When our common forefathers wrote and spoke, or suffered unto the death, for the advantages we now enjoy, they little thought that the institutions they sought to establish would arise, with all their inestimable privileges, to bless so many millions as are now found in our colonies, or in the native states that have been brought under our control; but we have evidences, everywhere, that the social and religious movements of the past are exercising a mighty influence upon the present. Of this we have been reminded, among other facts, by the extent and efficiency of your Mount-Allison Academy, whereby you are enabled to convey to your youth all that is most valuable in the science and literature of the world. We rejoice with you in the talent and piety of your Professors; and in the outpouring of the Holy Spirit, which has been recently experienced, we have evidence that the sanction of the great Head of the church has been given to your establishment in an eminent degree. Of equal importance with the education of your youth is the diffusion of a healthy and scriptural literature. Let the mind of your sons and daughters in colleges and schools be imbued with the high and holy principles of the word of God. When their scholastic instruction has terminated, be prepared to place within their reach a course of attractive reading and study, distinctly recognising and everywhere presenting the glorious doctrines by which you yourselves have been brought to a knowledge of "the truth as it is in Jesus." So shall you become a prosperous people, upon whose dwellings will rest a blessing, abundant as the dew of Hermon, with prosperity rich as the fruits of Eschol. Having so constant an intercourse both with the old world and the new, great caution will be required, lest error, rife in both hemispheres, should exercise an evil influence on your reading population; there being great danger, from this source, to minds that are addicted rather to the speculations of philosophy than to stern and practical truth. We have to lament that there is so wide a departure from the essential doctrines of the Gospel in much of the popular literature of our day, the more dangerous as it consists in an utter forgetfulness or denial of the atonement, whilst social virtues, though they can arise from no other source, are held up to high admiration, as meritorious and independent. The hand of the cunning workman is everywhere attempting to hew out cisterns; but they are broken, and can hold no water,—a mockery to the thirsty. Be it your determination to guard the fountain of life; and in simple strains, like those of Wesley, Fletcher, Benson, Watson, and other holy men, cry aloud to the perishing sinners around you, that they may go and drink of the living water and live for ever.

We are aware that there are dangers peculiar to your own position, against which you will be called upon to warn "the flock over which the Holy Ghost hath made you overseers;" and you will discover that common temptations, under new forms, may exert the most malignant influences. With Popery you will have to wage constant battle; showing, in this inevitable conflict, the superiority of your profession by the meekness of your spirit and the holiness of your life. It is to be uncompromisingly set forth in every place where the ministry of Wesleyan Methodism is established, that "the friendship of the world is enmity with God;" and that the sanctification of the Lord's day is an ordinance of the Lord, necessary to the well-being of man, the brightest gem that remains from the forfeited treasures of Paradise, and the clearest anticipation of the rest of heaven.

We are glad that you are alive to the importance of sustaining your church upon a permanent basis. Faithfulness will be required in carrying out your plans for the support of the ministry. This should be presented to your people as a privilege; but likewise, in all kindness, insisted upon as a duty. The precept, "Let him that is taught in the word communicate unto him that teacheth in all good things," (Gal. vi. 6.) is too plain to be misunderstood. There are other arrangements of a pecuniary character that will equally require your attention. And carelessness now, in this early stage of your existence, might cause you to fall into inextricable difficulties hereafter.—The continuance of an earnest and affectionate ministry will scarcely fail to secure a grateful and liberal people. The fields of the earth were never more white unto the harvest than at the present moment; and there are everywhere loud calls for the utmost liberality of the church of God.

The past year has been one of increase and returning prosperity to ourselves.—Whether we look at our financial or our spiritual condition, at the state of our funds or the outpourings of the Spirit, with which we have been favoured, we see reason to "thank God, and take courage." The withering consequences of strife are now so clearly apparent to our people, that we may reasonably hope for a period of repose; and the consentaneous voice of all experience confirms the attestation, that wherever Methodism is allowed the free exercise of its power, it is aggressive, expansive, and mighty. The present Conference has been marked by great earnestness and harmony. We have had many tokens of the presence and favour of God; and we shall return to our accustomed labours with still greater confidence in each other, and in the efficiency of the institutions we have pledged ourselves to maintain.

The presence of Dr. Hannah and his beloved colleague, the Rev. Frederick J. Jobson, at your last Conference, would have been a great privilege to you: but, after the duties connected with their official visit to the Methodist Episcopal Church of America were concluded, important measures that required their immediate attention in Britain obliged them to decline the invitation to attend your sitttings. The able presidency of the Rev. Dr. Richey, and the visit of the Rev. William Ryerson and his companions from Canada, must have strengthened your hands; and we trust that the advices and admonitions of these respected Ministers will be to you a permanent advantage. In compliance with your request, we have appointed the Rev. Dr. Richey to preside over your next Conference, and the Rev. Richard Knight, Co-Delegate.

We shall continue to watch your course with solicitude and hope: and our prayers will be unceasing that, in the exercise of your ministry, the general character of your periodical literature, and the spirit pervading the entire mass of the publications issued from your important Book-Room, the distinctive truths of which you are appointed the conservators, may be rendered a great blessing to the people among whom you live; and that the members of your church, whether resident around your noble harbors, or inhabiting your inland towns, or isolated in your forests, or rocked upon the ocean and exposed to the perils attendant on your extensive fishery, may be examples of righteousness to your varied populations; whilst in the regularity with which they attend the class-meeting, the readiness with which they can testify the personal enjoyment of the witness of the Spirit, and the holy ardour with which they seek the blessing of entire sanctification, they give proof of their intention to maintain the unity of the faith, and the identity of our institutions, as received from our fathers in the Gospel. No longer the members of separate Districts, but confederated in one polity, remember that in this unity will consist your strength. If there are interests that appear to be local in their character, let them be the means of calling forth a spirit of greater forbearance; and, as you "kindly for each other care," this very diversity will throw a deeper interest into your proceedings, and invest them with a greater importance. As you are the youngest of the offshoots from the parent stock of Methodism, which is still striking its roots more deeply in the land of its nativity, constantly seek, even in an agony of earnestness, to be the most flourishing and fruitful. We shall then continue to rejoice over you before God, as we see from the distance the spreading of your branches, and hear from among them the same strains that have often echoed the music of our own hearts, when it was well with us in the way of the wilderness, and there rested on us the blessing of the Lord.

Signed on behalf and by order of the Conference,

ROBERT YOUNG, *President,*
JOHN HANNAH, D.D., *Secretary,*

Bristol, August 16th, 1856.

[FOR THE PROVINCIAL WESLEYAN.]

Wesleyan Methodism.

THE SECRET OF ITS SUCCESS.

More than one hundred and seventeen years have rolled away since Wesleyan Methodism arose like a sun upon the darkened world and the slumbering church. At this glorious sunrise the long night of sin was dissipated by a gospel day, and the church awoke from its profound sleep, and began to put forth its energies;—and although thickest clouds and fiercest storms have been raised to extinguish its glory and stop its progress, it still pursues its majestic and brilliant career. The prince and populace of both earth and hell have striven in vain to drive it from the world; and although many have ventured to predict its sunset, we have every reason to believe it has not yet reached its meridian. By it, "what hath God wrought"? At its rise, multitudes thronged to hear the gospel proclaimed by the Methodistic heralds of the cross, and fell to the earth crying aloud for mercy. The glorious work rapidly spread from town to town, from kingdom to kingdom, and from one continent to another, until its missions are become the largest in the world. Yea, the cause became too vast to be managed by its parent directors, the English Conference; they have therefore formed some of its distant parts into separate but affiliated Conferences. These very much resemble the children of a thriving family leaving the paternal roof to manage for themselves. Hence, we have an aged son in the West Indies, not quite able to do for himself—a French child in France—a thriving youth in Canada—a young, but promising son in Eastern America, and a strapping youth of colossal proportions in Australia; and he has succeeded so well that he has engaged to support several of his little brothers, as New Zealand, Feejee, &c.—So that Methodism bids fair to reach and rescue every part of our world from sin and Satan. In every quarter of the globe its sanctuaries are numerous, capacious and magnificent, in which its millions of hearers regularly assemble for Divine worship. Its ministers are among the most talented, laborious and holy of the Christian Church. Its members are each furnished with a sphere of labour that all may be employed as busy bees in the hive of Methodism; and hence it has been properly designated not only "Christianity," but "Christianity in earnest." By it, God has snatched hundreds of thousands as brands from the eternal burnings, and raised them to encircle His throne in heaven. And its glorious work is not yet accomplished, and never will be, until the entire world is converted to God; for it is in the hand of Jehovah as a mighty lever, by which he is elevating the earth from its depths of degradation into the heights of holiness.

But while we speak so exultingly of Methodism, we would do it *gratefully*, and exalt the Saviour more than the system,—for He hath said, "Without Me, ye can do nothing." Whatever success has attended our cause has been imparted by God, and we would say—"O Lord, not unto us, but unto Thy name be all the glory." This is the secret of the success of Methodism: *the Spirit poured from on high, in answer to believing prayer*—prayer that was all-potent, because it issued from holy hearts. It is to be feared we are not so devoted to God, and importunate in our pleadings, as our forefathers, or we should realize more copious "showers of blessings," and witness more soul-saving scenes. Our appliances are complete; but like our manufacturing machinery, we want the motive power—the soul-stirring Spirit. Of what use is it to be able to convert our members by hundreds of thousands, if they are not filled with love and fired with zeal? What of our magnificent sanctuaries, if they are not crowded with the seekers of salvation? What of our eloquent ministers, unless their sermons are clothed with the Spirit's power? What of our grand organs and choirs, unless we "sing with the Spirit"? What of our attendance in the great congregation, unless the classes and prayer-meetings are regularly attended?—And what of all our social services, unless we serve God in our family and closet devotions? Why, all would be form without fervour, and a system without the Saviour. One of the most appalling spectacles this world can present, is a Church having a name to live, and yet spiritually dead! Yes! a *deaf* Church which hears nothing!—a *blind* Church which sees nothing!—a *dumb* Church which says nothing! and a *dead* Church which feels nothing! From such a state may God preserve us.

Let us then, beloved, each and all, aim at personal holiness. Let the Bible be read upon our knees, and its promises pleaded in faith. Let us live as Jesus lived—only for the good of others. Maintain the Christian character in every circumstance, and aim at pleasing God in all our thoughts, and words, and actions;—and if we are all thus united in heart and effort the results will be most glorious. Our church will then appear "clear as the sun, fair as the moon, and terrible as an army with banners." A world of sinners will be brought to the Saviour; the devil will be driven from our globe; and we shall hail the dawn of "the days of heaven upon the earth." The teeming torrents of God's spirit will continue to pour until "there is not room enough to receive it. Yea, even now the heavens, big with blessings, are beginning to fall:

"Lo! the promise of a shower
Drops already from above;
But the Lord will shortly pour
All the Spirit of His love!"

JOHN WINTERBOTHAM.

Halifax, Nov. 3rd, 1856.

THE sinner is always in the power of God. He can direct a thousand arrows upon his exposed head, and open an infinite variety of channels of misery to his soul. All resources are his—heaven and earth, wind and hail, storm and tempest, death, and plague, and pestilence, are all his servants, and are ever on hand.

Provincial Wesleyan

THURSDAY, NOVEMBER 6, 1856.

Notice.

THE PRESIDENT OF THE CONFERENCE has requested us to announce his intention of visiting and preaching in the undermentioned Circuits in the order named. He will, we believe, avail himself of the week-days intervening between each appointment for the purpose of meeting with the official and other members and friends of our Connexion in the various Circuits, as opportunity may be afforded, and addressing them on topics connected with our new and responsible position as an independent yet affiliated Wesleyan Church.

PRESIDENTIAL APPOINTMENTS.

Truro—Sunday, Nov. 2nd.
Wallace—Sunday, Nov. 9th.
Point de Bute—Sunday Morn., Nov. 16th.
Amherst—Sunday Evening, Nov. 16th.
Parrsboro'—Sunday, Nov. 23rd.
Halifax—Sunday, Nov. 30th.

FROM the published 'Minutes' of the British Conference we copy this week the addresses of our own affiliated Conference to that venerable body, and the reply which they have elicited. These documents will doubtless claim the first attention of our readers, and will be perused with profound and peculiar interest as the earliest interchange of sentiment between the two bodies since the inauguration of that new economy which invested the Wesleyan Societies in Eastern British America with the connexional character in which they are now so happily united.

It will be observed that these addresses were both read at the Conference in its recent session; the one designed for presentation in 1855 having arrived too late to be read before the Conference in that year. Thus the eloquent strains of merited eulogy in which reference is made in the earlier address to the first President, as to the living, would be immediately succeeded by the language of grief at his loss which the later contains: the sanguine hope of protracted participation in the benefit of his counsels conveyed in the expression, "Thrice happy shall we be while he is providentially spared for the performance of active public duty, to welcome him from year to year as the honored occupant of the office he so worthily fills," would very shortly be followed by the mournful exclamation, "Alas! that we should have so soon to speak to you in the language of deep affliction and profound sorrow."

Had he to whom this touching allusion is made survived the first year of his official relation to this Conference, what pleasure would have been communicated to his breast by the assurance, "All our Societies have entered most heartily into the plan of our present organization, and have nobly supported it throughout the year. Already our high anticipations of its beneficial operation have been justified; nor can we discover any ground to doubt that by the blessing of God, our newly formed Conference will, in all the Societies, throughout its ample territory, become stronger and stronger."

Much satisfaction, it will be seen, is expressed in the Answer of the British Conference, at the prosperous and efficient condition of Mount Allison Academy, an institution, let it be reiterated, which, in these days of mere secular training, it is our duty most zealously to support; and much stress is laid upon the "diffusion of a healthy and scriptural literature." To this task the Conference is addressing itself with a wisdom and energy worthy of the work. The appointment of the Rev. Charles Churchill as Book Steward has produced no less a reinvigoration of the Book Establishment than was anticipated; and we are happy to add that already are the fruits beginning to reward the efforts and enterprise employed.

One paragraph in the second address of our Conference contains a pledge in which we call upon every member of our Societies and congregations to unite; for with them must rest the duty, and the privilege, of pronouncing how soon shall come the realisation of that bright prospect in the contemplation of which their ministers indulge when they say: "Cherishing the true Wesleyan spirit of Missionary enterprise, and grateful for the generous support we have so long received from you, we shall spare no pains to hasten the development of our own resources to the point of self-sustentation, and then, continuing our contributions to the Parent Society, to share with you the honour and satisfaction of spreading the Gospel in heathen lands."

We are but one, the youngest, of the "offshoots from the parent stock of Methodism," and we cannot fail to experience a lively interest in the prosperity of those "sister churches," as our first address expresses it, "clustering around our maternal Methodism, to repay her fostering care by dutiful affection and faithful devotion to the service of our adorable Lord and Master." From each of these the "Minutes" contain most cheering communications. Australasia says, "We rejoice in the assurance that the members and officers of our Church are with us in their attachment to our economy, and give evidence of this by respecting the rights of the pastorate, and by cooperating in self-sacrificing efforts to extend the Redeemer's Kingdom;" "Peace and prosperity are within our borders. The glorious truths to which you refer in your excellent address—truths which effected the Reformation from Popery—truths which, by the ministry of our venerable Founder and his coadjutors, awoke a slumbering Church, and shed so powerful an influence in our fatherland,—are proclaimed in their simplicity, and are sanctioned by the Holy Spirit in the salvation of souls." "God has given the Wesleyan Church favor in the eyes of the people. The number of our stated hearers is equal to that of any other church if not greater; and in some districts outnumbers the actual attendants upon public worship among all other Protestant churches." The missions under the care of the Australasian Conference are being contributed to with liberality by the people, and in the Colonial Circuits an increase in the membership of one thousand and seventy is reported notwithstanding the influence of extensive removals. From France where difficulties and even dangers have abounded, the note of encouragement is also heard: an increase, though small, has been vouchsafed; the good work continues in most of the Circuits; the labours of the brethren have been sustained and blessed in those very localities where the local authorities opposed the public exercise of their ministry; the Sunday and Day Schools are in a prosperous state, and the Book and Tract agency is of hopeful promise. Nearer home, Wesleyan Methodism in Canada is rejoicing in the accession during the past year of above two thousand members. Its noble Auxiliary Missionary Society obtains an increasingly cordial support. It is said in the address:—

"We have peculiar pleasure in stating that recent letters to the General Superintendent of Missions bring tidings, not only of the consolidation of the work in Hudson's Bay, but of its enlargement,—of religious services, respect for the word of God, marriages, baptisms, conversions, and increase of members; and the ardent wish of many in Canada is, that the Society may soon feel justified in sending Missionaries to all the unenlightened tribes specified by the Co-Delegate on his return from that Territory. We have commenced an encouraging attempt to diminish the ignorance and debasement of the French Romish population of Eastern Canada, and adopted measures for adding to our agency there, and for a supply of publications in French for this purpose,—especially the Scriptures, Wesley's Sermons and Hymns, the Conference Catechisms, and tracts. We expect, by the Divine blessing, success in this new department of labour. We are more than ever gratified with the heartiness with which the public of the Canadas, and the Honorable Company of Hudson's Bay, contribute to our Mission Fund,—a heartiness not confined to the members and friends of our own communion therefore, but manifested in various degrees by every Protestant community. Juvenile generosity is advancing. Even the cost of our Report—increased fourfold in a few years—is indicative of rapid advance, and tells us, by its lengthy catalogue of subscribers, that the Missionary Society of the Wesleyan-Methodist Church in Canada is in prosperous circumstances. The final adjustment of the year's accounts has yet to take place; but our present knowledge is sufficient to warrant us in saying, that our Missionary receipts, as in other years, are again greatly augmented.

Our well-conducted Book-Room and Printing Establishment is very valuable in itself; and its extensive sale of Wesleyan standard works and periodicals, and many other publications, greatly conduces to the preservation and propagation of our doctrines and principles; is counteractive of the effects of error and various evil; and is of very considerable use in forming an intelligent and Christian population. Victoria College continues to advance in public estimation under an able presidency, governorship, and gifted faculty. Last year the number of students was too hundred and fifty: this year it is three hundred; and a good number of them have obtained degrees in arts and medicine. While the institution is not conducted in a sectarian manner, religious principles and habits are carefully cultivated in the students; and, as was the case last year, many have been brought under the influence of experimental piety this year also. These signs of success are encouraging, and we have decided on more energetic efforts for the youth of the country."

The address from Canada contains a fraternal reference to our own recent entrance into the family of Conferences; and gratefully extracting this we close our review.

"Permit us to add, that, while we have looked with gladness on the evangelical progress of other newly-formed Conferences, it has been with peculiar joy that we have witnessed the harmonious formation of another—a companion Wesleyan Conference in British North America, through the prompt and (may we not say?) self-sacrificing agency of the lamented and beloved Senior General Missionary Secretary, the Rev. John Beecham, D.D.; whose visit to our Conference last year we think of with increasing satisfaction as the visit of a revered friend, well known for a lofty Wesleyanism, and official usefulness, and for judgment, catholicity, and affection; well worthy of being classed in our recollections with Joseph Taylor, James, and Watson, now glorified together."

The Garrett Legacy—A Noble Example.

The Methodist Church has been generally and deeply interested in a legacy, never surpassed in its history, made to it by Mrs. Eliza Garrett, of Chicago. Grant Goodrich Esq., one of the executors of her will, has published a pamphlet, giving the will, and an exceedingly interesting sketch of its history, and the scheme of the Bibilical Institute for which it provides.

In September, 1853, Mrs. Garrett informed Mr. Goodrich that she thought it prudent to have her will prepared, and expressed her intention of devoting the largest portion of her property to benevolent purposes, and desired his views in regard to the objects most likely to effect the largest and most lasting good. The founding of such an institution as a Biblical Institute was suggested. She replied "that such a purpose had for some time been the subject of her thoughts; that in zeal and self-devotion our ministers were unsurpassed, but that it was manifest, deficiencies of education greatly impaired the efficiency and usefulness of many; that such an institution would supply a want in the Church, which, from a prejudice to some extent prevalent, would not be likely to be supplied for some time, but by a single or few individuals; she wished, however, the judgment of others, and would consult her pastor, the Rev. John Clark." Mr. Clark, unadvised of her inclinations, suggested the same thing. A few days after, Dr. Kidder, being in Chicago, expressed, in conversation, his opinion that such an institution was the great want of the Church, and enquired if Mrs. Garrett might nor be induced to supply it. Her intention was made known to him, which induced him to visit her, and confirm her in her favorite purpose. She also took occasion to solicit the advice of the Rev. H. Crews, who had been her former pastor, and who chanced to be in the city. He expressed to her a desire that means should be provided in some way to aid young preachers in preparing for their work. Thus fortified with such a unanimity of sentiment and coincident indications of a directing and approving providence, her predilection was confirmed, and her will was prepared, devoting nearly two-thirds of her large fortune to the endowment and support of the institute, and which, if wisely applied, will place it on a foundation for efficiency and usefulness unsurpassed in the country; the present value of the property being full $300,000!

In the early part of the succeeding winter, Dr. Dempster visited the Northwest, with the intention of planting, somewhere in the valley of the Mississippi, so manifestly becoming to this nation the seat of empire, an institution to aid in preparing the called of God, to make it also the empire of Christian influence and knowledge. The Lord had gone before him; and on his arrival in Chicago he found his way had been mysteriously prepared by Him who always goes before and with his servants who are ever ready and anxious to do his will. Circumstances and providences so concurring left no room for hesitation.

A most interesting fact is recorded by Mr. Goodrich respecting this "elect lady," namely, that so anxious did she become to disencumber her estate at the earliest possible period of all liabilities, and make it available to carry out her pious and benevolent design, that for several years she would only accept four hundred dollars a year for her support, and nearly half of that she devoted to pious purposes. A noble example of devotion and benificence.

The General Conference recognized this project at its late session. The munificence of the benefaction was so extraordinary that it could not fail to command the grateful interest of that body, and it was at once seen to be one of the largest opportunities in our history for usefulness in a new and urgent direction. It was most providential; it determined, so far as the General Conference was concerned, the question of ministerial education. With more uncertain prospects, that question would doubtless have been longer and more vigorously resisted. But with this striking providential indication before it, the Conference felt that the time for the measure had come, and the Church has been saved perhaps years of delay, if not of dispute and internal contest. Thus beneficently do good and generous deeds open paths of peace and success before men.—The controversy on ministerial education has reached its practical solution among us in a grateful conviction of the will of Providence, brought home to the heart of the Church by the example of a retired but devout and noble-hearted woman; and the provision made by the General Conference for the regulation of the scheme, can hardly leave a fear respecting it to the most scrupulous Methodist.

The example will be good in other respects. It has been complained often that legacies for our great permanent interests are rare; that Methodism bears an unfavorable comparison with other denominations in this respect. If this is the case, there may be apologetic explanations of it found in our recency as a Church, and our comparative poverty. These causes, however, are passing away. Legacies to our institutions are becoming more frequent; and now that this beneficent lady has gone to her rest, we may, without the appearance of adulation, direct the eyes of our wealthy families to her munificent example. What a monument has she reared, not to herself alone, but to her God and Saviour! What devoted child of God, who has been blessed with wealth, does not envy her choice? What would have been the comparative result if her riches had been left and dispersed in the usual manner? We are glad to observe in the will that she remembered liberally her kindred and friends; but we are still happier—happier for her, for her kindred and the word—that she remembered still more liberally the cause of the Lord in the world. Surely wealth is enviable when it contemplates such ends, and they are infatuated who deny themselves the pleasure and rewards of these its noblest uses.

This rare Christian lady not only lived well, she died well. Mr. Goodrich says:

To remove all doubt of her intention, and make certain her cherished purpose, her last act was to confirm to the incorporation of this institution which had been obtained at the last session of the Legislature to carry out her intentions, the munificent bequest intended for its endowment and support. Having arranged her earthly affairs, he serenely awaited the Master's summons into his presence. When the Death-Angel came, with him came also, in its fulness, that dying grace for which she had lived, believed and prayed. In Christian triumph she met her last enemy, and as she had believed, he was robbed of his sting. The Blessed One made manifest his supporting presence, and as he bid her mount up with him, she lifted up her hands in holy triumph, and in the language of the enraptured Psalmist, exclaimed, "Bless the Lord, O my soul!" and without a struggle, slept with Jesus.

This, Christian men of business and of money, this is the way to live and die! Go ye and do likewise. With some of you, now, it may be, reading these lines, the day is far spent and the night is at hand. What have you done for God and his cause with the talents and success he has given you in business? What provision have you made that your accumulated capital shall still contribute to his glory, when you have gone with trembling trust into his presence? You are bound to provide for the dear ones he has given you, but take care that by leaving them superfluous treasures you do not entail upon them and their children the retributive malediction of your neglected God! He has left you them, but he has left you also his own cause to provide for. Bless it, and bless them also, by showing, in the disposal of your property, that you neglected neither; and if you have been guilty of any such deplorable neglect of his Church, take a manful hold again of your will, revise it, look around upon the struggling institutions of your denomination, and invest in them the means of a perpetual usefulness. You may thus live when dead a more effective and productive life on the earth than when you moved among men. Is this not a joy to be purchased at any price? Be quick, Christian reader; be quick to secure it—*Chris. Adv. & Journal.*

Rev. W. M. Punshon in Ireland.

Dublin has recently been favoured by a visit from the Rev. W. M. Punshon, of Leeds, who is generally regarded, in England, as one of the most remarkable young men who has appeared in the connexion for many years. He had previously delivered a lecture in Belfast, on "Science and Religion," which won the highest encomiums from Dr. Cooke, and other literary celebrities of the town; hence, nothing could exceed the interest which his visit awakened in our metropolis. A large tea-meeting was held in the Rotunda—the Exeter Hall of Ireland—as a kind of generous Irish welcome. As I looked around I noticed the *élite* of both circuits, with many from Kingstown, and other places. As Mr. P. rose to speak, joy seemed beeming upon every countenance. His subject was progress, as the law of all things; and when I say that he fully sustained the anticipations formed concerning him, there cannot be higher praise.—On the following Sunday he preached twice in Abbey-street Chapel, to overflowing congregations, and with such power as has rarely been surpassed. The intense heat of the day, with the crowded state of the chapel, rendered preaching somewhat oppressive; but he nobly rose above outward inconvenience, and poured forth a stream of pure and glowing eloquence, dense and burning, reminding one of a torrent of melted lava. I have no doubt that the extreme heat greatly interfered with the preacher; and yet I have seldom heard anything in his style more powerful, and could easily believe anything that I have heard as to his power over the masses in England. A friend of mine had occasion lately to spend a Sunday in Leeds, and of course went to Oxford Place Chapel to hear Mr. Punshon. He met a stalwart Yorshireman at the door, and asked him, "Who is to preach this morning?" "Mr. Punshon," was the reply. "Is he a good preacher?" said my friend. "Is he, eh?" rejoined the Yorshireman; "bless you, he is a *maisther*." I might add that, in private life, he has the humility and modesty which are the attendants upon true genius, and seems quite unconscious of the riches with which nature has instrusted him. There is more than hope for the future of a Church that can boast such men among her rising ministry.—*Eng. Correspondent.*

The New Version Controversy.

Our religious exchanges continue to speak out on the "*Revision movement*" which the immersionists of this country have in hand; and while there is not a perfect agreement among them as to the measure of the folly involved in the undertaking, all agree—the organs of the *Revision party*, alone excepted—that its inception, manner, and progress have presented instances of folly and bigotry which can scarce be equalled in the history of religious infatuation. But if the Christian world was amazed at the boldness of the attempt to revolutionise the Church of God by essentially altering the sacred Scriptures in regard to a divine ordinance, with what emotions of grief must we contemplate the present attitude of that forlorn enterprise? Charges of gross peculation have mingled with complaints of total incompetency against those who have the revenues of the Society, and the management of its work in their hands. Has there been a fair and ingenuous attempt made to meet these allegations? If so, we have not seen it. True, the charges have been denied, and the complainants have been accused in turn of sundry improprieties. Dr. Maclay was in his dotage—Dr. Judd was not entitled to credit, and no one should be listened to who would presume to question the immaculate purity of these Bible-tinkers! Meantime the commotion must be settled, and a commission is appointed to investigate these complaints, but so far as we can judge the selection of persons to make the investigation has but deepened the conviction that what had been done would not bear the light of day. Men were appointed whose duty it would be to sit on the question of their own integrity and competency; and a majority of all was understood to be wholly ineligible, for the plainest reasons, for the positions assigned them. A report proceeding from such a commission could have but little weight with the public; and the friends of the enterprise seem to rely much more on the strength of bold denial and recrimination than upon any vindication which the committee may be able to afford them.

Nothing has troubled them more than the publication, in papers adverse to them, of samples of their translations. That such bedlamitish jumbles of human nonsense should be allowed to appear in admixture with inspiration, is intolerable, and, we may add, indefensible of course. The organs of the enterprise, however, make a bold stand,—say the cause never flourished more than now, and that they not only survive the blow of mistaken friends—as Maclay and Judd—but they triumph over the malice of their foes, and they will yet present to the world the canon of Scripture free from the inaccuracies and errors of translation which have marred the pages of our good old English Bibles. Our own opinion is, that if this movement has not forfeited all claim to aid from the benevolent, and even the respect of the intelligent, it must be because they have not given the subject the attention its importance demands. Let its friends not forget, in their self-confidence, that the case is on trial, and the verdict is yet to come.—*Pit. Chr. Adv.*

The Coming Rival of the "Times."

An English correspondent of the *Pittsburg Christian Advocate* gives the following information:—"The powerful influence of the London daily *Times*, on some questions relating to conscience and God's truth, has often and long been deplored. This has originated a scheme for the establishment of another daily paper able to cope on equal terms with the *Times*. The Rev. David Thomas is the energetic soul of this movement. He is engaged in attending a series of public meetings to advocate this project. The *Times* has been called the Englishman's Bible; it has immense resources of wealth and talent, and its rival to stand a chance of success, must have the same.

The new paper is to be called the *Dial*. The paid up capital is to amount to no less than £500,000, or $2,500,000; and this large amount of money is to be devoted to the purchase of the best type, the best paper, the best ink, the best talent, the best brains, and the best experience. Not only will there be the advantages resulting from this large sum of money, but as it will be subscribed by about 100,000 persons, nearly the whole of these will naturally inquire for the *Dial*. The scheme also secures another thing, that the paper shall be of a high moral tone.—The *Dial* will not speak on great public questions influenced by a sordid calculation of profit or loss; it will denounce the wrong and contend for the right, irrespective of consequences. The *Dial* is to be started under the Limited Liability Act, and the scheme is secured from all monopoly by no one person being allowed to take more than ten shares. We wish for the project success, and should Mr. Thomas' co-laborers be equal in talent and energy to himself, of this there can be little doubt."

The Ruins of Nineveh.

The steamship "Sohr" has arrived at London with the last consignment of Assyrian antiquities from the ancient Nineveh. They consist of about fifty cases of the most artistic sculptures yet discovered in the earliest postdiluvian city, representing the Queen of Assyria feasting under the shadow of the vine, the King engaged in a lion chase, and after in the act of pouring forth a libation. There is also a splendid and almost unbroken hunting series, comprising not only lions, but wild asses, caught in a noose or lasso; also a procession of the sportsmen bearing away birds, hares, etc., with their dogs, nets, and other implements of capture and pursuit. But still more interesting than these treasures of antiquity are the slabs bearing the famous inscription on the winged bull at the entrance of the palace of Senacherib, recording his memorable expedition against Hezekiah, the sovereign of Judah, in which 180,000 of his warriors, "unsmote by the sword," in a single night, "melted like snow in the glance of the Lord," an event so sublimely described in the "Hebrew melodies" of Byron:

"And there lay the steed, with his nostril all wide,
But through it there rolled not the breath of his pride;
And the foam of his gasping lay white on the turf,
And cold as the spray of the rock-beaten surf.
And there lay the rider, distorted and pale,
With the dew on his brow and the rust on his mail;
And the tents were all silent, the banners alone—
The lances unlifted, the trumpets unblown."

Religious Intelligence.

Romanism in Italy.

Passing from France to the consideration of the Catholic affairs of Italy, we cannot but be struck with the greatly different appearance of the Roman Church in these two countries. In France every one agrees that the Catholic Church counts at present more faithful adherents, than 20, 30, or 40 years ago, and that the movement in favor of it is still increasing in strength, notwithstanding some local dissensions; in Italy not many Romanists will seriously pretend that their Church is still as strong as at the begining of the present century. It has considerably declined since that time. In France all the three conservative parties which compromised for the election of Louis Napoleon as president in order to get rid of the republic, and which gave him six millions of votes against one million of republicans, are seeking the alliance of the Church, and the Church appears to stand higher than any one single political party; in Italy, the clergy, with a small portion of the laity, form an insignificant political fraction, which is considered by all the other political parties as the chief obstacle to the political regeneration of the country. Romish writers have always been slow in acknowledging the evidence of historical truth if it was unfavorable to the cause of the Church. Still they begin to feel uneasy about Italy, and speak on the affairs of Italian Catholicism more in an apologetic than eulogistic tone. It is rare to meet nowadays with a Catholic writer of any note, who persists, like the Bishop of Arras, in France, in a recent circular to his clergy, to praise the people of Rome as the best and happiest of the world. We have, since 1848, followed the development of Roman Catholicism with great attention; we have studied its history carefully, and mostly from Catholic sources, and have come to the firm belief that there is, at present, no other Catholic country in Europe where the Roman Church is so weak and its foundations so undermined as in Italy.

A formidable foe arises to the Roman Church in the progressing organization of a national Italian party. It is, certainly, a singular phenomenon to see popery, which has labored so many centuries for the subjugation of the world to the absolute rule of a few Italians, on the point of being crushed by the rising spirit of this very same nationality. A few years ago, a distinguished priest, statesman, and philosopher, Gioberti, proposed to the pope to accept the leadership in the national movement of the Italians for becoming again one body politic, to expel the Austrians from Italy, and to found an Italian confederacy. The pope declined this bold idea, as some years ago the plan of Lamennais for an alliance of the Church with democracy had been rejected by Gregory XVI. Since that time the hopes of all patriotic Italians concentrated upon the King of Sardinia, who is excommunicated by the pope, and Mazzini, who does not consider himself a Catholic at all. Now every step which is tending to promote the reestablishment of Italian nationality is regarded by the organs of the Church as an act of hostility. But notwitstanding these views of the highest authorities of the Church are well known among the people, and although the governments, except those of Sardinia, are endeavoring to quell all demonstrations of patriotic sentiment and hope, the patriotism of the country manifests itself on every occasion. Thus, but lately, almost all the large cities of the states of the Church petitioned the pope for the removal of the Austrian troops; of course, without success. As among the Italian patriots the question of a political union of Italy stands foremost, the Church will find herself, at a new revolutionary outbreak, in a very isolated position. The clergy, at least, if they remain faithful to their present course of action, will be regarded and treated as enemies of Italy.

A recent fact illustrates in a striking manner the great contrast of the present feelings of Italy on this subject with what they were formerly.—A radical paper of Turin proposed lately to open a public subscription, with the view of furnishing a hundred cannons to the fortification of Alessandria, a strong Italian bulwark against Austria. The proposal was received throughout Italy with the utmost enthusiasm, and the hundred cannons are already secured. One voice dared to protest; it was "L'Armonia," the clerical paper of Turin. Now this Alessandria, whose hundred cannons will be a weighty national testimonial against the present Rome, is the same fortress which was built by the Italian people in honor of Pope Alexander III., when pope and people found themselves united in a combat against the German Emperor, for the supremacy of the Roman Church and the political liberties of the Italian people.

How loose the tie connecting the Italian people with the Church of Rome has become, is clearly shown by late events in Sardinia. The voice of a large majority of the people speaks in an unmistakable manner. The Chamber of Representatives voted last year, with 95 against 20 votes, the suppression of all convents. Among some twenty political papers of the capital, there are no more than two advocating the claims of the pope and of the Catholic party. Most of the others are resolute adversaries of everything pertaining to the Church of Rome. In the provinces of Sardinia we find the same proportion, and while the number of newspapers and periodicals in general is constantly increasing, the Catholics cannot even, from want of subscribers, maintain the few which are in their service.—During the present year Sardinia has fearlessly marched onward for liberty and reform. The greatest efforts have been secretly made to induce the king to yield to a concordat like that of Austria. Catholic and anti-Catholic papers have several times announced such an event as at hand; but up to this moment the administration of the government is carried on by the same ministers, and in the same spirit, and with the general applause on the part of the people. In several instances monks and nuns have been deservedly prosecuted and fined, for refusing to obey the laws of the country, or for scattering among their pupils incendiary pamphlets against the government and constitution. A number of town councils have taken their schools out of the hands of ecclesiastical corporations, to which they had formerly been intrusted. The minister of the interior, Ratazzi, has in a circular of May 9th, enjoined upon all officers of the state to watch closely the movements of the clergy, and to enforce the law rigidly against them, whenever they trangress it. Several new laws against the privileges of the Roman Church are ready to be laid before the next legislature. It is in vain that the bishops have again unanimously protested against the circular of Ratazzi, and that the clergy are holding large assemblies to concert measures for an effective opposition.—They find themselves deserted by the people, and the refusal to strive such of their parishioners as are commissioned to execute the laws against the Church, has proved an efficient means of making converts for Protestantism. On the progress of Sardinia during the six years of its constitutional existence, and of its struggle with Rome, very encouraging statements are found in the letters written by the Hon. W. Kinney, United States Minister at Turin, to the New-York Daily Advertiser. Where, in 1850 there were 6,000 schools, with 260,000 children, we