It is a melancholy fact that once more the Missionary Society has been called upon to raise up its voice, on the question of the slave trade. We had hoped that our fathers had settled that point for ever; and that England would no more have to do with a traffic so "accursed," to use the true words of the Resolution passed by the Committee, except by her sailors and great guns. No Society is more connected with the West Coast of Africa than our own, none has done more for its people, nor has larger numbers of Christian Negroes looking to it. But were it otherwise the duty would no less rest at our door, and the feeling no less stir in our hearts, to contend with every energy and to the last against every tendency to tamper with slavery in any form. All we have to do with that curse of man is to forward by all wise means its abolition wherever it exists; and to guard against any return towards it. It was not the least affecting part of this proceeding that the question was first brought under notice by a message from Dr. Bunting,—himself, for the first time, withheld by the infirmities of age from attending; but thus from his retirement, uttering a powerful protest against the iniquity, which his powers, when at their highest, were often called forth to assail. That voice from the sick room where venerable strength is still exerting itself on behalf of righteousness, will awake an echo in every breast throughout the Connexion; and may the consolation of the blessings and the prayers of many descend upon the chamber whence it came!

It was not impossible that some change might have been proposed in the Secretaryship, as Mr. Arthur's health unfits him for the full discharge of the duties of the office. It proves, however, that the Committee has resolved to request his appointment for another year, expecting only such partial service as he can render with due regard to his prospects of recovery; while it is proposed to supply this defect of service by providing assistance at the Mission House for the year, such, we presume, as that rendered by the Rev. W. B. Boyce, and acknowledged by a vote of the Committee. Mr. Arthur's name could not have been displaced from the Secretaryship without probable loss to the efficiency of the Missionery Society, certainly not without saddening many thousands of its subscribers at home and many hundreds of its agents abroad.

Correspondence.

Digby Bazaar.

MR. EDITOR,—You will be gratified to learn, that the ladies' Bazaar, which came off on the 30th and 31st ult., realized for them the handsome sum of £161 5s. 1d. It is just to mention in connection with this, that a gentleman of Boston has presented to the Wesleyan Methodist Society of Digby, a very elegant gilt edged pulpit Bible, with the following address printed in gold letters on the back, "To the Wesleyan Methodist Society, Digby, N. S.—Presented by G. E. Prescott, Boston, Mass." This we observed on the table of the Bazaar. The cost is estimated at $20. It is designed for the new Church.

While conscious of their indebtedness to many other friends, whose names and donations they would gladly mention, the ladies, and the friends generally, feel it to be due to Gilbert Ray, Esq., of St. John, N. B., publicly to render their acknowledgments for the receipt of his handsome donations to the Bazaar, and to express their gratitude for his munificent gift of an acre of land in nearly the centre of the town, as a site for the new Church, Mission premises, &c., which is to be legally secured to the Wesleyan Methodist Connexion of Eastern British America. G. W. T.

Digby, Aug. 7th, 1857.

Provincial Wesleyan

THURSDAY, AUGUST 20, 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.

British Methodism.

In the excellent Address of our Affiliated Conference to the Parent Conference in England, it is said:—

"Scarcely did the exiled children of Judah turn more fondly or tenderly towards the sepulchres of their fathers or the city of their God, than we towards the ancestral homes of our common Methodism, the scenes of triumphant manifestations of heavenly mercy. The voices which are lifted up around the *family* altar of our Church, whether in tones plaintive or joyful, will ever waken responsive echoes in the bosoms of its affectionate sons. Not a warm, fresh gush of life-blood throbs in the Methodistic heart, but renewed vitality is speedily felt in the distant extremities of the Wesleyan system."

How true it is that in every movement of British Methodism the Colonial Wesleyan takes a lively interest. Although his feet may never have pressed the soil of England, and his eye never gazed upon those illustrious heroes of the Church whom the Spirit of grace hath made, in the great work of spiritual edification, mighty men, men of renown, or his ear drunk in from their sanctified lips the soul-stirring sentences which have roused from lethargy to life so many thousands of the race, yet he feels that these men are his brethren, and with all the fondness of fraternal affection he shares in their successes or their sorrows, rejoicing with them when they can rejoice, and weeping with them when they weep; he feels that where his fathers and elder brethren live and labor is the homestead of the Wesleyan family, and as the heart of the Israelite turned to the Holy City, so he "prays for the peace of Jerusalem,"—"Peace be within thy walls, and prosperity within thy palaces." And, we think, there never was a period when he might more justly feel the thrill of holy exultation at the answer to prayer than now. As when through the hours of night the tempest has swept over us with the terrific rolling of thunder and flashing of lurid flames, we fear an irremediable devastation is being wrought, but in the morning make our true estimate of the damage while the sun is smiling brightly upon us and around us are scenes of quiet and beauty; so with the parent Wesleyan body, after a season of tribulation unprecedented in its darkness and severity, the day has dawned and joy has come.

We have given on our first page from the editorial columns of the *Watchman* the leading articles which we deem most likely to be generally read with interest, and we purpose now to present such extracts from the reported sayings at the Preparatory Committee meetings as seem best calculated to convey concisely a clear idea of the sentiments and plans of British Methodism at the present hour. To do this we must go through twenty closely packed columns of our London contemporary.

First, the HOME MISSIONARY enterprise engages our attention. The revenue of this Fund has been largely increased. The Committee express devout thankfulness to Almighty God for the marked improvement which has taken place in the spiritual and financial condition of several of the Circuits aided by the Home Mission and Contingent Fund, and for the gratifying increase of this fund, arising from collections at public meetings and from private subscriptions, which has been realized during the year, including the liberal contributions for erecting a chapel and establishing a new and important Mission at Aldershot. The spiritual improvement, observed the Rev. John Scott, was very marked, and gave hope that in time, under God's blessing, the Wesleyan Church would not only recover its former position, but go very much beyond it.

As to the general question of Home Missions, the Rev. S. D. Waddy said, he was satisfied that it was the question of the day. In one form or another, it was occupying the minds of all. The question, "What shall we do with our Convicts?" was a Home Missionary question. The questions, "What shall we do with the children of the poor, and with the neglected portions of society?" were Home Missionary questions; and, while some recommended one thing and some another, they, as Christians and as members of the Christian church, believed that the only remedy for those great social evils was the wide diffusion among all classes of the principles of vital godliness.—Prisons might be built as large as possible, and they might multiply convict ships till they covered the sea; but, as long as the source of depravity was not touched, convicts and juvenile criminals would increase to a degree that could not be overtaken. Methodists were aiming at the right thing in Home Missionary operations; and if they planted Ministers among the abandoned portions of the population, they would be doing more to suppress crime by preventing it than had been done by other measures. Their success as a Christian Church had in a considerable degree taken them away from the poor. Every body once knew every body, and was interested in every body, but it was not so now. That was, in a measure, a necessary result of the very success which God had given them. They formerly had chapels where every body worshipping in them could be seen, where no addition to the Society could take place unobserved or unknown, and where there was a personal acquaintance which could not exist now that they had their larger chapels and larger societies. Those chapels must continue to be supplied with Ministers, and hence they were taking them away, of necessity, from the very class which once constituted a great part of the persons sitting under the Methodist ministry. Unless they could now devise some direct means of getting at the poor and at the masses of society, independently of the congregations and of the few poor people who sit in the free seats, they would lose their position as a Body. It must be understood, that by far the greater number of their converts came from the lower orders of society.—There were a few "wise, mighty, and noble" men called amongst them; but not many; God had chosen the poor of the world, and of them the Church had from the beginning been mainly constituted. There was a destitution in the large towns with which he was not acquainted until the Census Returns were published. It was important to them as Ministers to be brought into acquaintance with the state of the country,—with the immense amount of ignorance, of heathenism, and depravity which surrounded them.—They appeared to stand upon a volcano, as it regarded the moral condition of the people. There was no town better supplied with Ministers of the Church of England than the town in which he lived; but he did know that there were villages not a few in which the only ministrations were those of men morally and intellectually unfit to teach the people. Methodists would do wrong to themselves and to the country if they disguised these facts. There were villages and towns in the manufacturing districts placed under the supervision of men who knew not the truth, and who were not in the practice of ordinary morality; and it became them, as a Home Missionary institution and as a Church, believing in Mr. Wesley's words, who had plainly stated the duty and left it paramount upon his followers,—to 'spread scriptural holiness through the land.'

The Rev. T. Jackson said they were called on as a religious community to take a far more active part in the spreading of religion in the country than they had been able to do, hitherto. The Methodist Preachers, at the origin of the work, set an example,—seeking out, in order to save, those who were perishing. It was to him humiliating that for a century there were districts of the country which remained unvisited by Methodist Preachers,—where no Methodist Preacher's voice was ever heard; and in the large manufacturing and mining districts, there were masses of the people who never entered a place of worship. It was a new state of things, that the Ministers of the Church of England were now following Mr. Wesley's example. Clergymen in their gowns now went out to preach in the fields and market places; and Methodist Ministers would be incurring an everlasting disgrace if they did not also gird themselves to the work. Should the glory now leave them? No, never. They must continue to have their Class Meetings and Love-feasts as well as their popular preaching, the people must still be brought through the sorrows of repentance to the knowledge of God's pardoning mercy. The time had arrived for increased exertion. He could declare, hastening as he was to the close of life, and having devoted a somewhat protracted life to Wesleyan Methodism, that nothing gave him greater pleasure than the renewed efforts which were being made for the spread of religion. John Wesley said, when 200 or 300 persons got converted to God, that a good work had begun which would never end; and he believed that work would still go on. He was delighted with the opening of the Aldershot Mission; and he wanted to see Methodism established in the camp; that there might be more Haimeses and Evanses and other noble fighting Methodists there.

This mission to the soldiers at Aldershot seems now to be in very satisfactory operation. The Wesleyan Chapel there has recently been opened. Mr. Scott speaking of it, said that had been a very generous effort, and he could not but feel very grateful to the friends who had so liberally contributed to the fund by which the church at Aldershot had been erected. It was indeed a church-like building, for it had a steeple, which was not a customary thing in their places of worship; and it was in a very attractive form. A large sum had been raised by the appeals of one man,—and there was a prospect that whatever might be wanted would easily be furnished, wherewith to complete the church, and also, he hoped, wherewith to erect a Minister's house. Having taken one step they must take another, and the undertaking must be proceeded with. He understood that the Queen took a survey of the church the other day. He learned that fact from the papers. It was beautifully adapted for its purpose. Having set out, they must go on; having committed themselves to the work they must continue to furnish means to carry it on, unless indeed, the soldiers should be moved from Aldershot, and thus the necessity cease to exist. One commanding erection within the limits of the camp, was a Popish church, and popish priests were allowed to take turns in the place where the Protestant Chaplains usually officiated.—Methodism, therefore, was very much wanted; and if it should please God to give them any considerable number of the soldiers, they would contribute very greatly to the moral and spiritual instruction of that aggregation of men.

While the Committee was in session the Rev. C. Prest announced the receipt of a letter from the Rev. Dr. Rule, expressing regret at his absence, having to stay at Aldershot over the Sunday, in order to superintend the proceedings of the new Mission there. The letter also stated that, after carrying on a correspondence with the War Office and with the head-quarters at the Camp, the position of the Mission was at length satisfactorily settled in a very agreeable manner. The Adjutant-General had requested that time and place might be given correctly; the general order was immediately given; and on Sunday detachments were marched to the new chapel of the Royal Engineers, Rifles, and 20th Infantry, accompanied by their officers, who remained and joined in the service with great propriety. The central seats and those in the gallery were filled with the military alone, although the orders were only issued on the Saturday. There was an excellent voluntary attendance in the evening also. Dr. Rule felt quite surprised at the orderly and devout responses of the men during the reading of the liturgy, and at the manner in which many of them—no doubt Methodistically connected,—sang the hymns without books.

Next we come to the *Chapel Affairs* of the Connexion. If in their late troubles, said the Rev. John Bowers, there was one point of greater weakness than another, and which to a greater degree exposed them to the determinate assaults of their adversaries, it was perhaps the large amount of their chapel debts,—which were so formidable that many looked at them gloomily, and thought them so large that if ever they were extinguished the process must occupy many years. However, it must gratify them all that that question was at length decided, and that, by the details of the report read, their doubts were dissipated. There was the fact that £150,000 of debt on their chapels had been extinguished within two or three years,—and they knew the character of those years, and what they had to do and suffer. In the last year there had been 135 cases of new erections or enlargements at a cost of £76,995. Who then could despair or entertain reasonable doubt, that, by the blessing of God on the Fund, they would soon be entirely relieved from that source of embarrassment and weakness? It was most honorable to the generosity of the Methodist people. In so short a time, by the liberality of the people, that large amount of debt had been liquidated. Did it not demonstrate beyond a question, that the heart of the Methodist people was sound?—that their principles and attachment to Methodism were unshaken?—and that their energies were by no means exhausted, or their means of usefulness seriously impaired? If in times of trouble so much had been accomplished, what might not be done now that it had pleased God to dissipate the cloud which overshadowed them; and now that, as had been remarked by Mr. Prest on the previous day, cheering prospects and a new career had been opened to them? They had not done their work. They could not sit down with the idea that Methodism had accomplished its purpose. They were entering, as Mr. Prest expressed it, a new career of aggression. That indeed had ever been, and must be, the essential characteristic of Methodism, and when it ceased to be its characteristic, the glory of Methodism would be seriously obscured, if, indeed, it did not altogether pass away. They could not do much however, for this country and the world if they were seriously embarrassed.—If the springs of the machinery were heavily pressed upon they could not be worked vigorously.

The Rev. S. D. Waddy said he never believed in the propriety of chapel debts. They were not based upon anything in reason or scripture. He could easily prove that it was the duty of every one of them to contribute towards the advancement of the cause of God, the sustentation of the living ministry, and to the building houses for His worship. There was no difficulty in establishing that point; but there was an utter impossibility is establishing the further obligation that when a man had given all he could, he was bound to go into debt for much more than he could give. Corporate debts were different from debts of individuals.—The men who had to pay were not the same persons who contracted the debts. The consequences would come upon their sons and grandsons, and, by encumbering these with cold, unenthusiastic, and objectionable reponsibilities, many of the sons and representatives of departed friends had been rendered hostile. Some had cheerfully recognised these engagements and made great sacrifices, but in other cases great mischief had resulted, and parties became embittered against the whole Methodist system. He questioned the right of one generation to anticipate the charities and responsibilities of a succeeding one. Let a man give his own money, but not compel others by anticipation to give for him. They should not take it for granted that they know more about building chapels than those who should live when the chapels would be wanted or must be paid for.

The Rev. F. A. West said things were better managed than they were a few years ago. And so they ought to be. Financial wisdom, he supposed, was not a Christian grace. The history of the progress of Methodism spiritually and the history of it financially ought, however, to be placed side by side. Their fathers endeavored to apply Christian truth with Christian zeal, and with Christian wisdom, to the moral and religious necessities of the times. They were devoted to one thing, and employed money, as they employed every other gift of God's providence, merely as a means to an end. Sometimes, he feared, indirect and unintended reflections were cast upon the proceedings of the early Methodists, as to their financial arrangements. It should not be forgotten that they were poor, yet they laid the foundation of the great cause which God had brought to so glorious an issue,—that their means were but scanty, and yet in the spirit of self-sacrifice beyond any example of modern times, they devoted themselves and their property to the support and extension of God's work. Mr. Wesley's plan was, wherever the people called for a chapel, to gather together the most influential friends and ask them what they would contribute; he measured their zeal and earnestness by the amount they gave. When they could not reach the point requisite, he simply rolled up his piece of paper and said the time had not yet arrived in which to build a chapel; and the next time he went among them, he would find their financial thermometer had risen, and themselves better prepared to enter into the work. The rule was, that two thirds of the amount should be raised. Whilst they looked at that and compared it with the present proposals, they should recollect that unless some such rule were adopted, they could not have been where they now were. It was Christian prudence combined with zeal; and there was also faith in God that was requisite.—A great many of the disastrous issues of chapel building which they deplored for so many years, had resulted from the principle of aggression, which might furnish them with hints of caution. Forty years ago all Wesleyan Ministers were urged to enter into every available village, to preach the salvation of Christ; God crowned their labors with success; a chapel had to be built; some debt was entailed, as a consequence; and circumstances arose which no prudence could foresee and no effort provide for; the Trustees were thereby brought into some difficulty, and their children had inherited their spiritual blessings with, however, a heavy weight of financial encumbrance.

The KINGSWOOD AND WOODHOUSE GROVE SCHOOLS have suffered in the past year the loss of the beloved and honored governor, the Rev. Joseph Cusworth, to whose indefatigable exertions the Connexion is mainly indebted for the excellent and appropriate school buildings at Bath which will remain a monument of his devotion to Methodism, and especially to this important department of its work." The Rev. C. Prest was glad to be able to give a more favorable account of the financial position of the schools than had been presented for some years. They had unfortunately been encumbered with a debt which constantly increased, arising from the deficiency of the annual income, which was sometimes more than £1000 and one year £1,800, in arrear. At the last Conference the deficit was £600, notwithstanding the additional contributions of Ministers and the half guineas of Circuits per ninety members. He was happy to say that the dificiency this year was not £100 and hoped that, next year, the income would equal the expenditure.

At the meeting of the SABBATH COMMITTEE the Rev. Robert Newstead gave an oral statement of the Sabbath question. He rejoiced to be able to remind the meeting that though there had not been any great stir during the past year by way of attempts to desecrate the Sabbath, all that had been done had terminated on the right side.—They had reason to be thankful to God that the Committee had not had occasion to be called together once in the course of the whole year; and that there had been such an absence of that which they did not wish to see. He thought there was great cause to be thankful in the result of the late Parliamentary elections, the Sabbath question having exerted a great influence. He would instance a man who wanted to be the representative of Oxford, and who was defeated, as he had himself said, because of the prejudice of the Sabbath-going people who knew his views. Well, they all knew the history of Sir Joshua Walmsley, though it had been sought to gloss the matter over.—He was glad to say that some noble-minded men at Leicester were exerting much influence for good by writing essays. He thought they should also be thankful for the influence which had been exerted on her Majesty's Government. There had been a deputation waiting on Lord Granville, connected with the question of the Sheepshanks Gallery of pictures just given to the country under an implied condition, or wish, that it might be open to the public on the Sabbath-day. That excited alarm, as it looked like an attempted bait or snare. But Lord Granville had given to the deputation an assurance that the Government did not design to open the gallery on the Lord's day.—Whilst they lamented the prevalence of Sunday bands more or less, the evil was less tangible than before. They could not indeed, stop people from giving their own money towards promoting bad objects. But Dr. Rule was of opinion that something very strong should be said thereon in the Conference. Meanwhile he (Mr. Newstead) thought it desirable to propose something to the Conference, as to the spirit or sentiment entertained by the Committee,—to the effect that the Committee marked with gratitude to God the prevalence of the Sabbath cause in public opinion, as showed in the late elections and in the defeats sustained by the Anti-Sabbath League; for with all their power and daring they had not succeeded, except in spreading an influence for evil.

The Rev. J. Rattenbury expressed his conviction that there would yet be many struggles to maintain in its integrity the Christian Sabbath. There was an evil endeavour to rob them of the liberty and blessedness of that day; and its profanation, as seen in large towns, especially in the metropolis, should stir them up to greater earnestness in the work of spreading true religion. The Sabbath desecrators had succeeded in some sort; they had gained their ends as to the music in the parks; and though Sir Benjamin Hall was overruled, yet their subscription bands played there, and thousands assembled to hear them.—The desecration of the Sabbath by the railways and steamboats was fearful. It was a mercy that there was some salt in the lump of corruption,—that there were praying men and vigilant spirits trying to diffuse good influences. He felt grateful for the religious tone which rested on the authorities of the country, and that Lord Palmerston did not seem at all disposed to give way to the desecration people. He trusted that that influence would continue. The Committee ought not to be disbanded; but should keep its machinery ready for any emergency.

The EDUCATION COMMITTEE has received an adequate notice in Mr. Pickard's letter, printed last week, and the meeting of the MISSIONARY Committee must be reserved for subsequent review.

The Brunswick Street Church is now in process of enlargement. The alteration will effect a material improvement. At a cost of over £2,400, thirty feet are to be added to the Eastern end, and the interior much improved by an entire change in the construction of the pews.

DEGREE OF D. D.—At the Commencement Exercises of the Wesleyan University, Middleton, Connecticut, on the 5th inst., says the Boston *Traveller*, thirty young men received the first degree, about a dozen the degree of A.M. Of the higher degrees only one was conferred that of D.D. on the Rev. H. Pickard, of New Brunswick.

Explosion of the City Magazine.

We record this week an event more appalling in its nature—though happily in the good Providence of a merciful God, unlooked compara-tively fruitless of every extensive disaster than any which has occurred in the history of the City of Halifax. On last Thursday night between twelve and one o'clock the City Magazine exploded. Many houses of an inferior order in the immediate vicinity were instantly demolished, and the shock vibrated to far distant portions of the city, inflicting injury as far south as the residence of Wm. Murdock, Esq., at least two miles, we should say, from the scene of conflagration.

We cannot pretend to detail the extent, or estimate the amount, of damage done. There are prominent facts however connected with the event which at once impress the mind with a sense of deepest horror at the depth of depravity to which the human heart, willingly led captive by the Evil One, will descend, and awaken in the breast emotions of wonder and gratitude for the abounding goodness of God. The general impression has been, and is now we think, deepened into a firm conviction, that the explosion resulted from the act of incendiaries. How gigantic was their plan! At least what consequences must they not have been prepared to see issuing from their hellish deed? Almost adjoining the Magazine which was fired are the Military Magazines, filled with stores of destructive instruments, one of them crowded with shell, which, scattered as they very probably might have been in every direction, would have literally made "of the city an heap, of the defenced city a ruin." And as if to show us how surely and solely is our being in the land of the living this day attributable to the Hand that wields the sceptre of the universe those Magazines were greatly shaken and shattered, the slates on the roof were stripped off, shells were thrown down, and, we believe we have trustworthy authority for saying, one of the *pieces* had actually ignited and partially burned. The inhabitants of this city were then, while slumbering in fancied security, exposed to the most imminent danger; they were in the very jaws of destruction when the hand of the Almighty was interposed to rescue them.

Some idea of the engulphing ruin which threatened may be formed when we contrast the large size of the Military Magazines, one at least of them, and their deadly stores with the comparatively small dimensions of the City Magazine and diminished supply of powder which it contained, and then advert to the destruction which this explosion has wrought.

We have already referred to the utter demolition of the houses just above the Magazine on the Campbell road. Of many of them in the morning nothing but splinters could be seen. One was standing with the roof beaten in by the falling of the chimney, and the end torn away from the main building which had been entered by an immense stone, whose course through the heart of a large tree seems to have left its force unspent. Another huge stone entered the roof of the new barracks situated far above the road. Indeed that pile of building has suffered to a very lamentable extent. The plastering is thrown down, and every window, sash and glass, is destroyed. Even to Gottingen street it is said hugh stones were hurled. The Admiral's house was greatly injured, as was Mr. Anderson's; and Mr. Bell's, Mr. Jennings,' and Mr. Veith's also suffered. Mr. Kaye's beautiful mansion on the Campbell road, very recently completed, it will cost him many hundreds of pounds to render fit for habitation again, and then it must be refurnished, for the whole interior is reported a ruin. Mr. Jordan has suffered less, but still largely. Throughout the city, windows were broken, doors burst open, and, in some instances, ceilings thrown down.

The preservation of life was marvellous in the extreme. We have heard of the death of one man only, a countryman who was in town to make sale of a horse. The house where he lodged had sixteen other inmates who escaped. The sentry at a few yards distance from the Magazine was thrown down senseless by the shock, but soon recovered. While the stones of the building exploded were dispersed in every direction and some impelled to great distances, how wonderful the mercy of that guiding hand which so controlled their course as that they should not harm a human head! The single death which we have mentioned was not instantaneous. The man lingered in life until the following morning. His death gives to the crime the rank of murder.

The Executive and Civic authorities have exhibited praiseworthy promptitude in their exertions to secure the capture of the criminal parties. A reward of £500 has been offered by proclamation of the Mayor, and a similar sum by the Government. Would that with equal readiness they had responded to the warnings which we learn have been repeatedly given of the insecure state of the structure and the unsatisfactory nature of the arrangements for its safe keeping. There must have been gross negligence somewhere. The matter, we presume, will be thoroughly sifted, that the citizens may know what confidence they can repose in the guardians of their lives and properties.

The Mutinies in India.

We have received a letter from the Rev. C. Stewart, dated St. John, N.B., August 14, 1857, in which he says:—

In the absence of anything interesting from this Province, I send you a short extract of a letter which I received yesterday from my brother, Mr. William Stewart, who is I believe, as recently stated in one of your exchanges, "the only Wesleyan in Calcutta." The extract is interesting as affording not only a near view of the rebellion in a Christian light, but a clue to its origin in the prevalence and power of that idolatry and superstition which still pervade British India.

Perhaps the appalling events which have transpired in Bengal are intended to remove a gross misapprehens on from the minds of British Christians, and convince them that the subjugation of that vast portion of our Empire to the faith of Christ, has scarcely been begun. It is true that the burning of widows has been greatly diminished, if not abolished, and their marriage a second time legalized—that police regulations have prevented many horrible cruelties, and have done much to establish justice and order: that the light of science and the progress of the peaceful arts, the formation of railways, and the introduction of telegraphic communication, have exploded the fables of their sacred books, and have diffused the blessings of civilization far and wide; but their idolatry is evidently as deeply rooted and as securely fortified in their hearts as ever. A conquest so great as that which must be effected in order to the "peace, the quietness and assurance for ever" of that region of our globe, cannot be by human might or power, but by "the Spirit of the Lord." To the Church of Christ this vast undertaking is committed, and in the dying groans of the massacred and the frantic shouts of their murderers, may be distinctly heard the echo of the Macedonian cry, "Come over and help us."

It is to be hoped that Her Majesty's Government will shortly direct their attention to the infamous Opium Traffic—a foul and murderous stain upon our national character, for as the Lord liveth inquisition, long hoped, it must always be a ruinous speculation which involves the destruction of human life and immortal souls, as the forced sale of Opium in China has always done. May we not in the present rebellion see the hand of Divine Providence inflicting just retribution upon a guilty nation? "Verily there is a God that judgeth in the earth."

Extract of a letter dated Calcutta June 8, 1857.

"A recent correspondence between Sir Culling Eardley and Dr. Duff, published in the organ of the Evangelical Alliance, will have corrected a very general misconception on the subject of Mohammedan toleration—a misconception largely due to the promulgation of the Hatti Scheriff by the Sultan at Constantinople. The truth is, Mohammedanism is as inveterate and as rabid in its hatred of Christianity as it ever was, and remains unchanged alike in its letter and in its spirit. The surrender of the creed of the Koran *is still a capital crime*, and the orthodox Moslems here are scarcely less indignant at the apostasy of the Sultan, whose authority they altogether disallow, than at the persecuting tyranny of the British power in restraining them from enforcing the law in the case of every convert to the religion of the Gospel.

"The disaffection among the native regiments which has now assumed the nature and magnitude of a rebellion will disabuse the minds of Christendom in reference to the influence of Caste among the Hindoos. The whole of the mischief has arisen out of a supposed attempt to destroy this distinction. The Sepoys are high caste Hindoos, many of them indeed Brahmins. They esteem animal fat as an abomination and a pollution. Their cartridge papers, in using which they have to employ their teeth, have until lately been greased with ghee, or clarified butter—a safe and innocuous substance in their repute. It is alledged that hog's lard and bullock's fat are now adopted in room of the ghee, and as contact with these ingredients in any form would compromise their caste, they have showed a readiness to submit to the most fearful martyrdom rather than conform to the innovation. Discontent has been smouldering for some time, and regiment after regiment has been disbanded for continued contumacy. Still the fire was not extinguished, but only suppressed until things were ready for a general conflagration. Such was the state of feeling and the attitude of affairs when a distribution of cartridges took place at Meerut, a military station in the N.W., so of the men refused to receive or use them. They were instantly tried by Court-martial and sentenced to lengthened periods of imprisonment. In the presence of their comrades they were fettered and placed in confinement. On the evening of that day, Sabbath, 10th ult., the Sepoys mustered in force, murdered their officers (European), released their comrades, and delivered the gaol of all its other inmates, numbering 1300, sacked and set fire to the town, and having exterminated every Christian man, woman and child they could find, started for Delhi, distant about 40 miles. On arriving there they were received by the garrison with open arms. They murdered a Commissioner, a Missionary and his family, and all the white people in their way. They took possession of the Treasury, Bank, &c., where they found about £100,000 sterling, and to crown their career they put a minion of their own upon the throne and proclaimed him King.

Martial law is now declared, and the British Lion is fairly aroused. The order has been given to *exterminate* the rebels, and it will be obeyed with a will on these 6,000 renegades.

Already every day brings us tidings of so many hundreds at other places having been cut down to a man. You may have some idea of the panic and the peril felt here and everywhere throughout India, when I state that the Sepoys number 280,000, and the European regiments are only 33,000 strong.

All classes stand in awe and uncertainty. The righteous alone are secure, for they only have a refuge and a hiding-place from the storm. By the devout, the chastening is looked upon as at least a permissive Providence, and they have betaken themselves in crowds to the strong tower of the name of the Lord, and have publicly approached the mercy seat with the voice of a people's penitence, and to pray that the day of this fierce indignation and rebuke may speedily be overpast. I have not been panic-stricken, but I have seen and felt sufficient cause to be serious. My trust is not in horses nor in chariots, but in Him who ruleth over all. Business is of course nearly at a stand, and everything in a state of contingency and suspense. No doubt there is incipient mercy in all this, but its development and design belong to the future more than to the present."

The following reference is to the first Missionary to British India from the Methodist Episcopal Church of the United States, whom he had the pleasure of welcoming to Calcutta, and of entertaining during his stay in that city:

"Mr. Butler I found a very excellent man, and above mediocrity as a preacher—earnest, devout, and impressive. He preached half a dozen times in Calcutta, and I had the pleasure of hearing him on all these occasions. He was very well received by the Ministers and by the congregations generally, and considered by all an able and superior man. Mrs. Butler, also, I liked very much, and think her well suited for her position in relation to the mission. They have settled at Bareilly, a city at about 900 miles distance from this in the N. W. Provinces, and Mr. Butler writes of a good beginning."

Missionary.

Massacre of Missionaries in Northern India.

The following extract of a letter from Dr. Kay, Principal of Bishop's College, Calcutta, dated June 5, possesses a painful interest:—

"The Delhi mission has been completely swept away. Rumours to this effect were current from the beginning of the outbreak, but we kept on hoping that some members of the mission might have escaped. It is not, indeed, absolutely certain even now what has occurred. Yet even the most sanguine are compelled to believe that the Rev. Mr. Jennings and his daughter, the Rev. Mr. Hubbard, Mr. Sandys, and Chimmum Lall were all killed. Captain Douglass, too, a warm supporter of the mission, shared their fate. Of Ram Chunder and Louis Koch (the latter of whom left college only last January) nothing is said; they may, therefore, have escaped, though our hopes are of the faintest kind. Two native Christians succeeded in escaping to Agra. One of them says that he saw Mr. Hubbard fall, the other that he saw Mr. Sandy's dead body. And Mr. Jackson has been spared—'his life given him for a prey!'—Surely the place where they fell will henceforward be a hallowed spot. May it prove the seed-plot of a future large harvest of souls, to be gathered out of that ignorant, fanatical population."

The following facts are mentioned in a letter of the Rev. A. I. Lacroix, addressed to the Rev. A. Tolman, D. D., Foreign Secretary of the London Missionary Society, dated June 3rd, 18[illegible]:

"At Benares there is no [illegible] but from subsequent I had [illegible] Buyers I see that even there [illegible] From our Missionaries at Mirzapore and Allahabad I have not had very recent intelligence, but from public accounts I fear [illegible] places are safe. Great fears have been entertained at nearly all other Missionary stations in the Upper Provinces. None of the Missionaries, however, up to this date, have been actually injured, except at Delhi, where, as far as known, not one has escaped the fury of the rebels. There were the Rev. John McKay, of the Baptist Society, (whose guest I was when at Delhi three months ago,) Mrs. Thompson the widow of the late respected Missionary of that name, and her two grown up daughters; the Rev. Messrs. Hubbard and Sandys, of the Propagation Society. It is feared that all these, together with the Rev. N. Jennings Government Chaplain, and his daughter, and all such Europeans of both sexes and ages, who were unable to flee, have been cruelly massacred."

THE DELHI MISSION.—A letter from the Rev. Dr. Kay, of Bishop's College, Calcutta, announces the total destruction of the Delhi Mission, the missionaries and the greater part of their families and fellow-labourers having perished in the late outbreak. The importance of this loss may be estimated by the following testimony from the last Visitation Report of the Bishop of Madras:—

Of the missions of the Society for the Propagation of the Gospel, the one at Delhi is among the most hopeful and promising of our Indian Mission fields. The intelligent and well informed converts, holding, as they do, high and important positions independent of the mission, the superior nature of the school, with its 120 boys—amongst the best I have visited in India; and the first rate character for attainments and devotedness of the Missionaries and schoolmasters, are making an impression which is moving the whole of that city of Kings.

The Indian Missionaries.

The *Freeman* publishes letters from Missionaries in Benares and in Agra, which contain intelligence of a most painful character. "At the present moment," says our contemporary, "the probability is painfully strong that many of the Missionaries of our own and other denominations have been, and are in the most eminent danger from the Sepoy mutineers, and that eight or ten at least, including four of our own body, have been cruelly massacred. The names of those whom there is reason to believe have been killed are Mr. Mackay, of our own Society, Mrs Thompson, the widow of the late respected Baptist Missionary of that name, and her two grown-up daughters, the Rev Messrs. Hubbard and Sandys, of the Propogation Society, and the Rev N. Jenninga, Government Chaplain at Delhi, and his daughter. Walayat Ali, a native Christian, who was with brother Mackay, has been cruelly murdered; and Mr. Roberts, and his family, members of the little church in Delhi, have also been killed. Mr. Gregson, of Benares, has been in the most imminent danger, but we trust that his life has been spared. The only detailed intelligence is from Silas Curtis, a native teacher employed by Mr. McKay, who himself narrowly escaped, and who is now in Agra. He says that he saw the dead body of Walayat Ali lying on the roadside, hacked and mangled. This native Christian suffered nobly for Christ. His furious murderers hacked him leisurely with their swords, saying between each cut, "Now preach to us." His two sons were also murdered. Of Mr. McKay, it is said, that on the outbreak of the mutiny he fled for safety to a large house near his own; and that he and several other Europeans defended themselves as well as they could in the cellar. Their enraged enemies not being able to get at them, at length obtained artillery, and battered the house to the ground.

General Intelligence.

Great Britain and the Continent of Europe.

Mr. Thackeray the brilliant novelist, has been defeated in his attempt to get into the House of Commons, Mr. Cardwell, his opponent, having been elected by a majority of 69 votes.

Baron Rothschild vacated his seat in the House of Commons on the refusal of the House of Lords to sanction the new Bill respecting oaths, and was re-elected without opposition. This manœuvre is intended to effect a pressure upon the House of Lords, but the result is not very likely to prove its wisdom.

A body of Mormons assembled in one of their own Chapels at Birmingham had been assaulted by a riotous mob. On seeking egress, females were hustled, insulted, and bespattered with mud; the men had their hats knocked off, and were struck on every side. The police appeared and restored quiet. Subsequently the chapel door was burst open, windows smashed, and books stolen.

Willmer's European Times says:—Parliament is working with unexampled vigour, so as to be able to close the session by the 20th, but so great is the arrear of busines, so important are some of the measures which have still to be discussed, that nothing short of hard unremitting toil will enable the end to be accomplished. At the present moment India is the topic most in men's mouths.

The temper of the present house of Commons cannot be relied on. On the second reading of the Superannuation Bill, introduced by Lord Naas, a private member, Lord Palmerston's Government sustained a defeat of *sixty*, in a tolerably full house,—an exhibition of feeling which at all events shows independence. The Divorce and Matrimonial Causes Bill will have a stormy passage through the House of Commons, and with the opposition which it is certain to encounter, it is questionable whether the whole force of the Government will be enabled to save it.—No less than 6000 of the clergy have petitioned against it, and while the petitions of the laity against its passing amount to 90,000, not a single petition has been presented in its favour.

The House has refused to issue a writ for Galway or Mayo, and, with a view to put down spiritual intimidation, has ordered the prosecution of the two priests, the Rev. Peter Conway and the Rev. Luke Ryan, whose names figured so conspicuously in the reported proceedings of the election committee for the last named county.

THE HARVEST.—Harvest is progressing most rapidly. The crops are large and heavy—Wheats are remarkable for the length and squareness of the ear. Oats in many places are already housed. Some large breadths of barley are cut in good condition. Peas and beans are abundant. The crops are ripening so fast that it is difficult to decide which field to begin first. If the weather holds fine for ten days the bulk of the harvest will be over, and by this day week many samples will have been laid on the market tables.—*Times of July 31st.*