Correspondence.

Fredericton Circuit.

We have lately made an effort to supply a deficiency on the country part of this Circuit which has resulted satisfactorily. Immediately on the receipt of the telegraphic despatch announcing the removal of our second preacher to Cornwallis, our Superintendent suggested that as a debt had been incurred for waggon, buffalos, &c., in providing for the country work, it would be advisable to make a special effort to pay it. Accordingly he proceeded immediately to Kingsclear, and the friends in that neighborhood willingly undertook to hold a Tea-meeting. The place selected was on the farm of Chas. Long, Esq., about 16 miles above Fredericton; and on Tuesday last, after due announcement, the "Festival," as it was called, was held. Upwards of 170 persons proceeded up in the steamer *Bonnie Doon*, which was kindly given up for the afternoon by Stephen Glasier, Esq., one of the proprietors, on payment of expenses, and many besides went up in carriages and other vehicles. There was likewise a considerable number from the immediate neighborhood. Every arrangement on the ground was admirably made; the table was beautifully supplied, and until the afternoon the weather was most propitious; then, however, the sky became overcast, and teeming showers of rain descended. This marred the pleasure of what would otherwise have been a delightful reunion. But, notwithstanding, the pecuniary results were nearly £25, which is but a trifle below the whole amount needed.

Mr. Lathern has now been employed here since his arrival from England in December 1855, and although his field of toil was not at first a very promising one, he has succeeded in forming an extensive Circuit in connection with the city, has established several new congregations, and has laid the foundation of a much more extensive work. He leaves us carrying with him the kindest wishes of our people, who universally appreciate his faithful and zealous labors.

The union of the country work with that of the city has been of decided advantage to the cause in both departments. The occasional occupation of our pulpit in town by the junior preacher, and the visit of our Superintendent to the country congregations have been a double benefit. Our preachers have labored unitedly, and the results will be seen, I believe, after many days.

As is known to many of your readers, our cause in this city has passed through a trying ordeal of late years. The failure of business, especially since 1855, has compelled large numbers to remove from us, amongst whom were many of the most regular attendants upon our ministry. Providentially we have been favored with ministers who have most effectually labored to sustain the cause, but they have had to labor in hope. The loss of so many of our people has been severely felt in various ways, but we trust that the lowest point of depression has been reached, and that things will now tend upwards. It is a pleasing consideration, that amidst these causes of great discouragement, preachers and people have labored in perfect harmony, and there never was a time when our ministry and various institutions were better appreciated than now.

Financially, we have succeeded wonderfully during the year. Last August our chapel debt exceeded £2100, and as many were then removing from amongst us things looked almost frightful. Since then, by various means, upwards of £700 has been raised in various ways towards its liquidation, and if all be well £200 or £300 additional will be obtained by the end of the year. Our Circuit expenses have been unusually large, but they will all be met. In addition, Mr. Brewster has sent about £80 to the different connexional funds, which is £20 more than was sent the previous year. Add to these large sums the amount raised to pay the expenses of the second preacher, which, with the extra outlay for which the late festival was held, exceeds £120 more, all of which within a few pounds is now paid. Only those who know our circumstances intimately can appreciate the sanguine spirit which has been required to accomplish these results.

The Superintendent enters upon his second year's labors with many encouragements. Our congregation, notwithstanding it has suffered so many losses, is still large and respectable, and we hope will in a few months reach its former numbers; our Sabbath-school has fully sustained itself, and was never more numerously attended; and our people are *one* in feeling, and are disposed and determined to sustain the cause. We believe that our darkest days are past, He who has thus far opened our way will again abundantly prosper His work among us. A. B.

Fredericton, July 9th, 1857.

Obituary Notice.

Died, on the 23d of May, in the 64th year of her age, Mrs. Eliza, relict of the late Samuel Hamilton, of the Gore. For many years she had been a consistent member of the Methodist Church. Having in early life been led to embrace the truth, she was enabled to witness a good confession, and when called to suffer affliction she found that she had not followed a cunningly devised fable. Her affliction, which was of rather a painful nature, was somewhat protracted; but as her end drew near, she seemed to feel more sensibly the consolations of the Gospel: every earthly tie was severed, and, to use her own words, all seemed but as chaff. Thus, placing her whole trust in the atonement, she passed from this scene of suffering to that happy land where there shall be neither sorrow nor crying, but where the redeemed of the Lord shall dwell amid fountains of living waters.

In the presence of a large assembly we committed her body to the silent tomb, to rest in peace till the morning of the resurrection, when,

"Arrayed in glorious grace,
Shall these vile bodies shine,
And every form and every face
Be heavenly and divine."

Solemn indeed were the circumstances about us as we attempted to address the congregation on that occasion. Within the short space of four years, for the fifth time, had the community been summoned to that house of mourning: the father, the mother, and three of the family, all grown to maturity, had been borne from that now lonely habitation to the silent abode of death. It was truly affecting to look back at the changes which death had made in that family. But a few years had passed since, in the enjoyment of all the comforts of life, a large family were accustomed to gather round the festive board, and mingle their voices in thanksgiving and praise. But now, how changed! The parents and many of the children laid in the grave, and the others scattered in different places, so that it is more than probable strangers will possess the inheritance of their fathers.

Although we rejoice that amid the many changes which death is causing around us, God is raising up friends who welcome us to their habitations, yet we cannot forget that in the earlier days of Methodism, in the hospitable dwelling of the late Samuel Hamilton, its Missionaries always met with a most cordial reception, and many of our fathers in the ministry will not soon forget the cheerful welcome with which they have been greeted as they have sought shelter under his hospitable roof. And though it is not by works of righteousness which we have done that we expect to be saved, yet we believe that the cup of cold water will not be forgotten in that day when God shall say to His people, "Inasmuch as ye did it to one of the least of these my brethren, ye have done it unto me."

While thus death is making inroads upon our church both with respect to ministers and people, should it not teach us the importance of working diligently while it is called to-day? May God vouchsafe unto us as a Church the richer influence of His Spirit, clothing His ministers with salvation. May His saints shout aloud for joy.

Wm. Tweedy.

Maitland, July 15.

Provincial Wesleyan

THURSDAY, JULY 23, 1857.

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 Theatre, an Abomination.

The Theatre, with all its concomitants of evil, is established in our midst. The advertisement of its plays meets the citizen at every turn. It assumes the name of a "Lyceum." *Lyceum!* O, insulted shade of Aristotle! Were the lessons of the great father of philosophy so nearly akin to the teachings of the Halifax player that he should travel away to the banks of the Illyssus to find a name for his renovated barn? Lyceum! What are the instructive disquisitions, what are the promotives of literary improvement heard or found within thy precincts? Do not thy doorways rather serve as gates to hell, and the scenes enacted within and upon thy boards corroborate the truth of old John Dunton's saying, "He that frequenta plays, sports on the Devil's ground?"

The theatre has justly fallen so low in general esteem that extraordinary efforts have lately been made to retrieve for it a character for decency and commend it to the patronage of those better orders of society who respect their religion and themselves too much to mingle in the unhallowed mirth, applaud the profane jest, encore the dissolute *double entendre*, and smile upon the shameless attitudes and gestures of modern actors and actresses. All in vain:—we fondly hope, in vain.

As our readers already know, the Rev. Dr. Bellows, as custom still designates the clerical champion of the stage, a Unitarian minister of New York, has been very busy in writing and preaching up the modern theatre. He thinks it worthy of the countenance of the Christian, and that where reform is necessary it can be reformed.—Solemn error! Sad delusion! That man abdicates his religion who visits the theatre as it now exists; and he is forsaken by reason who hopes to regenerate it. The pun of an American contemporary is well applied, "It will take several Bellows to puff the theatre into moral character:" though the players are thankful to him for his services and have presented him with one thousand dollars in a service of plate.

The labors of Dr. Bellows, unproductive as we hope they may prove, have, there is no denying, been very widely appreciated. They have been everywhere seized upon with great alacrity by the advocates of the sinking stage. The London Sunday Times—the London *Sunday* Times—transfers to its columns his speech at the Dramatic Fund Festival, and comments upon it with approbation, adding, by way of supporting in general estimation, the credibility of their new and welcome witness to the purity of the stage, a long list of archbishops, bishops, and clergy of the Church of England, who have expressed their approval of the institution: Tollotson, Secker, Sheldon, and Potter; Porteus, Horne, Percy, Warburton, Still, Hurd, Lowth and Watson; Paley, South, Watts, Knox, Blair—but the list has been pretty accurately copied here, and passages in proof have been asked for: we wait for these, and when they come may discriminate the difference between the dramas eulogized and those represented at "Sothern's Lyceum."

There have been periods when dramatic representations were conducted with decency and their influence was consequently comparatively harmless. Great men and good may then have been led to accord them a degree of approbation which none would offer to the paltry and polluted stage of the present day. And the fact is well worthy the consideration of those who talk of reforming the theatre, that its tendency is and always has been to degenerate.

When it arose in Greece, under the magical genius of Æschylus and Sophocles, it offered to the pagan mind a pure enjoyment, and was the nurse of the most ennobling sentiments. But how speedy its decline! So in Rome, the lofty ideas of her early dramatists soon gave place to the debasing views of life which were more calculated to attract a licentious populace. And the modern drama: Originating with the "Mysteries or Miracle plays" to which the Church of Rome resorted to render the teachings of Christianity attractive, and which consisted of rude representations of prominent events recorded in the Bible, it passed through various stages of development, drawing to itself much of the highest genius of the times, and becoming gorgeous and attractive by means of the intellectual glories it absorbed and, in turn, radiated forth upon the world. But it speedily sunk. Take the testimony of Burnet, who in the "History of his own time," calls the theatres, "nests of prostitution." Half a century later, find Judge Bulstrode charging the Grand Jury of Middlesex, "that one playhouse destroys more souls than fifty churches are able to save." And, later still, hear the enlightened Dr. Gisborne saying, "Among the usual causes by which female modesty is worn way, I know not one more efficacious than the indelicate scenes and language to which women are familiarized at the theatre." Unimpaired to the present day it wears the character (which it won in the reign of Charles II. and preserved through the succeeding century. Somewhat reformed a portion of the stage may be, to meet the requirement of royal taste in an age when virtue sits enthroned in Britain's palace.—But its appeals to the populace are not refining, but polluting.

A cursory glance at the placards in our streets is sufficient to convince one of the low condition at which the stage remains—the miserable taste to which it panders. A little knowledge of the plays beyond what the bare title conveys only serves to deepen the impression. *Le Dame aux Camelias*, for instance, is the favorite play at present, more than once already this season presented to a Halifax audience; and what is it but a studied and shameless effort to dignify vice and win sympathy for self inflicted sorrows? Here we will quote the New York *Herald*, whose opinion, worth little in itself, is of some value in this case as being that of a friend and prime patron of the theatre. The paragraph occurs in an article devoted to the praise and defence of the Unitarian Minister who loves theatricals, but how dark the picture it draws:—

"Dr. Bellows is a man of too much good sense and experience to be unaware that there is a foundation for the aversion which quiet people feel for the theatre and the dramatic profession, That foundation is the indefensible licentiousness of the stage. It will not do, when prostitutes are being represented on two out of every three stages, to tell us that this licentiousness is a thing of the past, that it dates from last century, that the profession are ashamed of it. We see, on the contrary, that it is becoming more and more an essential part of every new play, and that these plays are most considered by the profession which contain most filth. The first character which every aspirant to the highest honors on the American stage, of late years, has endeavored to represent, is Camille, an unfortunate women, without a redeeming trait but her merited affliction; and the actress whose success has been the most marked, this season, has been Miss Heron, who represented this unhappy creature to the life. The public, then, must not be stamped upon and sneered at as bigots, because they will not know actors and actresses, or habitually frequent the theatres; they have good reasons for what they do."

Harper's Weekly, a paper of better character and influence than the Herald, gives us a clear view of the qualities of the New York stage, the great centre around which the little satellites that play in our provincial cities revolve: "No sooner is the flaming poster stuck up, the doors opened, and the gas lighted, than decency flies it as health would the plague spot.—The erection of a new theatre in a previously respectable quarter of one of our cities, is well known to destroy that quarter for any future decency of life. The private house is turned into the bagnio; the shop of honest trade into the faro saloon, or bar-room, and the play-house stands a spectacle of vice, supported by its congenial aids of rowdyism, gambling, drunkenness and prostitution.—Verily, the national taste and morality do well in scorning the 'theatre and its friends.'"

Wesleyan Conference, Ireland.

The session of the Irish Conference opened at Cork, on Thursday, the 25th of last month. Preparatory Committees had been previously employed in arranging business for the Conference. From their reports it is satisfactory to learn that Methodism in Ireland continues to be owned of God in its great work, and that encouraging success has attended its labours during the past year. As in the previous year, the accession to the numbers in society is considerably greater than the loss by emigration, so that, though 435 Church members have emigrated, a net increase of 345 is reported. In nearly all the Connexional funds there is a gratifying improvement. The Wesleyan Connexional School at Dublin promises to become a great blessing to the Connexion, and measures are in progress of development for imparting increased efficiency to the Mission Schools, of which there are now fifty-five with 2,422 scholars.

The reports of the Missionaries appointed at the last Conference to preach throughout Ireland were of a very gratifying character. "Brothers Campbell and Hewett," says the correspondent of the *Watchman*, "have visited the greater part of the kingdom preaching very frequently in the open-air, distributing tracts and portions of the Holy Scriptures, and holding protracted services in the chapels. Thousands have heard from their lips the Gospel of our salvation who would not have heard it in the ordinary way. In some instances, the open-air services were attended with danger; but generally the people listened attentively, and often gave evidence of very deep concern. The reports from the various Mission Stations were also encouraging. In Trim, a new chapel has been opened in the course of the year, being the first Wesleyan Methodist Chapel in the country Meath.—A chapel has also been erected in the town of Newport, near the place where the Rev. William Arthur spent his boyhood. A subscription, for the erection of a school in the same place, has been commenced. On the Donegal Mission, a remarkable revival has taken place during the year, as your readers already know from the letters of brother W. G. Campbell. A chapel has been rebuilt at Adara, on that Mission, and the chapel in Dunkineely, opened not much more than a year ago, must now be enlarged to twice its present size."

A general desire was evinced that two additional Missionaries might be employed for the ensuing year.

The enterprise for the increase of the Wesleyan agency in Ireland proceeds hopefully. Upwards of £6,000 of the promised amount have been paid and in the United States of America about 62,000 dollars have been subscribed towards this subject.

In the obituary record of the Conference there will this year occur the name of a remarkable man,—Robert Crozier, for a long time a supernumerary. "For many years he had preached nearly every Sunday afternoon to a congregation assembled in his own house. Though in his 92nd year when he died, he continued to preach thus up to the very Sunday before his death. He had seen Methodism pass through many difficulties in this country, and, in troublesome times, his rare powers had been vigorously put forth on its behalf. We trust that his strongly expressed conviction, shortly before his death, will soon be realised, and that, much as Methodism has done in this land, it will yet do much more. To those who knew the acuteness of his intellect, the utterance of this conviction sounded almost as hopefully as a prophecy."

A deputation from the General Conference of the United States was present, consisting of Bishop Simpson and the Rev. Dr. M'Clintock. Their addresses were deeply interesting. We transfer that portion of the report, by the correspondent quoted above, which refers to their reception:

"The President having intimated that this might be a good time to hear the statements of the Deputation from America, Bishop Simpson presented the Address of the General Conference of the Methodist Episcopal Church North to the Irish Conference. The Address was then read by the Secretary, and it was with hallowed joy and deep thankfulness that we listened to the noble and generous sentiments, and the expressions of fraternal and Christian kindness, which it contained.

"Bishop Simpson then rose and said, it gave him no small pleasure to be permitted to stand in our midst; that he felt honoured by the position which the Church had given him, and he desired to express his thanks for the personal courtesy which had been shown him by the President, not only here but in England. When he entered the Conference yesterday, it seemed to him at once that he was among brethren. When he found himself sitting between Dr. Hannah and Mr. Waugh, he felt as if he were at home. He had had the privilege recently of seeing Dr. Hannah in the General Conference in his own country, and the name of Waugh had been so long associated with all his thinkings concerning Irish Methodism, that he felt as if, with these honoured brethren on each side of him, he were at home among friends. Methodism was the same everywhere;—it possessed a true and blessed unity;—it was one in doctrine, one in aim and effort, essentially one in discipline, and one in spirit. It seemed to be a particular providence that this first deputation from American to Irish Methodism should be received in the city of Cork, where lay the remains of one who was among the first who carried Methodism to America. He could assure his brethren of the Conference that there was a most kindly feeling in American Methodism with reference to Irish Methodism, which was still regarded as part of the parent stock. Whatever hindered either British or Irish Methodism deeply grieved the hearts of his brethren in America.—They were rejoiced to hear of our present increase, and it cheered them to learn that, in the midst of our difficulties, we were resolved upon large aggressive efforts. He desired also to say, that the General Conference was highly gratified to have with them, during part of their sittings the Deputation we had sent to America. That Deputation had been kindly received both by the Ministers and members of their American churches, and he doubted not but it would completely succeed in the object for which it had been sent out. Between sixty and seventy thousand dollars had been subscribed up to the time he left; they were anxious that the sum of one hundred thousand dollars should be reached, and, though he was not in a position to speak with absolute certainty, yet he had little fear but that it would reach that amount. That feature of our plan which had especially enlisted their warmest sympathy was our educational movement. While they rejoiced in any increase of our agency for opposing the Man of Sin and extending the Kingdom of Christ, yet they regarded with peculiar pleasure our intention of extending the benefits of a sound scriptural education, and they expected permanent and blessed results.—It might be proper for him to allude, for awhile, to some of the circumstances of the Church which he represented. They differed something from ours. They had a population of about twenty-seven millions of people. In that population there were embraced about 800,000 Church members in the division of the Church to which he belonged, and of the other division about 630,000. In other branches of the Methodist Church there might be about 50,000 or 60,000, making a total of nearly a million-and-a-half of people who call themselves Methodists.—They had got also within a fraction of one-third of all the places of worship in the United States. Their Church was not inactive in the Sabbath-schools. They had also caught in some measure, the spirit of the great Missionary enterprise, and he entered into some interesting details concerning that department of their work. Looking at the circumstances in which we were placed in this country, he said, his only wonder was,—not that we had not made more rapid progress,—but that we had stood at all.—We all had his sincere gratulations for our present success, and his prayer was that we might succeed more and more.

"After the applause which followed the Bishop's Speech had subsided, Dr. M'Clintock said, he should probably have felt himself very much at a loss if he were anywhere else but in a body of Methodist Preachers. He had had great pleasure in being introduced to the Irish Conference on the previous day, and if anything could enhance that pleasure it was to be introduced by Dr. Hannah. Between America and Ireland there were very close relations. It was so between Irish and American Methodism, there being at this day more than 250 Preachers in America, who were born in Ireland, and between 25,000 and 30,000 Church members. And as to the general population; there was no place in America where Irishmen were not found—literally, no place. In every profession and employment, and through all ranks, there were Irishmen or the sons of Irishmen. In a former visit to Ireland he one day entered a cottage to take shelter from the rain, and when it was known that he came from America, he was asked, "Do you know our Eliza?" It was just so in the relation between Ireland and America; there was hardly a cottage *here* that had not an Eliza *there*, and there was hardly a mansion *there* but the master or the mistress, the man servant or the maid servant, had relations *here*. Bishop Simpson had referred to Dr. M'Clintock for information concerning the literary department of the operations of their Church, and the Doctor then entered into some very interesting details upon this subject, from which it appeared that they had eight weekly newspapers, and two monthly periodicals, and one quarterly. They had two book concerns and the extent of their sales amounted to between fifty and sixty thousand pounds sterling in the year. In the Sunday-school department they published 700,000 volumes each year; and in the Tract department they published 174 different Tracts in the German language, twenty-one in Swedish and Scandinavian, and eight in French. When we considered what an iage this was, especially in America, where the daily newspaper was to the working man part of his daily nutriment, we should see that Divine Providence must have guided them in their task. They had done a great work in America because God was with them. Yet he had thought, while Bishop Simpson was speaking, that, if he wished to do great things—to task every energy to the utmost, he would like to come to Ireland. *They* had done a great work, but *we*, he said, had got a greater work to do. *They* had a free field but *we* have a foe at every step. He concluded by saying,—"God bless you my Irish Brethren, only be strong and God will make you stronger."

"The applause which followed Dr. M'Clintock's speech was very hearty. I feel myself utterly unable to give you any adequate idea of the feeling which pervaded the Conference while these two noble, eloquent, and eminently Christian addresses were being delivered. Every heart was deeply touched, and every spirit was lifted. It was worth a year of toil to have the privilege of listening to them. I only wish I could transfer them verbatim to your columns."

The Evangelical Alliance.

THE ARCHBISHOP OF CANTERBURY AND THE HIGH CHURCH PARTY.

It deserves to be recorded as a fact of interest that the meeting to receive the deputation of the Evangelical Alliance to the King of Prussia, on their return to England, was held at Lambeth Palace, under the presidency of the Archbishop of Canterbury, and that the concluding prayer was by request of his Grace offered up by the Rev. W. M. Bunting. The *Guardian* is exceedingly wroth, and the *Saturday Review* takes the Archbishop severely to task. As a specimen of the Tractarian spirit, we transfer a portion of a leading article from the latter:

There is a mistake somewhere, (it says)—it may be in the newspaper reporters, it may be in the actors, it may be in the drama—but somehow we suspect that we have not got hold either of the right plot, or the right *dramatis personæ*. The Archbishop of Canterbury has openly fraternized with "a distinguished Baptist minister, Dr. Steane," with "a distinguished Wesleyan minister, the Rev. W. M. Bunting," and with the Corypheus of Dissenters, "Sir Culling Eardley, Bart.,"—and all this, as far as we can learn, for absolutely nothing. "On Friday afternoon," we are told, "a large attendance of clergy and laity, members of the Evangelical Alliance, met in the guard-room of the Archiepiscopal Palace of Lambeth, to receive from the deputation a report of the proceedings in preparation for the Christian assembly to be held in Berlin next September." But the Bishop of St. David's and the Bishop of London were present. Are these prelates, then, members of the Evangelical Alliance? If so, when did they join it? One of them, at least, is equal to the task of assigning a reason for such a step—a step certainly not without importance or influence in a Bishop—and of explaining the objects both of the Alliance and of the proposed Conference at Berlin. Will Bishop Thirlwall, who assuredly cannot be charged with levity or inexperience, enlighten that obscurity which the authorised report of the affair fails to dispel?

This Alliance and Conference are, we are bound to assume, substantial things, and have a great work in hand. At any rate, the occasion which brought Sir Culling Eardley and the dissenting preachers to Lambeth, and which led the Primate of the Church of England to accept their ministrations, was an important one. The Archbishop of Canterbury must so consider it. He tells us himself that he deems it equivalent to a very grave and sacred precedent. He parallels the affair with nothing less than an Apostolical Synod. "When Paul and Barnabas"—they used to be called saints when we were at a Sunday-school—"came back from Asia, the Apostles were called together to hear all the things which had been done for them." In the primatial mind, the analogy is complete. As Lambeth is to Jerusalem, so are Paul and Barnabas to the Rev. Dr. Steane and the Rev. Hermann Schmettau—as Asia is to Prussia, so are the twelve Apostles to Sir Culling Eardley, Lord Calthorpe, Count Bernstoff, and the Evangelical Alliance.

All that the Archbishop had to do on this occasion was to hear "what their brethren had to communicate." His was the work of "the gentle Glendoveer"—'twas Steane's to speak, and Sumner's to hear. *Continuere omnes.* The Rev. Carr Glyn explains—Dr. Steane explains—the Archbishop inquires whether anybody has any question to put—and Dean Alford, somewhat ambiguously perhaps, replies that the explanations explained themselves—"they were so satisfactory that he had no question to ask."—Hereupon, the "Rev. W. M. Bunting offers up a prayer, the Archbishop pronounces the benediction, and the meeting separates." Here, then, comes the important question, what was it that was explained? Why this fraternal and paternal recognition?—What is the Berlin Mission? What brought this curious assembly to Lambeth Palace? It ought to have been there for something. It is at least a novelty in the annals of Lambeth for a "Wesleyan minister to offer up a prayer" in that particular presence, and in those head-quarters of Prelacy. Sir Culling Eardley, and Dr. Steane, and Mr. Bunting are not members of the Church of England. The latter gentlemen—much to their credit, because conscientiously—dissent from it, and, of course, consider its communion anti-Christian, or else they ought not to dissent from it; and yet the Archbishop of Canterbury invites them to Lambeth and accepts their religious ministrations. To say that his Grace fully admits Mr. Bunting's ministerial *status* is superfluous. He permits, probably requests, both a Bishop and a Wesleyan minister to officiate before him. In his eyes, they are quite equal—Bishop Bickersteth and Mr. Bunting are all the same. This may be quite right, but it is certainly a novelty. Of course the immediate aspect of the affair is, that Lambeth has gone over to the Baptist and to the Wesleyan. This again, may be quite right—it is a matter the right or wrong of which we do not pretend to discuss. All we say is, that it is an innovation. It is a precedent the gravity and significance of which are undeniable. Anyhow, it goes for a good deal. And the real force of it is this:—If the Evangelical Alliance, and Dr. Steane, and Mr. Bunting are just what the Archbishop of Canterbury counts them for, then his Grace is a solecism. Lambeth is a mistake. The guard-room and Palace are, in that case, what we stumble at. The £15,000 per annum sticks in our gorge. Archbishops and bishops of this sort are a difficulty. At this price, taking them at their own estimate, Drs. Sumner and Bickersteth are not cheap. We could get this kind of work done at a lower figure. It does not require that a bystander should be a "Tractarian" for him to open his eyes very wide indeed at this sort of thing. The Church of England is a fact in history. It has undoubtedly its annals, its principles, its character its standing, its general bearing and claims—it has for more than three centuries borne a certain recognised and palpable witness—it has a standard, a liturgy, a constitution, laws, orders, a hierarchy, and so on. These are facts just as tangible as that the Sovereign and the three Estates of the Realm are integral parts of the British Constitution. And that these facts are logically irreconcileable with the Evangelical Alliance, and the Berlin delegates, and the Baptist and Wesleyan ministration at Lambeth, we are not going to waste our time to prove. That the Lambeth meeting on Friday had for its object to efface this character of the Church of England is patent. That object some will approve—some will disapprove. We take no side—we only call attention to the meaning of the afternoon's work.

Wesleyan Authors.

The London correspondent of the *Western Christian Advocate* furnishes the following paragraph: "Several valuable work from the pen of Wesleyan ministers have lately appeared, or are about to appear. Rev. J. H. Rigg, whose able theological articles have adorned the London Quarterly Review, is about to publish a volume on the present state of Anglican theology, with especial reference to the semi-unitarian and Universalist doctrines now so prevalent in the Established Church. Rev. George Blancowe is about to bring out a memoir of Benjamin Carvoso, which we have had the pleasure of reading in manuscript, and which will be one of the most stirring and interesting memoirs which have appeared for many years. Rev. Alfred Barrett has just produced a beautiful memoir, entitled, Consolator. Rev. L. H. Wiseman has just issued a volume, theological and practical, on that most difficult, yet most interesting subject, the temptation of our Saviour in the wilderness. Rev. Wm. Gibson, a young minister of varied learning and rare excellence, gives the world "Recollections of Other Lands," being an interesting and elegant sketch of his travels in Europe, Asia, and Africa. Rev. W. B. Pope, one of the ablest theologians of the day, has issued his sixth volume of "Sher on the Words of Jesus," translated from the German. Rev. F. J. Jobson is about to publish a volume on America. Then, among the Wesleyan laity, we have a large volume on Wesley and his Times, by that most learned and industrious writer, Mr. Geo. Smith, author of "Sacred Annals," etc.; and last, not least, there is a beautiful volume, "Wise to Win Souls, or a Memoir of Rev. Zephaniah Job," by Miss Farmer.—Miss Farmer is the daughter of the wealthiest and most munificent of Wesleyan Laymen, indeed, his munificence is not exceeded by that of any gentleman in England, of whatever Church. Surrounded with every luxury, this admirable young lady has learned to work hard for the benefit of others. Her first literary attempt was an elegant volume on "Tonga and the Friendly Islands," in which, with a captivating account of the natural scenery and productions of those islands, she rendered full justice to the missionary operations and successes there. The present volume is the life of a devoted and useful minister of the Gospel. Would that many daughters of the wealthy, instead of wasting their precious years in selfishness and vanity, would follow so bright an example."

Religious Intelligence.

The English Church.

Rev. Dr. Tyng, of New York, now in England in a late letter to the *Protestant Churchman*, gives the following cheering statements connected with the English Church:

The great theme of conversation among Church people here is this new avalanche of evangelical Bishops. The world seems to them upside down. Mr. Pelham is just appointed to Norwich. This appears to the falling party worse and worse. But Charles Eyre, of Bury, succeeds him as the rector of Marylebone. This is new vexation. Old Dr. Spry kept this enormous parish so long in its dry regularity, that the very idea of such a man as Eyre coming, who can never be opposed with success, nor made angry by opposition, appears to all who do not love the Gospel little less than intolerable. Marylebone is, like Islington or Pancras, a diocese of itself.

One thing is very remarkable in these new Bishops. They are all in the prime of youth. The Bishop of London is forty-three—the others about the same age. But remember that about a fair American proportion to forty-three is thirty-three. They look like youths. Fresh, full, decided, earnest on the Lord's side, what may not be expected from them, under the blessing of God? But the revolution seems hardly more than begun. There are Chichester, Rochester, Exeter, that must soon fall in. The two former are talking of following the resigning process. Whenever these openings come the men are already talked of who must succeed. Whoever may be the agent, the work is the Lord's, and it is wonderful to all who see it.

The Bishop of London is coming out nobly. He was comparatively unknown in his probable tendencies when he was appointed. But of all who have been appointed no one has taken bolder or stronger ground than he. He is extremely youthful in his aspect, and of very moderate size, calm and thoughtful in expression, but deeply serious evidently in spirit. He has come out upon the platform with great boldness, and with a trumpet which gives no uncertain sound. There is much talk of his late visit to St. Paul's and St. Barnabas, Knightsbridge. He preached to them from the text, "Neither circumcision availeth anything, nor uncircumcision, but a new creature;" and gave them—in terms which gave equally, on the two sides, pleasure and offence—his opinions of all their infaronades in worship.

He told them he should use the utmost extent of his power to put down all these Popish imitations. He notified the curates that unless they laid aside some garments which they have worn in worship, with a cross on the back, he should withdraw their license. Their stone altar he ordered removed. They objected that it was a great and pondrous structure, and difficult to remove, and proposed to cover it with wood. But the Bishop would not allow the perpetuating of the "Nehustan" vailed; and when they asked if they should dig in the earth, and bury it where it stood, he said, "Yes, that is the best thing to do with it." You may imagine that such work as this raises a dust. The subject is in everybody's mouth. Its agitation will do great good. The Tractarians threaten him dreadfully, but he pays no heed to their murmuring thus far. What will next come we shall see.

They tell a most interesting anecdote here in relation to his promotion, and his establishment of views of truth. You remember he was the master of Rugby school after Dr. Arnold, and was promoted from there to the deanery of Carlisle. At Carlisle he lost five children by scarlet fever, and of course was in deep affliction:—The Queen addressed a letter of condolence under this affliction to Mrs. T, whose reply gave such gratification, that the dean was invited to London, to be presented in a private manner to the Queen. They suggested to him that a change of residence might be a benefit to his health, and thus, it is said, was brought about his nomination to London, which is considered to have been the Queen's own wish. This appointment makes him the dean of the Chapel Royal. Such a fact is adapted wherever it goes, to increase the loyalty and devotion of all who hear it. But when Dr. Tait was appointed the evangelical party stood in doubt.

God has, however, displayed his wisdom in the appointment, in one of the most important stations a man of talent and a sound and good decision, sanctified by the Spirit in the school of sorrow, and made a clear and faithful preacher and defender of the truth. And in this just where the obliquity of Bishop Oxford had laid all his plans of ruling for another century, to far different results. The blessing of providence can not be magnified. The influence of it must extend throughout England, and more or less affect the cause of true religion throughout the world. Let us be grateful for that covenant-mercy which rules the Church of God, and designs to bring out his own truth, triumphant in the end.

These new facts in the Church of England have already changed the whole aspect of things. Now the threats are of dividing the Church.—But there is little fear of the voluntary going out of many. A few may be forced, by the pressure into the marshes of Rome, but the most are repelled by the loss of caste in such a change as that. Those who have gone have such a cold and muddy aspect that clean men start back.—We shall soon see. In the meantime, never did we see such plans of providence opening to the Church of God. Our great difficulty is, in keeping up any measures to our opportunities.—On every side new light is breaking, and in every quarter new hope rises up. The Lord Jesus will reign, though all men oppose. Blessed is he that cometh in his kingdom!

General Intelligence.

Colonial.

Domestic.

On Thursday night the grocery store of E. W. Snetlife was entered, and a box containing £14 taken. The box, which contained the money and other articles, was found, minus the money, but with the other articles, early on Saturday morning, lying on the canvas screen of the store.—*Sun.*

A laboring man from the railroad was robbed of 22 golden sovereigns, and £14 in notes, in a lodging house of the town. Some clue to implicated parties was obtained, and a watch, supposed to be purchased with part of the money.—*Ib.*

Provincial Secretary's Office, July 15.—His Excellency the Lieutenant Governor, by the advice of the Executive Council, has been pleased to make the appointments undermentioned:—

To be Collector of Colonial Duties at Bridgetown—Jas. H. Thorne, Esq., in the place of Robert Troop, Esq.

To be Justices of the Peace in the District of Argyle—Wm. Hatfield, jr., Esq., Plymouth. Jas. H. Hatfield, Esq., Kempt.

To be one of the Commissioners of Schools in the District of Argyle—Mr. Nathaniel Travis.

To be a Surveyor of Shipping at Pugwash—Mr. Levi Borden, in the place of Mr. Joseph Jones, resigned. To be a Notary Public—Mr. Xerxes Z. Chipman, of Ragged Islands.

His Excellency the Lieutenant Governor, in Council, has been pleased to approve the election of Mr. James Ives to be one of the trustees of the Pictou Academy, in the place of Mr. Jas. Dawson, resigned.

The Late David Allison, Esq.—We regret to learn that intelligence was received by telegraph on Tuesday morning of the death of the late David Allison, Esq., of the firm of Messrs. Allison & Co., of this City. Mr. Allison's health had been failing for some time, and in October last he left Halifax with his family to try the effect of a southern clime. During the winter he experienced slight benefit from a milder atmosphere, and was induced by his medical advisers to remain the summer in North Carolina, in the futile hope of re-establishing his shattered constitution. There, however, his death has occurred as suddenly as it was unlooked for. A letter from himself, dated the 1st of July, mentioned a slight improvement in his health, and expressed the hope of a return to Halifax in the autumn, and thus, while his friends were rejoicing at such cheering intelligence, the day following its receipt brought the sad tidings of his death, which occurred at Flat Rock, North Carolina, on the 5th July. Few men have passed away from us so universally esteemed and lamented as Mr. Allison. As a merchant, a citizen, a friend, and a Christian, few have left behind them so great a vacancy, or so good a name. In public and private life he ever maintained the same consistency of conduct and benevolence of heart. His ear was ever ready to listen to the tale of want or sorrow, and his hand foremost to relieve it. Possessed of sound judgment and high mercantile ability, he was so unassuming in deportment, and so gentle in his manner, that his whole life was a realization of the scriptural injunction to "do justly, love mercy, and walk humbly." His death has left a blank in his family, his church, and his profession, not easily to be filled. Like Enoch of old, "he walked with God;" and now that he is not, as God has taken him, we feel how ill a community like ours can spare such a living example of good works—one so honest in purpose, so just and upright in all his dealings. Mr. Allison was comparatively a young man, having, we understand, only entered his 54th year. We deeply sympathize with his family and friends in their heavy bereavement.—*Colonist.*

United States.

Walker's Men.—General Walker was in New York city July 2d. He left next morning for Charleston, S. C., July 3d. The New York Times, in noticing the arrival in that city of one hundred and forty of Walker's men, last week, has the following: "It is difficult to describe the condition of the remnant of Walker's army.—Such words as skeleton and scarecrow fall short of the reality. The skin covered the bones like tight parchment, and the sun of Nicaragua had tanned that parchment brown. Large feverish eyes portruded over hollow spaces that once were cheeks, but now were cheeks inverted—cups, protuberances. All was in match, noses pinched, lips thin, chins lean, and arms, legs, chest, and whole 'body corporate,' corporate with that ghastly physiognomy. There were some a little superior to this in appearance, but they were few in number. We still speak of the rank and file. The officers either had not suffered so much or bore their sufferings better. And the dresses of these unfortunates corresponded with their physical appearance. Many had shirts coarse as sackcloth, but not a few were without shirts. Stockings formed no part of their wardrobe. Their shoes were mostly beyond mending. A thin, ragged coat, and pair of canvass pants completed their attire. Of woe-begone men we never saw such specimens before."

New York, Tuesday, July 7.—Our Fourth of July is over with a few desperate riots, wholesale highway robbery, and many murders. A cheerful celebration of the anniversary of the inauguration of popular government; and rather disheartening, if a man were to consider New York a specimen of democratic management. Governor King came down