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Obituary.

MISS RACHAEL TURNBULL.

Departed this life at Digby, Sept. 8th, 1866, Rachael, daughter of widow Turnbull, aged 19 years. The deceased never made a public profession of religion, which she much regretted during her sickness; but her meek and quiet spirit, her attachment to the house of God, and general deportment, gave evidence that she endeavoured to follow Jesus.

During her illness, which continued about two weeks, she very earnestly sought a deeper work of grace. Her desire frequently expressed to the writer, was that the Lord would more fully reveal Himself to her soul—so that whether living or dying she might be wholly the Lord's. She manifested no fear of death, was cheerfully submissive to the will of God, and most peacefully fell asleep in Jesus. May the Lord sustain and comfort the bereaved and widowed mother, and her only surviving child. S. F. H.

Digby, Nov 1866.

MR. CHARLES D. HICKS.

Died, at Westport, Digby County, June 20, 1866, Mr. Charles D. Hicks, aged 76 years. The deceased was born at Bridgetown where he resided until his removal to Westport in 1861 At the latter place he connected himself with the Wesleyan Methodist church, and for a short time filled the important office of Class Leader. His illness was somewhat protracted—but borne with christian resignation. Once during his illness I had the pleasure of visiting him, and administering to him and a few others the sacrament of the Lord's supper. It was a season of much spiritual profit to all present, but especially to our departed brother. His family and friends have hope in his death. S. F. H.

Provincial Wesleyan.

WEDNESDAY, NOV'R 28, 1866.

Gleanings from our English Exchanges.

Our Methodist exchanges by late English mail contain gratifying accounts of the continuance of religious revival in some parts of Scotland. There is reason to hope that Methodism will yet prove there a blessing to a much greater extent than has been the case hitherto. The visit of the deputation to Scotland has this year been attended with more than ordinary interest. The deputation consisted of the Rev. Wm. Arthur, A.M., President of the Conference, and the Rev. Messrs. Simpson and Roberts—an Irishman, an Englishman and a Welshman—and their visit is reported as having been a signal success. Mr. Arthur is widely known in Scotland by his writings. His "Successful Merchant" has been read by multitudes in mechanical and mercantile life; and no Methodist book has been so eagerly read in the land of Presbyterianism as "The Tongue of Fire."

The tidings of revival in South Africa are the most cheering that have ever been received from that dark land, and the expectation is cherished that the accounts of this wonderful work will give a blessed impetus to the cause of God in England. The revival spirit is encouraged greatly by the President, Mr. Arthur, and by very many of our Ministers, and it is hoped that good results will follow. In view of the general lack of religious prosperity in England, and the dangers which now so greatly threaten spiritual piety, there is felt by Christians of different names an urgent necessity for earnest prayer, for a genuine and general revival of religion. During the week commencing with the 5th of November, the Baptist Ministers of London were engaged in united and special prayer, with this one object, as described by the *Methodist Recorder*, "Invoking the blessing of God upon their Churches, upon this vast London, and upon our country in these perilous times, when the religion of the priest once more threatens to overspread the land, and to supplant the faith which is by Jesus Christ. For checking the progress of priestcraft and superstition, and for preserving alive in this land the pure faith of the Gospel, we place no reliance upon parliaments or upon legislative enactments of any kind, and the bishops are proving only too conclusively that no faith is to be placed in them. The power that is to save us must be a power from on high. A general spiritual quickening, a thorough revival within the Churches, accompanied with mighty awakening and converting power, rousing dead souls to life, startling drowsy and worldly professors out of their deceitful slumber, and causing sinners to tremble in prospect of eternal misery—such a visitation would do more to dissipate the advancing and emboldened hosts of Rome than all that the pastorals of bishops or the enactments of Parliament could effect. Within our own Church the desire for such a visitation of grace is, we believe, gradually and rapidly spreading."

From the same journal we take the following paragraph in relation to the tendencies of Ritualism in the English Church:—"The *Times*, speaking with no ambiguous voice, is earnestly occupying no small portion of its columns with the Ritualistic controversy. And not without reason; for the highest dignitary of Rome in this country, Dr. Manning, has unhesitatingly avowed it is belief that the work going on within the Established Church is fast preparing the harvest for Romanism. He has informed his suffragans and subordinates that the Roman Catholic Church in England is gradually expanding and extending, and that it is being relieved of the duty of controversy, because so many ministers of the Established Church have taken out of the hands of the Catholic clergy the labour of contending about the doctrines of transubstantiation and invocations. The course of the Bishops, with whom the conservation of the discipline and purity of our national religion is supposed to rest, is feeble, inconsistent, and vacillating; the Ritualists are growing bold through impunity; and the abominations of full blown Popery are shamelessly carried out in Protestant sanctuaries. The hope of these innovators is, that the æsthetic principle within the worshippers will be gratified and roused to a holy intoxication by the priestly chant, the organ, the mystic rites, and the fragrant fumes of the flashing censer. They definitly perform their ministrations, "clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls." Their aim is to degrade the pulpit, with its sombre trappings and Bible-teaching, which disturbs the conscience of the sinner in its quiet sleep, and to substitute the alter, with its gorgeous furniture of gold and silver vessels, its chalice, its crucifix, and its candles burning at noonday. By means of such importations they expect to shame us out of our national demureness, and to induce us to acquiesce in the substitution of splendour of rites and pernicious doctrine for the simple worship and the pure theology of the Word of God."

In a Church of England paper, *the Record*, we find the most startling revelations as to the doings of very many of the clergy, in the costume worn, in the burning of incense, in the lifting up of the elements of the Holy Sacrament for adoration, in bowing to the cross, in the encouragement of auricular confession and Mariolatry, and in everything, in fact, in which they can imitate the doings of the Roman Catholic priesthood.

In a sermon preached on an Anniversary occasion in Kentish Town Methodist Chapel, by Rev. C. H Spurgeon, the preacher referred in strong terms to the growing prevalence of Ritualism. He pointed out that what we had to contend with was not merely a number of unmeaning and foolish ceremonials but full-blown Popish doctrine in the Church of England itself, which the rulers of that Church appeared utterly unable to prevent. He expressed his conviction that serious times were before us, and that neither bishops nor Parliament, nor any human agency, would be able to preserve the pure Gospel in this country, or to prevent a general revival of Romanism. The only resource was faith in God. He traced the history of the Church, showing how, when great dangers existed in past ages, as in the time preceding the Reformation, the Lord raised up instruments of his own choosing and enabled them to perform a work which all human agencies would have failed to effect. It was thus also, he observed, in the case of Whitefield and Wesley; whether men were Calvinistic Methodists or Arminian Methodists did not matter a straw, so long as they held fast by the vital truths of the Gospel in the spirit of faith. He declared that with Popery and infidelity rampant in the country, we could not afford to debate minor differences in doctrine; these matters, he said, could be more clearly seen in the pure light of heaven.—He denounced with tremendous force the Ritualism and Mariolatry now prevalent, expressed his hope that the Wesleyans would not cultivate fine preaching, but such as went straight to the heart and conscience of the people, and concluded by declaring his confidence that the present struggle would issue in the advancement of the Gospel.

The Christian Messenger and the New Version

"The *Provincial Wesleyan* in its zeal against the Version of the New Testament published by the Bible Union, quotes a number of passages from various authors, respecting the so-called Authorized Version. One of these is the following, and may be taken as a specimen of the whole:—"Selden, one of the most learned men of this or any other age says, 'The English translation of the Bible is the best in the world.'"

John Selden, the author of the above remark, died in 1654. More than two centuries ago! The strongest advocates for revision, at the present day, agree with our namesake and fellow-countryman in his opinion of the English Bible at that day. Away then with such trifling on a great question.

The constant attacks of our contemporary will do much to extend a knowledge amongst its readers, although it be a jaundiced one, of the Revised Version. The more intelligent will probably be led by them to wish for the book itself, that they may judge for themselves of its character.

The apostle Paul rejoiced in his day that Christ was preached by some "even of envy and strife." So say we. Let truth be spread, by whatever agencies, and we will rejoice."

Though in no mood for controversy, yet we cannot allow the above paragraph, in the *Christian Messenger* of last week, to pass without remark. It will be seen that our contemporary in *his* "zeal" on behalf of the New Version is not pleased with our having given the testimonies of a number of eminent christian scholars in favour of the Authorized Scriptures. Our readers will be quite as much at a loss to understand what is meant by "constant attacks" as we are ourselves. Our contemporary deals with the question by merely selecting from other witnesses, "as a specimen of the whole," the learned Selden, who lived two centuries ago.—He agrees with his namesake as to the English Bible at that day, but regarding the New Version as quite superior to the Authorized one, he charges us with "trifling" by adducing such a testimony. It seemed quite convenient to select John Selden, and to wink out of sight the witnesses given of later date; but in this what is *he* doing but "trifling," and may we not with all propriety retort, "Away then with such trifling on a great question?" Will our contemporary be pleased to oppose the opinions of some of the ablest scholars of the age on this subject, by something of equal weight against the common Version, and in favour of the Immersionist translation? "The apostle Paul rejoiced in his day that Christ was preached by some even of envy and strife." So say we. Those who examine the New Version, except such as are carried away by bigotry or "jaundiced" prejudice, will rise from the task with a deepened veneration for the Old Bible.

The American Bible Union, with a zeal worthy of a cause distinguished more than theirs is by christian catholicity, have published and circulated about 95,000 copies of their Revised New Testament, and are raising a fund of $100,000, to be permanently invested, the interest only to be used, and that *solely* in the circulation of this Version. Why they ignore altogether in this arrangement the circulation of the Old Testament, and confine themselves entirely to their Version of the New Testament, will be easily understood.

The American Bible Union boldly affirm of their New Testament, notwithstanding its manifestly sectarian character. "Every new version in heathen lands will be formed upon it. Every existing version will be revised and conformed to it"!!! On this subject we append from one of our Western exchanges an extract from a writer quoted by us in a previous issue:

"They must intend to retrace the centuries of the past even to the Apostolic age, and pause at every step of their retrogression, seize, and change with their iron wand, all the learned and polished versions of the Bible made by the Christian world during eighteen hundred years, and mar and '*conform*' them to a modern version made in the first half of the nineteenth century, and made, too, mainly on sectarian principles, and with a sectarian design, as will hereafter appear on the authority of their own published statements. '*Hear, O heavens, and and give ear, O earth.*' The reasoning process by which they leap to the conclusion that they are invested with full authority to put into the Bible their idolized term, immerse, is short, and would be *amusing* were it not connected with sacred things. Elated, as if the light of a new and important discovery had burst upon the mind, they 'shout; if it is right to PREACH it, then it is right to PRINT it,' and think 'no man could say nay, to so forcible an appeal to consistency.' They *assume* that it is right to 'preach' immersion as the only mode of baptism, and then infer without logic or scriptural authority, 'it is right to print it' as the word of God. It would seem that no mind, unless it had become addled by long battering itself against a cherished and superstitious dogma, could reason so illogically. Are there not in Christendom a hundred different religionists who think it right to preach their distinctive doctrine? In candour, we must award to them the meed of sincerity, even when believing and preaching 'a lie.' They are not all hypocrites. A man or an association of men may be sincere, and at the same time in the greatest error. Sincerity and truth are by no means synonyms. Now, if each party in Christendom, Catholic and Protestant, Calvinian and Arminian, Arian and Socinian, Swedenborgian and Spiritist, Universalist and Millerite as well as Baptist and Campbellite, were to make a version of the Bible whose rendering was the exact phraseology of the peculiar and distinctive creed of the denomination, would it not entirely destroy the supremacy of the Holy Scriptures as an infallible rule of faith and practice? Would it not make the Bible a medley of contradictions—the jargon of a modern Babel—the concatenation of distracting and endless perplexities?

The effect of such a course was understood by an astute infidel, who replied to an agent for an immersionist translation, asking aid, 'I will give you, sir, five dollars, for I long to see the day when *every man will make his own Bible.*' Who can compute the manifold evils resulting from rendering God's immutable word in harmony with a strong and stubborn sectarian bias under pretence of a new and more faithful version? The evils of such a course neither human nor angelic minds can fully comprehend. They can not be measured by the limits of time; eternity alone can unfold their fearful consequences."

From our English Correspondent.

The Leeds Missionary Anniversary—Established Church Congress—The Congregational Union and Baptist Union on Liturgical Services—Annual Meeting of the Evangelical Alliance—Ritualism—Colenso—Relation between Masters and Workpeople—Allocution of the Pope—Subscriptions in aid of Quebec.

Our autumnal Missionary Meetings have recently been inaugurated by the long-famed Leeds Anniversary. This is quite a festal occasion among our Leeds people; "old men and maidens, young men and children" anticipating its approach, and entering heartily into its various services.

The social gathering at our venerable friend's at Allerton Hall, a noble mansion about three miles in the country, forms a very pleasant and no less important feature of the Anniversary. Mr. Smith, long known and esteemed in Methodist circles, and a gentleman held in deserved repute in his own town of Leeds, is accustomed to invite a number of friends to meet the Deputation at breakfast. Short, heart-stirring addresses are afterwards delivered, and contributions to be given at the various meetings during the week, are successively announced. I have had the privilege more than once of being present at this annual festival, and have admired the beautiful blending of the social and religious element which it has presented. The congregations at the public services were large, and although the financial results were not equal to some former years of special effort, the spiritual tone seems to have been throughout of a truly hallowed character. One of the principal speakers was our universally beloved President, the Rev. William Arthur. He read extracts from intelligence received of the glorious revival of religion at several of our South African Mission Stations, to which I briefly referred in my last communication. These statements, together with Mr. Arthur's own pertinent and powerful comments told with most happy effect. We have seldom in our Missionary history had instances of such remarkable visitations of divine grace, as those recorded in this month's Missionary Notices; and no doubt they will have a favourable influence on the meetings which, at this season of the year, are held in town and village all over the country.

The last month has been fruitful in representative gatherings of some of our principal religious bodies. The Established Church Congress met in the ancient city of York, within the shadow of the venerable minster. It was a large and influential assembly, including bishops and clergy, with peers of the realm, barristers-at-law, and other laymen. After a sermon by the Archbishop of Canterbury, the Archbishop of York, as President, delivered the opening address, and a very able and comprehensive utterance it was. Among other topics which came under the consideration of the Congress, were the authority of the Lord's Day, introduced by the reading of a paper on the subject by the Bishop of Ripon; and Female Ministrations, brought on by the Earl of Devon. The Earl's paper raised the question of sisterhoods, now largely patronized by the Romish party in the Church of England. Dr. Howson, a man of great learning, judgment, and moderation, lamented that in some places sisterhoods were assuming a Popish form, being associated with the confessional. The remark fell like a spark on tinder, lighting up a flame of excitement which the Archbishop, though armed with so much personal and official authority, had great difficulty in cooling down. The ritualists present were passionately indignant, that one of their favourite institutions should have been thus spoken against. At a subsequent sitting of the Congress, these same gentlemen so hissed and hooted at an offence offered to their Romish sensibilities, that the Archbishop actually declared he would leave the Chair if they did not behave better. A working men's meeting was held in connection with the Congress, and addresses were delivered on some points of social economics by men of distinguished name both in Church and State.

The annual meeting of the Congregational Union has been held at Sheffield. A carefully prepared paper on "The best methods of conducting public worship," led to a lengthened discussion, in which some advocated the introduction of liturgies, while others strongly contended, that in churches accustomed solely to extemporary prayer, such a change would be simply an indication of spiritual weakness. The venerated and highly gifted Thos. Binney said, "Friends, if we are in the spirit of devotion, if we have the life of God within us, and if we go and pour out our hearts with the people and for the people, we shall be able so to conduct the supplications and prayers of the Church, that the people accustomed to that mode of worship, would turn away from the idea of any liturgy or any form of prayer whatever, if we have only the spirit to do our work as we ought to do it." His remarks elicited a most warm response of approval.

The same subject occupied the attention of the Baptist Union of Great Britain and Ireland, which held its session in Liverpool. One of the leading ministers of the Body read a paper on the subject, in which he remarked: "Something might be said for a liturgy; but it has been settled by the feeling of our congregations, that, on the whole, free worship was more profitable than that conducted with the help of a liturgy." Another eminent minister spoke strongly against organ "voluntaries." You will see from this that the question of liturgical services is occupying a considerable share of attention among non-conformists. It seems to me that among ourselves there is in some places a growing disposition to adopt a liturgy in the Sunday morning service, according to the custom which has always been observed in our London chapels; although the late attendance there shows that forms of prayer are held in small esteem by the principal part of the congregation. Indeed, I am afraid the habit prevails among us to a very great and sad extent of regarding somewhat lightly the exercises of prayer and praise, and reserving the chief attention and interest for the sermon.

The Evangelical Alliance, whose annual meeting would have been held at Amsterdam but for the prevalence of cholera, and the disturbed state of affairs in Germany, accepted an invitation to meet in Bath. This noble city, although not enjoying such renown as half a century ago, when it was *the* fashionable resort of health and pleasure-seekers, is still a place of considerable opulence, and numbers a population of about 80,000 people. A remarkable feature of Bath is, that nearly, if not quite all, the numerous churches of the Establishment are free from the Romish element. The rector, who preaches in the grand and roomy old minster, is a fine specimen of a Christian minister. He gave the Alliance a warm-hearted greeting, and his fraternal and catholic spirit formed a striking contrast to the exclusive intolerance, which is so generally met with in the Episcopal Church in this country. The Evangelical Alliance has done a good work, but it is not actively supported except within a limited circle. The Rev. Dr. Jobson and Dr. Scott represented Methodism at the Bath meetings.

The ritualistic controversy is every week assuming a more serious aspect, and matters are doubtless rapidly hastening to a crisis. A new edition of the "Directorium Anglicanum" has been published, a work which is devoted to instruction with reference to Church ceremonies. Positively one can scarcely believe that such a book can have proceeded from a clergyman of the *Reformed Church of England!* Minute descriptions are given about the shape and ornamentation of the priests' dresses, particularly the euchristic vestments of alb, girdle, stole, and "mystic chasuble." Velvet, satin, and silk of various colours, adorned with rich embroidery and even jewels, are among the materials to be used; and descriptions are given how to work up these in such an arrangement of artistic style as to "tell with surprising effect and richness."

A powerful leader in the *Times* recently protested against this treacherous mimicry of Romish ritualism, and one of the ablest and most influential writers for that paper, "S. G. O," deals in a very outspoken manner with the question. He refers to the bishops, as with few exceptions, rather countenancing than disfavouring this "ritualistic folly." Unquestionably, as a rule, a really evangelical clergyman is looked upon either with contemptuous indifference, or subjected to various persecutions and annoyances.

Then there is the rationalistic element inflicting injuries of another kind. The partizans of this movement will be encouraged by a recent triumph of Bishop Colenso. Your readers may remember that some eighteen months ago the trustees of the Colonial Bishopric' Fund, one of whom was Mr. Gladstone, the late Chancellor of the Exchequer, withheld the grant usually made to the Bishop of Natal. Colenso threw the case into Chancery, and last Tuesday Lord Romilly gave judgment to the effect that the plaintiff is still Bishop of Natal, and as such is entitled to the salary. The defendants are moreover condemned in the costs of the suit.

For some time the relation between manufacturers and their workpeople has been in an unsatisfactory condition. Strikes in various trades have followed each other in rapid and ruinous succession, both masters and men sustain severely heavy losses, while mutual distrust has produced an estrangement of feeling greatly to be deplored. Workmen on all hands are demanding higher wages and shorter hours, and employers are resisting these demands as both unreasonable and impracticable. Some firms are attempting to remedy the evil of this state of things by the proposal to divide year by year a portion of their profits with the operatives. It is thought that a community of interest between employers and employed will thus be created, and the movement is welcomed as a likely solution of a great social problem.

The recent calamitous fire at Quebec has excited much sympathy in this country. A public meeting was held in London on Saturday for the purpose of raising a relief fund. Three banking firms gave £500 each, and before the close of the meeting several thousand pounds were promised, and also several thousand blankets.

Last week the Pope delivered an Allocution, in which he declares the acts of the Italian Government, in the suppression of the religious orders and the secularization of ecclesiastical property, to be null and void. He also protests against the project of making Rome the capital of the new kingdom, declaring that the temporal power of the Holy See is necessary to the integrity of the spiritual power. Well, the anxiously anticipated day is close at hand, so we need not speculate.

November 9th, 1866.

Canadian Correspondence.

Fenian trials in Toronto—Three convicted, four acquitted—The Republicans and the Fenians—Centenary Services—Division and Confederation of Conference—Political Confederation—Dr. Ryerson—Late Rev. G. F. Playter.

The Fenian trials in Toronto—Judge John Wilson presiding—have now occupieed eight days of the candid attention of the court, and have filled no small space of the public mind. The excitement is now much abated although *true bills* have been found against several more of this *godly* fraternity of cut-throats. Colonel Lynch, Priest McMahon, and a man named William Slavin, have been found guilty and sentenced to be hung on the 13th prox. Four have been acquitted, Rev. D. F. Lumsden, formerly Rector of Trinity Church, Syracuse, Patrick McGrath, Benjamin Parry, and Daniel Drummond—the last was acquitted yesterday. Parry is a boy of 17 summers; he came from Cincinnati; his mother was in court and took him home after his acquittal. McGrath, though acquitted of felony, is retained, and, being a British subject, may be tried for treason. This however is not probable. The acquittal of Lumsden has created some surprise; and among the *genuine* Fenian circles no small increase, if increase be possible, of bluster and blasphemy. The evidence against McMahon was conclusive, not against Lumsden. No person can read the evidence in the case of the latter without arriving at the conclusion that had the jury rendered a verdict of guilty in his case, they would have been prejudiced by the result of the two preceding trials. Among the evidence for his defence were Dr. James Fuller, senior warden of Trinity Church, Syracuse; Rev. G. H. Hill, Rector of St. Paul's Church, Syracuse—and formerly class mate of the prisoner, in Hartford College. Another evidence for Lumsden was his Bishop—Coxe, of Buffalo, from whose testimony it is evident that the prisoner had ruined his character by drunkenness, also the Rev. Mr. Greenham, Rector of Fort Erie—who with his wife was taken prisoner by the Fenians, and Dr J. S. Trowbridge, of Buffalo, who it appears came over for the *fun* of seeing the fight. In this case the jury was out nearly two hours. The evidence against Lynch was most conclusive. He admitted with thankfulness, just before the awful sentence was passed on him, that he had received a fair and honourable trial. Nothing can be more equitable and honourable than the course pursued in each case. His Lordship Judge John Wilson is one of our youngest Judges. He is firm, fearless, just and kind. The counsel for the crown—the Hon. J. H. Cameron who has no superior in Canada. Harrison and McNab eminent for their years. The counsel for the prisoners embraced M. C. Cameron, M. P. P., who is considered by some of his colleagues as destined to outstrip all his competitors—and the following—all distinguished, Martyn, Fleming, and K. McKenzie—for several years county Judge and resident as such in Kingston. From choice he resigned and is again actively engaged in pleading. It is evident that the prisoners had not been feebly defended. As to the execution or the commutation of sentence of the condemned, the country or the government will not be in the slightest degree influenced by the insolent clamor of the rabble, or the injudicious demand of the Government at Washington. The following may be admitted as a comment on the true state of the case:—

A contemporary has the best authority for stating that in Mr. Seward's letter to Sir Frederick Bruce, in reference to the Fenian prisoners, a serious mistake occurs. He is made to say that "the offences involved in these trials, are in their nature eminently political." It should read "eminently piratical." We hope the correction will be made.—*Montreal Gaz.*

The following is an extract from a business letter of a large manufacturing concern in Patterson, N. J., received by a gentleman here:—

"This Fenian bubble will burst in mid-air, and, we hope, will hurt nobody. Election matters run high; all kinds of clap-traps are used to gull the people for their votes, which proves the rottenness of universal suffrage as exercised here. After the election, things may assume another aspect, though we think it would be bad policy to hang the villains, considering the course the Government at Washington took to suppress the invasion."

Apropos, we furnish the following from "Mike Murphy" the Toronto Fenian who made his escape from the jail at Cornwall.

MIKE SAYS HIS COUNTRYMEN DO NOT UNDERSTAND THE MEANING OF LIBERTY.

HE IS DISGUSTED WITH THEM.

The following letter from the notorious Mike Murphy was received by a legal gentleman here, yesterday. It will be observed that Mike expresses a very low opinion of Fenian Irishmen, and seems to have materially altered his views regarding the "liberation of Ireland."

BUFFALO, Nov. 7, 1866.

"SIR,—The Fenians, Irish-like, I am almost ashamed (as an Irishman,) have adhered, to their enemies. Now, I wish to propose a plan to end all this trouble for you in Canada. Get together all your Fenian prisoners and take them to the American line, and set them over, with a warning that to be caught again that will end the matter at once. Those people might have made you trouble if they had gone with the Union party. They have gone, as they always have, with enemies, and now will have to get their help from them, and little can they get from them—all they want of them is their votes, and now they know they can have them in any event. So they will give them no aid to their schemes to invade your country, for they see they can only go there against the Republicans, as they have always done. My countrymen, I am sorry to say profess they love liberty, but still go for the party which does not love it. They do not understand the meaning of the word. In fact, they do not know what they want if they did, they know not how to realize it. There will be an end of Fenian troubles here and elsewhere, you will see; so, let go your prisoners, and the only thing which will give the agitators anything to agitate about will be gone. All will conclude that it is best for Ireland to remain under the control of England, as they have not sense to control themselves.

Yours respectfully,

M. MURPHY.

The elections in the States are now over, and the Republican bid for the Fenian vote brought nothing. The Republican triumph is independent of Fenianism. I hope a lesson has been received which will not be lost upon the more respectable portion of the United States. They require forgiveness for letting loose those bloodthirsty malcontents to shoot down our noble and patriotic sons. An intimate friend whom business took to Baltimore last week tells me that he has it from the most reputable Republican authority that they think the Fenian miscreants deserve being hanged—and *now* that the elections are over, and have resulted in their victory without Fenian help they are done with the Fenians *forever*.

We have had a delightful month for our Centenary celebrations—and the success has exceeded our expectations. Yet it looks small when compared with the *Millionary Gifts* of our friends in the States. Ours may equal our ordinary annual missionary income, or it may reach $100,000. Our largest gifts are—J. McDonald and wife Toronto, $1,800; Edward Jackson and wife, Hamilton, $1,500; Mayor Breden and wife, Kingston, $600.

The division of Conference and confederation of it when divided, occupies much attention. The last Guardian you will have noticed, contains with others two able papers from the pen of the venerable the Rev. John Ryerson. We do not like to separate into annual *Conferences*, but we see no escape from it. Those opposed *now* admit that *time* will compel us to divide. Political confederation we look upon as a foregone conclusion, notwithstanding the long and feeble protest of the *Canadian "Rouges,"* and the inconsistent opposition of your own Mr. Howe. We have some fears lest the delegates should tamper with our School Bill, concerning which the Upper Canadian press, of all shades, expresses itself most strongly.

One of our venerated superannusted ministers, the Rev. G. F. Playter, died during the present month. He was an Englishman, but entered the ministry in Western Canada in 1833. He was Editor of the Christian Guardian in 1844, and '45. He published one volume of the History of Canadian Methodism, and had a second volume in preparation. He was an amiable and excellent brother. As a preacher calm and intellectual; as a writer, instructive and reliable. It is hoped that some powerful pen will be employed in perfecting so important and necessary an undertaking.

Dr. Ryerson is on the eve of another journey to Europe in the interests of our Educational Institutions, to which he has devoted so earnestly and successfully some of the best years of his active life. His visit this time has special reference to a Provincial Institution for the Deaf and Dumb.

The length of this letter precludes reference to some other topics. X.

Canada, Nov. e0, 1866

Parrsboro' Circuit.

REV. AND DEAR SIR:—Doubtless any information concerning a revival of the work of God on this Circuit will be gratefully received by you, also by the many readers of your paper. It is my happiness to transmit the subjoined article for publication. It was resolved at Conference that the month of October should be spent in special services. Accordingly on the 1st of the month the Rev. the Superintendent and the writer commenced. Canaan was the field of action. In this place there had been no Class for a year or more, and you know that the class-meeting is the very soul of our society; by it we compute the spirituality of our membership. Thank God, a better and a happier day has dawned upon the Canaanites. Now we have a large class, including a goodly number of both sexes and of all ages. "The wilderness and the solitary place shall be glad for them: and the desert shall rejoice and blossom as the rose." From Canaan we fled to the Mountain. Maccan Mountain in other days was noted for its spirituality and earnestness; but recently the Church has been in a languid state. The devil had thrown down the fences, got into the church and scattered the flock, wounding some, and killing others. But thank God the breach has been repaired; backsliders have been reclaimed, lukewarm christians aroused, and sinners converted. It was a most blessed sight to see children arise in the congregation, and to hear them say "the Lord has blessed me, he has pardoned my sins." "Pray for my parents, and for my brothers, and sisters." And to hear parents ask the congregation to pray for their children. It fills our hearts with joy and gladness. Sometimes we almost concluded that there was no room in the Church for the devil, sinners crying for mercy might be found from the door to the pulpit, the altar crowded, while in every corner of the Church were witnesses for Jesus. We have now a society of over sixty members in this place, for which we would say, "Behold, bless ye the Lord, all ye servants of the Lord, which by night stand in the house of the Lord. Lift up your hands in the sanctuary, and bless the Lord. The Lord that made heaven, and earth, bless thee out of Zion."

D. W. LEPACHEUR.

Parrsboro', Nov. 23, 1866.

The Mount Allison Institutions.

To the Editor of the Provincial Wesleyan.

MY DEAR BRO.,—Your readers were recently informed that the second term, for the present year, of the Wesleyan Educational Institutions at Mount Allison, would commence on the 8th of this month.

In common with many of your readers, I had hoped, ere this, to see some account of the examinatory and closing exercises of the last term, in the columns of your interesting journal. The ability of several esteemed brethren, in that neighbourhood, to furnish such a report, is well known to us all; but they seem to have overlooked the fact that many others are sufficiently interested in our educational work to wish to know how it is progressing, who yet have not the privilege which they enjoy of tracing its operations and effects, at the respective terminal examinations.

The writer happened to be in Sackville about the time specified, but not until the College classes, and those connected with the Female Department of the Institution, had finished their exercises. He witnessed the examination of the junior classes in the Male Department, and observed, in some of them at least, the evidences of judicious and persevering training.

In regard to the progress of the young ladies, he heard but one opinion—all were acquitting themselves admirably. The staff of Teachers, including as it does several new ones, appears to be very competent; while the pupils—more in number than for several seasons past, are amiable, industrious, and successful.

It was matter of general regret that the venerated Principal of the united Institution, Dr. Pickard, had for some time been labouring under indisposition, and was quite confined to his room, during the last two days of the term. He was able to be present at the closing exercises in Lingley Hall, however, and we believe has since been gradually improving in health.

The work of the new Academy Building is being rapidly carried forward. Externally, we believe, it is nearly completed; and it certainly exhibits an imposing appearance. The internal arrangement will be much more commodious and complete than those of its predecessor. May it be still more honoured than it, in the conversion and edification, as well as the intellectual improvement of those who may reside within its walls.

It may not be amiss to remind our friends that there is still ample scope for the exercise of their liberality *in the work of completing and furnishing the building, so that it may be free from debt.* The Methodists of the United States are doing a great deal at present for the Educational interests of their Church. Thus are they wisely, and on an extensive scale, providing for the enlargement of the Redeemer's kingdom. They leave indifference and depreciatory remarks to other people, and prosecute their own work with quiet but self-sacrificing power. May we have grace, also, to go and do likewise!

Believe me, my dear Bro.,

Yours very truly,

CHARLES STEWART.

[From the London Daily News]

Methodism and the Church of England.

"It appears that the Church Congress, notwithstanding the preponderance of solemn decorum which may be presumed to give stability to its centre of gravity, was on Wednesday week visited by a violent movement of oscillation.

"Earl Nelson, it seems, in a paper on "Lay agency in the Church's work," had expressed his opinion that the time had now arrived for the reunion with the Established Church, if not of other Dissenters, at least of the Wesleyan Methodists. His lordship went on to say that Wesleyans were bound, by their founder's teaching, not to hold services in Church hours, but themselves to attend the services of the Church. This called up Canon Durnford, who argued that the "members of that sect (the Wesleyan) were so decided in their principles that any re-union was impossible without some special act of Providence." The Canon went on to allege some points of essential and incurable antagonism between the principles of Wesleyan Methodism and those of the Church of England. From first to last Canon Durnford, although it is plain he knows more of Wesleyan Methodism than most in the Congress, seems to have spoken amidst contradiction and excitement. "No, no," was shouted by some in opposition to his assertions; and others, who agreed with him responded to his appeals; until an uproar arose, which compelled the archbishop to interpose, as I have described.

"Now, it seems strange, in face of the repeated, and detailed, and most authoritative contradictions of all Wesleyans themselves who have written or publicly spoken on this subject, that such delusions as those in which Earl Nelson indulges should still continue. It seems still more strange that, in the face of what has lately been published in a volume by one of the most distinguished of living Wesleyan Ministers, there should have been no one in Congress prepared, with more intelligence and authority than Canon Durnford, to correct Earl Nelson. The truth seems to be that the church journals have studiously ignored Dr. Rigg's volume—"Essays for the Times on Ecclesiastical and Social Subjects"—because it gives the death-blow to a dear and long-cherished delusion, out of which the political representatives of the Church of England have been accustomed to make some capital.—Anglican journals did not ignore Dr. Rigg's 'Modern Anglican Theology," because he seemed to be a defender of orthodoxy against latitudinarianism. But now, because he denies that Wesleyan Methodists generally are in favor of church-rates, and disaipates such delusions as that under which Earl Nelson, and it would seem many besides, are still laboring, they take no note of his testimony. Had the authority of the writer gone in the other direction, the clerical world would soon have heard of it.

"His testimony on the point in question is, most distinct and emphatic. But what he says is the more important, because he sustains his own positions by the testimony and arguments of another Wesleyan Minister, still better known to the public at large, and especially in ecclesiastical circles, and who at this moment stands forward officially as the foremost man in Methodism; I refer to the Rev. William Arthur, the President of the Wesleyan Conference for the year now current. 'I have no hesitation in saying'—these are the words of Dr. Rigg—'that there is not the remotest possibility of the Wesleyan Methodist Church ever being absorbed in the Church of England, and I doubt whether, out of the many hundreds of Wesleyan Ministers, and of the hundreds of thousands of Wesleyan communicants, there are altogether a score of persons who would not smile with supreme amusement if such a proposal were presented to them.' He then cites an article written in the *London Quarterly Review*, by Mr. Arthur, in which, as Dr. Rigg affirms, the whole question was discussed, and it was 'demonstrated that any union between Methodism and the Established Church is simply impossible; that such a union must imply a sacrifice on the part of Methodism of its claim to be a Church, on the part of its clergy of their character as ordained ministers of Christ, and on the part of all its adherents of all that is distinctive in its organization and principles, and of its very highest and most cherished Christian principles—one of these being the position of sisterly fellowship and evangelical communion in which it now stands towards all other Protestant Churches, whether at home or abroad, the Established Church alone excepted."

"The view which is thus given of the position toward the Church of England, in which John Wesley stood in his later years is very different from that given by Earl Nelson, and insisted upon by Anglican clergy in general. The actual President of Wesleyan Methodism and Dr. Rigg agree in affirming that 'Mr. Wesley's adherence to the Church of England was in his latest years much more a matter of filial instinct than of conviction, and was in very important respects exceedingly loose.' They quote Mr. Wesley's own words—very remarkable words they are—as follows:—"My conclusion, which I cannot yet give up that it is lawful to continue in the Church, stands, I know not how, almost without any premises that are to bear its weight. I know the original doctrines of the Church are sound; I know her worship is in the main pure and Scriptural. But if the essence of the Church of England, considered as such, consists in her orders and laws' (many of which I myself can say nothing for) 'and not in her worship and doctrines,' those who separate from her have a far stronger plea than I was ever sensible of."

"Dr. Rigg goes so far as to say that 'Mr. Wesley was not without the foresight of what was likely to happen when he was taken from the head of his people. He was persuaded it was not his vocation to lead away a separation, or fully to organize an independent Church, although 'Wesley himself, in his lifetime, had made a virtual separation between himself and his societies, on the one hand, and the Church of England on the other. He ordained Ministers to give the sacraments in different parts of England (as well as in Scotland and America), that he might thus still the just outcry of the people whom the parish clergy drove from the Lord's table, or who could not receive the communion from the hands of immoral 'priests'—By this measure he put off the inevitable day of avowed separation. But he only put it off. He was, even in postponing it, educating the people and their preachers for the state of separation and the mutual relations which that state would involve. No doubt he saw this. But his plan through life had been to trust and follow Providence,' &c.

"As to the political aspect of Wesleyan Methodism towards the Church of England, the Essay from which I have quoted contains many interesting statements. It claims for Wesleyans the position of independent but not hostile critics of the Church. It affirms that Wesleyans in general are 'passively opposed to church rates;' that 'they heartily dislike them, although few may have joined in any agitation against them.' As respects the question of the Church as by law established, if we may accept Dr. Rigg's testimony—and he seems to have as much right to speak for his denomination as any man—the general, or at least the growing, feeling in 'the Connexion' would seem to be 'that the best thing would be to remove from the constitution and administration of the Church of England whatever is unjust in itself or inconsistent with the spiritual freedom and efficiency of the Church; that if this could be done, and the Church be brought to work on the whole manifestly well as a Christian and national institution, the abstract question of endowments would hardly be worth discussing; whereas, if it should become a national evil, a public nuisance, the sooner the endowments were applied to some good object the better."

"These opinions are not the sort of utterance which Earl Nelson would have expected. Dr. Rigg, indeed, admits that such opinions as he has expressed were not always those which prevailed in Methodism. He does not insinuate that any Methodists ever dreamt of reunion—that is absorption—in the Church of England. But he does admit that among the earlier generations of Methodists, especially the Ministers, there was a strong spirit of partisanship in favour of the Church of England,—not a little indeed of servility. 'In times past,' he says, 'some have been like those English of the Pale of Ireland, who were said to be *Hibernis ipsis Hibernioriores*.' And he seems to be not quite sure but there may still be a few such even among the Ministers of the body. But such feelings are quite out of date. 'The public eulogies,' he tells us, 'of the venerable Establishment which were common thirty years ago, and which were often lavished in their simplicity as to excite sometimes the wonder of Churchmen, and sometimes their contempt, are seldom heard.' With such facts in view can there be greater folly than for the Congress to take the course it is doing on 'the Conscience Clause?'"

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