[FOR THE PROVINCIAL WESLEYAN.]

Power, in its Relation to the Gospel.

"All power is given unto me in Heaven and in earth." Such was the thrilling declaration made by the Lord Christ in connection with the organization of a force for the subjugation, and the giving of a great commission for the evangilization, of the world.

The Gospel was a manifestation of the wisdom of God—the manifestation of a mystery hid from ages, and "the riches of the glory of this mystery among the Gentiles" was its grand purpose to make known. The Gospel was intended to be a development of love—love in its heights and depths, surpassing human knowledge, as the infinite is above the grasp of the finite. In view of the incarnation and mysterious meanness, of the agony and bloody sweat, of the cross and passion, of the resurrection and ascention, of the priestly intercession and exaltation as "Prince and Saviour," the appeal could be made: "Ye know the grace of our Lord Jesus Christ that though he was rich, yet for our sakes he became poor, that ye through his poverty might be made rich."

But was there to be an equal manifestation and development of power in connection with this soul-saving system, so that it might be said, "Our Gospel came not unto you in words only, but also in power, and in the Holy Ghost." Power was essentially necessary to its universal diffusion, its world-wide triumph, and the complete consummation of its purpose and design with respect to our world. The Gospel, as a system of truth, does not win its triumphs exactly in the same way as other truths—truths of history, of philosophy, or of science—merely by its fitness and adaptation to convince the judgment, and to impress the mind. Such a fitness it does undoubtedly possess. Not better adapted is the eye for the reception of light, or the ear for the reception of sound, than the Gospel, as a system of truth, is adapted to convince the understanding, and to compel the homage of the unprejudiced mind. But then it has to encounter the spiritual inability, the natural hostility, and the undisguised enmity of the carnal and ungenerate heart. Hence the necessity of a divine influence, and thus it is that the excellency of the power is declared to be of God

That such a power has accompanied the Gospel, and still remains in all its vitality, is clear beyond the need of demonstration. And the study of the past history of the Church teaches no fact more important, more instructive, or more encouraging than that the most successful agencies, and the most honored instrumentalities, those most signally owned and blessed by the Great Head of the Church, have generally been of the weakest and humblest kind. But they were rendered mighty through the power of God.

Not very difficult is it to account for the rapidity of that success attending Mahomet and Mahometanism. Its promulgaters, arrayed in armour and in blood, the unsheathed sword and the flashing scimeter carrying terror, destruction and bloodshed from country to country, explain the whole. But a scene very different is that presented when the Founder of Christianity leads his little band of unwearied followers out as far as Olivet. There they receive the commission to go and disciple all nations—to disciple the scornful Jews, the polished Greeks, and the powerful Romans—to triumph over the opposition of philosophy and pride—to found the kingdom not of this world on the ruins of systems then commanding the homage of the mightiest intellects, and the profoundest minds; to proclaim in simplicity the story of the cross to the wise, the mighty, and the noble, to the illiterate, the wayward, and the wandering, to unfold the same theme in the curse smitten city where the blood of the Holy and Just One had been invoked; in proud Rome, in gorgeous Corinth, and in idolatrous Athens. Without health, without influence, without power, without patronage, how is it likely that they are to succeed? Unbelief would have said, impossible. Worldly wisdom would have pronounced it, foolishness.

But having received such a commission, having been "endowed with power from on high," having weapons not carnal but spiritual, they went forth, but not

"With the proud conqueror's ambitious aim,
To wrong the guiltless, to enslave the free,
And win blood-stained wreaths of dreadful fame,
By deeds unworthy of the Christian name."

They went as messengers of mercy, to erect the standard of the cross in regions of death and darkness, to make known the faithful saying, Christ Jesus came to seek and to save the lost; to establish that dominion which secures "Glory to God in the highest, and on earth peace and good will toward men." And as they witnessed the power of the Gospel, and the majestic march of Christianity, they could say with swelling emotion: "Thanks be unto God who always causeth us to triumph."

Power we contemplate in removing the hindrances standing in the way of the Gospel, in making all changes, all events, all revolutions, harmonize with the purposes, and subserve the interests of the mediatorial kingdom of Christ. Power in the operations of nature, power in the material world, power in controlling the vast machinery of the universe, upholding distant worlds, and systems of worlds is the first attribute to impress our minds. But not less is the power necessary to preserve the moral world from dire disorder, from chaotic confusion, from endless night. What multiplied revolutions, what complicated notions, what discordant changes, what fierce passions, what lawless strife, what mighty selfishness fill the world. How mighty must be that current of power rushing through all, pervading all, controlling all these concurrent and discordant elements, these startling and volcanic changes. Even the most malignant, and the best organized opposition will be overruled for good. For though the kings of the earth set themselves, and the rulers take counsel together, yet their counsel and their covenant shall not stand; for, "He maketh the wrath of man to praise him, and the remainder doth he restrain." Many such have said in effect, as the apostate Julian, "O Galilean thou hast triumphed."

Power is constantly manifested in the salvation of men. Never, probably were there than at the present time, more living witnesses, that "The son of man hath power on earth to forgive sins." Those who attended the Lord Christ during his public ministry upon earth, were familiar with the manifestations of Omnipotent power, power displayed in raising the dead, in healing the sick, in causing the blind to see, and the dumb to speak. They who witnessed his majestic acts, who stood by the grave at Bethany, who beheld the boisterous winds and the storm-vexed lake subject to His control who had seen Him cast devils out of men, and thieves and traffickers out of the Temple, might well say "What manner of man is this whom even winds and seas dcsease and death itself obey." But is that less a manifestation of power which moves in the valley of dry bones, which gives life to the spiritually dead, sight to the blind, and causing the dumb to speak and tell in rapturous strains, what a Saviour they have found; which delivers from the bondage of condemnation, breaking the power of cancelled sin, and setting the ransomed sinner free. While the greatest of Christian Philosophers, the apostle of the Gentiles could say, "I am not ashamed of the Gospel of Christ for it is the power of God tens of thousands will make the response.

"Jesus the prisoners fetters break,
And bruises Satan's head;
Power into strengthless souls He speaks
And life into the dead."

F. L.

Fredericton, May 26th 1857.

Correspondence.

Revival Intelligence.

MR. EDITOR,—In accordance with the request of my superintendent, I wish to ask space in your columns for a few statements in reference to the extension of the work of God in the Newport Circuit.

An increasing seriousness manifested in the public worship at Meander, especially during the winter, served to justify the hope that a series of religious services would result in the obtainment of spiritual good by very many—and this expectation was realized, in the fact that after such a series of services held there, thirty-eigut persons were received on trial for membership in our church—new classes have been formed, and the healthy tone that has long characterized the cause of God here, is still being sustained.

Soon after the termination of these services, a similar series of the public means of grace was commenced at Kennetcook,—here from time to time some had been connecting themselves with the classes; the interest of the community in religious matters was deepening, and several were earnestly desiring the salvation of God—the influence of the Holy Spirit was now copiously shed forth upon us in our services, and now, as the minds of the people were more continuously engaged in reference to their spiritual concern, and as in varied language the claims of God were enforced upon them, one and another yielded submission to those claims, until we are now enabled to rejoice in over about sixty persons in this place received on trial for membership in our church, most of whom are in the enjoyment of a clear evidence of acceptance with God, while still, others are casting in their lot with the people of God.

For those thus recently brought into the favor of God; and for all the dear people of this interesting circuit we would utter the prayer of the Apostle contained in Ephesians, 4 chapter, 16—19 verses.

J. HART.

Newport, June 1st, 1857.

Circuit Directory.

A HINT TO MINISTERS LEAVING CIRCUITS.

Mr. Editor,—I am preparing a book to contain, 1st. a plan of the town of ———, the head quarters of the Circuit, showing the situation of every house I have been accustomed to visit. 2nd. a plan of the village of B. 3rd. all the Summer roads, with distances marked and houses I have visited. 4th. the Winter roads on the ice and roads that shorten distance. Also a general summary of hints and information concerning contemplated changes in Circuit arrangements, matters of finance; in short, such suggestions and facts as I would gladly have availed myself of, when I entered upon the duties of the Circuit. May I not venture the opinion that such a plan, if generally adopted, would greatly facilitate the labours of new ministers and obviate many of the difficulties arising from our frequent change of residence?

Yours, very truly,
A. B. C.

Obituary Notices.

Died at Great Village, Londonderry, on the 16th May, 1857. MATTHEW PEPPARD, an old and respectable inhabitant.—His illness was severe and protracted; much pain was experienced while the earthly tabernacle was giving way; but he murmured not,—sustained and strengthened by the presence and grace of God. He was a man of excellent morals, diligent in business, and upright in his intercourse with his fellow men, much esteemed and beloved. Like multitudes, however, he lived many years without the experience of vital piety, did not even connect himself with the Church of Christ by profession.

About 11 years ago he joined the Presbyterian Church, the only organized Church at the time in his native village. What was his religious experience at that time I know not, but when sickness assailed, and death stared him in the face, he confessed he had not that evidence of his acceptance with God, which takes away the fear of death. His mind was deeply exercised, and the result we believe was the obtainment of that grace which enables its possessors to wait with composure the hour of dissolution. Though he never left the Church of his first choice, yet he became much attached to the Wesleyans, and often expressed his firm conviction of the truth of the Doctrines held by them. From the time Methodist Preachers first visited the place, his house was their welcome home.—About two years ago during a revival of religion, some of his children, with his hearty good will, united with the Wesleyan Church. His sorrowing partner and children sorrow not, as those without hope. "Blessed are the dead which die in the Lord."

"Submissive to thy just decree,
We all shall soon from earth remove,
And when thou send st Lord for me
O let the Messenger be love,
Whisper thy love into my heart,
Warn me of my approaching end,
And then I joyfully depart,
And then I to thy arms ascend.

G. O. H

JUVENILE OBITUARY.

Elizabeth Reid died at St. John N. B., February 28th, 1857, in the fifteenth year of her age. In early infancy and in childhood, she evinced dispositions and traits of character, which, as she grew in years, increased the tender love and affection of her parents and friends. Her parents, ever anxious that she should enjoy all the temporal comforts which lay in their power to bestow, were not less solicitous for her spiritual welfare. Believing the Sabbath School one grand means whereby the youthful saints may become acquainted with the will of God as recorded in the inspired Word, and thus become wise unto Salvation, she was taken when very young to the "Wesleyan Centenary Sabbath School, and received as a scholar; her punctuality in attendance and the perfectness with which she said her lessons, with her serious attention in reading the Scriptures, won the affectionate regard of each teacher through whose class she passed, as she advanced in the school. During the last twelve months it became evident from the sallow countenance and flushed cheeks and the thin pale hand that consumption had marked and was making rapid progress in her.

The attention with which she hearkened to the voice of admonition and spiritual council of her friends, plainly showed they found a place in her youthful mind; it was her delight to attend the services of God's house and her Sabbath school, though frequently she did so in much weakness, the last time she returned from school she said to her mother, "I am afraid I will not be able to go again." When first spoken to of the certainty of death, and her state of preparedness to meet it, she would weep much, though anxious to hear of the full atonement made for sinners such as she.—During the previous months the Spirit had been convincing her of sin and the necessary preparation for Heaven, she had formed a resolution, that if spared to see the spring she would join a class. The Lord who knows the thoughts of all hearts, was not unacquainted with this desire after Him. She sought the Lord and he heard her and attended to the voice of her supplication.—About three weeks before her death he manifested himself to her in a manner none could doubt.

His spirit witnessed with the blood,
And told her she was born of God.

She would frequently say, "I am very happy,—all peace and light,—very happy," truly her countenance was changed even as by the Spirit of the Lord.

She manifested the love she felt to God, by her anxiety for the souls of her parents and friends who had not by experience felt its renewing power. She earnestly besought them to seek it. Though her sufferings were great, no murmur was heard to escape her lips. One night she awoke very happy beginning that hymn so frequently sung by our Sabbath School children. "Happy Land," She sent her love to each of her class mates, and on the last day of her short pilgrimage, when asked by her mother, who was always nigh, if she had anything more to say? she replied "only that something be given to my Sabbath School teacher as a remembrance of me."

She continued in the enjoyment of God's favor. Though frequently unable to speak, her countenance spoke the peace reigning within. During her illness when questioned by the minister who visited her, respecting her state and hope of Heaven, her friends listened with wonder and admiration to her answer, giving a reason of the hope within her with meekness and fear. In her death her parents sorrow not as those who have no hope, and the School which has lost one of its number by death, can rejoice, giving all the glory to God, that

The spirit is not dead, though low the body lies,
But freed from sin and sorrow, fled to dwell among the skies.
That death is but a sleep beneath a Saviour's care;
And he will surely safely keep the body resting there."

H. T.

Provincial Wesleyan

THURSDAY, JUNE 11, 1857.

Communications designed for this paper must be accompanied by the name of the writer in confidence.
We do not undertake to return rejected articles.
We do not assume responsibility for the opinions of correspondents.

THE ANNIVERSARY MEETINGS of the various Evangelical Societies, which distinguish the month of May, in both the old world and the new, have passed away for the present year, leaving upon the mind a deep and delightful impression of the ardour with which several branches of Christ's visible Church are prosecuting their great work in the earth. The denominational spirit, divested of the asperities of sectarianism, is a blessing to the world, accomplishing, under the Great Head of the Church, it must be admitted, vastly more of real good than would in the present constitution of things be attained, could that external unity which to many appears the grand desideratum be fully realized and finally secured. We therefore look with interest upon the movements of every church where the grand doctrines of the gospel are held, and its saving truths are earnestly inculcated. We rejoice, yes, and will rejoice, in the promulgation of the Truth and consequent progress of the evangelization of the earth, by whomsoever the means ordained of God be sedulously and successfully employed. We feel that herein is the true unity of the Church made manifest, when towards other denominations we breathe the spirit of brotherly kindness, evidencing our regard for them as battalions of the same army, marching under the same great leader, Emmanuel, to the same certain and glorious conquest. The boasted unity of Romanism we know is but a name, and the ecclesiastical unity of Protestantism, on which so many visionaries waste their hours in speculating, a romantic figment, which, could it assume the shape of reason and become a reality, would after all be but the symbol and form of that substance and essence which we aim to possess. To those who haughtily hold aloof from all who follow not with them, repelling every advance of Christian amity which does not give token of a desire after perfect assimilation, yet strangely vaunting the hope of a period when all may be in mind and method one, we might pointedly put the question whether at this moment their own position or that of those on whom, in the arrogance of supposed spiritual superiority, they seem to look down as schismatics and spoliators of the heritage of God, are doing most to promote the great result for which Christ prayed. These exhibit their genuine zeal in the denominational efforts of which the Christian world has heard so much during the past month, and their love for each other by mingling on the broad platform of the Bible Society and the Evangelical Alliance.

The goodly array of distinct denominational agencies, as we have said, has already passed before us; and now approaches a spectacle on which the eye of the lover of unity will well pleased and earnestly bend. The month of September has been selected for the meeting of the Evangelical Alliance at Berlin. It is to be held in Prussia by invitation of the King. Thither it is expected will throng representatives from the evangelical churches in Britain and the various countries of Europe, from America, and from infant churches in the East. What practical designs may be unfolded and furthered in this assemblage, it is not yet in our power to say. But the main object of the meeting is the promotion of religious liberty, and this is a question which on the soil of Continental Europe will require to be approached with care, while its interests demand a faithful discussion, and to the utmost practical extent firm and vigorous action. Persecution, we are alarmed to observe, instead of diminishing becomes more rife in Roman Catholic countries, and we acknowledge with pain that it also gains sway in some Protestant lands. The Evangelical Alliance has been frequently successful in mitigating the effects of persecution, we trust it will not be uninfluential to abate the spirit of intolerance. Sir Culling Eardley expresses his belief that a firm but modest deputation would meet with success at St. Petersburg, Sweden, France, and the several German States. He speaks of the promising state of Spain, where immense aspirations after religious truth exist; and of Italy, of which the same may be affirmed. "Even under the shadow of the Vatican there are many Christians longing for the time when they could obtain a living doctrine." Sir Culling also calls attention to an important subject in the establishment of a refuge for the Roman Catholic priests who leave the Church of Rome. Of these the number is becoming great, and such an institution planted in the heart of Europe appears to be demanded by the times.

Added to these questions which the members of the Alliance will meet to discuss, many subjects will be found to invite an interchange of thought. Those grand openings for the dissemination of Gospel Truth which are increasing on every side will constitute a theme for gratulation, and each, it is to be hoped, will stir the other up to diligence in seizing upon the multiplying opportunities for making known to the unconverted nations of the earth the one true God, and Jesus Christ whom He hath sent.

The Late Rev. Albert DesBrisay

The Rev. John McMurray under date, Charlottetown, P. E. I, May 28th, writes as follows:

It becomes my painful duty to inform you, that our excellent and much-esteemed brother, the Rev. ALBERT DESBRISAY, is no more. His last illness was short, and his decease quite unexpected. His health during the last winter had been so much better than it had been the winter preceding as to afford reason to hope that he might yet be spared for some years to his family and to the Church. Shortly after his retirement from the office of Governor and Chaplain of our Academic Institution he removed with his family to this his native Island, in the expectation that the change would prove beneficial to him in his enfeebled state of health, and also hoping that in the same locality where, nearly forty years since, he had commenced preaching the Gospel, he might again be useful, by employed for the glory of his Redeemer and the benefit of his fellow men. An earnestly cherished desire with him, and which as far as his strength would admit, he carried out in lengthened journeys undertaken by him for this purpose during last summer and the previous year, was to minister the word of eternal life in parts of the Island destitute of spiritual instruction. The fruits of this disinterested and self-denying labour the day of the Lord will reveal.

The bronchial affection to which for some years past he had been subject, prevented his engaging much in pulpit effort in large Chapels; so that he has very seldom been able to preach to our Town congregations But his labours in a more private capacity were abundant, and were discharged with great fidelity and cheerfulness. He specially delighted in pastoral work—in visiting the sick and the poor, as well as in assisting in the quarterly visitation of the classes. These efforts were highly appreciated by our Church and Congregation; and, we have reason to believe, were rendered a blessing to many. He was much beloved in the community, and in other parts of this Island, as also in the various circuits in Nova Scotia and New Brunswick where he had laboured in by-gone years—and not only by members of our Connexion, but also by all those of other Churches who had the pleasure of his acquaintance. His amiable disposition, his devoted piety, his unblamable deportment, his earnest love for souls and unceasing efforts to be useful, apart as these traits were from all bigotry and unchatitableness, had secured for him the high esteem of all classes.

Upon the revival of religion at North River a few months since, he felt a great interest in that Society, and during a considerable part of the winter, even in very severe weather, his arrangement was to attend there to preach and lead the class every Sabbath morning. His last sermon was preached in that place, in supplying another brother's appointment, on the day fort night preceding his death. Three days prior to his being taken down by the illness which terminated his life, he attended with me a service in which seven children and young persons were dedicated to the Lord in baptism. The occasion was a solemn one,—he felt it to be so—and the closing prayer offered by him was exceedingly touching and appropriate, marked by fervent pleading on behalf of the children then baptised, and their parents. His last public engagement was on the evening of Monday, the 18th inst., in attendance upon the Bible Class of the Young Men's Christian Association, in the prosperity of which he had manifested an earnest interest. Upon his return home he complained of having taken cold, and from that night never rose again from his bed. His illness assumed the form of inflammation of the lungs, but no very serious apprehensions of danger were entertained until a day or two preceding his death, when it appeared that his debilitated constitution was insufficient to rise above the effects of his disease His work was now done; his trials were now terminated; his devoted piety, mellowed by long continuance and complicated afflictions—afflictions which he ever bore with uncomplaining submission, and with Christian cheerfulness—was now to receive consummation of hope and joy. The great and holy themes upon which he had been accustomed so pleasingly to dwell throughout his life were in his heart and upon his lips during his illness, and to the very closing moment. For a day or two before death he exhibited some slight mental aberration upon other subjects yet upon religious topics he appeared surprisingly rational and collected. The scene closed on the morning of Sabbath last, the 24th inst., at 2 o'clock, when he peacefully departed to enter the enjoyments of an eternal bath, and the solemnities and worship of the heavenly sanctuary, in the sixty-second year of his age, and thethirty-fifth of his ministry.

"Servant of God, well done!
Rest from thy loved employ,—
The battle's fought,—the victry won;
Enter thy Master's joy."

The interment took place yesterday afternoon, amid the tears and regrets of very many. The funeral was large, being attended by persons of all denominations. The pall was borne by six ministers of different Churches—Episcopal Presbyterian, Baptist, and Wesleyan. The pulpit and communion of the Chapel were shrouded in appropriate mourning. The psalm and lesson was read by our venerable Brother Strong—a hymn was given out, and a suitable and touching address belivered by the Rev. Mr. Burnett—and prayer offered by our Rev. Brother Barratt—the service at the grave being read by the Superintendent. A discourse on the occasion will be preached (D.V.) in the evening of Sabbath, June 7th, by the Rev. J. B. Strong. May this solemn call be sanctified to the Church, both ministry and membership, and may the sorrowing and deeply afflicted widow and family be divinely sustained. Amen.

Wesleyan Education in England.

THE NORMAL INSTITUTION

The third Annual Meeting on behalf of the Westminster Training College, and the general objects of the Wesleyan Education Committee was held in Centenary Hall, London, on the 7th ult. James Heald, Esq., who occupied the Chair, said in the course of his opening speech:—

May I be allowed, my Christian friends, to congratulate you on two or three features of our own share of the work of Wesleyan Education, the annual meeting of the friends of which we are now holding? If we survey the past, I think it is quite evident that a gracious providence has been over all our movements. The establishment of the Normal Institution at Westminster was not more noble in its conception than it has been creditable in its execution. I honor the men who, in the first instance, conceived the design; greatly do I honor the men to whom has been committed the responsibility of carrying it out. This leads me to another observation. Has not a gracious providence been seen directing our steps in the choice of the men whom he has been pleased to supply to us for this work? I confess there is no view of the subject that I can take, that is either more convincing or encouraging to my own mind. If to find the "right men," and have them in the "right places," is one of the great dogmas of the day, may we not point, with a degree of confidence which yields all of us pleasure, to an illustration of this principle in the case of the reverend Principal, and also to the reverend Secretary, too, of the Westminster Normal Institution? And I could point to some members of the Committee, about whom there would not be a difference, I am certain, in this meeting. But I would not confine it to these. I look at the class of agents who have already been raised up in the Connexion! and all this has been going on, and brought so far on its way to maturity, not in times and circumstances by any means the most favorable that Methodism has ever seen. And I rejoice to find, that we have such a supply of suitable and promising candidates for the office and work of schoolmasters and schoolmistresses, from year to year presenting themselves to the notice and for the acceptance of the Committee. It shows that our resources of men, as well as of means, are not exhausted.—When there is a work to which God loudly calls us, and we arise to its performance in obedience to his will and pleasure, there will be found as there have been, men and means to accomplish it.

There is, however, one circumstance which naturally claims our notice at this annual meeting. Perhaps I may by anticipating what will be submitted shortly in the report; but I can scarcely deny myself the gratification of at least alluding to it. This is the first meeting that has been held in which the cheering intelligence has been announced that this Institution, infant as it is, is now out of debt. Now this remark applies, in the first place, to the estate which has been created at Westminster. The whole of that establishment, which presents itself to the eye without, and that which it is furnished within, is our own. It has been paid for, and no balance remains against us. I am sure it must have been exceedingly cheering to the Rev. Principal to find, that now, happily, the funds for conducting the Wesleyan education system are happily free from any incumbrance. I see in the balance sheet that we have a double statement of account; and whosoever examines it may persuade himself or herself of the correctness of these observations. You will see that, by the financial circumstances of the General Fund, there has been a balance sufficiently large to the credit to cover that which would have been a balance to the debt on the other account, and carry a small surplus over. I beg to congratulate all our Christian friends on having arrived at this happy consummation.

The Denison Case.

The everlasting Denison case (writes the English correspondent of the *Advocate & Journal.*) continues to bestride us like a nightmare. Another stage of its progress has been accomplished—another decision has been given; but the result just arrived at so completely baffles and disappoints all previous calculation, that no one will now undertake to say that the proceedings, which a week back everybody had imagined to have almost reached their close, are now one hour nearer a termination than before they were commenced. "Objects ever present dim the sight," the poet tells us. On the same principle, I venture to affirm that your readers have forgotten all about the Denison case, from having heard so very much about it. Permit me to reproduce, in half a dozen lines, the main facts, which have occupied almost as many years:

Mr. Denison, Archdeacon of Taunton, was accused to his bishop (of Bath and Wells) of preaching popery, or something very similar to it, chiefly on the doctrine of the Eucharist, in the pulpits of the Protestant Establishment. A commission of inquiry was issued, and on its report the bishop commenced proceedings under certain acts and canons which declare such an offence punishable by deprivation. Before the case came to trial the bishop died, and the proceedings must, therefore, if carried out, be commenced *de novo* by his successor. But his successor refused to institute proceedings, and against *him* the complaining parties had no remedy; but against the Archbishop (Canterbury) in whose Archdiocese the offence had been committed, they *had* a legal remedy, which they obtained in a *mandamus* from the Court of Queen's Bench, compelling his grace to institute proceedings against Mr. Denison afresh. In due course (which proved a very tedious course) the case came on for trial in the ecclesiastical court of the Bishop of Bath and Wells. The bishop, however, being the patron of the preferments held by Mr Denison, was disqualified from presiding, and the archbishop presided in his stead. To this course there was no objection on the defendant's part, as his grace, though nominaly the prosecutor, was such only on compulsion—The issue was, that Mr. Denison was declared guilty of the offense of preaching doctrines at variance on vital points with those of the Established Church, and, on his refusal to retract within a given time, was sentenced to deprivation. From this decision he appealed to the Court of Arches, but the judgment of that court refused to entertain the appeal, or go into its merits at all, on the ground that the decision was that of the Archbishop, while the Arches Court was only the Archbishop's inferior court and he (the judge) the Archbishop's subordinate officer. Hence Mr. Denison carried to the last and highest court, the judicial committee of the Privy Council *not* his *appeal*, but an application for a *mandamus*, to compel the Arches judge to hear the appeal. The application was granted, the *mandamus* was issued the first three days of this week were occupied in the Arches Court, by the arguments on both sides, and yesterday the judge, who had previously refused to hear the appeal at all, *delivered judgment in reversal of the sentence and the decision of the archbishop in the Court of Bath and Wells.*

And what were the great principles, logical or theological, or both, on which the controversy, thus decided for the present, turned during the last four days? The decision was wholly unaffected by any consideration of either kind, the counsel on both sides having poured forth their platitudes for nearly three days on the simple question of whether or not the proceedings in the case had been commenced within two years after the commission of the alleged offense, as the law requires. This question the judge decided in the negative, holding certain steps taken by the prosecutors not to have been strictly legal proceedings in the sense intended by the statute. Up to the last moment Mr. Denison was prepared to announce his further appeal to the court of Privy Council, against the adverse decision of the Arches Court, which he anticipated; but this unexpected judgment relieves him from such a necessity, and tranfers it to the opposite party, who though completely thunderstruck by the decision, at once gave notice of appeal. *Their* appeal will, therefore, bring the case again before the Privy Council on the question as to the time when the proceedings were commenced. Should the superior court confirm the decision of the Arches Court, that finding will, of course, be final as it will declare the lapse of time to have condoned the offense, if any had been committed; but, should it reverse the decision on that point, then Mr. Denison's appeal on the merits of the case will come into operation, and the whole doctrinal question, argued so long since in the Court of Bath and Wells, will be opened up anew. Expectation *was* confident among the Evangelicals, both in the Establishment and out of it, of a decision against Mr. Denison on the merits of the case by the Privy Council; but, with the unexpected decision of yesterday staring us in the face, we scarcely now know what to look for. It is rumored, too, that, though the decision of the Privy Council was universally looked forward to as final, Mr. Denison has still in reserve an unlimited supply of artifices and subterfuges to evade the practical consequences of the sentence of deprivation, and enable him to continue to preach popery from the pulpits of a professedly Protestant Church

Religious Intelligence.

British and Foreign Bible Society.

The Annual Meeting was held in London on the 6th ult. The Report detailed at great length the operations of the society in France, Belgium, Cologne, Frankfort, Denmark, Sweden, Norway, Russia, Italy, Sardinia, Athens, Turkey, Bucharest, India and China. Under this last heading the interesting fact was communicated to the meeting, that the society, feeling the great and invaluable service which the late Rev. Dr. Medhurst had conferred on the work of Bible translation, and finding that his family had had no adequate provision made for them, had granted £200. At Frankfort, Dr. Pinkertou, the Society's agent, through increasing infirmity, had relinquished his office; and the society had, considering his long services, granted him an annuity of £200. A few weeks since a large number of copies of the Scriptures was sent to St. Petersburg, the duty on which was £413. An appeal was made to the Emperor to forego the duty, to which his Majesty readily assented, thus becoming a liberal contributor to the funds of the Society. A similar privilege has been extended to Odessa. In Turkey, a copy of the Scriptures had been officially presented to the Sultan, in his grand council-chamber, by the agent of the Society, this important step having been accomplished by Lord Stratford de Redcliffe, at the suggestion of the Earl of Shaftesbury, the president of the society. The Sultan had not accepted this copy of the Scriptures as a piece of idle curiosity; for it was well known that, by his own desire, portions of it were read to him every day, and that he evinced a marked interest in its contents. In India, China, and other parts of the world, the operations of the society had been eminently successful. The following is the general summary:—The receipts of the year ending March 31, 1857, have exceeded those of any preceding year, excluding the special funds. The amount applicable to the general purposes of the society is £68,381 15s. 3d., and the amount received for Bibles and Testaments, £69,374 19s. 7d.; making the total receipts from the ordinary sources of income £137,756 14s. 11d., being £9,031 4s. 10d. more than in any former year. To the above must be added the sum of £993 2s. 4d. for the Chinese New Testament Fund; making a grand total of £138,749 17s. 3d. The issues of the society for the year are as follow: From the depot at home, 1,001,965; from depots abroad, 515,893; making a total of 1,517,858 copies. The total issues of the society now amount to 32,381,759 copies. The ordinary payments have amounted to £132,094 4s. 7d., and the payments on account of the Jubilee and Chinese New Testament Funds to £6,890 18s. 10d., making the total expenditure of the year to amount to £138,985 3s. 5d. The society is under engagements to the extent of £73,000.—The Bishops of London, Bristol, Gloucester, Ripon, Mauritius, and Graham's-town, had kindly consented to become vice-presidents of the Society.

A Northern Revivalist.

The *Edinburgh Ezpress* publishes the following interesting account of the labours of Mr. Brownlow North:—"During the past week various Free Church and Baptist pulpits in this city, including that of Dr. Candlish, have been occupied by a lay-preacher of singular power and earnestness. His name is Brownlow North; he is a member of an aristocratic family, being a lineal descendant of the famous Lord North, by whom the island of Arran was possessed before it passed into the hands of the Hamilton family Mr. North appears to be upwards of forty years of age. Until a few months ago he was a man of fashion 'about town,' given to sporting and the more common forms of time killing prevalent among the upper classes. He was then brought to a knowledge of the truth, and straightway became as active in the Evangelistic as he had previously been in the sporting field. Beginning in the Aberdeen and Elgin pulpits, he has been gradually making his way south; and his ministry has been attended, in some cases, with the most remarkable results. In the history of the Scottish pulpit, there has never been such a man as Brownlow North. He is the first of his kind who has declared for the right side in the form which his energy and zeal develops. The Haldanes were lay preachers; but, before they were converted, they had always been earnest and thoughtful, if not deeply spiritual men.—Here we have a 'fast man' of the aristocracy turning from the evil way in the prime of his manhood, entering the pulpit with a small stock of theology, and no great command of words, and somehow taking the hearts of the people by storm. The spectacle is unique. We listened to this remarkable preacher on Sabbath evening when he preached from the pulpit of Dr. Candlish. The church was crowded an hour before the sermon began, and hundreds were unable to procure admittance. Mr North made his appearance in a simple but [illegible] suit as is usually worn by gentlemen of his class.—A gold eye glass dangled [illegible] overcoat [illegible] which [illegible] looked the imperturbable [illegible] man [illegible] bears a striking resemblance to Mr Arnott, the lawreate of Elgin. He [illegible] calmly at first, and with no [illegible] emphasis. But before he had got through the first prayer, his frame became convulsed, his bosom heaved, his hands were clenched together with a vice like tenacity, and the tears streamed over his cheeks as he implored the blessing of God upon his labours among unconverted souls. The greater part of his lecture was addressed to backsliders. There was not much elegance in his elocution although it was always natural; and his scholastic knowledge was evidently far from extensive. But somehow, there was that in what he said which infused a wonderful vitality into old sayings, which, in the estimation of some, have become threadbare and commonplace.—With the preacher many of the hearers were dissolved in tears, and we never saw a Scottish congregation pervaded by the same thoughtful calm when it rose to disperse. He had made an impression on all that he was a sincere, simple-minded man, who had violated the habits of his class and his country to save his fellow men.—Mr. North has preached five times during the past seven days; and to-morrow he preaches twice—once in the Tabernacle, the place of worship which was built many years ago, for the sake of the non-church attenders, by Mr. Robert Haldane."

AMERICAN BIBLE SOCIETY.—The financial year of the American Bible Society closed on the 31st of March It has been a year of great prosperity, the receipts being $441 805.57, exceeding the receipts of the previous year $48,638,42. The amount received from Maryland was $15,291; from the district of Columbia, $886; from Virginia, $10,857; from North Carolina, $5,131; from Delaware, $498; and from Pennsylvania, $30,171 During the year seven hundred and forty thousand copies of the Scriptures were issued, being an excess of one hundred and ninety-eight thousand over the previous year. The issues were as follows:—Bibles, 244,000; Testaments, 496,000.—*Richmond Chris. Advocate*

Missionary.

India.

A correspondent of the *Watchman* writes:—India, viewed as a field of Missionary labour, is vast and inviting. The agencies employed by all the Missionary Societies at present engaged in its evangelization are very inadequate, even if they were multiplied a hundred fold. In every direction, there is abundance of room for additional labourers, and for the extension of existing Missions. Throughout India, there are vast territories—whole districts—populous cities and towns, in which no Christian Mission has been planted—and in which the glad tidings of the Gospel have never been proclaimed—"The fields are white unto the harvest," and the united prayer of God's people should be, that he would "send forth more labourers into his harvest."

As a section of the Christian Church, it must be acknowledged, that India has not had a due proportion of our attention. Our efforts have been small when compared with those of other Missionary Societies. To many, this is a matter of surprise; and they are led to inquire the reason. Can it be that we are paralyzed by the greatness of the work to be accomplished? Do we quail before the difficulties and obstacles to be overcome? Are the Hindoo systems of religion so gigantic and deep-rooted, that we are disheartened? Where are our faith, our hope, our zeal? Is it seemly that they should appear to lag behind those of other churches?

When our Mission to India was first projected Calcutta and Bombay were included; since which time Scinde and the Punjaub have been added to the British dominions, and more recently, part of Burmah, and the kingdom of Oude. For want of means Calcutta and Bombay were abandoned,—and this, as it appears, is still the principal cause of our limited operations in the East. Shall we be satisfied with our present doings? The Missionary Secretaries answer, No. As soon as means are placed at their disposal, they are prepared to stretch their and extend our Missions. In the appeal already adverted to it is said, "When the means have been found for strengthening and enlarging the Missions in the Madras Presidency, and the neighbouring island of Ceylon, it will become a subject of grave consideration whether the Wesleyan Missionary Society ought not to resume its long suspended Mission in Calcutta and Bombay. Earnest invitations have been received from both those Presidencies," &c. The course which the Committee intend to pursue is here clearly indicated, and is highly commendable.—Our existing Missions in the Madras Presidency and Ceylon, require to be strengthened and enlarged, and they are capable of great enlargement.

Our Mission Stations in Peninsular India, as well as in Ceylon, have been chosen with great judgment. With the additional light and experience of the present day, it would be difficult to alter them for the better. In the kingdom of Mysore we have three principal stations, Bangalore, Mysore, and Toomcoor. I need not stay to describe them; they are three of the principal places in the country—the best that could have been selected, and in all of them, by Government aid, our educational operations have become extensive, efficient, and influential.

In the Madras Presidency we have four principal stations, Madras, Negapatam, Manargoody, and Trichinopoly. A better selection could not have been made. Madras is the seat of Government, and has a population larger than Manchester or Liverpool. It is calculated that it contains not less than 650,000 inhabitants, about 230,000 of whom are Hindoos; 50,000 Mahommedans, and 20,000 Europeans and East Indians. We have thus, in this one place, upwards of 600,000 immortal souls, sunk in error and superstition, and, at present, only two Missionaries; one of whom is devoted to the English work. We ought, at least, to have two more. Connected with the Madras Circuit we have three large chapels, built by the efforts of former Missionaries, and two large and prosperous schools, partly supported by Government.

Negapatam and Manargoody.—These are situated in the Tanjore Province, distinguished for its great fertility, and the number and splendour of its idolatrous temples. It contains upwards of 1,120,000 inhabitants, and about 6,000 populous towns and villages, among which may be mentioned Nagore, Tranquebar, Mayaveram, Combaconum, and Tanjore. At present we have only one Missionary at Negapatam, and one at Manargoody. But these stations require to be strengthened by additional labourers, and our sphere of operations considerably enlarged.

Trichinopoly lies on the north side of the Cavery and the Coloroon, and from its central situation, is not only an important military position, but an extensive field of Missionary labour.