Provincial Wesleyan

THURSDAY, JUNE 21, 1858.

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 correspondents.

The Conference Committees.

The Committees appointed by the Conference last year to place the affairs of the respective departments of our economy entrusted to their management in a position for its consideration and action at its present session, entered upon their duties in the order specified in the announcements that have already repeatedly appeared in our columns.

The *Stationing Committee*, on which devolves the responsible, and, on that account, unenviable duty, of fixing the appointments of our Ministers to their several spheres of labor, met on Thursday, the 17th inst. The first draft of the Stations does not receive publicity till the third day of the session of Conference, and, up to the *close* of its deliberations, changes, if deemed after the maturest consideration, advisable, may take place.

On Friday the Committees of the *Contingent Fund* assembled. The paucity of attendance by *lay* members, was, we understand, a matter of great regret by their Ministerial brethren, although, in most instances, satisfactory reasons were assigned for their absence. The presence of the lay members of our connexional Committees, is, we conceive, in various aspects, highly desirable and important, as tending to augment their sympathy with, while it would afford the encouragement and aid of their countenance and counsel to, a work on which Almighty God has stamped the conspicuous signature of His approbation. We announce with satisfaction the gratifying fact that the receipts of this Fund, for the year, show signs of progress, but candor compels us to say, that, in our humble opinion, much less has been done by this most important connexional institution than might be realized were *all* the sources whence the Conference directs its supplies to be sought, systematically drawn upon.

The Committee of the *Supernumary Ministers' and Widows' Fund*, assembled on Saturday. The aggregate amount of its income for the past year, we are glad to learn, exceeds that of the preceding one. At the same time, the remark we have ventured to throw out in reference to the *Contingent* Fund, as to the practicability and means of greatly augmenting its income, is equally, if not more emphatically, applicable to the present one, the object of which appeals alike to the sense of justice and the impulses of sympathy and gratitude towards those who, after having spent their energies in the service of souls, are many of them, with very limited means of support, approaching the termination of their mortal course.

The investigations of the *Book Committee*, on Monday, the 21st, elicited ample evidence of the healthy and progressive state of our Book establishment, under the judicious and energetic management of the Rev. Charles Churchill, A.M.; and, we may be permitted to add, gave, at the same time, cheering proof to us, in the increasing circulation and appreciation of our journal that our solicitous endeavours to make it worthy of the official position it occupies have not been altogether in vain.

According to a requirement in the Charter of our Academic Institution, the Board of that flourishing literary establishment met on Tuesday, the day previous to the opening of the Conference. The Treasurer's report was highly satisfactory, showing a small balance in hand, after discharging the pecuniary obligations of the year. Never was the Institution in greater efficiency. The handsome manner in which the Female Branch has been sustained, evinces the high value placed upon the distinguished advantages it offers for the moral and intellectual culture of the daughters of our friends; while the assiduous and most efficient performance of their functions by the respected Principal, the estimable and accomplished Preceptress, and the teachers associated with them in their anxious and honoured toils, have materially increased its claims the past year to the confidence of the public. To all who have at heart the best interests of youth, it cannot fail to be matter of devout gratulation that a delightful spiritual influence has attended and crowned the labours of the instructors, in this, as well as in the Male Branch of the Establishment, giving thus an awakening impulse to mental, while it has secured the highest species, in many instances, of moral improvement.

The Board having had under their consideration the resolutions of the Conference of last year regarding the establishment of a College proper, for which our readers are aware a charter has already been obtained, have unanimously agreed to recommend to the present Conference measures for the establishment on a proper basis of so desirable an institution.

It only remains for us to remark the absence of the venerable Co-Delegate, Dr. Knight, from the Preparatory Committees, a circumstance deeply regretted by all. It has been occasioned by sudden and serious illness of that reverend gentleman from which however we are rejoiced to learn he is now so far recovered as to reckon with confidence on being present at the opening of the Conference. The prayers of the Church will not be wanting that his valuable life may yet long be spared.

(From Evangelical Christendom.)

The Great Religious Revival in the United States.

LEWISBURG UNIVERSITY, PENN.,
May 4th, 1858.

MY DEAR FRIEND,—I had the unexpected pleasure of receiving your kind letter of April 13 at the time I received a telegraph of the safe arrival of my grandson Rest. It was, indeed, a singular coincident, and it awakened many and various associations.

I regret to hear your powers are in any degree failing, I thought mine were. For some years I had abstained from all evening meetings, but late events appear to have rejuvenated them, and produced such an effect as has astonished me. I lately attended five prayer meetings of an hour each in one day, and the funeral of a friend in addition; and that day was, by common consent, observed as a fast. This, with the natural cares of a family, and an extensive business, was more than I should have expected a man on the border of seventy could have passed through without some dangerous reaction. Such I have not, however, experienced yet.

This personal revival of health, strength, vigor, united with intense interest and enjoyment, is, perhaps, as good an introduction as any I could wish to the communication you request from me of the wonders that are passing all around me at this time.

I am filled with surprise that you should ask *me* to write to *you* on these subjects, when you must have many friends in the ministry far better qualified; but my surprise is greatly increased, that you, at such a distance, and without any such communication, should have sought just such channels as are at the present time found the peculiar ones which the Holy Spirit has been pleased to adopt to produce His effects. He has passed by the ordinary means of communication with the people, and chosen "base things and things that are not to bring to nought things that are." Our union prayer meetings, at which thousands meet in the middle of every day in every city, town, and village in our land, are conducted by business men; ministers attend, but only as individuals, and they are pleased to do so; they feel the benefit and blessing, and humbly and honestly acknowledge and encourage this course.

It would seem that you are unwittingly moved by the same spirit, in your application to me, and *therefore* I dare not refuse to do the best I can, though feeling painfully unequal to the task you assign to me. But this is the very feeling every one appears actuated by. It is not practised speakers, or those whose duty is public prayer, but individual private Christians, who, unfitted by habit, but impelled by a sense of duty, manifestly take up a Cross and present themselves voluntarily when called upon, one after another, without intrusion and without delay, and thus occupy about three minutes each, for an hour; if any one exceeds three minutes, the leader of the meeting strikes a little bell, which quickly brings the speaker to a pause.?

I have attended these meetings in Philadelphia, and I have not, in any one instance, heard even an unpleasant word in relation to any of the popular but more worldly subjects of the day. Politics, slavery, temperance, &c., have not been referred to, except in the general terms in which we know the Gospel will cure them all.—Beyond this, I have been astonished that I could only discover the difference of an Episcopalian from a Methodist, by the more polished manner of the one, and the louder tone of the other—but not from *what* was said. Genuine, heartfelt prayer is—must be—the same in every true child of God, The child of the rich cricth for natural support with the same voice as the child of the poor.

I put this before a sceptic, as proof of a Divine power; he said "it was a singular proof of good feeling, good sense, good taste, &c." I said, "No: it was none of them." "What, then, is it?" he said. I replied: "Every man who prays is so intensely filled with the earnest desire for the conversion of the soul to God, that he has not room for such things, and, in fact, they do not enter into his thoughts." A man who relates his own conversion, or the conversion of some dear one for whom he has prayed, thinks of nothing else I have witnessed a strong man arise and say: "I am one of the most wicked of men. Men and brethren pray for me. God be merciful to me a sinner." This he said in a powerful but tremulous voice, and with a manner that carried the conviction of sincerity to the heart. The whole mighty mass of 3,000 were melted, subdued in tears, and in this state some one would energize in prayer for him, with such entreaty as could not be denied. I need not tell you no minister could have delivered the most finished sermon with such effect. Such scenes are witnessed daily through the whole land.

In addition to these public and large meetings, multitudes of smaller ones are instituted, and are increasing daily, and for the most unlikely—omnibus drivers, for instance. A poor woman, whose husband and brother-in-law had been among these rude and ungodly men, thought she would take her request for them to the large prayer meeting, but she knew no one, and was daunted; then she thought she would take her petition herself to God alone, and, wonderful to say, while she was thus engaged, some one, unknown to her, was arranging a prayer meeting for them. This has been carried through. Many have been converted; all benefitted. We are astonished at this; but ought not our astonishment to be that earnest, fervent, heartfelt prayer, is not always and immediately answered? Our fire companies (very different from yours) are all voluntary associations, and of late years have degenerated from what they once were, and have become so very vile and wicked, that I cannot attempt to describe them; you could hardly credit me, and I do not wish you should. These men have given up their large and costly Halls as places for prayer. I have heard of one whole company who have been converted, with the exception of two. Our late severe mercantile afflictions may have in measure prepared men, a mind, but this cannot be all, for those who have not suffered, equally with those who have, are the subject of Divine grace.

"The Christian Association of Young Men," whose constitution I will send you, have been, I think most beneficial in promoting and conducting these public and private meetings, but it has extended far beyond their influence. The effect of this is mainly seen in the addition made to the various Churches. The Lord is there "adding daily such as will be saved."

In Philadelphia, a vast tent has been made, and has been endowed by liberal individuals, so that no collections are to be made in it. This is to be placed in localities where there are no places of worship adapted for the poor, for the great bulk of these are elegant and costly structures, and the rent of the pews about double or treble what they are with you.

It is intended there shall be attached to this Tabernacle worship two Evangelists or preachers, one colporteur, and a sexton or tent-keeper. All eminent preachers are solicited, and consented to preach as opportunity and convenience may offer, but the Evangelists or preachers will be the main stay. The colporteurs will go round the neighbourhood, and "compel them to come in," distribute tracts, &c., &c. It is intended that there shall be preaching three times each day, if well attended. I send you enclosed the particulars of the dedication of this, cut out of a political paper, so that you may judge the interest the public take.

Another event, which has created great interest, is the death of Dudley A. Tyng, an Episcopalian clergyman who gave himself to the promotion of every good work, and the daily prayer meetings especially.—In the midst of his usefulness, he got his arm entangled with machinery—it was mangled dreadfully, and could not be saved—it was amputated at the shoulder, but that would not save his life, and he died; but his latter hours were his most useful ones. His wife, six children, and his aged father, a noble old Episcopalian clergyman, surrounded his dying bed, with great composure. He delivered each a charge—that to his father will never be forgotten—"*Stand up for Jesus.*" These words now sound everywhere through the length and breadth of the land. He then asked his wife, as a last favour, to sing his favorite hymn, "Rock of ages cleft for me," which she did, with her elegant but tremulous voice, and whilst singing the last verse, his spirit peacefully departed, aged about twenty-five.

You see my dear friend, how my pen runs, but I must conclude; the progress of this outpouring of the Spirit still proceeds increasingly; we hope it may spread, not only through our land, but all lands, till the whole world shall be full of the glory of the Lord, and no man have occasion to say, "Know the Lord, for all shall know him from the least to the greatest."

You can use this in any way you think proper, in whole or in part, alter or abridge, as your own good taste may suggest. I have only one object, to comply with your wish and do any good I can. R. F.

DEDICATION OF THE UNION TABERNACLE TENT.

The services attending the inauguration of this new religious enterprise, which took place on last Saturday, were of a most interesting character.

The tent is admirably constructed and fitted up for the purpose it is intended.—Without any positive means of knowing, we should judge it to be of sufficient capacity to seat at least three thousand persons.—The seats in the main area, and surrounding galleries, are without backs, making them rather uncomfortable for protracted services. The character of the weather on Saturday was well adapted to test the qualities, the advantages and disadvantages of the tent as a place of public worship. The day was ushered in with as bright and sunny a face as the most fastidious weather critic could have desired. By eleven o'clock, the hour for the morning services to commence, the sun became very oppressive, so much so that many of ladies in the tent sought an additional protection from the heat, in their hoisted umbrellas, which were however, soon withdrawn, as their presence was calculated to obstruct the view of those occupying seats in the rear. The advantages of the open tent in warm weather were, however, soon finely realized in the cooling zephyrs which stole gently from the open sides across the congregation, making the atmosphere really delightful.

During the afternoon services, which commenced at four o'clock, a shower of rain came on, accompanied with thunder and considerable wind. The effect of this was rather sublime. The rain was pattering on the canopy overhead, and the massive sides of the canvas itself were swaying from the mast-heads to the circumference, giving the whole, for the time being, quite a nautical appearance.

The dedicatory services were commenced, in the morning, by prayer from the Rev. Joseph H. Kennard, of the Baptist Church. After the prayer, the Rev. Alexander Macklin, O. S. Presbyterian, gave out the hymn beginning

"All hail the power of Jesus' name!
Let angels prostrate fall"

When the hymn had been sung by the congregation, the Rev. Mr. Crawford, of the Free Presbyterian Church, Canada, was introduced, and read the passage of Scripture contained in the 40th chapter of Exodus, beginning at the 17th verse, in which is contained the Mosaic account of the tabernacle which God commanded his servants, Moses and Aaron, to pitch in the wilderness. The passage in the 34th verse of this chapter—"*Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle*"—was the appropriate Scriptural motto, printed at the head of the circulars issued for this occasion.

After the reading of the Scriptures, the principal dedicatory prayer was offered by the Rev. J. P. Halsey, of the O. S. Presbyterian Church. After giving it to God, to be used for his glory on earth, his petition was that the Tent thus dedicated might, through the accompaniment of a faithful ministry, be made the instrument of bringing thousands of souls to a saving knowledge of the truth as it is in Jesus.

The second hymn of the morning was read by the Rev. W. J. R. Taylor, of the Reformed Dutch Church; the opening lines were—

"Salvation! Oh the joyful sound,
Good tidings to our ears!"

With this hymn the devotional exercises were concluded after which the Rev. Dr. Newton commenced the first sermon in the Tabernacle Tent, by saying that he felt that, in one sense, he was standing there in the place of the dead, inasmuch as, had it not been for that cloud of mysterious providence which has lately swept over this community, the presumption was that it would have fallen to the lot of his beloved brother Tyng to preach this opening sermon. The words contained in the 6th verse of the 25th chapter of Isaiah were selected as the text for the occasion:—"And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined." The interpretation of this poetic figure of prophecy was felicitously applied by the speaker to the object for which they were then assembled. The two main points dwelt upon in the discourse were the "Gospel feast," of saving truth which was typified in the text, and the "Mountain" of the Christian Church, from which the streams of God's enlightening grace were flowing out into all the earth.

At the conclusion of the sermon, George H. Stuart, Esq., President of the Young Men's Christian Association, came forward on the platform, and in a brief pertinent address, stated the facts attending the rise and progress of this Tabernacle Tent movement, and, at the same time made an earnest, and as we are happy to learn, effectual appeal to the congregation in its behalf. It had been decided upon that after the tent is removed from its present locality—which will be in a very few days, several applications for it having been already received from other sections of the city—there shall be no collection taken in it. The Rev. Dr. Stork of the Lutheran Church, read the hymn,

"From all that dwell below the skies,"
Let the Creator's praise arise, &c.,

the singing of which was followed by a prayer from the Rev. Wesley Kenny, Methodist Episcopal, and, the benediction by the Rev. Albert Barnes, New School Presbyterian.

AFTERNOON SERVICES.

The tent although very well filled in the morning, was attended with a larger congregation in the afternoon, and one still more numerous in the evening, when the main area, the surrounding galleries, and the platform were all closely occupied.

The first hymn of the afternoon was read by the Rev. Mr. Huntington, of the episcopal Church, commencing—

"Joy to the world! the Lord is come,
Let earth receive her King."

The singing of the hymn was followed by a prayer from the Rev. J. H. Bomberger, of the German Reformed Church, reading of the Scriptures by the Rev. D. B. Cheney, of the Baptist Church, and a second hymn, which was read by Rev. E. de Schwenitz, of the Moravian Church; the hymn beginning—

"Blow ye the trumpet, blow
The gladly solemn sound"

A sermon was then preached by the Rev. John Jenkins, N. S. Presbyterian, from the following text of Scripture: "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord."—Phil. iii, 8. In this discourse, the speaker depicted graphically the comparative insignificance of all earthly acquisitions, when contrasted with the enduring riches of a soul redeemed from sin and made an heir of heaven. The spirit of unity evinced on the present occasion was warmly commended, and the hope expressed that the day was at hand when all the denominational *isms*, and sectarian bigotry, which now divide the Church upon earth, should wane before a nobler appreciation of the example of Christ their common head. All present who were not yet converts to the truth were affectionately urged to delay no longer, but to throw overboard the cargo of their worldly idols, take Christ for their pilot, and thus ensure a safe entrance into the haven of eternal rest. It was for everyone to decide for himself whether he would have salvation or perdition as his portion for ever.

At the close of the sermon, the Rev. Mr. Orbison, a missionary lately returned from India was introduced to the congregation and drew a most interesting picture of the difficulties under which the servants of God were laboring among the benighted people he had recently left, contrasting the happy scene he was then witnessing with the darkness and superstition of heathen lands.—The hymn commencing

"The city shall be flourishing,
Her citizens abound,"

was then read by the Rev. Mr. Breed. A prayer was offered by the Rev. J. B. Dales of the Associate Reformed Church, after which the benediction was pronounced by the Rev. Mr. Manship, and the congregation dismissed.

EVENING SERVICES.

In the evening at eight o'clock, the tent was again completely filled to hear a sermon from the Rev. A. A. Willits, of the Reformed Dutch Church. The services were opened with the hymn commencing

"O for a thousand tongues to sing
My great Redeemer's praise,"

read by Thos S. Malcom, of the Baptist Church the singing of which was followed with a prayer from the Rev. Francis Church, of the Associate Presbyterian persuasion, and a hymn, read by Rev. James Challen, of the Disciples' Church, beginning with the lines—

"Jesus shall reign where'er the sun
Does his successive journeys run."

The Rev. Mr. Willits then came forward and announced his text, which was as follows: "And Moses said unto Hobab, the son of raguel the Midianite, Moses's father-in-law, We are journeying unto the place of which the Lord said, I will give it you: come then with us, and we will do thee good; for the Lord hath spoken good concerning Israel."—Numbers x., 29. The sermon which followed was entirely extempore, as were also the two preceding ones, by Revs.—Newton and Jenkins. We regret that we have not space for even a brief synopsis of this concluding discourse; suffice it to say that it was one of the happiest and most inspiring efforts of that eloquent divine. For one hour he swayed that vast congregation with a fertility of irresistable argument and pathetic appeals such as we have rarely listened to. Starting off in a plain conversational style, he presented the groundwork of what he desired to rear in his discourse.—"We have been journeying to heaven," and "We want you to go with us," were the simple divisions of his subject. Regardless of all set formality, he entered upon his theme, as he declared with a prayerful determination to convince every soul in his hearing that their first and greatest duty was to join the people of God in their pilgrimage to heaven. The deep interest elicited by his appeals was seen depicted on every countenance. At one time the thrill of joy kindled by his inspiring portrait of future bliss would be reflected in a smile on every face, not even excepting the grave clergy on the platform; anon all eyes were moistened with a startling tear by some touching incident opportunely introduced by the speaker.

At the close of the sermon, the Rev. George Duffield, Jun., N. S. Presbyterian, made a few remarks relative to the great movement for which they had assembled, after which the same minister read a beautiful hymn of his own composition, entitled, "Stand up for Jesus," which was sung by the congregation. Some additional remarks were made by the Rev. Mr. Manship. A prayer was then offered by the Rev. A. Atwood, Methodist Episcopal, and the benediction pronounced by the Rev. John J. Murray, of the Protestant Methodist Church. At the close of these exercises, a short meeting for prayer was held by the young men of the association.

Letter from England.

[From our own Correspondent.]

ENGLAND, May 28th, 1858.

To shape a letter out of the crude and undefined history of the past would be like attempting the creation of a world out of chaos. A newspaper correspondent, unless he be one of the penny a line brigade, must confine himself to facts. In vain has he a vigorous and brilliant imagination,—in vain does he possess in a large degree the creative faculty,—he must have some framework on which to hang his festoons, some *body* to clothe with the drapery of his fancy. If he be given to gossip, he must at least have some little nucleus around which to dispose his regular tit-bits. A stern public, by no means averse to the fictitious in its own proper department, demands truth from its newspapers. Nothing excites its indignation more than the discovery of the falseness of newspaper reports. It likes to take up its broad-sheet as it takes up its Bible,—the one to be the infallible directory of secular truth, the other a spiritual. Hence "your own correspondent" in all times of dearth and scareeness in the world of news should be an object of generous sympathy. The inevitable mail-day comes round, whether the past has been full of incident or not, and if anything may be gathered from Editorial hints in the columns of the *Provincial Wesleyan* the non-arrival of the monthly budget from England is viewed with considerable deprecation and disgust on the part of the "staff." A man whose only material for correspondence is the history of England during the month of May, in the year of our Lord eighteen hundred and fifty-eight, ought to be viewed with very tender compassion by the public, and dealt with accordingly.

In the political world all is hazy and undefined. We know that we have a government and that is all. What its policy may be; what the views of its leading members, we know not. Indeed one is drawn to the conclusion that it has no positive and definite policy,—its movements are those of a party determined to keep in power at any cost. If Lord Ellenborough seems to be in the way of its maintaining the position to which it has been elevated, he must be sacrificed. If the adoption of a line of action altogether at variance with a previous policy seem desirable, there must be no scruple about it. The Conservative party must keep in, even though it should be compelled to embrace Liberal principles. Power, not government,—position, not wise and patriotic policy, seem to be the ambition of her Majesty's advisers. For some reasons it is well that it is so. A dissolution of Parliament during the present crisis of commercial depression would be very undesirable. But when such tremendous issues are at stake, when an Empire of two hundred millions of souls is trembling in the balance—when a grand array of British veterans is exposed to all the perils of a guerilla warfare; when we are on the brink of a rupture with Naples,—when our alliance with France gives unquestionable signs of feebleness and superficiality,—and when forther the time is come for bringing before the Houses many very momentous motions for the ameliorating of our domestic position, it really is grandly necessary that we should have a wise, vigorous, independent, and patriotic government,—one in which principle has full sway. The people of England are growing tired of Parliamentary sparring,—and indeed it is time that our House of Commons were used for other purposes than those of the jibs and tournaments of parties.

In a speech delivered the other day before the electors of South Buckinghamshire, the Chancellor of the Exchequer declared that a political cabal existed, the object of which was to upset the Queen's government, by means the most reckless and determined. If he had characterized his own party as a cabal, determined by the same means to cling to power, he would have been nearer the truth. At any other time, or under other circumstances, the present Government would not be tolerated for an hour;—but the spirit of the country is so broken by the long and unparalleled depression of its trade; and the political views of the opposition are of so diverse and unstable a character, that it seems likely that the Derby Ministry will live a little longer. There has been some talk of a coalition, elevating Lord Palmerston to the peerage, with the Premiership, and making Lord John Russell the leader of the lower House. But this project is too chimerical for realization.

Foreigners will wonder at us Englishmen, and they may well wonder. Our traditional character of sobriety and solemnity was strangely negatived last week in our Houses of Parliament. A debate of unusual importance was proceeding; a motion was before the House of Commons for passing censure upon her Majesty's Government for precipitancy and false policy in the matter of the famous Ellenborough despatch. Every Senator had got up a speech upon the subject. All England waited almost breathlessly the issue of the debate. The fate of the Conservative ministry was at stake. The interests of an empire of hundreds of millions were involved. The policy of a vast future was to be initiated and shaped by the results of the struggle. Such an epoch in the history of Rome would have been marked by the profoundest sensation. The oracles would have been sought. Hecatombs would have fallen beneath the sacrificial knife. The temples would have smoked with incense. Commerce would for a time have been suspended. Even in France such a debate would have sobered the population for the time, and have drawn them from the pursuit of gaiety and pleasure. But in sober England,—in the very heat of a contest of such moment,—up rises her Majesty's Prime Minister, and "moves that the House do adjourn." And for what purpose? That the members of the Senate might have time for calm and dispassionate deliberation,—for private and quiet calculation? That they might retire to their various constituencies, and consult the parties by whose suffrages they have been elected to the representation? No,—the reason for interrupting this momentous debate was that her Majesty's Lords and Commons might go to the Races. Such is the British Senate in the year A. D., 1858!

Notwithstanding the brilliant victories which have been won by our troops in India under the incomparable generalship of Sir Colin Campbell, who is at last to be elevated to the peerage, and probably under the style and title of Baron Campbell of Clyde,—the present state of that country is far from satisfactory. Our war-work is not yet done. Though we may not have to fight such large bodies of troops as have hitherto been opposed to our troops, it is probable that the campaign will settle down for years to come into a guerilla contest, a kind of warfare far more perilous and unsatisfactory than that which has been hitherto pursued. Fever and disease will hold high revelry among our younger recruits; and the chance shot of an unseen foe will lay low many a gallant soldier of promise. Such a campaign is seriously to be deprecated; and yet it seems to be inevitable. The most sanguine people must view the state of India with anxiety and alarm. The main satisfaction to be gathered from it is, that from all accounts the present disturbances are not to be regarded as the result of a national rebellion, but only of a mutinous outbreak among the Sepoys. Of course this may not be said of the war in Oude. That is a national rising against British rule. But the kingdom of Oude has been so recently annexed, that the people have had no opportunity of judging of the beneficial effects of England's rule in India. They have therefore availed themselves of the mutinous disturbances in the army, as favourable to their own release from foreign sway. Dr. Duff, who is no mean authority on Indian questions, states that the chief causes of the popular dissatisfaction are the gradual depression and extinction, under our sway, of so many of the chiefs, with the decay of once flourishing towns, in consequence of the suppression of native courts,—the want of conciliatory and confidential intercourse between the British authorities and the native chiefs and people,—the annexation of native states, not as the result of war and conquest, but in times of peace—the conversion into life-tenures of hereditary rent-free tenures of land—the alienation of zemindary lands from the ancient feudal families for arrears of revenue—and, above all, our slow, uncertain, expensive, and demoralizing judicial system, including the entire machinery of our civil and criminal justice, which having proved entirely unsuited to native ideas and habits, is generally regarded as an absolute curse by the people at large. It is to be hoped that the directors of our future policy in India will weigh these statements, and that we shall forego the attempt to Anglicize a people stereotyped by the prejudices and traditions of thousands of years.

In the meanwhile stupendous evangelical efforts are being made for the benefit of our Indian empire. Large funds are being raised for the immediate increase of the missionary staff.—The Church of England Missionary Society proposes the sending out of several bishops, and the subdivision of the continent into Episcopal sees. One has not very much faith in bishops and bishoprics, unless they be framed after the model of his Lordship of London and his see. If Dr. Tait would volunteer to be the first bishop of Oude, one might have some hope of success.—But it seems to many people in England, and such as are ardent supporters of the national Church, that a complicated organization of functionaries and forms is not half so desirable as a plain, unaffected mission of godly men, fired with zeal, bent on self denial and sacrifice, unfettered and free to preach the glorious gospel of Christ on any plan, and after any fashion. Among other very important schemes for India's improvement, is that of Christian vernacular education. In order to make Christian instruction as acceptable as possible to the natives, it is thought desirable that native agencies should be employed. Such a plan, too, would free the missionaries from their merely tuitional work, which occupies their time to a most considerable extent. A Society has therefore been organized under the presidency of the Earl of Shaftesbury, the object of which is to establish in India Christian vernacular training institutions for school-masters and school-mistresses, and also to supply school-books and other educational works prepared on Christian principles. The magnitude of the scheme may be estimated from the fact that, allowing one teacher to every sixty persons, half a million of teachers would be required to instruct her Majesty's subjects in Hindustan.

The Irish Romanists catch eagerly at Lord Derby's proposition to put an end to annual Maynooth grants, by presenting the College with a large and final sum. They modestly hint at eight hundred thousand pounds! But it is to be hoped that the British Parliament will never be bamboozled thus. At present the grant, though annual, is not necessarily perpetual. It remains for a Protestant government some day, and not far hence to disallow this endorsement of Popish priest-craft and policy. But if a gross final grant be made, the impost will be rendered to all intents and purposes permanent. By one act a temporary government will gain the perpetual sanction of the British Parliament to a system which is essentially antagonistic to the religion of this country and the stability of her throne. Cardinal Wiseman, it is said, is dangerously ill, and not likely to recover. His popularity as a writer, and his credit as a scholar, will not be largely improved by his recent work, entitled, "Personal Recollections of the Last Four Popes,"—one of the *sottest* books ever penned by a man of mind. Notwithstanding all that has been said, by the enemies of Rome, of the slavish and humiliating reverence which the votaries of the Romish faith pay to their Pontiff, one must read the Cardinal's book to learn the true state of the case, and to find how far beyond the testimony even of the enemies of Papacy is the confession of one of its firmest friends.

An amusing newspaper "spar" has recently occurred between the Earls of Derby and Shaftesbury. It appears that a meeting of the friends of Lord Palmerston was held about a fortnight since, on a Sunday evening. In the House of Lords the Earl of Derby, referring to this meeting, insinuated that Lord Shaftesbury was present. The character of the noble Earl was thus seriously involved,—especially as many members of the House of Lords, and among them a Bishop, went away with the impression that the pious and devoted Earl had really attended a political meeting at Cambridge House on a Sunday evening. Of course Lord Shaftesbury, who is known as "the Evangelical Earl," denies that he was present on the occasion, and in very Christian spirit, rebukes the Prime Minister for endeavouring to disparage his character. This much good has come of the little *fracas*, that Lord Shaftesbury has had an opportunity of entering a public protest against the system of holding such meetings on the Lord's day,—and perhaps there will be no more of them.

The May meetings have all passed off well and nobly. Our own Missionary Anniversary was a great success. The preliminary sermons were preached with great power and beauty by the Rev. S. Coley, Dr. Dixon, the President, and Dr. Guthrie, the orator of Scotland. A story has gone the round of the papers relative to the latter gentleman, which savours rather of the mythic,—but of which I cannot assert either the truth or the falsehood. It is said that the eloquent Doctor is an ardent disciple of Master Izaak Walton, of piscatorial saintliness. His chosen sphere of action with hook and line is the beautiful estate of Lord Panmure late Minister of war. Some time since his Lordship encountered the Doctor calmly waiting for a bite on the banks of one of his trout streams, and playfully demanded that he should pay a little rent for the privilege. Nothing loth, the doctor volunteered to allow his Lordship to state his own terms, whereupon the latter required that the doctor should preach two sermons for him, as the penalty of his trespass, one in Scotland and the other in London. The terms were accepted,—and Lord Panmures' known regard for the Wesleyan Missionary Society procured for us the honour of the Doctor's services. I suspect that the narrative contains more romance than truth, and that the doctor regarded it as no small honour to be invited to preach the annual sermon of one the largest missionary societies in the world.—But whatever the nature of the bargain, we had him, and he served us well.

Your Nova Scotian readers can have very little idea of an Exeter Hall Missionary Meeting, It is one of the most astounding and inspiring scenes in our annual history as a nation. The meeting on the first Monday of this month may be taken as a very fair specimen. Picture the outside of a somewhat dingy and unimposing building in one of the most populous and busy of our metropolitan thoroughfares. It is two hours before the meeting inside is to commence and one hour before the doors are opened. A stranger is surprised to see the long train of holiday looking people passing earnestly upon the causeway. So gay is the appearance of the street at nine o'clock in the morning, that one would almost fancy that a whole town was going to church to be married. Ere long the thoroughfare is well nigh blocked up by an expectant and perspiring crowd. Here is a grand crush of people thronging to get as near to the doors as possible, and to make sure of a good seat. Ladies have to submit to lamentable destruction of their beautifully arranged attire,—crinoline hange its head and looks decidedly tame and flabby,—excitement and heat have reddened many a fair brow so as to suggest the idea of the cook rather than that of the young lady bent on evangelical enjoyment. Half an hour later vehicles begin to separate themselves from the stream of traffic and take a halt at the gates. There is the plain light cart or whitechapel conveying honest John and his wife and buxom children "*to the meeting.*" There is the 'bus' with its load of suburban contributions to the crowd. Cab after cab succeeds, depositing a very heterogeneous company before the doors. Then come broughams and carriages until the street is almost impassable. Ten o'clock strikes, the crowd is seen to heave, the doors are opened, and, for an hour a ceaseless crowd pours into the Hall.—It is a magnificent building, very well arranged for purposes of seeing and hearing, and capable of holding between five and six thousand persons. The platform alone, will accommodate six or seven hundred. This speedily begins to fill. The people in the bottom of the hall watch eagerly for the appearance of any celebrity.—Sometimes a luckless wight, unaccustomed to the order of procedure, strays down to the front row of chairs, placed there for speakers only, and only discovers his mistake, when he is greeted by ironical cheers. Then some popular minister of our body passes in view, and is welcomed by the clapping of hands. He is succeeded by some well known and generous layman from the country, or by some missionary recently returned from abroad. The advent of each calls forth applause. Then perhaps some eminent dissenting minister who is known as a friend of the body. His appearance is greeted loudly. By this time the clock is pointing to eleven, a sound of many footsteps is heard, and there enters a procession made up of the staff of the day. The first are the Missionary Secretaries. That plain looking man with Scotch face and dress in the Right Honorable Lord Panmure, Ex-Minister of War. That gigantic figure is Dr. Guthrie, Scotland's present Chalmers; but as far exceeding Chalmers in brilliancy of fancy as Chalmers transcended him in mental power and acumen. That rotund and merry looking young man, with a twinkle of quiet humor in his eye, and an extraordinary youthfulness in his countenance is Samuel Coley, whose silvery eloquence will soon move all that vast audience to laughter and anon to tears. That portly and dignified gentleman who follows next, and who is well received by the crowd is Samuel D Waddy, the Sydney Smith of Methodism, and a candidate for the chair of Dialectics at Cambridge. No one can mistake the square, massive form of the venerable Dr Hannah. Mogridge, Dixon, the President, the Chairman, and others are all in good humor and the meeting settles down for a long sitting, till the clock strikes the hour. The 100th Hundred Psalm is sung, followed by a missionary hymn, a short prayer is offered and the chairman introduces the business of the meeting. Lord Panmure is to address the meeting, and he made a most graceful address on the occasion on which he presided over a similar meeting at a time when the country was rife by agitation. It is astonishing how well the interest of this large assembly is kept up year by year. The meeting lasts frequently from four to five hours, and yet few leave before the making of the collection. At the meeting of some of the Societies, the ladies on day hour to sell work, embroidery &c., a plan very much to my regret, I as disrespectful in the extreme, both to the speakers and the cause whose interests they advocate. The only recreation Wesleyans allow themselves is that of eating sandwiches and sucking oranges. Indeed, the amount of provisions consumed on the occasion must be almost prodigious. By four o'clock the hall is again empty; the Wesleyan Missionary meeting is over, and a number of servants are engaged in sweeping and watering the floors for the meeting of some other society in the evening.

Most of the annual district meetings have been held, and the results are very encouraging.—The numerical increase of our societies during the year is not perhaps so great as some may have expected; but when the tide of emigration and of death is taken into the account, as well as the depressed state of trade under which the country has been suffering during the year, an increase of nearly seven thousand members, with upwards of twenty-one thousand on trial, is matter of mutual congratulation and devout thanksgiving to God. But if our numerical increase be somewhat lower than the more sanguine amongst us were led to expect, our District meetings reveal other tokens of the presence and salvation of Almighty God, even more cheering and satisfactory. A very large number of Candidates for the Ministry have offered themselves and been accepted provisionally, and all our Connexional Funds exhibit a healthiness and vigour surpassing that of many of the latter years of our history. The exact numbers cannot be reported as some of the District Meetings have not yet been held.

Your readers will perhaps have seen the report of our annual Educational meeting held at the Centenary Hall, under the able presidency of the Ex minister of Education. He gave the most flattering testimony to the general efficiency of our Day Schools throughout the country; and it is now a fact admitted on all sides, and on the authority of the most competent witnesses, that Wesleyan Methodism is taking the lead among the educational efforts of the day. The Right Hon. Chairman's speech contained something more than mere compliments, and ought to be placed on permanent record, as the source of many important and pregnant suggestions. The Wesleyan Methodists never made a better speculation than when they built their Normal Training College at Westminster,—and they never made so true an election of the right man for the right place, as when they appointed the Rev. John Scott as its principal. Long may he be spared to sustain the responsible functions which he discharges so ably, and graces so well! It is worthy of note, in passing, that at our two most important anniversary meetings, an Ex-minister of the Queen presided,—Lord Panmure at the Missionary Meeting, and the Rt Hon. W. F. Cowper at the Educational meeting. Methodism has not sought the patronage of the *great*, but won it by the force of its own zeal and success.

I cannot conclude my letter with a piece of news more interesting than that the members of the London Book Committee have *resolved* to erect a suitable monument over *the grave* of Charles Wesley, the poet of *Methodism*. His tomb in an obscure corner of an obscure church yard in London has long been in a state of melancholy dilapidation,—and it is creditable to the Book Committee that the subject has been promptly taken up It is to be hoped that the result will be successful and respectable. The only objection that can be made is that the scheme of the Book Committee shuts out the people of Methodism from paying their tribute of respect to the memory of their "sweet singer." The scheme should be connexional,—and doubtless the gratitude of tens of thousands who have found the hymns of Charles Wesley to be second to the poetry of inspiration, would find glad and liberal expression.

Letter from Canada.

From our own Correspondent.

CANADA, June 14th, 1858.

In these stirring times we have Gazettes extraordinary, supplements, and addenda, and I know not why I should be without the pleasure of sending you an extra occasionally, when I have to communicate, though hurriedly, what Wesleyans say is the best news. I must, however, first acknowledge the clear and elegant style in which your printer gave my letter of May 1st, the last I have received; nevertheless I should have been saved from just a single annoyance had the compositor not inadvertently put the fifth and sixth paragraphs into one, utterly distinct as are their respective subjects. And, at a venture, allow me to remark, while I am for once touching your types, that an enlargement of the *Provincial Wesleyan* is the thing we now want, and then, with the old Editor and Book Steward, broader broadsides might shake the strongholds of your foes—Papists and Pseudo-Protestants, anti-Wesleyans and anti-Christians.

The Conference of the Wesleyan Methodist Church in Canada assembled in Montreal on the first Wednesday of this month, and, favored by the generosity of the Directors of the Grand Trunk Railway, was largely attended by the Pastorate of our Church in a City, which, for the first time, has the honor of being the seat of Conference, but long too respectable and hospitable for this to be the first time it is worthy of being the scene of an ecclesiastical gathering. If we have an influential class of Wesleyans anywhere, it is in Montreal, and if kindness to Methodist Ministers, and li