seeds were carefully sowed by those who found them; and what do you think was seen to spring up from the dust of the dead? beautiful sunflowers, blue corn-flowers, and clover, bearing blossoms as bright and sweet as those which are woven into wreaths by the merry children now playing in our fields.

Some years ago a vase, hermetically sealed, was found in a mummy-pit in Egypt, by the English traveller, Wilkinson, who sent it to the British Museum. The librarian there having unfortunately broken it, discovered in it a few grains of wheat and one or two peas, old wrinkled, and as hard as stone. The peas were planted carefully under glass on the 4th of June, 1844, and at the end of thirty days these old seeds were seen to spring up into new life. They had been buried probably about three thousand years ago, perhaps in the time of Moses, and had slept all that long time, apparently dead, yet still living in the dust of the tomb.—*Caussen.*

Provincial Wesleyan.

WEDNESDAY, OCTOBER 23, 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 Circuits within the bounds of the Connexion, shall pass through the hands of the Superintendent Minister.

Communications designed for this paper must be accompanied by the name of the writer in confidence.

We do not undertake to return rejected articles.

We do not assume responsibility for the opinions of our correspondents.

Our National Judgments.

A devout attention to circumstances admonitory and providential, has frequently averted calamitous punishment and pain. The histories of nations are vocal upon this fact. We may unhesitatingly reverse the sentiment, and attribute all the suffering, social and national, by which we are surrounded, to the inadvertency and moral deafness of mankind. As to ordinary evils, they find listeners only among the happy possessors of tender consciences. The blight and the mildew; the tempest's roar and the lightning's scathing flash; the disappointments of commerce, and the defeat of potent armies; the sighs of the oppressed and the groans of the dying; with the other numberless monitors which address us upon every hand, are powerless in their warnings save to the pious and the wise. A merciful Providence deigns to enforce its commands, by augmenting the number or pungency of its visitations, instead of summoning to a final audit and eternal penalty the reckless and guilty. The coast of life is strewed with ship-wrecks; yet the sunken rocks or treacherous currents—which lured to danger or stranded in the darkness other kindred barques—are unheeded and despised. And as ignorance of danger is frequently the worst feature of the mariner's insecurity, so our unconsciousness of impending evil may be the most deplorable characteristic of our exposure to penalty. "Oh that they were wise, that they understood this, that they might consider their latter end." The neglect of warnings, though it may not be among the number of those sins of which we are sensible, and of which our consciences accuse us, is, nevertheless, a sin of no ordinary magnitude.—It is by God's paternal care that we are admonished through the various events of life and death that pass before us. Hence the neglect of those is a sin against Providence. It is blindness—not a misfortune, but a fault. It is levity and contempt nurtured and strengthened on the very throne where solemn awe and humble teachableness ought ever to reign.

Each century brings its remarkable fluctuations, penalties and judgments, to every nation, according to the extent or heinousness of their guilty transactions. We intimated a few weeks ago, in an article under the same designation with this, our conviction that the sins for which we stand justly chargeable, and for which our crops, our commerce and our constitutions are suffering more or less penalty, are chiefly those of *omission*. And in the same conviction we traced the contrast between the faithfulness of our Christian agencies in the present and in the past. A further investigation of the principle then laid down—that there is manifest deterioration in the fervor and devotedness of our Colonial Christianity—has but convinced us that our visitations, though more punitive than for many years, are unequalled, in point of number or extent, to our shortcomings. Without assailing or challenging any particular branch of the Church evangelical—and yet questioning whether any of these are up to the New Testament standard of piety, faithfulness in duty, and consequent success in soul-saving—we purpose briefly to glance at the most prominent feature of remissness in our own communion.

The oft-repeated motto of Methodism—"To spread Scriptural holiness throughout the land"—has been hitherto (gratefully we record it) not merely emblazoned on the ramparts of our Church, but exhibited also in its sterling devotedness to duty, both in its individual and collective capacity. At every possible sacrifice, the closely-defined line of demarcation between religion and the world—God and Baal—has been held inviolate. The futile doubts, which obtrude themselves from the arguments of our opponents to the contrary, are substantially refuted by the successive life and testimony in death of our sainted dead; by the extension of God's cause in our midst and by our aid; and by his marked approval—best of all—in the events of a triumphant century. To spread Christian holiness, perils have been cheerfully met by missionaries, and frowns encountered by members. The holy enterprise has enlisted the energies of "young men and maidens, old men and children." The Throne of Grace has been besieged, men's consciences have been grappled with, and trying discomforts endured, that God's will and the Christian's privilege might be faithfully and practically expounded. The result has been patent to the world. The respect of society and the blessing of Heaven has followed in the once gloomy pathway of persecution and pain.

Now we do not urge the question, Whether talent, literary zeal and pulpit eloquence are at as high a standard among us now as in the past? This enquiry is conclusively answered in the reception of our cause by a discerning public, and the ratio of its advancement among men of sound judgment and liberal education. Our anxiety is rather connected with the real vitality of our system—its fearlessness of worldly policy; its unwillingnes to yield to unholy compromise; its boldness in exhibiting Divine truth, and its singleness of eye to God's glory and men's salvation. We are solicitous rather for the preservation among us of Fletcher's undying zeal for souls, than his logical, clear-sighted, chaste and classical, argumentative style. The latter will generally accompany the refinement of education and the purity of early training, should circumstances call for its aid; the former is always in danger of bowing to policy and yielding the precious palm to success or triumph. The flame which glowed so intensely when fanned by furious blasts of opposition, may smolder and die in the genial sunshine of prosperity. The faith, the yearning solicitude, the intense earnestness of John Smith, of Bramwell, and Carvosso; the keen, scathing warnings of Whitfield and Benson; the awe-inspiring denunciations against sin of Ouseley and Dawson, have gone as far to establish Methodism, and advance the true glory of the Messiah's Kingdom, as Watson's inimitable logic and Clark's profound erudition. Not that we undervalue the life-toil of such men. No! we cheerfully accord to them the niche which they have so richly won, high up in the Temple of solid Fame; but though we value their productions, we would not attribute to them a greater amount of immediate benefit than has resulted from the labours of men who lived but to impart life to others, and, while this great work continued, yielded their bodies with their talents a willing sacrifice to be consumed on the altar of duty. The thorough and learned students of Methodism, by their profound research and elaborate productions have perpetuated, under God, what its men of fire and zeal so well established.

Now we do not cherish snch a thought as, that the principles of devotedness to duty and intense love for souls have been wilfully eliminated from our communion. By no means: the danger is of quite another description. It is that which is connected with inaction in one peculiar and important department of sacred work with which we are entrusted, and from which it would be ungrateful, un-Methodistic and unsafe to depart. Ours is a special mission. Other denominations may ridicule this opinion, and even lay no claim to anything of the kind themselves; yet that does not alter the nature of our obligations, or stay the force of reasonable convictions which are founded on the wondrous history of our system in the past. We repeat it, ours is a special mission; and we are bound to notice, study and improve by the judgments of our day, whatever may be their nature, as they are distributed among us; remembering that the voice of warning which speaks in our stricken commerce, our national sufferings, our withered harvests or our blasted prospects, is the same which, eighteen hundred years ago, announced as the basis of God's dealings with man, that rule of justice—"For unto whomsoever much is given, of him shall much be required."

This must be regarded as an individual obligation also. It is by a combination of units that religious bodies are composed; and it is by the faithfulness of individual members that the welfare of the general body is enhanced. We would say to all, then—read, ponder and pray over every manifestation of God's anger by which you may be surrounded. Do what you can to arouse from lethargy yourself and your fellow-mortals, ever resting upon the sure arm of God for aid and guidance. Thus, and only thus, can the sword of justice be restored to its sheath of rest, and man be exempted from punitive judgements.

From our own Correspondent.*

Letter from England.

Sept. 21, 1861.

The month of September is seldom prolific of political novelties. It is the holiday month of Europe at large. In England it is the vacation of politicians, lawyers, and philanthropists. Members of Parliament are on the moors and mountains, slaughtering grouse and stalking deer. Cabinet ministers are in attendance on Her Majesty, pic-nicing at Killarney, or rusticating at Balmoral. Newspapers are dull and flat. The most common-place questions are dished up in leaders,—and the perpetration of an unusual crime, or the happening of some serious catastrophe is looked upon as a veritable boon.

Even France is quiet, and the Emperor seems to have no particular notion in his head, save that of enjoying himself at the baths of Biarritz. A singular pamphlet on the Italian question, which appeared a fortnight since, was generally attributed to the Imperial pen,—but some of its suggestions, could scarcely have emanated from that source. A grim hint at the possible recovery of Belgium by France, and the cession of Venetia to Italy as coincident, seems to point to other than Imperial authorship. Louis Napoleon is not yet ready to risk so palpable a peril as the loss of the English alliance,—the certain result of any attempt on the part of France to invade the independence of Belgium. It is now definitely arranged that the King of Prussia and the Emperor shall meet at Compiegne in the course of a few months. Of course their meeting will have a political significance, and it is said that the details of the conversation will be settled by a preliminary meeting of the respective Foreign ministers of the two Courts. So critical are the conversations of Kings!

The new kingdom of Italy is developing more than talk. In the excitement of a new-born liberty there seemed to be a danger of all real advantage being frittered away among processions and banners, and orations. The grand drama of a national emancipation was degenerating fast into an historical comedy. But that danger is now lessening, and the people are beginning to work in good earnest. A national industrial Exhibition has been inaugurated by the King, with a very sensible though somewhat bombastic speech. A treaty of commerce based on principles of free trade and the most complete reciprocity is in course of negociation between France and Italy. Notwithstanding, the politics of the country are still unsettled,—the unity of Italy is not a realized fact,—the popular feeling runs in the direction of Rome,—and Italy will not be consolidated and settled until her flag waves from the Capitol, and all her people are one.

General Cialdini is supporting his position at Naples with great firmness and success. He seems quite disposed to make his government practical. He has addressed a circular to the Neapolitan municipality, intimating that time is a very precious commodity, and that there has been quite enough of talk in their councils and far too little of work. He reminds them that the function of municipalities is not to spout on questions of language and ethnology, but to clean streets, and look after the sewerage, and construct water works. Would that we had some Cialdini's in England to look after our town councils in similar fashion! The Garibaldi fete at Naples passed over with extraordinary manifestations of popular enthusiasm, and yet with almost perfect decorum. Though the people were almost frantic with joy, and proceeded to extravagant lengths, there was "method" in their madness. Their adoration of Garibaldi was almost blasphemous. They carried about a banner with the inscription, "Joseph of Nice, the redeemer of Italy,—and on the top of the banner were the initial letters, "I. N. R. I," applied, of course, as every one knows, to Christ,—but evidently intended on this occasion to designate the Italian liberator. During the festival, the British fleet in the Bay was dressed in its gayest colours, and General Cialdini recognized the festivities by his presence at the theatre. Throughout the day the popular cry was "A Roma!" The venerable Vesuvius, which has looked down on so many revolutions, and which for a long time has "made no sign," is at last beginning to demonstrate and flare up,—but whether in sympathy with the popular movement, or in holy indignation at the disturbance of ancient rights, even scientific men cannot definitely pronounce.

A very absurd rumour has had much currency,—to the effect that President Lincoln has offered the command of the Federal troops to General Garibaldi. To say nothing of the unpardonable insult which such an offer would put upon the Federal Generals,—Mr. Lincoln cannot have so far forgotten the dignity of his nation as to intrust its interests to a foreigner, who, if he had not happened to have been successful, would have been regarded as an outlaw and freebooter. Besides, Garibaldi is fitted only for the leadership of guerilla expeditions, and would be helplessly incompetent at the head of an organized army. The rumour, however, has been supported by authority, and autograph letters have been cited in proof. If the report were true, Garibaldi has too much good sense to involve his reputation so certainly. He was wise enough to absent himself from the fete at Naples,—and he is probably biding his time for contingencies far dearer to his heart than Neapolitan fetes, or the leadership of American troops.

It is most gratifying to learn from Syria that the country never was so tranquil as it is at the present moment. The withdrawal of the French army was supposed likely to be the prelude of untold horrors. They have not been realized, and owing to the vigour of the new government there seems every prospect of an amicable solution of the difficulties existing among the contending tribes. From the Australian diggings we hear of serious disturbances among the settlers and the Chinese immigrants. Several lives have been lost, and the presence of a large body of soldiers has been required to restrain the riots. In China several travellers have met with a hostile reception from the people of the interior, who profess never to have heard of the war. The news from New Zealand is such as to awaken considerable apprehension. The military authorities hope to take the field with an army of ten thousand men. Parties are very discontented, and the Bishop leans vigorously to the side of the natives.

The civil war in America exerts a very depressing influence upon our trade. The cotton spinners of Lancashire and Yorkshire have come to the determination of working short time for several months. This revolution is not the result of the want of orders, but simply of the dearth of material. All hope of a supply from America, is now cut off, and the popular attention is turned to India, which will probably become the most prolific cotton-growing country in the world. The disturbances in America will tend much to solve the problem of our Indian Empire, and the land which has cost so much treasure and blood will very likely become the stronghold of our commercial power. Employment will thus be found for the millions of India, and a just remuneration will reward their labour. Time, however will be needed to develope this new field. Industry will be checked for a time by the fearful pestilence which, following in the wake of the recent famine, is wasting the population; and in the meanwhile tens of thousands of the English spinners will be placed on short wages and rations.

The relations between the employer and the employed are awakening serious apprehensions. The strike in the building trade is spreading widely in London and the country, and in the face of the coming winter thousands of families are unprovided with resources. The questions at issue are most difficult of solution, and will probably call for Parliamentary legislation. The general feeling is that the workmen are exorbitant in their demand, and that their wishes, if gratified, would lead to their own ultimate discomfort and loss. Undoubtedly the whole movement is re-actionary. For the last few years the working classes have been petted and pampered. They have been the watch-word of all popularity seekers. Their interests have been most tenderly considered, and their worth and dignity extolled. And these are the results.

The last month has been painfully fertile in tragedies. There have been two most frightful railway accidents, the details of which are too sickening to record. One which occurred to a Sunday excursion train in a tunnel on the Brighton line was literally a horrid mash of human beings. The story of hundreds of pleasure seekers suddenly involved in a ruin of carriages, struggling and shrieking, the horrors of their position intensfied by the thick darkness of the tunnel, is a frightful passage in our domestic history. Nearly thirty people were killed, and scores more were seriously injured. The sad catastrophe materially lessened the number of Sunday excursionists for a time, but it is to be feared that the memory of the tragedy will soon pass away, and the Sunday traffic become as abundant as ever. The record of tragical events has been increased by a murder of unusual character. Last Saturday at the Preston barracks a soldier deliberately pointed his rifle at the Colonel and Adjutant of his regiment and killed them both with one ball. The assassin had been sentenced to a short imprisonment for a misdmeanor, and sought thus to avenge himself. The murdered officers were both distinguished for their bravery in the Crimean and Indian campaigns, and were very much beloved by their men. The event has naturally thrown a gloom over the town and neighbourhood.

The arrangements for the Great Exhibition are being gradually completed. The new building is rising by degress, and bids fair to be a most imposing structure. Captain Fawkes has received from the Directors five thousand pounds for his design. The nations of the Continent promise very extensive contributions. The colony of Algeria will be largely represented, and France herself will furnish 8154 exhibitors, to whom is allotted a space of 36,624 square metres. At the Exhibition of 1851 the French exhibitors numbered only 1700.

One of the most promising of our recent domestic innovations is the establishment of Post Office Savings' Banks. According to the official arrangements, deposits of not less than one shilling, and not more than £36 will be taken at all offices open for the purpose. A yearly interest of 2½ per cent will be added to the principal sum, when it reaches one pound. There will of course be no fear of loss, the security being that of the Government. Many conveniences are involved in the arrangement which will prove a great boon to the poorer classes. Three hundred of these banks are already at work, and the success has hitherto been amazing.

The Great Eastern seems doomed to accidents and failures. She is now lying some five or six miles from Liverpool utterly disabled. Owing to some failure in her steerage machinery she became unmanageable a few hours after her departure from Liverpool, with four hundred passengers on board. Falling into the trough of the sea, her paddle boxes were broken to pieces in a few minutes, and she was disabled altogether. One comfort there is about the Great Eastern, she is so large that she can scarcely become a wreck. But even this comfort will scarcely redeem her character.

During the last week the members of the British Association for the promotion of Science have been holding their annual congrees at Manchester. All the scientific stars were there, and some of them scintillated beautifully. The Social Science Congress is to take place next week. Mr. Du Chaillu, the champion of the gorillas, has been "starring it" in Manchester, but he cannot get over some awkward questions which are put to him by the press. Some months ago he publicly desired his critics to suspend their judgments on him and his book, until such evidence of the good faith of his narratives as he could produce from the Gaboon river should arrive in London. Plenty of time has been allowed for producing this evidence, and yet Mr. Du Chaillu makes no sign. Indeed it is well known Mr. Du Chaillu's book has been read at the Gaboon, and has produced a considerable sensation there. He will have to speak out, for whatever may be the popular failing, the scientific world just now is not given to swallowing stories of apes or any others without satisfactory evidence.

The Prince of Wales is falsifying the proverb: "There is no royal road to knowledge." A term or two at Oxford, and he finishes his education as a classic. A term or two at Cambridge, and he is done with mathematics. He has just spent a few weeks at Curragh Camp, in order to get up soldiering. He is now off to Berlin, to witness the evolutions of the Prussian army, and so get up a continental military strategy. On his return he may perchance spend a few nights in the Houses of Parliament, and so get up politics, a few hours in the Courts, and so get up Law, and then he will be ready for every emergency. It is rumoured that a matrimonial project is being discussed with reference to his Royal Highness and a Danish Princess. What a misfortune it is that the future monarch of Englishmen should not be allowed to choose his wife from some English home.

The sessions of the Evangelical Alliance at Geneva have been attended very largely by British and Foreign representatives, and have been characterized by great unanimity and general profit. Perhaps the day is not far distant when this congress of Christians will gather at Rome. The Rev. William Arthur attended the meeting as the representative of the Wesleyan Missionary Society.

A great deal of excitement has been caused in religious circles by the publication of a revised code on education by the Committee of Council. The new arrangements threaten the very foundations of the present system of Government grants, and point to their ultimate and total withdrawal. Augmentation hitherto added to the salaries of certificated masters are repudiated. Masters and managers are to receive no allowance for pupil teachers, who are yet to be maintained in proportion to the number of scholars, under penalty of entire forfeiture of government aid. The annual inspection is to be individual, every scholar to be examined personally in reading, writing, and arithmetic. The provisions of the code are so complex and subtle that the utmost apprehension has been excited, and several meetings have been held already to take measures for a vigorous opposition to the scheme.

A most extraordinary scene was witnessed on Wednesday week at the opening of a new Baptist Chapel at Bristol. Mr. Spurgeon preached in the afternoon,—and was advertised for the evening. At the hour of service the chapel was crammed,—and many hundreds, unable to get in, were locked out. They commenced a tumultuous disturbance, and flung stones and brickbats at the window. Mr. Spurgeon was evidently much alarmed,—and publicly announced that he was quite unnerved and knocked up. He attempted to begin the service, but was unable,—bending his forehead upon his hand, and leaning upon the rail of the platform as though very unwell. After using smelling salts and bathing his forehead with water, Mr. Spurgeon resumed his discourse, and concluded without much interruption. On sitting down he was quite overcome, and was only kept from fainting by the attentions of a lady who bathed his forehead, &c. Such scenes as this ought really to teach Mr. Spurgeon a lesson. God never intended men to work at the extravagant rate which Mr. Spurgeon has been maintaining. A man who might have lived for many years to be a blessing to the world is thus hurrying himself into the grave, or what is worse, into sheer physical and mental imbecility, because he will minister to the popular craving. This popularizing in England is growing into a perfect curse,—turning our chapels into theatres, and our glorious gospel into splendid recitations or vulgar comedies.

It is too early in the Methodist year to record much news. Ministers and people alike are in a sort of transition. Seldom, however, have the "Minutes" afforded such interesting statistics of progress as are published this year. Germany has now three English ministers, with three assistants. Italy has three missionaries. Two missionaries appear at Calcutta,—and Cawnpore and the Punjaub, for the first time, have a place on the Stations. The total increase in the Methodist Societies throughout the world is 15,814,—and there are now more than half a million of "the people called Methodists."

* By an inadvertence, the above letter was detained at Queenstown—It was intended to have reached us a fortnight ago.

For the Provincial Wesleyan.

"For in the Last Days Perilous Times shall come."

This prophetic declaration of St. Paul, uttered 1800 years ago, has of late received a more complete fulfilment than ever previously. Human and diabolical efforts to destroy the word of God, have long been put forth in vain. The blasphemous thoughts, and falacious arguments of Infidel writers during the last century, did not succeed, to any great extent in influencing the public mind of Britain; but the vain speculations of some Englishmen and the rationalism of profound Germany, in conjunction now threaten to accomplish much more in shaking the national faith in the Holy Scriptures.

How fearful the fact,—professed Ministers of Christ, surrounded with all the benign influences of the gospel—more learned than Moses or Paul;—endeavouring by the most ingenious sophistry and plausible insinuations to undermine the testimony of miracles, and thus destroy one of the principal proofs of Divine Revelation. Surely the devil is putting forth his last and most powerful manifestation, to overthrow our holy Christianity. His accumulated knowledge is apparent, especially in the last effort. The publication of the famous and largely advertized, "*Essays and Reviews,*" it appears exhibited rather too largely the "cloven foot"—the design was too apparent,—hence, in order, to keep up a truthful character as "Deceiver of the nations,"—a more cautious effort must be made. Having gained access to the ears of some rather good kind of Clergymen in the church of England, he whispers. "I want you to write some tracts, we must have a tract Society (Tractarian), as well as our opponents. Let them be headed, 'For Priests and People,' Don't come out quite so bold as the Essays and Reviews, &c., manifest much more love for the truth, and respect for the Bible, indeed you may laud it ever so highly, if you can philosophise away its *miracles* and hide the *cross*—the *atonement*, this is more distasteful to our intellects and injurious to our kingdom than any other part of the Bible, but as this subject is so prominent in the detestable Book you will require a nice blending of Divinity, science and philosophy, in order to accomplish the object." Accordingly the tracts have appeared, prepared quite in accordance with the *spiritual* adviser's directions. They have even gone beyond satanic suggestion, for they have discovered several things, that the Devil never knew before, viz: that Protestants are Idolaters; worshippers of an "Infallible Book," we are also styled "miracle worshippers." And further—something new to heaven and hell. That "Force, Law and Order" make a personal triune God—The Father Son and Holy Ghost whom we adore. Alas, how speculative the mind of man when it drifts away from the moorings of the Bible!

We are not surprised that Germany and England should be concerned in this bold attack on the Bible. Germany began, what Britain has nobly carried on, and has it not ever been the policy of Satan to injure and if possible destroy every religious movement in the place where it begins. Hence his enmity to England, on account of the Bible Society, and as the art of printing has thus been powerfully employed to overturn his kingdom, he now would by means of the same art make known the power of hellish retaliation. The same policy also has selected Oxford, as the fountain whence shall proceed streams of desolating error, to counteract if possible the still living and prevailing influence of that *man of One Book*, John Wesley. The devil has evidently had and still has a bitter grudge against Methodism. But he has never succeeded in getting one its Ministers to write against the Book of God. In vain the Books, tracts and hymns of Puseyism and infidelity, that have of late appeared in England. They may indeed influence a few, but they do not take hold of the people as the sermons tracts and Hymns of the Wesley's did a hundred years ago. England would be better to day without Oxford, than without Methodism. But Oxford seems disposed to advance against the truth a little too fast; and now a less corrupted fount of learning must join in the contest.—Cambridge has a work to do, and she begins very cautiously. To her we are indebted for the late Tracts. "For Priests and People."

Surely these are perilous times! Whether we look Eastward or Westward to the two great strongholds of Protestantism, we behold a fearful contest: the one external and bloody—to save a government; the other internal and fiendish—to overthrow all government. Destroy faith in the Divine authority of the Bible, and we no longer possess the elements or conserving power of mental and moral government. It must be that the enemy is in great wrath because he knows he has but a short time, and these immense strides upon the fair fields of truth must be regarded as the last fitful struggles of a conquered foe, awaiting in horrid suspense the fearful judgments, yet to come down upon all the enemies of God's Son and Word. No nation on earth has been so much benefitted by the Bible as England, and shall she now from the heart of her Ecclesiastical establishment, pour forth a flood of infidel ideas in order to overpower the influence of that same blessed Book. Methinks I hear the voice of our beloved Queen—the majority of the Bishops and Clergymen, saying, no, never,—while the laity, in tones that frighten some in high places cry, no. Let us have the word of God—the inspired word. It contains the religion of Protestants. We worship it not, but its author we adore, "For of him and through him, and to him, are all things, to whom be glory forever, Amen.

G. O. H.

Tea Meeting at Port Mulgrave, Guysborough Circuit.

Mr. Editor,—Amidst the excitement occasioned by gold discoveries throughout the Province, and this County in particular, and in the tedious suspense in which the public mind has been kept by oft-repeated telegrams from the U. S. (?) of great battles and important issues shortly to be expected but never realized;—the friends of Methodism on this Circuit have recently enjoyed a rare social treat, with "the feast of reason and flow of soul," through the efforts of a few enterprising ladies eagerly desirous of soon having a neat and commodious Methodist Chapel at Port Mulgrave, a thriving village on the Strait of Canso.

The day selected for the Tea meeting was the 25th ult., than which a finer, September hardly ever had. A gracious Providence was propitious, and smiled upon the benevolent endeavors of lady-friends who looked forward to the appointed day through successive rains, with anxious hearts, wishing, praying, hoping it might be fine. Many expectant guests hailed its lovely sunshine with a right hearty welcome, fully assured from the programme of that evening's proceedings, that the social entertainment, which they hoped to share, would be of no ordinary character, the enjoyment of which would be greatly enhanced by the consideration of helping forward the good work of the Lord. As the afternoon advanced, scores of carriages from Guysborough and Manchester, and a few from Antigonishe were seen cheerily approaching the grand centre of attraction, laden with a good share of the *intelligence* and *wisdom*, as well as of the *beauty* and *fashion* of these places, to be greeted on their entering the village with the booming of guns, and to behold a display of flags and other unmistakable indications, that the first Tea meeting at Port Mulgrave was to be one worthy of the cause which the friends there sought to honour. A new mansion (in course of completion) belonging to W. O. Heffernan, Esq., M.P.P. had been kindly offered for the occasion and most tastefully and conveniently, indeed elegantly fitted up by its public-spirited proprietor, who spared neither trouble nor expense that a grand reception might be given to such as should patronize the meeting. The arrangements were admirable; the whole of the first flat was available for the company, but was divided by a partition into two compartments, from either of which to the other there was easy access through a wide space or door in the centre. In the outer, at one end of which was the Ladies' Receiving Room, tea was served; in the inner, splendidly decorated with evergreens, flags and paintings, and having a spacious platform for the accommodation of choir and such gentlemen as should address the meeting, and elevated seats round the room for the benefit of the ladies, was the *musical* and *intellectual* feast. Over two hundred persons were furnished with tea and coffee, and all the eatable adjuncts on such occasions too numerous to mention of a quality above all praise, and in quantity to their heart's content, as large treasures of cake and other eatables, that remained, fully certified.

W. O. Heffernan, Esq., M.P.P. was called to take the chair, which he graced with a brief but very appropriate speech. At the call of the Chairman the choir, consisting of a *family group* of *reputed* musical talent, discoursed appropriate music, giving a delighted audience in their first performance, an earnest of what might be expected at intervals during the evening, from good and well-trained voices accompanying in their several parts an able performer on a sweet and powerful melodeon.

The following gentlemen addressed the meeting—Rev. R. Morton, Thos. Taylor, Esq., Rev. J. Thurlow, John Wylde, Esq. (of Halifax) Rev. J. Johnson, Joseph Hart, Esq., Wm. Hart, Esq., and Rev. G. S. Milligan. The perfect order that was observed by the audience was a pleasing proof of the interest they felt in the evening's proceedings. Most bountifully was it illustrated in this Tea meeting that individuals of different denominations, creeds and politics, may meet and spend together most happily a social evening together unexcited by a stronger cup than that which cheers but not inebriates. Just as there was a happy commingling of the elements of our Provincial Society on the platform, Legislative, Legal, Magisterial, Educational, Commercial, Mechanical, Agricultural, and an extra share of the Theological, and all actuated by the same delightsome spirit, so did those upon the seats from all honourable positions of life blend in one happy company, each adding to his or her neighbours happiness by pleasant looks and kindly words.

The speeches of the laymen very greatly added to the evening's entertainment. In one of these a valuable hint was given, that a Subscription List be laid on the Table, that the friends of the cause which the Ladies' had at heart might have a further opportunity of testifying their practical sympathy therein. This was immediately acted upon; and the chairman thoroughly approving of the same headed it with a munificent subscription. Many present heard, and, considering the many claims upon their liberality, obeyed the voice of duty, "Go thou and do likewise," among whom were certain friends from a distance, whom a respect for their feelings, forbids further to particularize.

As the meeting was about to be concluded, a highly venerable, an "elect lady," who delights in the prosperity of all the tribes of Israel, but feels she owes the most under God to Wesleyan Methodists, requested permission to say a few words, which being granted she made a few touching remarks relative to the church of her choice and her heartfelt gratitude to Almighty God for the prospect that ere long there would be a Methodist Chapel at Port Mulgrave.

It was then moved by John Jost, Esq., and seconded by Wm. Moir, Esq., that the Rev. Mr. Milligan take the chair which being carried, it was thereupon moved and seconded by the same gentlemen and carried by acclamation "That the very cordial thanks of this meeting are due and that they be tendered to W. O. Heffernan, Esq., M.P.P., for having so ably presided over the business of this meeting.

The national anthem was then sung, and the friends were dismissed to remember through life the delightful evening spent in the first Port Mulgrave Tea meeting.

It is believed that the proceeds fully justify the Building Committee entering into an immediate contract for the erection and finishing of the outside of a very neat and commodious building.

G. S. M.

Guysborough, Oct. 12, 1861.

The Word of the Lord in the East of London.

THE CHRISTIAN WORKING MEN'S ASSOCIATION.

A number of Christian working men have lately formed themselves into a body, for the purpose of propagating, by God's help, "the glorious Gospel of our Lord and Saviour Jesus Christ and proclaiming the acceptable year of our Lord," to the thousands who are living "without God and without hope in the world," in this part of the metropolis. They are desirous of extending their labours. At present, their operations have been confined to nightly open air meetings, in and around Mile End, Commercial-road &c., as well as in several halls and rooms, kindly lent them by the proprietors. At the out-door meetings, large congregations have been gathered, who have paid great attention to the words spoken; many staying from the beginning until the conclusion of the service, some two or three hours. At the indoor meetings, the labours of our dear brother, Thomas Brazenell from Staffordshire, a convert of Richard Weaver, have been very greatly owned of God, and blessed by Him in the conversion of many souls, during the past two months; amongst the many are the following interesting cases. An elderly female had prevailed upon her hunband to accompany her to a meeting, held at Mr. C.'s School Room, Gloucester Street, Commercial Road, at which place our dear brotherwas to speak. Before the meeting was over, the husband was down on his knees crying for mercy, and our loving Heavenly Father, whose compassion faileth not, sealed the Gospel on his heart and made him "a new creature in Christ Jesus." At the close of the meeting, the writer was accosted by the wife, who with a face beaming with love and gratitude to Him who is ever faithful, exclaimed, Glory be to God, my husband whom I have prayed for twenty years is saved; he has been a desperate character, said she, but thank God, I believe he is saved. Again, at a meeting at same place, Sept. 12th, seven professed to have found peace in believing; of this number three were in one family,—father, mother, and daughter, who had come out to market, but hearing the singing outside they were induced to come in with us to the meeting, and before leaving were able to rejoice in a newly-found Saviour. At this same meeting, a youth during the after prayer meeting, was so overpowered by a sense of his sinfulness, that he "groaned in the Spirit," for half an hour, and He who knew what was in the mind of the Spirit, heard him, and set his captive soul at liberty. Never shall I forget the heavenly joy which lit up his countenance, he seemed by his conversation to have embraced the whole Gospel at once. During five nights' services, twenty-five persons have professed to have found peace; many of these having since testified, by their walk and conversation, that they are "born of the spirit." In order to ascertain whether these "Babes in Christ" are still walking in the narraw path, a book is kept in which their names and addresses are entered; they are then visited at their own-homes, by parties connected with the association, appointed for that purpose: with the idea of carrying on this work during the coming winter, a large room has been engaged. The prayer and temporal assistance of God's people are earnest solicited. The members of this association are all working men, who are willing to devote all their spare time to this glorious cause. Having experienced such repeated showers of blessing in answer to our prayers, we are looking forward to the fulfilment of that blessed promise, where our faithful God says, "Prove me now herewith, if I will not open you the windows of heaven, and pour you out a blessing that there will not be room enough to receive it?

SPECIAL SERVICES IN THE EAST END OF LONDON.

The committee conducting the services in the Garrick Theatre and other places at this end of London, have had much cause for thankfulness to Almighty God for the way in which these services have been blessed to many souls. The testimony given by many who were "once blind," has been most sweet and refreshing to the labourers. To God give the glory. Many "cold ones" doubt the genuineness of the work, but time is the test which proves the reality, and a great number of the converts have now for some months past given reliable evidence of being "new creatures in Christ." and are steadily engaged in spreading abroad the saving power of Jesu's blood. The committee for some time past have rented a large hall in Brown's-lane, Spitalfields, which they named the "Hall of *Hope,*" for special services for lads and young people on the Sabbath evening, and the name chosen for the Hall has indeed been most appropriate, for it has indeed been a "Hall of Hope," to many young souls; and many boys and girls who have confessed that they only went to have "a bit of lark," have become young disciples of the Saviour. One pleasing fact out of many that have come to our knowledge we cannot refrain from mentioning. A mother (a respectable woman) and her son left their home one Sunday evening, the son going one way and the mother the other. The mother was led to enter the Garrick theatre, and the son the Hall of Hope. On their meeting at home after the services they both recounted how that evening they had found the "Pearl of Great Price." From that night the mother and son have rejoiced together in God their Saviour.

From the Wesleyan Methodist Magazine.

Our Hymn-Book.

In tracing the rise of Methodism, we can but notice the combination of rare qualities by which its founder was distinguished. He had the power of meeting the human mind at any point of contact. As an Oxford Scholar, he could have enjoyed to the full the luxury of lettered ease and dignity; but he forsook this, to go forth among the highways and hedges to preach to ignorant and brutal crowds. Samuel Johnson was the literary highpriest of his times, and his study was the resort of the most accomplished men of the day. John Nance lived in a cottage at St. Ives, and knew hardly any book but his Bible. But John Wesley was the companion of both, and could meet each as a kindred spirit. He could ramble in affectionate intercourse with Diggory Joll across the bleak moors between Launceston and Bodmin; or he could engage with Warburton on a queston of Greek criticism, and send the Bishop limping from the contest. To a band of German colonists he preached in their own tongue; and on one occasion, being in the neighbourhood of a company of French soldiers, he preached to them in French. Until you light upon this record in his Journals, you meet with nothing to show that he had any more acquaintance with the language than is common with educated men,—which is a very inferior accomplishment to the ability to preach in it. Whole languages seemed to lie about in odd nooks and corners of his memory, and he had but to fetch them out when they were wanted. You read of his journeying on foot a whole day in the Savannah, wading at evening through a river which rose to his waist, and then lying down and sleeping in a wood all night in his wet clothes. His elastic and sinewy frame never weighed more than six-score and two. He was thus singularly endowed both in mind and body. Without a mind of great natural vigour, and richly stored with knowledge lodged in a hardly and disciplined frame, he would have been unequal to the sublime mission set before him. Add to these qualifications a spirit of burning love and apostolic zeal, and we have the ideal of a great religious reformer.

Yet one accomplishment was wanting. John Wesley was not a poet; I do not mean by this that he was destitute of the poetic faculty, for the few hymns and translations he has left us prove the contrary. What I mean to assert is, that he wrote so little, (and that little unmarked by any extraordinary merit,) that, in comparison with his higher fame, his poetic achievements are hardly appreciable. The difference between John and Charles Wesley, as poets, is the difference between taste and genius, The first sometimes wrote verse as a scholarly accomplishment,—the other poured it forth from a full heart, and by a divine necessity. And the qualities which in the elder brother seem to mark him, as by special appointment, for this great office, are not more conspicuous than the sublime gift which fitted the younger to give such efficient aid to the cause which was nearest the hearts of both.

Of all God's intellectual gifts to man, poetical genius is the most transcendent. Great philosophers, great statesmen, crowd the pages of history; but great poets appear only at rare and distant intervals. And, of all kinds of poetry, devotional lyrics take the precedence. To celebrate worthily what Milton calls "the throne and equipage of God's almightiness,"—to raise the human mind to communion with the Divine,—to give utterance to what ever in man's nature is in closest alliance with the spiritual and the eternal,—are the highest efforts of which sanctified genius is capable: and such are the services rendered to us by the masters of the devotional lyre. Homer stands, by universal consent, at the head of the classical poets of antiquity. But contrast Homer with David; and how poor, in comparison, does he appear in all that constitutes true fame! In England, at this day, there are hardly, perhaps, half a dozen people in every parish who have once read the Iliad or the Odyssey; while every returning Sabbath beholds hundreds of thousands reciting or chanting the lyrics of the King of Israel.

We have not, perhaps been accustomed to appreciate the benefits we derive from such a collection of hymns as Charles Wesley composed for our community. Some brief considerations may help us to a more distinct conception of them.

The Psalms, incomparable as they are, cannot be pronounced, in the full sense, *Christian.* They make no advance beyond the Jewish theology. Coleridge remarks upon this as a defect in the service of the Church of England. Although, he says, we preach and pray as Christains, yet to this day we sing only as Jews. Now, Charles Wesley was alive to this want; and, by embodying the full expression of the great truths of the Gospel in his glowing songs, he raised the vocal part of the service to the same doctrinal level with the prayers and sermon. Our worship is not so conducted that a mere spectator might doubt, on entering, whether he was in a Christian church or a Jewish synagogue.

In speaking thus of Charles Wesley, I am not unmindful of the great service which had been already rendered to the Christian world by Dr. Watts. And such is the tenacity with which our Indepedent and Baptist friends cling to Watt's hymns, that I believe there are at this day numbers of their members, and even Ministers, who are hardly aware even of the existence of the Wesleyan hymns. I met, a few years ago, with one of the most distinguished Ministers among the Baptists, who candidly avowed, on my reading some of Charles Wesley's finest hymns to him. that till then he had never met with them.

Of Dr. Watts's hymns I would speak only in terms of praise; and the value set upon them by the compilers of our Hymn-Book is best shown by the fact, that they form nearly a tenth part of the whole Collection. But, for our worship, it is enough to say that these hymns do not bring out of the Gospel treasury all the doctrines which hold a conspicuous place in the Wesleyan theology. It is to be regretted, also, that Dr. Watts allowed his genius to be so fettered by the narrow limits of his metres. What we term *long, common,* and *short* metres are the only varieties in his range. Charles Wesley amplified the metres, first, by doubling the verses in those I have named,—then, by that slow, solemn measure, *sevens,*—then by the blending of 8s. and 7s., and of 7s. and 6s. The hymns in 6 lines 8s. are some of the noblest of his compositions. Similar praise must be given to those in trumpet metre. There are six other varieties; so that, while the measures of Dr. Watts (if we take both Psalms and Hymns) are but five or