Provincial Wesleyan.

WEDNESDAY, SEPTM'R 25, 1872.

SUCCESSFUL CHRISTIAN WORK.

Alexander McAulay, whose name we have often had occasion to mention is one of the most noble workers in British Methodism. He is this year appointed to the Liverpool circuit, and for the first time made Chairman of a District. He has just closed a term of fourteen years in East London, eleven of which were devoted to Home Mission toil. He has been the principal instrument in the accomplishment of a great work. He began with a meeting in a small parlour, and a sermon preached in the open air with his back toward a gun-shop and his face toward a pawnbroker's establishment. He ends with four large chapels, each, we believe, capable of accommodating one thousand people and with other valuable church property worth in the aggregate two hundred thousand dollars, and not a cent of debt upon it all. What is still better, he not only leaves large congregations in attendance on those chapels, but also a membership of fourteen hundred souls. It is not surprising that the Methodists of East London were loth to part with such a devoted and successful minister. It is to be hoped that he will be as useful in his new sphere of labor as he was in the one which he has just left. It is not to be wondered at that one of his admiring brethren at a farewell gathering held a few weeks ago in East London, exclaimed in the fullness of heart, "Would to God we had a hundred Alexander McAulays!"

PRAYER FOR SUNDAY SCHOOLS.

The committtee of the London Sunday School Union, propose that Sunday, the 21st of October, and the following Monday be set apart by Sabbath school teachers generally throughout England for the purpose of offering united public and private prayer in behalf of Sunday schools.

We do not know what sort of a response the proposal is likely to elicit. But certainly the object contemplated is a most excellent and truly desirable one. Sabbath school teachers ought continuously to seek the salvation of the children whom they undertake to instruct in the facts, doctrines and duties of Christianity. They ought to bear vividly in mind that their labours cannot prove successful save through the Divine blessing; and they ought to pray without ceasing for the plentiful impartation of that blessing.

The Sabbath School Institution has never yet anywhere been worked up to its full power. Few churches and few parents realize its value and capabilities for good, or foster and cherish it with the requisite care and tenderness.

A SOUTHERN METHODIST ORGAN ON METHODIST UNION.

The Nashville *Christian Advocate* a well-conducted organ of the Southern Methodist Church in the United States, has in its issue of Sept. 7th, a somewhat elaborate article in reply to some observations of ours expressing among other things a desire to see a reunion effected of the two great Methodist Churches in the United States. In this article, the Nashville *Advocate* speaks very kindly of the PROVINCIAL WESLEYAN and of the Church of which it is the organ, talking in the fraternal fashion following:—

"When we visit the Dominion of Canada, Nova Scotia, Great Britain, Ireland, &c., we recognize our Wesleyan brethren in their several Connections as true Methodists, though they have a *quasi* Presbyterian government and no formal lay-representation. If Providence were to cast our lot in Nova Scotia, we should beg permission to occupy an humble position as a minister in the Methodist Connection which is so worthily represented by the PROVINCIAL WESLEYAN. If its editor were to come to reside in the Sunny South, we would give him a cordial welcome to any of our Annual Conferences—and if he doubts our authority to say so, let him visit some of our Conferences which are just beginning to hold their sessions, and our General Conference at Louisville in 1874, and he will see whether or not we properly represent the temper of our Connection."

The Nashville holds that harmony should prevail among the various Methodist communions, and that it would be a sublime spectacle to see the substantial unity of Methodism made apparent by the periodical assembling of a Council or Conference which in a Methodist point of view should be Œcumenical. We are in full sympathy with our Southern brother on this matter. We have had pleasant dreams in regard to it for many years. Some day in the good providence of God it may be realized.

But the *Nashville* has no desire to see the Methodism of the United States consolidated within one organization. On the contrary it favours the policy of Methodistic disintegration. It would like to see the Methodist Episcopal Church North split up into several independent organizations.

And at any rate it has what it deems strong objections to a reunion of the Methodist Episcopal Churches North and South the United States. These reasons are as follows:

1. The General Conference of 1844 assumed unwarranted powers in virtually deposing a Southern Bishop on the slave holding question, and thereby brought about the disruption of the great Methodist Church. The Southern Methodist Church can never concede that a General Conference can constitutionally exercise such powers.

2. The Bishops and Conferences of the Northern Church are too political to suit the taste of the Southern Church.

3. The Southern is far in advance of the Northern Church in respect of the scientific distribution of the lay element in its various courts, and would never consent to take retrograde action on that subject.

4. The Southern Church being the smaller body would be at the mercy of the larger one should a reunion between them be effected,

5. The Southern Church has demonstrated its capacity to take care of itself, and needs not to come under the tutelage of the Northern Church.

6. And no good, but probably much evil would come from a reunion of the two Churches.

As an impartial outsider, cherishing the very best wishes for the prosperity of both Churches and for the advancement of the common cause dear to all Methodists, it does not become us to take sides in any conflict between these sister bodies. But what strikes us is this: old causes of disturbance to Methodism North and South have passed away. General Conferences should not exercise arbitrary powers; but American Methodism should guard against the development of an irresponsible hierarchy. The injudicious display of political animus by Bishops, Conferences and Church editors is an evil likely to bring about its own cure. The lay representation movement in the Northern Church is in process of rapid development, and is destined to run its natural course. We cannot see what the Southern Church would have to fear in a union with the Northern one. The Southern Church with its talent, energy and zeal would make itself felt to advantage in the general union. And the cessation of strife, and of unprofitable rivalry at a thousand points, which would be brought about by a reunion, would surely be an immense good.

We hope to see this and several other Methodist reunions effected by-and-bye. But nothing of the sort should be forced. Nothing of the kind should be unduly hurried. What is particularly needed is time, which is a powerful solvent of knotty difficulties, and a richer effusion of Divine influences before which great mountains oft melt away out of sight.

We, however, assure our Nashville brother that, whether the Southern Church shall agree to join hands with its Northern sister or shall prefer to maintain its separate organization, we shall rejoice to hear of its prosperity in every department of its great work. We believe that Southern Communion will continue to centribute to the service of our common Lord very many burning and shining lights, whose praise will be in all the Churches. J. R. N.

ENGLISH CORRESPONDENCE.

The New Ballot Bill—The Licensing Act—Scotch Education Bill—Mr. Stanley and Dr. Livingstone—Trade, Harvest and prospects for the future.

DEAR MR. EDITOR.—During the sitting of the recent Conference we paid but little attention to public events, or the doings of the National Parliament. Yet some measures of great importance have recently become part of the law of the Realm, and are already in full operation. The Government succeeded in passing the Ballot Bill after protracted and formidable battles both in the Commons and the House of Lords. The Lords especially betrayed their inveterate dislike to the whole scheme of secret voting, and tried hard, when they dared not throw the entire measure out, to deprive the Bill of its most valued and essential part. Mr. Gladstone and a large proportion of his party bravely stuck to the Bill and finally conquered, not so much by numbers as by indomitable pluck and perseverance. One important election has already taken place in strict conformity to the new method. There is no reasonable ground to doubt the genuine success of the experiment. The public nomination, with all its wretched accompaniments of tumult and insult was entirely done away. The town was marvellously quiet and orderly. The publicans failed to reap their accustomed harvest, either from the pockets of the honorable candidates, or from excited crowds of "*free and independent*" voters. In perfect order and safety, votes were recorded and the election passed without noise, riot, or excessive drinking. The only point upon which the opponents of the Bill have been able to fasten with any show of reason or fairness, has been the absence of some hundreds of voters from the polling places. It is claimed in reply to this criticism, that all who chose to vote were at liberty to do so, and that the numbers who did vote represent a fair proportion of the electors of Pontefract, but compare favorably with the number which vote upon ordinary occasions in other parts of the country. As far as determined at present, the new measure is hailed by its supporters as a great and decided success.

The Licensing Bill is also in operation and has been most severely criticised, and in many places bitterly and riotously opposed. The measure is not all that the Government at first proposed to enact, and it comes very far short of the expectations of the Temperance organizations. It is all that could be attempted with safety in the present state of public opinion, and its provisions are decidedly beneficial as far as they have been brought into effect. With but very few exceptions, all public houses are now closed at eleven, instead of midnight. This is a great improvement, as the streets are clear at least one hour earlier of the not very respectable company which clings to the inside of the gin-palace to the latest moment allowed by law; and it is found that they do not get so grossly or deeply drunk as under the old regulations. On the evening of the Lord's Day they have to turn out at ten, and in consequence cases of drunkenness have sensibly diminished. The restrictions upon the issuing of licenses are salutary and useful. Provision is made to punish by loss of license—first to the tenant, and then to the house itself, for violations of the statute; and on the whole, all places for the sale of liquors are placed under firmer and more wholesome restrictions than ever they have been before.

It is difficult to write much about the new Education Bill for Scotland. We know but little of the feeling with which it will be received by the people for whom it is specially intended. As might be expected it fails to satisfy a large and influential party in England, and it is looked upon as the forerunner of a measure for Ireland in which the Roman Catholic party will have the same privilege to determine upon the religious character of the teaching as is now accorded to Scotland. The policy of the Government in dealing separately with the so-called United Kingdom, upon the great question, may be easier as far as their work is concerned, but it is fraught with no small degree of danger, as they go on step by step, establishing precedents, creating new vested rights, and making change or retraction well nigh impossible. In a little time we fear that the Romanists will have all they ask for, and plead in their favour the concessions already made to denominations throughout all England and Scotland.

Mr. Stanley, the intrepid discoverer of Dr. Livingstone is receiving from all quarters his due tribute for the great exploit which has made his name so famous. Perhaps we ought to exempt a few distinguished scholars and geographers, and a few connected with the relief expedition, which proved such a miserable failure. They are painfully chagrined at the success of the young American, and would like to detract from the merit of his doings. Apart from these, the whole nation rejoices to do Mr. Stanley honor, and her Majesty has written to him in most gracious terms, and sends a costly present. The relief from years of painful suspense, and the fair prospect of again welcoming the venerable explorer, after his unparalled wanderings and sufferings, occasion much joy and gladness.

Attention is being given to the dreadful revelations concerning the slave trade as it is practised in those far off regions, and one of the results of Dr. Livingstone's labours will be the exposure of this abominable iniquity, and its suppression in due time. Greater results may safely be anticipated in the opening up of a path for the preachers of the Gospel, and the entrance of light amongst the peoples who dwell in the darkness of these hitherto unexplored realms.

The trade of the United Kingdom is in a state of unexampled prosperity. Every department of production is in full employment; wages are unusually high, and labor is in constant demand. As a drawback from this apparently increasing prosperity, we have to mention the high prices demanded for every thing that is to be sold, especially for food and clothing. Much more money is required to provide things necessary, and the ability to purchase has not, with many ranks and professions, increased in the same rapid ratio, as the cost of living. Hence it is a time of straitness and perplexity with many whose incomes are fixed, and the prospects of the coming winter are for all such the reverse of hopeful. Prices are not likely to be lowered very materially. The wheat crop is suffering from recent rains, and bread is a little higher, the potatoe crop is seriously injured by reason of the blight, which has never been altogether absent since its first great work of ruin and loss many years ago. Thus clouds and shadows mingle with the brightness of autumn's peace and plenteousness, and faith finds abundant occasion for dependence upon Him who faileth not, and in whose gracious hands we would leave our little all, and commit to His sure love and tender care "*the things to come.*"

B.

Sep. 9, 1872.

THE LONDON WESLEYAN CONFERENCE.

An English letter writer of the *Toronto Christian Guardian*, says:—

The admission of laymen into the Conference is a subject which is attracting a growing amount of attention in the Wesleyan Body. The position taken in America and Canada, and the tendency of feeling on this question in Australasia, together with the request for lay representation from the Irish and French Conferences, are forcing the subject upon the consideration of the English home Conference. The Committees of Review have gradually familiarized the Conference with the coalition of ministers and laymen for the despatch of certain business, and the laymen have done their part so well that they are likely to be further trusted. Besides, the Committees of Review are getting too large, and what they do is not final, for the Conference has to go over the whole ground again. It will be, according to some, a saving of time and a lessening of difficulty to have the laymen actually in the Conference, and to give up the Committees of Review. Things are tending so strongly in this direction that it is no rash speculation to say that the admission of laymen into the Conference is only a question of time. Many who fought against lay representation in former years are halting in their opposition, and some of them have altogether abandoned the policy of former years. The Rev. C. Prest said in open Conference, "that after his recent experience, and contrary to most of his former declarations, his present strong opinion was decidedly in favor of a well-considered plan of lay representation in Conference." One suggestion from a district and one notice of motion referred to the admission of laymen, but at the close of the Conference it was found that there was no time to discuss the subject; it was not, however, lost sight of. Such notices of motion as were not withdrawn, were referred to a Committee of Ex-Presidents to meet during the year, and to report to the next Conference. This is a very serious and significant step. A Committee of Ex-Presidents going to look seriously at the proposal to admit laymen into the Conference! Some must watch, and some must wait, but patience or no vigil; something is growing in the direction of lay representation.

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A large Home Mission Scheme was broached by Sir Frances Lycett in one of the Committees of Review, and the bold proposal is passing into favour. It is proposed to raise half a million for the Home work; half of it to be spent in assisting the erection of new chapels in the Provinces, and the other half to be divided into two parts, one for the support of Home Missions, and the other for the support of the Theological Colleges. Towards this fund Sir Frances Lycett and Mr. Mewburn have already promised £1,000 per annum for the next ten years. A small committee which will grow into a large one, has been appointed to consider the proposal to raise half a million for the object indicated. It has been suggested that Mr. Punshon would make a good secretary for this fund on his return to England.

The Education debate was the most important debate of the Conference. Mr. Arthur's position is much stronger in the connexion than the *Watchman* seems to be aware of. The unofficial mass of ministers and laymen are in favour of a national as opposed to a denominational system. The development in this direction would have been much more decided, had it not been for the fear of going too fast. The alarm of the prodenominationalists showed the weakness of their cause. If Mr. Arthur's resolution passes, they argued, it will be the extinction of our schools. Than this they could have given no stronger proof of the weak hold which denominational education has upon the Methodist Connexion. If a mere resolution affirming that denominational schools should be gradually merged in a national system can close the Wesleyan day schools in England, what chance is there under any circumstances for the continuance of the system for many years? Assuming that there was a majority against Mr. Arthur, it was a senior majority, not a majority of young men. The young men are averse to denominational education, and they are the governing and administrative body of the future.

The debate is significant as to the future policy of Methodism. The English Established Church is getting more out of favor with the Methodists every year, and the remarks made by several speakers during the debate showed the strength of conviction with which many Wesleyan ministers are now opposed to Church Establishments.

Miscellaneous.

PERE HYACINTHE'S WEDDING.

The New York *Herald* gives the following additional particulars of the nuptials of the eloquent Carmelite:

Pere Hyacinthe, the distinguished pulpit orator, was married in this city to-day. The ceremony was performed at the Marylebone Registry office, one of the places licensed by the government for the declaration and enrolment of marriages made under the contract system, which has been legalized by Parliament.

The bride is Emilie Jane Merriman, aged thirty-nine years, an American widow, daughter of Amory Butterfield. The lady is known in Paris as one of Pere Hyacinthe's Church converts.

The Very Rev. Dean Stanley, Lady Stanley, his wife, with other distinguished personages, were present at the marriage.

Charles Lyson Hyacinthe was born at Orleans, France, in 1821. On arriving at a proper age he was sent to the University at Pau, where he completed his education. After having finished his theological studies he was in 1853, ordained a priest of the Roman Catholic Church, and for a while officiated in the parish of St. Sulpice. Afterwards he taught philosophy and theology in the Catholic Universities of Avignon and Nantes. He subsequently entered the convent of the barefooted Carmelite Friars at Lyons, and became a member of that order, in connection with which he remained until the 20th of September, 1869, when he formally left it and the Church of Rome, as appeared by his letter of defence, published at the moment and subsequently. His eloquence as a preacher in Lyons soon began to attract attention, and crowds flocked to hear him. During the Advent (or anti-Christmas) season of 1863 he preached in Bordeaux, and in the Lenten season of 1864 at Perigueux. In 1864 he was called by the Archbishop of Paris to preach in the Church of the Madeline, with which request he complied, and subsequently he preached a course of Advent sermons in the Cathedral of Notre Dame. It was this series of discourses that gave him the brilliant reputation he enjoys as a pulpit orator. The beauty of his eloquence and the boldness of his utterances attracted universal attention, and whenever he held forth thousands of the most learned and intellectual of the Parisians, as well as strangers, crowded into the great cathedral to listen to his sermons. Some idea of his power as a preacher may be formed from the following graphic sketch written by one of his hearers, a Protestant gentlemen, in 1867. The sermon here alluded to was delivered in Notre Dame Cathedral during the Lenten season. The writer says: "But now the tall Swiss halberdier, making a passage along the aisle, announces the approach of Pere Hyacinthe, and instantly this whole sea of faces is turned toward him, with an expression of sympathy so intense as seemed enough to electrify one who came in all simplicity and sincerity to bring to them the words of life. He followed slowly with his eyes cast down, his face pale, and mounting the steps of the pulpit, he knelt down and buried his face in silent prayer. Then rising, he stood, with erect and majestic form, and for some moments regarded in silence those to whom he was tospeak, while a deep sigh involuntarily escaped from his large chest. Although I was already under the magnetism of this extraordinary man, my eye, as an artist, took in all the surroundings of the scene. In scenic effect nothing could exceed the beauty of the tableau—the dark back ground of the pulpit, in ancient carved oak; the form of the preacher rendered more striking by the robe of his Order (he is a Carmelite monk, and wears a long serge gown, with only sandals on his feet) with his white cowl thrown back upon his shoulder, his head shaven so as to leave only a chaplet of hair upon his brow, while the light from above fell upon his bare head, and his countenance, so sad and beautiful, yet responding with quick sympathy to all the regards turned toward him. Surely if he studied all this *mise en scene*, he is a master in the art. He began to speak, and from that moment I wished to believe in the sincerity, in the piety, in the Christian faith of this man—for if he is not all that, he profanes the most beautiful gifts of Providence. Never did a voice more sympathetic strike my ear; never did art more perfect captivate and control the human heart.

Father Hyacinthe visited the United States. He landed in New York from the steamship *Pereire* on the 18th of October, 1869, his advent and after clerical exertions marking a peculiar epoch in the history of the Church in America. Many of the Roman Catholic clergy in the Old World and the New, it is said, sympathized, and still sympathize with him in his effort against Episcopal rule as it is sometimes administered. He was "prohibited," so it is termed by his quondam monastic superior, but has outlived the consequences. Monsignor Felix Dupanloup, the distinguished Bishop of Orleans, reproved him in a circular, which was concluded by an invitation on the part of his Lordship requesting the Pere to return to the fold. To this he replied as follows:—

Paris, Sept. 26, 1869.

MONSIEGNEUR,—I am much touched by the feeling which dictated the letter you addressed to me, and I am most grateful for the prayers you so kindly put up in my behalt, but I cannot accept either your reproaches or your counsels. What you qualify as a great fault committed I call a great duty accomplished. Be pleased to accept, Monsiegneur, the homage of the respectful sentiments with which I remain in Jesus Christ and His Church, your very humble and obedient servant.

BROTHER HYACINTHE.

HEATHENISM IN ENGLAND.

From the London Daily News, Aug. 2.

The Archbishop of Canterbury on the evening of the 19th ult., addressed a meeting at Carlisle, in aid of the funds for the Propagation of the Gospel Society. In the course of his speech he said:

"It is now almost easier to go to a distant heathen land than it was in the days of our grandfathers to travel from Carlisle to London. The whole world has been brought wonderfully near. In old times if you wished to stir up men's zeal for the missionary cause—knowing that the sight was far more powerful than what we merely hear of—it might be necessary to send them to distant lands, that they might see specimens of the heathen. But now take a return ticket to London in the middle of the season; go either to her Majesty's levee or the Lord Mayor's banquet, or walk even through the streets, and what do you see? A cavalcade of some six carriages bearing the Burmese Ambassadors—absolute heathen, who have come to do their homage to the greatness of England in the centre of England. Go to the Temple, where the familiar sight of our barristers, with their peculiar costumes, used formerly to be the only thing we saw, and we find some sixty Hindoos, members of the Temple or Lincoln's-inn, still remaining Hindoos and heathen, in the centre of English civilization. Or, again, to another quarter of the city—to the East end of London—to what is called the Oriental Home, where every specimen of the East is gathered together in consequence of our merchandise with the East, living here for months, mixing with our people; or follow Mr. Dickens into the Chinaman's shop, and see there men smoking opium, as if they were in the centre of China; or go elsewhere and meet a whole troupe of Japanese, and you will see that a man no more requires to go to the extremities of the earth to be convinced of the claims which the heathen have upon us, and that in our own metropolis we are brought so near heathenism, of the worst class that unless we take some steps, instead of converting the heathen, the heathen will be converting us. For this is not merely an imaginary idea—I am almost afraid to say it—but I cannot help thinking that this great proximity of the East to ourselves has somehow or other infected the philosophy on which the young men feed in our great seminaries of learning, and that men of learning, from rubbing shoulders with men who altogether disbelieve in Christianity, have more toleration for that denial than they had in the olden times; and that systems which have existed for centuries in the extreme lands of heathenism are finding some sort of echo even among the literature and philosophy of this Christian country. I say, then, we are forced by what we see around us—by the proximity into which we are brought with heathen tribes, to exert ourselves. We were told as a shocking thing in Cape Colony, some time ago, that the influx of Mahommedans into Cape Colony was making inroads by making converts from Christianity into Mahommedanism. It would be far worse if the influx of heathens into England and into London were to make some converts among ourselves. Therefore, I think, we are bound now, far more than ever we were before, to exert ourselves in this great work, which this and the sister society have undertaken now for many years."

RESULTS OF WINE-DRINKING.

Rev. T. R. Dennen writes from Cairo, Egypt, to the *Congregationalist* as folllows:

"The people are poor and wretched, and without ambition. The new life, which seems to have stirred western Italy, and the cities along the Mediterranean shores, has not touched this valley or the shores of the Adriatic. Why is this? Does the cause lie in the enervating climate? Partially, perhaps. Does it exist in the fertility of the soil and the ease with which it is tilled? It may to some extent. Is the cause to be sought in the product of the soil? Possibly. Who ever knew a land that produces wine to grow men and women? Does not a blight from God rest on a people who pervert the energies of the soil to the production of that which destroys manhood and womanhood? The whole extent of country, from Savoy in France to Brindisi on the Adriatic, is a grape field. The people throughout this whole extent are miserably poor and degraded. The Egyptian and Arab are their superiors. A wine producing and wine drinking people, although in a good measure free from drunkenness, are so soaked and steeped in the juice of the grape as to become almost vegetable. The Darwinian theory is reversed. Give a man wine enough, let him grow the grape and drink freely of the juice, if he does not relapse into a monkey or a mollusk, he will yet become the poorest specimen of the 'genus homo,'"

ANNUAL PREACHERS' MEETING IN SWEDEN.—Superintendent Witting writes that himself and fellow-missionaries have just closed their annual meeting in Gottenburg, Sweden. "About forty preachers were present, including all the missionaries, besides many lay visitors from all parts of the country. We had a most glorious and refreshing season. We had also the pleasure to have with us Superintendents Willerup, of Denmark, and Hanson, of Norway; they were quite at home with us. Cheering reports." The statistics show that they had reason for good cheer.

Missionaries, increase of, during the year,				8
Missions	"	"	"	7
Appointments,	"	"	"	29
Societies or Classes,	"	"	"	22
Local Preachers,	"	"	"	15
Members,	"	"	"	827
Probationers,	"	"	"	218
Churches,	"	"	"	5
Value in Church Property,		"	"	$8,210

PEACE MEETING.—Last evening a meeting in the interest of Universal Peace was held in the rooms of the Young Men's Christian Association, Charlotte Street, Mr. Wm. Welsh in the Chair. Addresses were delivered by the Rev. Mr. Chase, Agent for the American Peace Society, Rev. Messrs. Staveley, Dodd, Pope, Houston, Spencer, and Carruthers, of Calais, Me., Sheriff Harding and Mr. Gilbert Hawes.

The following resolution was moved by the Rev. S. Houston:—

That the general system of arbitration as a substitute for the war system is demanded alike by expediency, humanity and Christianity, and that this meeting deem the subject of sufficient importance to justify us in calling a large mass meeting to be held in Mechanic's Institute, as soon as suitable arrangements therefor can be perfected,

This was adopted and a Committee appointed to carry it into effect, who at the close of the meeting met and decided to hold a public meeting on Monday evening next, and the ministers of the various churches are requested to announce the fact to their congregations to-morrow.—*St. John News.*

NEW CHURCH.—The Fredericton *Express* says between $600 and $700, of which sum Mr. Gibson contributed $100, has been subscribed towards the erection of a Wesleyan Methodist Church at Stanley.

—A strange rumor comes from across the Atlantic. It states that the Italian Government is going to give the Pantheon at Rome for a place of Protestant worship. This is the most ancient Church in the Eternal City. The pavement is said to rest on 200 waggon loads of martyrs' bones, put there by order of Pope Boni face IV.

DEATH OF REV. W. RYERSON.

We have to announce the death of Rev. William Ryerson, at his residence, Grand River, last Sunday. His funeral took place on Tuesday. At the time of this writing (Tuesday) we have not heard the particulars of his death, and we go to press too early for intelligence of his funeral. He was at one time probably the most eloquent and impressive popular speaker in Canada. He entered the itinerant work in 1821, before some of our comparatively senior ministers were born, and was superannuated in 1858. A great part of that time he was a Presiding Elder, or chairman of a District. He was President of Conference in 1841. He was one of the few remaining links, that connect the present of our church with a past generation. Some of our senior brethren will doubtless prepare a suitable notice of his life and labours for publication.—*Toronto Guardian.*

—The venerable Peter Cartwright is almost "home." Rev. H. C. Wallace writes to the *Central*: "I visited the venerable Dr. Cartwright on last Thursday, August 22, and found him entirely helpless, barely conscious of his surroundings. He recognizes only a few of those most intimatley acquainted with him. He has no interest in anything except religion. At the name of Jesus he brightens up at once, and is very happy in God. During prayer he clapped his hands, and shouted, 'Glory to God!'"

UNIVERSAL PRAYER FOR OUR SUNDAY-SCHOOLS.

Arise, cry out in the night; in the beginning of the watches pour out thine heart like water before the face of the Lord; lift up thy hands toward him for the life of thy young children, that faint for hunger in the top of every street. —Lam. ii, 19.

It has been thought by the committee of the London Sunday-School-Union, that in view of the solemn and increasing responsibilities of their work, their fellow laborers would gladly welcome the proposal to appoint a day on which teachers throughout the land might offer special prayer, both unitedly and privately, on behalf of those committed to their charge. In answer to such prayer a new blessing migh be confidently expected; while the effect of the hallowed fellowship would be felt both by the teacher and and the taught; the former being stimulated to more fervid piety and zeal, and the latter being led to a more thoughtful concern for their immortal interests.

The committee therefore propose that Lord's Day, the 20th of October, and Monday the 21st of October, should be set apart for the above purpose, and suggest that the following order should be as closely as possible observed.

That on Lord's Day morning, October 20, between 7 and 8 all teachers should offer special prayer, in private, for God's blessing upon their work; especially in the conversion of their scholars to himself.

That in the afternoon of the day the usual services should be varied, and each school gathered for prayer, the proceedings being interspersed by suitable addresses.

That in the evening of the day the teachers meet for prayer either before or after public worship.

That on Monday October 21, between 7 and 8 A. M., all teachers should again offer special prayer in private for God's blessing upon their work.

That in the course of the day the female teachers of each school should hold a prayer meeting.

That in the evening a special prayer meeting should be held by every Church on behalf of the Sunday-school, suitable and stirring addresses being intermingled with the prayers.

Appropriate topics for supplication and intercession will present themselves to all. Above every thing, the prayers should be for a special outpouring of the Holy Spirit, imparting to the teachers heavenly wisdom, to the scholars docility and seriousness; enkindling the deeper interest of the Churches in the work; and leading, as the happy result, to a large ingathering of the young into the fold of Christ.

It is intended to call upon teachers in every part of the world to blend their supplications, so that the poet's thought may be realized in a glorious sense, "Bound with gold chains about the feet of God."

WILLIAM GROSER,
AGUSTUS BENHAM,
FOUNTAIN JOHN HARTLEY,
JOHN EDWARD TRESIDER,
Hon. Secretaries.

56 *Old Baily Loadon, E. C.*, July 1872.

RIOTS IN BELFAST.

Irish ideas, the *Times* says, are unfortunately composed of two directly contradictory conceptions. One idea is that all Roman Catholics should be extirpated; the other, that all Protestants should betake themleves to the Protestant parts of the empire, and leave the Catholic peasant, farmer and landlord alone with their priests. The idea that the factions should live together in at least political peace is purely English, and is totally beyond Irish apprehension. We no sooner abrogate a restrictive law than the old animosity bursts out again as fiercely as ever. What is the lesson to be drawn? By no means that the equal legislation we have lately pursued is a mistake. Unless by means of it we put ourselves right between the two parties, we can never act with impartial fairness towards each. But we may be usefully warned against the temptation of perpetually inventing new legislative remedies. When one concession has failed we try another, and are always in search of the true and final Irish idea. But it is vain to expect different fruit so long as the tree remains the same. Having made up our minds what is really just and expedient for Ireland, we must be content to stand by it, and be satisfied to uphold order and law while the people are growing out of their evil traditions.

The *Morning Post* remarks that Londonderry must be in the scales against Belfast. The Party Procession Act was repealed at the urgent instance of both parties. The leaders, therefore, of both parties will doubtless feel themselves in a measure bound to keep their followers from coming into collision.

The *Standard* says that the fact that comes out in these riots is intensified antagonism of the two parties who divide Ireland—the Loyalists and Conservatives, and the Liberals and Revolutionists — and the consequent utter failure of the measures of the present ministry to unite Irishmen. The Liberals have developed in large part into Fenians or Home rulers. They are no more content than they were in 1864. The overthrow of the Church, the confiscation of the landlord's property for the benefit of the tenant have not satisfied them. Each success, each concession only increases their demands and furnishes fresh fuel to their disloyalty.

WEALTH OF RELIGIOUS DENOMINATIONS.—According to the census for 1870 the Methodists of the United States are the richest of the religious denominations, and hold property worth nearly $70,000,000. The Roman Catholics are ten millions behind the Methodists in worldly possessions. The Presbyterians own churches worth about forty-eight millions and a half; the Baptists scarcely claim more than forty one millions and a half of dollars. The Episcopalians, supposed to be in cities among the richest of the sects, own in church property but little more than thirty-six millions and a-half, although they are considerably richer than the Congregationalists, and have more than two dollars for one of the Lutherans.

DR. CLAY'S MISSION TO ENGLAND.—MR. EDITOR: A few days ago, Dr. Clay left England for Halifax, after several months continuous and successful efforts to bring under the attention of the English people the claims of the Dominion. He has described with great accuracy, and with no small degree of eloquence, the characteristics of Nova Scotia and New Brunswick. I had the honor of presiding at two lectures given by him in the great hall of Mr. Spurgeon's Tabernacle, to large and enthusiastic audiences. Dr. Clay has done his very utmost to make Canada popular. Should Dr. Clay return to England he will meet with a most cordial reception from all persons in the metropolis and in the provinces. Dr. Clay is an admirable lecturer, I hope to be at St. John in November next, and to spend a short time in the Provinces.

Believe me,
Faithfully yours,
HORROCKS COCKS,
Secretary to the National Emigration League.

120, Salisbury Square, London,
August 27, 1872.

—Rev. Antonio Arrighi's lecture on "Life in Italy" last night in the Brunswick Street Wesleyan Church was largely attended, the spacious Church being crowded to its utmost capacity, aisles and all. The Rev. gentleman gave a discursive lecture treating of the many points in which the Italian customs and manners differed with those prevailing on this continent. At the conclusion of his lecture which was well received, he sang the Garibaldian war song. He was formerly a drummer boy in Garibaldi's army, and when taken prisoner on the occupation of Rome by the French and Austrian, was sentenced to 5 years at the treadmill and Civita Vecchia. He decidedly objected to the "getting up stairs," involved in running the treadmill, and his experience there have evidently embittered his feelings toward his punishers. The Rev. Lecturer has a fine voice and speaks English very fluently —*Reporter.*

CONGREGATIONAL UNION.—At the meeting of the Congregational Union of New Brunswick and Nova Scotia, held at Keswick, York County, last week the following were elected officers for the year:—

Rev. W. Wilson, *Chairman*; James Woodrow, *Secretary* and *Treasurer*; Rev. R. I. Black, *Missionary Secretary*; Revs. S. D. Dodd, C. Duff, A. Magregor, J. Whitman, and Isaac Burpee, M. P., Hon. Freeman Tupper, Freeman Dennis, and H. P. Bridges *Committee.*

The Union meets with the church at Yarmouth next year.

THE project of a railway to India, under British control, after having slumbered for over thirty years, has been revived, and reported favorably upon in Parliament. The plan is to have it start from a Mediterranean port, run by the way of Antioch and Bagdad, along the Euphrates or Tigris to Bussorah, and terminate at Grane, a port on the Persian Gulf. Should this prove successful, it will not be difficult to construct a branch route, which will connect immediately with the railway system of India. Turkey is willing to build the road, it England will guarantee the funds. Such a road would be of immense advantage to England and her Indian possessions. It would be quite out of the reach of Russian control. The road would pass through countries once famous for populous cities and untold wealth, and it is not improbable that a new civilization would pring up in its path.

Rev. Francis A. Harding, whose case before the General Conference of the Methodist Episcopal Church in 1844 proved the entering wedge to the division of the Church, after much suffering, died, says the *Home Journal*, in the city of Baltimore, July 29, in great destitution, in the 59th year of his age.

THE Supper and Refreshment Tables at Point de Bute, on Tuesday evening, held for purposes of the Wesleyan congregation, were well attended. The receipts exceeded $20. —*Chignecto Post.*

A son of Mr. Gladstone has joined the Roman Catholic Church, having been formally received by Monsignor Capel. It is a curious fact that Archbishop Manning, then in the English Church, and Archdeacon of Chichester, stood god-father for this lad at his baptism.

THE BAPTIST ENDOWMENT.—The editor of the *Visitor* writes from the Annapolis Valley:

"The first subscription was given Wednesday, the 4th. At the close of yesterday, the 13th, our list footed up three thousand five hundred dollars.

LITERARY NOTICES.

1. MCALPINE'S HALIFAX DIRECTORY, 1872-3. —We have received a copy of this Book which ought to be upon the desk of every office, counter of every store, and bench of every shop, if not upon the table of every house, in Halifax. It is an octavo volume of nearly 600 pages, filled with information which everybody who has business to transact in the city should have accessible. The fine large map of the city which is given with it would seem to be of itself almost worth the price of the Book.

2. VESPER CHIMES.—A copy of quite a neat little 12mo. Book, of about 130 pages, bearing the above title, has been sent to us by some unknown friend. The title page shows that it has been written by Miss (or Mrs.) Mills, and printed by Wm. McNab.

It contains upwards of fifty different pieces, a few of which are prose, but the most poetry. We have glanced over some of these with considerable degree of pleasure; they give evidence of the possession by the fair authoress of a quite promising degree of talent for composition; and we would advise our readers to encourage the exercise of that talent by hastening to buy the Book if we knew where it was to be found for sale.

3. THE October number of HARPER'S MAGAZINE is a rich treasury of illustrated and miscellaneous reading. It contains contributions from Wilkie Collins, Charles Reade, Emile Castelar, Miss Thackeray, Bayard Taylor, Justin M'Carthy, R. H. Stoddard, Richard Henry Dana, Junius Henri Browne, Colonel T. B. Thorpe, the "Old Stager," G. W. Curtis, Spencer F. Baird, and other writers less widely known.

4. WE acknowledge the receipt of a copy of the FIFTH ANNUAL REPORT of the YOUNG MEN'S WESLEYAN INSTITUTE.

This excellent Institute is worthy of all the success which it has secured, and we trust that it will continue to grow and prosper.

TIGHT BINDING