of the building. Whether the morals of the country have improved, or whether the public economy is more efficient, we cannot say, but there are fewer cases of picking pockets than there were in 1851.

London is full of shows just now. There is a dog show which attracts some twenty thousand visitors daily, and where in the midst of a chorus of barking, whining, and yelping, quite terrible to think of, and impossible to describe, one may see almost every sort of dog in creation, from the splendid denizen of Mont St. Bernard, down to the diminutive microscopical favourite of old maids, with its silken coat and sparkling eyes. There is also the annual meeting of the Royal Agricultural Society of England, in Battersea field, where, under two miles of shedding, are gathered the finest horses, cattle, sheep, and pigs, the world can show; to say nothing of the reaping machines, stacking machines, turning cutters, steam-ploughs, traction engines, and every conceivable thing, that a farmer can want from moveable barns and model cottages down to a jack-knife for cutting up his monster sandwich of bacon and bread. The show is unprecedentedly fine this year. There are apocryphic pigs which cannot stand up, and equally apocryphic bulls which cannot lie down. There are prancing thorough-breds which will not keep still, and ponderous cart-horses which will not move, poke them as you may. The sheep are marvels, and many an epicure watches them with watering mouth, as though he can hardly prevent himself from falling to and devouring the tempting South-downs there and then.

But the great gun of the week has been the Handel Festival at the Crystal Palace, the grandest musical success ever achieved in this lower world. Monday was devoted to the "Messiah," the majesty and splendour of which were rendered beyond all example. Handel himself could never have dreamed of the might of his own conceptions, when taken up by an orchestra of four thousand performers. On Wednesday the music was selected from the works of the master, including especially the *Dettingen Te Deum*, and some portions of *Judas Maccabaeus*. To-day will be devoted to the glorious, but as yet comparatively unknown oratorio of *Israel in Egypt*. Foreigners who have generally looked upon us as very incapable of doing anything extraordinary in the musical way, are astonished at the grandeur of the performance.

We have many illustrious visitors. Among others, we are honoured with the presence of Prince Napoleon, who is indefatigable in his visits to the Exhibition. The Viceroy of Egypt is a miracle of energy and powers of itineration. He had taken a house for two months at Wimbledon, but he has changed his mind, and now lives in his magnificent steam yacht, from which he sallies forth every morning at a terribly early hour, and reaches the doors of the Exhibition almost before they are opened. He is about the fussiest potentate who has honoured England with a visit. The visitor, however, who is regarded with the greatest interest by the English is Prince Louis of Hesse, who arrived early in the week, and who, on Tuesday next, is to become the husband of the Princess Alice. The loss of her dutiful and affectionate daughter will be a sad blow to the Queen who, however, will not allow her own sorrows to interfere with the happiness of her children. The marriage will be celebrated at Osborne with the strictest privacy, and the royal pair will, for a time at least, reside in the Isle of Wight, near to the residence of the Queen.

The special services for foreigners have been very well attended, and will be continued until the close of the Exhibition. The evening services in the nave of Westminster Abbey is a popular. The services at St. James' Hall are well attended. The one fear is that these special arrangements and monster gatherings may draw the minds of many regular hearers, and draw them away from the more sober track of their ordinary worship.

A very flattering and substantial testimonial to the Rev. Dr. Waddy has been given to him by the pupils of Wesley College, Sheffield, on his retirement from the office of Governor and Chaplain. The testimonial consists of a handsome silver salver, and a purse containing one hundred guineas. The masters also presented the retiring governor with a silver inkstand.

The Irish Wesleyan Conference is now in session. The Methodist New Connexion Conference, as also that of the Primitive Methodists, has just closed. The former body shows an increase of nearly two thousand upon the year, the latter an increase of nearly