unusual degree, are called for in this most distant part of the world. Let the Missionary Teachers, and their people, and the vast multitude of Fijians, converted and unconverted, be remembered in the prayers of the friends of Missions.—*London Watchman.*

Provincial Wesleyan

THURSDAY, OCTOBER 28, 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 Confessional in the Church of England.

We cherish love and admiration for the Church of England. Utterly repudiating the unseemly and unscriptural claims which some of her misguided adherents put forth on her behalf; and ever ready to repel the groundless charges of schism which these in ignorance or arrogance advance against all who follow not with them, and to chastise their childish conceits; we yet do never lose sight of her glory as a true and living *branch* of the Church of our Redeemer, nor suffer ourselves to forget the noble army of saints and martyrs that she has raised up to fight the battles of the Lord. We do not forget that for ages she has been the guardian and defender of our holy religion, redeemed from the errors and corruptions in which apostate Rome had imprisoned its energies and hidden its life; and we remember that if at times her lamp has seemed to burn but dimly, from within herself the flame has been fed until it renewed its brightness and became a light to the world. We can never cease to venerate the Church of England as the child and champion of the Reformation; neither can we cease to be solicitous for her integrity in sustaining that relation.

It is alas to be confessed that we have fallen on times which require strong faith to prevent that solicitude from deepening into dark despair. The conspicuous revival and rapid growth of Popish practices and principles, inconsistent with, and utterly subversive of, the spirit of genuine Christianity, can not be regarded with other than the most poignant grief and painful alarm.—Tractarianism has brooded over the spawn of Popery which escaped the cleansing power of the Reformation and remained deposited in the Church, until unclean birds flap their wings in the holy place and frogs pollute the sacred soil. Step after step the perversions of Puseyism have proceeded until it would really seem that nothing further is needed to render the parallel complete between the Romanists who dishonestly profess adherence to the Church of England and the Romanists who honest proclaim allegiance to the Pope of Rome, but the honesty of the one and the dishonesty of the other. Not only apostolic succession, but apostolic powers, sacramental salvation, confession and priestly absolution,—are these the claims and characteristics of a *Protestant* Church?

All England—we except that by no means very inconsiderable portion of it which is claimed to have been already in the secret—has been startled by the revelations of the extent to which auricular confession is practised and defended by clergymen of the Church of England. Auricular confession we unreservedly call it, notwithstanding the wire drawn and disingenuous distinctions of its Anglican friends, because the examples we have in a previous number given fully prove it to be exactly such in its essentials; while in its circumstances even more offensive and demoralizing than that which is practised by Rome. Auricular Confession, then, that dark disgrace of an apostate church, and priestly absolution its concomitant, that fearful dogma of the same God-dishonoring church, have found a place in the "systematic course" which rectors and curates prescribe to themselves in the visitation of their flocks, and which prelates,—some of them,—if they fear openly to approve, are exceedingly careful not to condemn.

The case of the Rev. Richard Temple West has lately been the subject of preliminary enquiry before Commissioners. They have, as we might express it, ignored the bill; they have advised the bishop that there is not sufficient ground for instituting further proceedings. We would not quarrel with their decision. The conflict of testimony, the character of the principal witness, and, we may add, the, to our mind, inherent improbability of a part of her story, seem to us, to justify their course. Yet as to general practice, Mr. West's own testimony is conclusive against himself, and it certainly places in no very enviable light the conduct of his bishop on the investigation of a grave and most important charge. "The bishop asked me," said Mr. West on examination, "if I had put an improper question. I said 'No.' The bishop did not know the exact questions I had put to the woman. . . . . I was only asked whether I had put improper questions, and I said 'No.' . . . . . I said that people might differ as to what were proper and improper questions: and the bishop answered, "If you can conscientiously declare that you have not asked improper questions, that is enough." This naive statement may be left in its naked force. Comment would be superfluous.

We have heartily expressed our regard for the Church of England. It is because we love her that we grieve so sadly over these developments of evil and error within her pale. It is because we love her that so harshly we speak of those who defile her sanctuaries, and would drag her down from her high estate to wallow in the mire of Popish corruption.* Our prayers unite with those of the evangelical within her enclosure that the labors of such men as McNeile and Stowell for her regeneretion, may be blessed of God; that she may arise and shine, and the glory of the Lord encompass her.

☞ We would draw attention to the advertisement that appears to day from the flourishing Institution at Sackville. The arrangements for giving a first rate education to young ladies are unsurpassed in America. We have reason to be proud of both Academies and pleased with the general patronage which they receive from all parts of these provinces.

Letter from Canada.

From our own Correspondent.

CANADA, October 15th., 1858.

You have been welcoming General Williams, and in wreathing the brow of the hero of Kars, Nova Scotia has obtained some laurels for herself; and one knows not which to commend most, the dignified terms in which he surrendered a famished—not conquered—garrison, or the reply of General Mouravieff; and if ever Russian magnanimity displayed itself it was then, and while *your* Williams was a guest of Russia his whole treatment was worthy of a Czar who, with distinguished liberality, and in opposition to the policy of his royal father, has lifted the Bible Society to its peerless place of blessing.—The Autocrat will need Europe's surveillance, but the Bible unproscribed in Russia will soon do more than phalanxes and fortresses.

Canada, too, has been winning laurels in the eyes of England, and in the presence of the Commander in Chief, His Royal Highness the Duke of Cambridge, with Canada's 100th Regiment before him. A special Correspondent of the Montreal *Gazette* tells us that when the Duke reached the head of the line he was surprised, and when he had gone down the front his exclamation was, "What splendid men!" and during their movements, with British heartiness he frequently exclaimed, "Well done." When in square Colonel De Rottenburg was first addressed in words of gratulation and decided approval, and then the soldiers of the Royal Canadian Regiment in cheering words, among which are these: "I can assure you it gives me great pleasure to meet such a fine body of men, so well equipped, and in such a good state of discipline I speak as a military man, and call upon my right honourable friend, the Secretary of State for War, who will, I am sure, corroborate my statement, more especially when it is considered that the Regiment was raised in so short a time, raised in the hour of trial, when danger menaced England. . . . I am sure the 100th wherever they go, will do honour to themselves and honour to Canada, and in honouring Canada do honour to England." One thing is pretty certain, that the inhabitants of the Colonies on the north and east of this Continent are not rebels, and that the designation is a true one—*British* North America; and that when Canada has raised a few more Regiments for foreign service, and Nova Scotia has given the Empire another General or two, we shall be thought much of in England.

On the 4th inst., the Cope-stone of the new Buildings of the Toronto University was laid by His Excellency, the Governor General, in the midst of learned men of the University, the graduates and many influential citizens, and we had an address to the Governor as visitor, a prayer, a procession, a dinner, toasts and speeches, music from a martial band, and salvos of artillery; and of course many good things could not but be said; but to my surprise, things which could not but be in many minds were unsaid. The day is past when this was King's College, and the teachings were high-church, and subversive of the great principles of the nineteenth century, and Bishop Strachan (a renegade Presbyterian) was master of Canada's most costly institution, and the country's dictator general; and when the change took place it was expected that the institution, become provincial in it constitution and professions, could be liberal and friendly; but the reader of the report of the cope-laying ceremony cannot fail to see that the power, if not the design, of the managers is as much high-church or high kirk as they dare make it. We were to have justice and catholicity; and these, perhaps, can be made out with a magnifying glass; but though this Toronto University is for all classes and all creeds; though there were plenty of toasts, great and small; not an outspoken reference was made to other communities, and all the other Colleges and Universities of Canada were unmentioned—were silently, and, I think, contemptuously ignored.

All visitants to Toronto are acquainted with the College avenues, and at the head of these some hundred acres are devoted to University purposes. The present appropriation for buildings, library, and museum is £95,000. The style is Norman with some approach to Romanesque. The front is 300 feet long, having a massive Norman tower, which, with its pinnacles, is 130 feet high. The east side is 260 feet in length. The general form, as the *Globe* states, is a square, and the building, which has a spacious inner quadrangle, comprises the lecture, theatre, and nine class rooms, having Professors rooms attached, library and reading rooms, museum, with preparation and curator's rooms, Senate Chamber, Chancellor's rooms, and other University offices, the Convocation Hall, President's and Dean's residences, quarters for sixty Students, with College Dining Hall, and all necessary appurtenances. "The whole grounds around the new building and the Observatory are to be laid out with walks and planted.—Some forty or fifty acres to the north of the Park are to be devoted to agricultural and horticultural purposes, with a view to a botanical garden."

We have a continued political commotion here, and all the members of the transient Brown-Dorion Ministry have been returned to Paliament, and enthusiastic meetings held in Hamilton, London, St. Catherines, and a number of other places, in their favour, and of course, decidedly condemnatory of the present Ministry and the Governor-General. Elections for the Upper House have excited more than ordinary attention.

On the 29th September, and following two days, Lower Canada had its Industrial Exhibition, and strangely and detrimentally at the very time of the Upper Canada Exhibition. I am not a sufficiently "smart" amateur to write gravely about either men's manufactures, or ladies' manipulations,—painting, music, gold work, or fancy-work, paper making, lithography, or book-binding,—woods, marbles, or metals,—wool, linen, hemp, leather, or furs,—and undoubtedly I shall not, like a Cattle judge, describe Durhams, Herefords, and Devonshires and "other Breeds," nor horses, sheep and swine; and I should need the pen of some intelligent house-wife for a philosophic and savoury paragraph touching butter, cheese, and maple-sugar. Then, we have Field Productions, Agricu tural Instruments, (should'nt I say Implements?) Poultry and Singing Birds. Then, as a fragrant and useful finish to the Lower Canada prize list, we have following, bouquets, wreaths, flowers, fruits and vegetables, and it would not be courteous to leave unnoticed the fact, that among the judges of flowers, fruits, and vegetables are a Reverend Doctor, and another Reverend. Here we have kind offices made supplemental to sacerdotal duties! The *Pilot* from which I copy says, "We are certain that in no former year was there such a collection of the works of art and industry, not to speak of the agricultural and other departments." The attendance was very large, and the whole Exhibition unusually creditable to Lower Canada. Success to our neighbours!

The most imposing event I have this month the pleasure of chronicling, is the inauguration of the Toronto Crystal Palace, and the holding within its precincts of the Industrial Exhibition of Upper Canada; though, being announced as the *Provincial* Exhibition, how is it that it does not take in Lower Canada? For harmony and use, and Colonial consistency and reputation, ought not the Agricultural Association to comprise both sections of United Canada? Till then we have not a Provincial Exhibition.

The site of the Palace is most objectionable and repulsive, it being within call of the great Provincial Lunatic Asylum; but the corporation of Toronto have, with a high spirited generosity, set apart twenty acres for Exhibition purposes, and given largely. The building is a parallelogram in form, 256 feet in length, and 96 feet in width—with certain projections it is 144 feet wide—it is of substantial, respectable construction, and adapted to its object, though too contracted. The walls, chiefly of iron and glass, are only about 17 feet high, and the circular tin roof has a heavy, dome-like aspect. The space under the roof is 33,280 superficial feet, and the gallery is 11,000 feet. The height from the ground floor to the central roof is 55 feet. The doors and stairs are commodious, and there is an orchestra in the northern transept and a fountain before it. Last May this building was contracted for; in September the contract is completed. The fame of European Palaces is a bad preparative for ours, yet as a primordial attempt ours merits admiration—not astonishment: but in May, when the artist's drawing shewed stunted walls, and a mammoth, monstrous roof, £3,000 more ought to have been in the estimate of cost, to make the first Crystal Palace in a Colony of any nation, more worthy of the noblest colony of the British crown. As it is, there is, I assure you, no little patriotic ebullition, and what with lithograph, newspaper, and writing paper views of "The Crystal Palace," we are likely to put to shame, if not to create rivalry in, the other well-beloved colonies of British North America!

The building, gleaming on the banks of Lake Ontario, was opened with a good deal of display in the presence of seven or eight thousand persons, by the Governor General, to whom an address was presented, the Bishop of Toronto read a prayer, and two hundred and fifty performers in the orchestra delighted all by their finished music, and the National Anthem. The Exposition, as they would say in Hyde Park, was complete, in all its departments, to the close of the first week, and for another week the varied contents of the Palace were on exhibition. Besides the day sights and doings, there were concerts and lectures, and some illuminations and torch-light processions in the evenings; and, altogether, the Palace and its performances have occupied much time, called a multitude from afar, drawn cash freely from many a hoard, and made Toronto rejoice as for gala days. I cannot report with confidence what the attendance was. The treasurer stated at a public meeting the first week there had been already disposed of between 5,000 and 6,000 dollar badges; that in two days there were sold 25,400 quarter dollar tickets, besides 2,250 children's tickets, at seven pence half penny. These tickets only admitted the bearer once, and thousands of persons bought again and again. For days railway trains were long and overloaded; and on one of the days when I attended, there could not be less than 25,000 persons inside and outside the enclosure. Perhaps it would not be extravagant to estimate that the visitors to the Palace and grounds in the two weeks, day and night, and on all occasions, did not number much less than sixty or seventy thousand. There was something of splendour in the edifice on the last day. Seven bands from different parts of the country, met in ardent rivalry, and five out of the seven competitors won prizes amounting to $220.—The closing performance was a concert of great beauty, and at parting the National Anthem swelled from instruments, lips, and hearts, and the Palace of Canada rang with affectionate cheering for the Queen.

I should require the *Provincial Wesleyan* one week for a full report, and shall only state that all the Departments were very well sustained, whether they were indebted for their interest and excellence to the agriculturist, horticulturist, the merchant, the author, the mechanic, or the artist. Utility was the governing aim of all.—The sights paid everybody well for his trouble. There were, besides the ample and diversified, the valued and ingenious riches of the Palace, 150 entries of Cattle, 296 Horses, 400 Sheep, 93 Swine, 136 entries of Poultry. The list of prizes is enormous, from a dollar or less to forty dollars. Mr. Turnbull, of South Dumfries, carried off the Canada Company's prize of $100 for the best wheat, and the second prize for wheat, given by the Association, of $40, was taken by Mr. Kennedy, of Blenheim. The Chief Superintendent of Education, the Rev. Dr. Ryerson, obligingly opened to the public during the Exhibition the Museum of Painting and Statuary at the Normal School Establishment. But the transcendent specimens at the Palace were a hundred copies of the Scriptures in various languages, exhibited by that friend of the Upper Canada Bible Society, J. S. Howard, Esq. Sacred spectacle!—the safeguard of Canada's glory.

My space forbids many thoughts waiting for the services of the pen. The very respectable Lower Canadian Exhibition must have a salutary effect on its population and advancement. Sixty years ago Toronto was a forest and morass, with not fifty resident families of civilized beings; in 1858 it is said to be the most English-looking City on this Continent, with fifty thousand inhabitants, Churches, Colleges, and its proud Crystal Palace. Twelve years ago, in 1846, the Upper Canada Agricultural Association was organized, and the receipts the first year were some £482, and the premiums awarded £225.—In 1857 the prize awards of the Association were more than £2,000, and the amounts subscribed by the County and Township Agricultural Societies, were £6,239, and granted by government, £8,518. We must wait for the publication of the report of 1858.

I cannot without joy think of Canada's rapid progress the past seventy years; and it is inspiring to anticipate the completion of her century, and her distant destiny, accelerated by British rule and British Christianity. Pass by my simplicity if I wish that we had a railroad from Halifax, that you might come and see the Palace, and be a friendly witness of our social and religious prosperity.

ANGLO-SAXON.

St. John, N. B.

The Anniversary of the Branch Missionary Society in the St. John, South, and North Circuits has been held this week. Sermons were preached on Sabbath last in the Germain Street Church, by the Rev. C. Churchill, M. A., and the Rev. S. M. Albrighton; in the Centenary Church by the Rev. W. Wilson, and Rev. C. Churchill, and in the Church in Portland by the Rev. S. M. Albrighton, and Mr. Isaac Smith. The public meeting was held in these churches on Tuesday, Wednesday, and Thursday, following. Dr. S. Bayard ably occupied the Chair in the Germain Street Church, Mr. E. Loyd in the Centenary Church, and Mr. Harris in the Portland Church. The Rev. E. Botterell read a brief report at each meeting. All the ministers who had preached for the Society on Sabbath took an effective part in the week day proceedings, which, also had the benefit of addresses from the Co-Delegate of our Conference, the Rev. Dr. Knight, the Rev. Mr. Bennet, (Presbyterian) the Rev. R. Smith, Rev. J. Snowball, and several lay-gentlemen who are friends and supporters of our missions.

The congregations on the Lord's day were very large, and were deeply interested in the appropriate and excellent sermons. The attendance of our people at the meetings, favoured by the most splendid autumnal weather, as well as by their unabated attachment to Methodism, was much larger than for a few years last past. The tone and character of all the services were in felt harmony with the holy and magnificent object of the Society—the recovery of the *world* to the obedience of the faith. The speakers were all too much in earnest,—too decidedly Christian—to descant on steam ships, railroads, the Atlantic Telegraph Cable, or even Donati's comet, which for so long a time has been the "observed of all observers."—The more suitable topics discussed, suggested by carefully prepared "resolutions," were—the necessities of the human race—the claims of Christ—the obvious indications of Divine providence in relation especially to Wesleyan Missions—and the great encouragement to proceed in their reinforcement, and yet wider establishment, derived from the spiritual successes with which they have been honoured by the God of all grace.

The Choirs of the Churches contributed to the pleasure of the meetings by their admirable singing of selections from the Hymn-book, and of anthems. The collections in the St. John, North Circuit, of which Rev. J. Snowball has the charge, exceeded those of last year. The amount received at all the services, including the proceeds of some Missionary boxes, will it is believed amount to SEVENTY POUNDS.

The Missionary Meetings in Carleton, and Exmouth Street Church, are appointed to be held in the month of January next.

L. L.

St. John, N. B., October 22.

China and India.

General interest in Eastern affairs has subsided since it was known that a Treaty had been concluded with China, and that in the greater part of Hindustan order and tranquility had been restored. As the crowd disperses when a great conflagration has been stopped, only a few lingering to contemplate the ruin, and does not collect again until a new and grander edifice rises on the same foundation, so we shall find a remission of the intense excitement that for more than a year has been felt on the arrival of the Overland Mail, until it brings us tidings that the work of reconstruction has been commenced. At present the embers are still smouldering, and the rubbish has not been put out of sight. Lord Elgin and Sir Michael Seymour, after the signing of the treaty of Tien-tsin, called at Shanghai, and thence sailed away to Japan, though the presence of the Admiral was earnestly looked for in the South, where attempts have been made by the Chinese to withdraw the native population from Hong Kong, to cut off supplies from that place, and to harass the garrison left in occupation of Canton. Probably the Ambassador and the Admiral felt that it was expedient to avoid, if possible, renewing the war in the South when peace had just been happily concluded in the North, and were desirous to give the Viceroy of the Two Kwangs time to receive instructions from Pekin, and to leave him without excuse if he were guilty of protracting hostilities. The accounts sent us of the conduct of Hwang and of the state of things at Canton, are somewhat conflicting, but we learn that he had received from Pekin advices of the conclusion of the Treaty, and had officially notified the fact; so it may be presumed that he intends to comport himself conformably thereto, and that the complaints still made by the English and French are caused only by the expiring efforts of the "braves" who have been organised against the foreigners, and could scarcely be expected at once to subside into peaceful behaviour. When Admiral Seymour, after a month spent in attending Lord Elgin during his negotiations with Japan, returns to Canton, it is hoped that he will be able to make arrangements for the peaceful occupation of that city, which is to remain in our hands until the indemnity is paid, and for the permanent establishment there of the British Consulate.

From Calcutta and Bombay no intelligence has been received so interesting as Lord Canning's reply to the "Secret Despatch" of the Earl of Ellenborough would have been if Government had published it as promptly as their late colleague did his epigrammatic attack in which he risked all possible mischiefs in India for the sake of spiting the Governor-General. Lord Canning wrote his defence on the 17th of June, and the public is graciously permitted to obtain copies of it on the 6th of October. The four months that have elapsed have tolerably justified the policy of Lord Canning, though hitherto mercy and severity have alike failed to complete the pacification of Oude. We shall not here attempt to follow the traces of every flying band of Insurgents in Northern and Central India, where the fugitives are found wandering by hundreds in the passes of the Himalayas, even within the frontier of Thibet, or eluding, though not always without severe loss, General Roberts in Rajpootana and as far south as Guzerat, or collecting into armies of eighteen thousand men in Oude. Whatever their numbers may be, they are everywhere so demoralised that their only object is plunder, and their only security is in retreat, flight and rapid marches. Meanwhile their leaders are at large. Of the hiding place of the Nana nothing is certainly known, but he is supposed to be lurking somewhere in Oude, guarded by about 2,000 men who still adhere to him, notwithstanding the execrations of the Hindus and Mahommedans themselves, who feel that he has been fatal to their cause. Tantia Topee has lost five or six hundred of his band, the men of Gwalior, in an action near the river Banass in Meywar, and twelve persons of his family have been captured, but he has contrived as yet to secure both himself and his plunder also. In Oude, the Begum and her son are still plotting mischief, and on the east of that province the chiefs and the mass of their followers, who were driven by Sir H. Grant out of Fyzabad and Sultanpore, have found refuge in the jungles between the Ganges and the Sone. Thus, a large tract of country being still in confusion, and the heads of the Rebellion, though desperate, being yet surrounded by armed men, another campaign has been planned by the Commander-in-Chief. At the close of this month, Lord Clyde will assemble at Cawnpore an army of 25,000 English and 10,000 native troops, which it is said will be a stronger European force than has yet been brought together for an Indian campaign, and may be expected to close the war.

The Punjaub has remained tranquil with the exception of an attempted rising by one regiment, of which the authorities had timely notice. But this occurrence has led to serious reflections, the men being Sikhs at least in religion; and Mr. Russell remarks of Sir John Lawrence and the levies which he raised to save India that "there is reason to believe that now Prometheus is afraid of his own creation—not afraid in a cowardly sense, but alive to the dangers that may arise from 75,000 horse and foot, though without artillery, mixed up with our own regiments." A letter from Calcutta states that Sir John Lawrence has urgently demanded the withdrawal of the disarmed Sepoy regiments. These men are perpetually plotting, and they fill the heads of the 'Mulwaie' Sikhs with suspicion and disaffection. These 'Mulwaie' Sikhs, who form about a third of the Sikh force, are Poorbeas by blood, and only adopted the blue robe and the faith of Nanac after the Khalsa had become powerful. Sir John Lawrence, since the movement in the 10th Punjaub Infantry, has suspended their further enlistment, and is bringing down hillmen, chiefly dogras to supply their place. They are a source of great anxiety, since, even if the Sikhs of the district remain faithful, the massacre of the officers, with which the Mulwaies meant to commence operations, commits the regiment. With so strong a European force as that which Lord Clyde now commands these are apprehensions which we may disdain for the moment, but which cannot be neglected in the reconstruction of the Indian Army and the pacification of our Asiatic Empire.—There are said to be now near 90,000 British troops in India, and natives in military pay to the number of 300,000. So large a force as the former cannot long be kept there, and the latter will not be diminished. Lord Stanley was pleased to observe, in a set speech which he made last week, that our influence and government in India have been exposed to danger by "uninformed and misdirected efforts for doing good." To what his lordship referred we will not do him the injustice to guess, but if he thought the observation worth making at all, it might have been well to have been more explicit. It is evident that our only hope of retaining India at all lies in our efforts for "doing good" there. The financial difficulties are so great that, in June last, the Directors commenced an economical course by ordering that on no account should any increase of expenditure for education be sanctioned in any part of the peninsula; so we may conclude that India cannot, and we know that England will not, support a very large European military force for the purpose of over-awing the much larger native armies. We must still, therefore, depend upon our moral influence and upon Providential sanction for holding the Empire of Hindustan, and the condition on which we can retain both is simply "doing good." In what respects our efforts to that end have been uninformed and misdirected," Lord Stanley should have frankly stated, and then we might have considered how far these efforts have exposed British India to danger.—*London Watchman.*

French Theory and Practice of Religious Liberty.

In the last number of the *Revue des Deux Mondes* appeared an interesting article from M. Prevost Paradol, one of the editors of the *Journal des Debats.* The subject is the liberty of worship in France, and the aim of the writer is to show that the practice by no means coincides with the principle so pompously proclaimed in French charters and constitutions. It is this interesting question which M. Prevost Paradol treats with his usual ability, and it is a favourable sign of the progress of liberal doctrines that his paper has, at the request of many of his readers, been reproduced in the form of a pamphlet, after having appeared in the *Revue des Deux Mondes.* M. Paradol has been honoured with the vituperation of the *Univers* for daring to advocate toleration in matters of religion. The following are extracts from the pamphlet:—

"To affirm that since the Revolution France has enjoyed liberty of worship would seem a commonplace assertion with many persons. People even go further, and draw comparisons which are entirely to our advantage. Consider, they tell us, the unfortunate condition of our neighbours; they laboured for years before they succeeded in introducing a single Jew into Parliament, and who among us has ever heard of any obstacle to the political ambition of a fellow-citizen in consequence of his being an Israelite?

"Agreed: but we would make to a man sincerely religious and attached to his church this simple proposition:—Choose, in all that concerns the diffusion of your faith and the prosperity of your church, between the two countries which we now describe. If you belong to the first, your faith will be ground of exclusion from certain offices; but, in return, you shall enjoy unlimited liberty to propagate your belief through the press and orally; to call in question publicly the established dogmas, and recommend others; to traverse the entire kingdom, to tempt openly the people to abandon their pastors, and adopt your faith and follow you; to erect, without limit and without demanding permission, or rendering an account to any one, temples and schools; to collect for that object auxiliaries and succour from all quarters of the globe, and to make use of them in the face of Heaven. In fact, you shall find no other bound to your religious enterprises than obduracy of heart, darkness of mind, or the exhaustian of your own resources and your own courage. In the latter country, on the contrary, your faith shall not be an impediment to your ambition, and not incompatible with the exercise of any office in the State; but you shall be interdicted from spreading it without the previous assent of the authorities in each and every instance, and without the official recognition of every step in your progress. You shall depend, in what relates to the most modest preaching of your doctrines, and the merest extension of your worship, not merely on the superior and central authority, but on its humblest representatives, scattered as they are over a vast territory. The local authority shall decide in the first and last instance as to the seasonableness and validity of your spiritual conquests. Should you appeal from his decision to the tribunals, these cannot do otherwise than confirm the resolution which the local authority has pronounced. The circulation of your books must be subjected to the same control as the preaching of your faith, as the erection of your temples and schools. The same previous consent of the authorities is indispensable, and your books may be summarily excluded from the country if it be thought that they revive controversies of another age, and that they are below our present enlightenment. I ask in which of these two countries would you choose to profess and propagate your faith? In which of them would you consider yourself more free?

"The picture we have sketched of religious liberty in France would be as true ten or twenty years ago as at this moment, and it would be most unjust to cast on the present *regime* the responsibility for a legal situation which it has not created, or of administrative traditions which it has only followed. Under all forms of government since the French Revolution we have had the liberty of worship pretty much as we have had the greater part of our other liberties; we have ceased to proclaim the principle, but we have rendered the practice difficult and precarious."

M. Paradol then points out the contradiction between the articles of the Constitutional Charter and the Penal Code on this point. After producing several instances of the refusal of the local authorities to persons wishing to hold religious meetings, and the penalties inflicted when the permission had been dispensed with, and, quoting the authority of the Duke de Broglie, who pointed out in the clearest manner the palpable contradiction between the Constitutional Charter and the Penal Code, M. Paradol says:—

"What, in point of fact is meant by religious liberty? We hardly think it necessary to repeat that it consists as much in the right of propagating your creeds or exercising it. When, for instance, we speak of liberty of worship in England and the United States, do we merely say that in those countries the service of the Catholic religion side by side with the Protestant is allowed? Nothing of the kind; what we mean is, that the propagation of the religion is permitted; that Catholics, assisted by strangers of their own persuasion, may build churches, labour in making converts, and introduce their faith where it never existed. And what is that intolerance in Sweden, which is denounced by us with so calm a conscience, and at which we so complacently cast the first stone? We reproach Sweden with not permitting, Catholics, openly and justly supported by public opinion, and by pecuniary aid from all Catholic Europe, to make conversions in the kingdom, to induce the inhabitants to abandon the national religion, and come over to the Church of Rome. It is thus we understand and seek to practice the liberty of worship abroad, and in theory we understand it in the same manner at home. There is no one who does not in principle grant to the cure the right of gaining over the flock of the pastor; and to the pastor that of conquest over the flock of the cure. There is no one who does not in principle accord to preaching and proselytism the same inviolability as to ceremonies and prayers. All understand that a faith which seeks to take root where it exists not must begin by making itself known; that before it is practised it must be established; and that it must make converts before it has a congregation. Yet, how is it that the exercise of this undisputed and indisputable right of converting exercised with moderation and in the most favourable circumstances, has at all times in our country encountered in its progress the refusal of previous authorisation, and has only met in its path mayors and gendarmerie?"

Bishop Binney's Charge.

This week has been signalized by a great gathering of Church of England Ministers from all parts of the Province for the purpose of hearing their Bishop's charge—to attend their Synod—and to take part in the business of the Diocesan Society. There were, we would judge, about forty ministers in attendance. The Bishop delivered his charge to them in St. Paul's Church on Wednesday afternoon. The reading of it occupied two hours. It is customary, we believe, for bishops to do their speaking to their clergy *sitting;* at least Bishop Binney did so. The clergy rose to listen but he motioned to them to resume their seats, which they did. He commenced by thanking them for their kindness to him during the seven years he had been among them. He then entered into a defence of Synods and showed the necessity for introducing the lay element. He, however, expressed grave doubt as to the propriety, or at least the expediency, of the Synod's electing Bishops. By an extract from Chrysostom he showed how this power was abused by Synods in the olden time. He spoke at some length of the support of the clergy and stated that £7,000 now received from England would shortly be withheld. He therefore proposed that to supply the deficit and to strengthen the Church permanently, a capital sum of £25,000 be raised and funded. This would secure the ordinances of the Gospel to many weak settlements which must otherwise be unprovided for. He warned the clergy against false delicacy in urging their people to support the Gospel, and expressed a hope that weekly collections should be made in all the Churches. He denounced with energy the prevalent disposition among people to obtain the services of ministers at the lowest possible rate.

Sixteen ministers were added to the Church during the last two years. Some had gone to other dioceses; one had died; and he felt compelled to revoke the License of another. Three missions are now vacant. He expressed regret at the paucity of students at Windsor College, and urged the clergy to use their influence to increase the number. He would not like to admit any one into holy orders who was unable to read the Greek Testament. He expressed strong disapprobation of the proposed Separate Schools for Romanists—was dissatisfied with the present system—but while better could not be had they must avail themselves of it and do all in their power to supply its deficiences. He regretted that no religious instruction was provided for by law. He strongly commended the Normal School; since their own had gone down it was well to attend that at Truro. He felt that it was mainly beneficial to the County of Colchester and to the Presbyterian and Free Church. He regretted that so few teachers were Episcopalians. He urged on them to visit frequently the schools within their reach—also to attend particularly to the Sabbath Schools. He then gave long directions as to how they were to prepare their people for the "Apostolic institution" of Confirmation; it was a supplement to Baptism, an introduction to the holy Communion. They ought to pay special attention to the two Revival Seasons of the Church—Advent and Lent. He spoke with severity and contempt of the usual Revival meetings, Camp meetings, and Protracted meetings. These created mainly mere animal excitement which passed away and did more harm than good. He did not absolutely condemn the Revival of last year; but he explained it very simply.

He then went into the subject of Crosses and Credence Tables. To "one of the sects" like ourselves all this sounded utterly childish. He, however, went into it with no weak fears as to whether it was ludicrous or not. He maintained that Crosses ought to be on all churches. He rejoiced that there was one in Halifax that was surmounted by a Cross. He could not understand how one who loves the cross of Christ could object to it on a Church or on a Book. He explained the state of the law in reference to crosses. He then shewed at what special moment of time the bread and wine in the Communion ought to be laid on the Altar and showed the necessity for a Credence Table in every Church. He stated that the bread and wine were an *Oblation.* He cautioned them against allowing the notion to be entertained that the "CHURCH" was no higher than "any of the sects." "*This is the true Church and its Ministry is in an unbroken line of Succession from the Apostles.*"

He warned them against praising the dead in the manner too common in funeral sermons.—Funeral sermons are on the whole objectionable but they cannot be done away with. He made very judicious remarks on this topic and also on the subject of popularity, and concluded by invoking the presence and blessing of the Holy Spirit.

We reserve remarks on this charge until it is published.—*Presbyterian Witness.*

Labors of Young Men in London.

The Toronto Magazine has a report of a recent address by Mr. McGregor, from which the following paragraphs are taken:

"The Young Men's Associations are somewhat familiar on this continent; but what is note-worthy about the London Society, is the manner in which the principal members have been laying themselves out for *usefulness.* Some have thoroughly studied the Romish controversy, some the objections of sceptics and infidels; and thus disciplined have gone forth to all the operations of the Open-Air Mission. There are now in London regular stations, where discussion with sceptics and Roman Catholics is carried on in the open air; and this I, it observed, not by well-meaning brethren, whose zeal outstrips their ability, but by educated and accomplished men—men of University education, and logical skill, especially selected for the work. So successful have been these efforts that the five great Infidel halls of London, which used to be regularly crowded with young men, have been closed during the whole summer, and their lecturers drawn out to the meetings in the open air. In these discussions the young men had rendered admirable service. Others were banded as tract distributors, and regularly visited the great railway stations, the races (which draw such multitudes,) and fairs, distributing tracts by hundreds and thousands. Their central Bible-class, on Sunday afternoons, was attended by about five hundred, and they had many smaller ones of one hundred, eighty, fifty, and so on.

OPEN-AIR MISSION.

The Open-Air Mission is carried on by ministers and gentlemen of nearly all denominations. Many of the most efficient of the clergy of the English Church were active in it. One, who had a parish of some forty thousand souls, had open-air stations for himself and his six curates, which were as regularly attended to as his church. The method of the operations of the mission were various. "Most people," said Mr. McGregor, "have wrong ideas altogether about open air preaching. It is generally too much like the service in a church. This is not what is wanted. You do not want to gather Christians to worship, but to speak to ungodly and wicked men; and these men take alarm at the very appearance of worship. Better begin without any ceremony, talking on in a quiet, natural manner, about any topic they can sympathise with, and which you can bring round to the main point—the catching them in the gospel net. Yonder company of idle, vicious loungers won't come if you commence a formal service. Yet these are the very men you want to get at. So talk to them rather than attempt to *preach;* and when you have got them round, don't begin to abuse them.—Don't upbraid them as wicked, vile wretches, who ought to be ashamed of themselves, but rather express sorrow. Offer to help them. Tell them of a happier way of spending Sunday. Try to look at things from their point of view; and when you have got their heart, pour in the glorious truth of the gospel."

Sometimes, however, the open-air services are of formal character. Some of the best preachers in London have engaged in them, and are so now; and only lately a commencement was made of a service from the steps of the Royal Exchange, which was attended by the Lord Mayor and a congregation of hundreds. These are quite distinct from the meetings for discussion, before spoken of. Lately, he had gone with a band of zealous men down to the Jew's quarter, perhaps the darkest spot in London, and in the midst of their weekly old clothes' fair, (held from eleven to one on Sunday morning!) had distributed little cards and tracts especially selected for the occasion, and held conversation with groups that gathered round. This work also goes on still. When the Exeter Hall services were being held, they had determined on having audiences, and for this purpose, several, (himself concluded,) stationed themselves in the Strand, at the door, and *stopped every passer by, no matter who, and gave the invitation to attend.* Some pushed on at once; some listened for a moment; and then they would urge entreaties, answer excuses, and "compel them" to come in. Some would pass on, but by and by would turn back, and enter. He had known *several hundreds* to be persuaded in one night by such means. Imagine some of our lawyers doing a work like this!

Supernumerary Ministers' and Ministers' Widows' Fund.

It may be acceptable to many of our Societies and to other friends, and promote the interests of the above-mentioned useful institution of our Church, to remind them of the following entries in the Minutes of the Conference:

"(5.) Every Minister shall, at the renewal of the Society's tickets, during the September visitation, fully explain to the members the nature and reasonableness of the Fund, upon the justice and liberality of our Church. He shall then enter in the Class-book the individual annual subscriptions which are to be paid before the ensuing District meeting.

"(6.) That an annual public collection shall be made in aid of the Fund in all our preaching places in the month of December.

"(7.) That an application shall be made to our friends on each Circuit for subscriptions and donations in aid of this Fund."—*Min.* 1857, *pp.* 15.

Also, "(1.) The Conference observes with thankfulness an increase in the contributions to this Fund of £20 17s. 1½d. The total amount, however, falls considerably below the sum that would accrue if an average of SIX PENCE per member were realized. As this is the lowest average that the successful operation of this Fund will admit of the Conference would again call the kind attention of our Societies and people to the urgent and righteous claims of the Supernumerary Ministers' and Ministers' Widows' Fund on their considerate liberality."—*Min.* 1858, *pp.* 22.

E. BOTTERELL,
Secretary.

General Intelligence.

Colonial.

Domestic.

ALMOST A FIRE.—On Thursday evening, between 8 and 9 o'clock, an accident occurred at the Distillery of Mr. Pugsley, near Freshwater Bridge, which was very near having most serious results. Mr. Pugsley himself, incautiously holding a lighted lamp near a large, open vessel containing alcoholic liquor, the inflammable gas and then the liquor itself ignited. Mr. Pugsley was instantly wrapped in flames and was very seriously burned; Mr. Smith, engineer, who was near him at the time, was also much injured. The alarm was immediately given and the members of the Fire Department moved with alacrity toward the scene of the accident; but before reaching there they learned that the fire had already been extinguished without any very great damage to property.—*Recorder.*

ACADIAN SCHOOL.—The Annual Meeting of the Acadian School Society and examination of the pupils attending that School, took place on the 14th inst. The School was [illegible]