

The American Methodist Church persons have for some weeks past been reporting the occurrence of very gracious revivals in various directions within the boundaries of the Methodist Episcopal Church. Some of these revivals were instrumentally brought about mainly by the labours of eminent evangelists, like Dr. and Mrs. [illegible] and others whose extraordinary efforts

the Divine Spirit has so abundantly blessed. But in the services connected with the larger number of these revivals only ordinary instrumentation has been engaged. In these cases the pastors and their faithful fellow workers in the respective congregations blessed have borne the burden and heat of the day of visitation. In some instances the results have been very marked. Large numbers have been converted, and many of the converts appear to have been of quite a striking character.

These are good tidings. Come when they may, come when they may, the people whose God is the Lord Jehovah, rejoice to hear of them. May such tidings come from every part of the field cultivated by our own Conference! It is cause for gratitude to learn that in some portions of that field God's plowmen have been recently descending. May every part of it be thus brigaded, and the valley of Baaca itself become a place of many waters, replenished with the dew of Heaven.

There is a movement on foot in the United States having for its object the improvement of the Book of Psalms in use by the Methodist Episcopal Church. Some

Methodists of mark not connected with this movement but regarding it favourably have suggested that it would be a wise policy to have to this movement a far wider scope.

They say it would be a grand and noble thing if all sections of Methodism in both hemispheres would unite in the compilation and use of a common Hymnal, and that the promoters of the movement aiming to secure an improved Hymn Book for the use of the Methodist Episcopal Church merely should adopt a scheme designed to provide a Book of Psalms for Ecumenical Methodism. It is to be feared that it would prove a difficult task to devise for this object a scheme that would prove successful. Yet the suggestion made in its behalf is a thrilling one. It points to a consummation devoutly to be desired. It embodies an idea that has something magnificent inherent in it.

What large-minded and right-hearted Methodist is there anywhere but must mourn that the world's Methodism, one in doctrine, almost one in discipline, and most divergent in polity, should be divided into separate communions as it is? What broad-thinking spiritual son of the immortal Wesley is there in existence that does not desire to see Methodism throughout the world professed as well as virtually? One can only contemplate the unfeigned contention in which the Methodist Episcopate and the Methodist Judah at times conspire on the unfeignedly estrangement or mutual estrangement by which they are separated, without painful regret and saddleback wonder! Surely not.

But if not, how joyfully should thy appearance, of any sign auspicious, to the idea of general Methodism unity he hailed, and how cordially should every reasonable plan dedicated to further the interests of such unity be adopted! And would not the use of a common Hymnal by the different Methodist communities tend to promote the blessed work of unity among them?

Would it not be a delightful thought to the intelligent Methodist that, when he might among the disciples of Methodism he could not only bear the name Holy Word itself and the same soul-maturing influences, but also the same growing, glowing, and melting strains sung to the praise and glory of the common Father in Heaven? We shall have to wait perhaps till we are aware, before that thought is permitted to thrill our hearts. Yet the day may not be far off, as few are very far-distant, when the efficient Methodist bodies will agreed to select a joint committee composed of men from all parts of the world distinguished, for strength of natural genius, depth and fulness of theological knowledge, completeness of mental development, and richness of ecclesiastic culture, to call from the sacred poetry of all Christian ages, and from the choicest lyrics tradition, to stand upon the pages of the Grand Hymnal of Ecumenical Methodism.

A week ago we reported to you in the province of Quebec, to go to play a great part in the remote East. Since making that reference a remarkable fact having a bearing on some of the conclusions at which we had arrived respecting the future of "Buddha" relative to Christianity, has been made widely known. It appears to be the intention of the Japanese Government to revolutionize its law and judicial system. The better to accomplish these objects, gifted young men of rank have been sent from Japan to study the systems of jurisprudence and judiciary prevailing among the chief Western nations. One of the most prominent of these, Dr. [illegible] by name, has for some time past been a resident in Washington, studying law with Judge Fisher, who is a member of the Methodist Metropolitan Church in that city under the pastoral care of Dr. Newman. This young gentleman has seemingly been soundly converted, and is now a member of Dr. Newman's church. Taking into account his great natural ability, his high rank and the distinguished character of his friends, it is likely that his anticipations are likely to be brought about in his native country, should conversion be

soon granted to all Canadian professors in that country. At present unfortunately the Canadian professors are not in a position to do much more than to contribute to the welfare of the population of Japan, but very strong and consistent efforts will bring the church into a better state of things. The efforts, however, in likelihood be successful, and the young Christian lawyer will trust in good time be permitted to serve his country and Christ as a Christian Judge.

J. R. N.  
ONTARIO CORRESPONDENCE.

To the Editor of the Provincial Wesleyan.

MY DEAR SIR.—The reign of winter is about over in this part of the Dominion, though the frost has not entirely disappeared, nor has the white covering wholly gone from the northern portions of our Province. The roads are really muddy, so much so, that to travel by the usual mode of conveyance, or even on macadamised roads, is to my mind, a curse. We are, however, glad to find that the spring month is upon us, and a few warm showers of rain will soon extinguish the frost, and make the grass grow, and enable the farmers to drive the plough. While I write, the sun is shining most beautifully, so that we shall soon have the seed time, which precedes the harvest, and puts all into gladness.

The great event of Methodism has been the dedication of the Metropolitan Church in Toronto, which took place on Thursday last, the 4th inst. The success was all that the most sanguine could have hoped for. The collections and subscriptions, with the proceeds of the Bazaar, which was open in the afternoon, amounted to nearly \$80,000. The President of the Conference conducted the Dedication Service. Dr. Tiffany from Newark, N. J., preached the sermon. Your old friend, Dr. Wood, offered the first prayer, and Dr. Green and G. Cooprate, read the Lessons.

Dr. Tiffany is one of the rising men in the Methodist Church in the United States, and has already occupied some of the best appointments. He has been two years in succession at the Missionary Anniversary in Montreal, but had not, as far as we know, ever visited Toronto, until now. He has made himself a name, which will not soon be forgotten. His Discourse on Thursday was brief, and was a plain, evangelical exposition, really Methodistical, and well adapted to the times in which we live, when so many explain away the grand doctrines of the Godhead of Christ, and the sacrificial atonement. His sermon on Sabbath evening, the 7th inst., was said to be more powerful than the Dedication Sermon!

The doctor delivered a lecture on Monday evening in the St. Semitic Valley, which was much applauded. He "said" Valley must be a marvellous place, for Dr. T. assured his hearers that it contains sugar-mills, an average diameter of from 6 to 11 feet. There are trees that grow, as straight as a line could be dropped, 80 or 100 feet, before they throw out branches, and then throw up limbs 6 feet in diameter, and 40 feet in length. He spoke of the stump of a tree which measured 24 feet 1 1/2 inch in its longest diameter, and 23 feet in its shortest, the bark being 10 inches thick.

He also stated that he and a party consisting of 11 persons, on horses and mules, rode into the buried out cavity of one of those trees, and they were satisfied there was room for 6 or 8 more. No wonder that this lecture which is pronounced to have been of great interest, should have produced great excitement, for the above statements are certainly of the most startling description.

The Metropolitan Church, proposed by all who have seen it, to be of the most chaste and elegant description. Dr. Tiffany declared it to exceed anything he had seen on his side of the Atlantic. Archdeacon Lynch (Roman Catholic) spent an hour inspecting it the day before the dedication, and expressed himself in terms of great ecstasy respecting it. One of our papers, "The Mail," contains a description which extends over two columns. It will be forthwith ranked as one of the buildings of the city, and as the church of the Dominant. Externally, and internally, it may be said, it is surpassingly beautiful. And would not the world rejoice to see such a common Hymnal by the different Methodist communities tend to promote the blessed work of unity among them?

Would it not be a delightful thought to the intelligent Methodist that, when he might among the disciples of Methodism he could not only bear the name Holy Word itself and the same soul-maturing influences, but also the same growing, glowing, and melting strains sung to the praise and glory of the common Father in Heaven? We shall have to wait perhaps till we are aware, before that thought is permitted to thrill our hearts. Yet the day

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CHRISTIAN ADVOCATE'S LONDON LETTER.

It is late to speak of the Thanksgiving Day, Friday 27th, the anniversary of the Queen's birthday, was my good fortune to have an official place in St. Paul's Cathedral, and to see and hear excellently. It was the most splendid and solemn, as well as the largest gathering of national religious character that has been witnessed in the memory of man, at least in any Protestant country of Europe. Thirteen or fourteen thousand persons, and these persons of all dignities, all professions, all classes, all functions in the realm, were gathered together in a cathedral, which, for such occasions, is doubtless, both in its interior and in its grandeur and majesty. The Prince, who is indeed well calculated to impress any audience, was present, and his speech was well received. The Princess, who is indeed well calculated to impress any audience, was present, and her speech was well received.

When the Queen was moved to appoint the Day of Thanksgiving a few days previously, many doubted the wisdom of the decision.

But the result has amply justified

Her Majesty. Religion and religious faith have been honored and strengthened, and the bonds

of loyalty to the throne have been drawn much closer than before. The English republican party had no doubt been strengthened by the report of the Prince's irregularities in India.

The recent celebration, following the Prince's deep affliction, has unquestionably contributed to diminish the influence of that party, never

I believe, as yet really formidable in any de-

gree.

People here seem to be making up their minds very moodily, that the question of our differences with your country will have to be entered upon afresh. Mr. Morse, your Consul here, has served both countries well, as I cannot doubt, by his eloquent letters. He treats, however, as never seriously intended, as quite impossible to be pressed by you, certain indirect claims which are very methodically and seriously treated and urged in your case.

On some of our Circuits the

brother minister is not seen throughout the long year. This is a great hardship to men who know well the meaning of the passage, "Iron sharpeneth iron, so a man sharpeneth the countenance of his friend." Progress is doing much for this age. It is showering its blessings upon many lands, and we sincerely hope that some slight favors will not be denied to detached, struggling Newfoundland. With the advancement of the country, and the continued blessing of Heaven, we associate much that is gratifying to all lovers of Methodism and servants of God.

Yours truly,

John G. Stewart, D.D., and William B. Mc-

Nutt, Esq., Treasurers, in account with

the Educational Society:

1871. Dr.

Treasury Members and Dona-

tions.

Annual Subscriptions from

Ministers and others.

200 50

Ministers' Collections.

384 14

Interest from Jubilee Fund.

134 40

Collected at meeting in Yar-

mouth, 1870.

3 00

Amount paid in Treasurer's hands

for investment.

938 04

Dr.

Total amount of the Fund

2163 04

1871. Cr.

By amount paid to Wesley

College.

459 00

By amount paid to Treasurer

of Fund for Education of

Ministers' Children.

459 00

Amount paid to Theological

Students.

300 00

Incidental expenses.

7 00

Amount in Treasurer's hands

for investment.

938 04

St. John, N. B., June 30, 1871.

Professor Inch moved the first resolution:

That this meeting would gratefully recognize

the Divine favor manifested in the prosperity attending the operation of our Educational en-

terprise during the past year.

He spoke in warm and eloquent sympathy

with the inauguration of Free Schools, affirming that nothing but gross blindness and avarice could prevent the school house free to all from being erected in every part of the Province.

He thanked God for this, and hoped his blessing would rest upon it. He went on to show the peculiar sphere which the Sackville Schools occupied. The youths sent there being separated from their homes could not receive the religious instructions in the family and otherwise, which children attending the Common Schools could do, hence their sphere as regards the higher education. He mildly referred to the statements made by the press that the clergy stood in the way of education; that remarks made were too sweeping, and did not apply to the Wesleyan clergy, or to the Protestant clergy generally. He went at great length into the higher education of women and of family education, and referring to the millions contributed to education in the United States, hoped the Wesleyan body would imitate those splendid examples of liberality.

The Rev. D. D. Currie seconded the resolution.

The Rev. Dr. Stewart moved the second resolution, which was:

That the general advance of education throughout the world, and the unhappy widespread dissemination of principles antagonistic to the Word of God, render it highly desirable for the church to secure a liberal education for the rising ministry.

The first part of this resolution was carried.

He referred to the statement of the

Rev. Dr. T. B. Macaulay, that

the public schools of England

were not fit for the rising ministry.

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