sequently there is a dilution of the salt sea in those parts which must considerably reduce its strength. It is as if, all else being equal, the northern brine had suddenly added to it its own volume of fresh unsalted water.

There is, however, another reason for the difference of density. In the northern sea there is hardly any evaporation. In the more southerly regions, especially in tropical parts, the fierce rays of the sun act upon the sea water like so many boiler furnaces.

The evaporation that takes place is prodigious and the ocean is called upon to yield up a very considerable portion of its watery substance. All salt particles remain, making the water salter

Any one who lists can try the experiment of evaporating for himself. Let him place in an evaporating dish a quantity of water in which has been previously dissolved as much common salt and Epsom salts as the water will take up.

Under the evaporating dish let a spirit lamp be placed, or even let the dish be placed with a little sand under it upon the stove; steam will begin to rise off the surface of the fluid, and in the course of time the whole of the liquid will disappear into air.

At the bottom of the dish, however, every particle of the salts which had previously been dissolved in the water will be found, in precisely the same condition as to quality and quantity as before.

In order to equalize to some extent the uneven balance which is thus set up between the salts in one sea and the salts in another, He who made the sea and the things innumerable therein has set in motion a series of currents which are so many rivers in the ocean.

These currents, setting down, both on the surface and below it, from the cold, salt-lacking climates, bear to the briny water of the burnt-up tropical seas constantly fresh streams of comparatively fresh water. These serve to dilute southern waters.

On the other hand, currents setting northward and southward from the equatorial latitudes bear into the brackish waters of the poles the brine that serves to restore the vigor which abundant rain and want of evaporation have taken away.

One of these great equalizing currents, the Gulf Stream, is well known; better, perhaps, by reason of the warmth than of the spare salts it brings from the hottest parts of the ocean.

But whence come the salts themselves?

From rivers, from sea-washed shores, from the decay of animal life within the sea, from salt deposits, and from all the fluid media of communication with the land.

The deposits brought by these are mingled in the ocean reservoir. It is the union of many salts not found together in any fresh waters that gives to the sea its distinctive bitterness. Bitterness and saltness are the result of this additional quality being added to the water, so that in its acid state it is able to dissolve and hold in solution salts which the fresh water could not take up.

Provincial Wesleyan.

WEDNESDAY, APRIL 14, 1869.

Religious Revival.

It fills our heart with joy to be able still to bear testimony to the blessed work of divine grace, which has been, and still is, in progress in the Methodist Churches in this city, resulting in the conversion of so many from sin to holiness, and in the edification and sanctification of believers in Christ. An interesting communication on this subject will be found in another column, precluding the necessity of our entering into particulars. Our feeling of high gratification is cherished not on denominational grounds; for strong and decided as are our preferences, on every account, for our own Church, yet we think we are influenced by higher and holier motives in our exultation on account of the advancement of the cause of the Redeemer. Other Churches in this city, besides our own, have been favoured with special seasons of grace; "and therein we do rejoice, yea, and will rejoice."

Our correspondence from other Circuits within the bounds of the Conference, affords intimations of like import of a cheering character. We make room for just an extract. The Rev. J. G. Bigney, labouring in Cape Breton, writes:—

"The Lord has recently revived His work at Port Hood. Meetings were held for four weeks, during which many were awakened to a sense of their sinfulness, and having sought the Lord earnestly, were enabled to rejoice in His salvation. Forty-five persons were received on trial for membership, and some others shared in the blessings, who have not connected themselves with us. Our numbers were small before this visitation. A few who had long felt deeply for the welfare of Zion, came nobly to our help, one of whom is not now for God took him."

Instead of extending our remarks on this topic, we make room for extracts from an article in a late issue of the London *Methodist Recorder*, called forth by recent revivals of religion in Great Britain:—

A revival is the life-giving energy of the Holy Spirit converting the sinner, reclaiming the backslider, and awakening the dormant Christian. No one will deny that these are the operations ascribed peculiarly to the agency of the Spirit, and that it is the duty of all to pray for and to except them in answer to believing prayer; that there cannot be Christianity without them, and that they have taken place and are taking place in several contemporaneous instances; and that the most guarded interpretation of prophetic language leads us to expect a still more glorious effusion of the Holy Spirit in "the latter days;" so that all Scripture gives the most direct countenance to revivals of religion.

In most cases men can readily separate the abuses of anything from the thing itself, and thereby arrive at a true estimate of its value. Admitting conversion and revival to be essentially the same as regards the Divine Agent, the effect intended, and the final result, it cannot be strange, when there is a manifestation in any society of the converting energy of the Spirit, that men should feel their souls overawed, as in the more than usually manifested presence of the deity; not strange that the conscience-stricken sinner should crouch in trembling terror, as in the near view of his omniscient Judge; not strange if the worldly formalist should start appalled, as if he heard a voice saying to him, "Awake, O sleeper, and call upon thy God;" not strange if in all these cases the minds of men should be shaken by a sudden and strong excitement

The existence of excitement is no proof of the genuineness of the work; while it remains fairly within the province of human judgment to guide, modify, or check its progress, without in the slightest degree presuming to intermeddle with the sacred work of the Holy Spirit. At the same time, the existence of excitement furnishes no just ground of distrusting the reality of conversion; for it is scarcely possible to imagine so great a change effected within the soul without there being produced in the person who experiences it a thrill of new, strange, and rapturous emotion throughout his frame, such as no words can describe.

In its origin and its history, Methodism is a work of revival. And we should doubtless witness within our boarders both stronger and wider indications of the presence and power of God if, on the part of individuals and societies, there were a strong, active desire for them. Too many are probably content with things as they are, and do not wish to be aroused from slumber, or summoned to new exertion. There are others who while they really wish for the fruits of revival—zest and animation in public worship, and numerous additions to the Church—yet hesitate to plunge into earnest evangelistic work, and shrink from the change of religious habits it would involve. They are shrewd enough to see that ease and worldliness are quite incompatible with revival; and while, on the whole, they would like a season of prosperity, yet when they remember all that it implies, they cannot pray without mental reservation, "Whatever it may require us to abandon or to do, at all costs, and without condition—'Save now, we beseech thee, O Lord; O Lord, we beseech thee, send now prosperity." But perhaps the great reason of hindrance is want of faith. We may dwell too much on the inherent inefficiency of human instrumentality, as judged by the past, instead of dwelling on the omnipotent grace of God.

A true revival must in any case be a Divine work—the work of the Holy Spirit—and can He not waken up thought in the heedless multitude? Can he not make the dry bones live? If He has promised this, should we not pray for it with the assurance that what we ask we shall receive? Let us but believe that God is waiting to be gracious, and then we shall implore his quickening grace with expectant hearts, and our whole Connexion shall be beauteous with the glory of "a field which the Lord hath blessed." In the case of every society or circuit, such blessing will have been preceded by much thought and much prayer—not formal prayer, but wrestling, importunate supplication—on the part of the entire membership, or separate groups, or devout individuals. It will consist, not in a transient ecstasy produced by an occasional flood-tide of spiritual power, but a quiet healthful, perennial glow, resulting from the employment of scriptural means in dependence upon Divine promises and the numerous conversions taking place on every side will be the signs of a deep, full overflowing life in the Church.

There may be great excitement, and it may be that the same condition of earnestness which fosters healthy life in the Church lends energy also to superficial emotion and to false hopes and joys, but the influence of such "blessing" does not merely play on the surface—it reaches to the very heart of the Church. It is not temporary, ending with the circumstances which gave it birth, but produces results lasting as long as eternity. Surely, if such a revival should visit our Zion, we will be grateful for so rich a boon—reverent before so august a power.

From our English Correspondent.

Debate on the second reading of the Irish Church Bill—Proposed Inquiry by the Yorkshire Board of Education—Laying of the Foundation Stone of a Jewish Synagogue in London—Revivals of Religion at Aberdeen and Lipton—Proposal to open Public Institutions on the Sabbath, and Deputation to Mr Gladstone on the subject.

The Irish Church Bill continues to be the chief theme of discussion both in political and religious circles. Last Thursday afternoon the debate on the second reading of the Bill was opened by an opposition speech from Mr. Disraeli. Soon after the commencement of public business every seat in the body of the House of Commons was occupied. The Speaker's and the Stranger's galleries were crowded; and the seats appropriated for the use of Peers and distinguished visitors were all occupied. The Archbishop of Canterbury, the Bishop of Oxford, Earl Russell, Lord Stratford de Redcliffe, Mr. Reverdy Johnson, Dean Stanley, and Dr. Manning, the Roman Catholic Archbishop of Westminster, were among the notabilities present. As soon as Mr. Gladstone had formally moved the second reading of the Bill, Mr. Disraeli rose to propose its rejection.

The ex-Premier dealt with the question with his accustomed ability, and for over two hours used his utmost power to dissuade the House from consenting to a measure, which he characterized as one marked by 'robbery,' 'confiscation;' and 'sacrilege.' His address evidently gratified his own supporters, but it was pretty clear that he had not advanced a single consideration that would be likely to win over to his side any who had already voted in favour of the Government measure. The debate was prolonged until a late hour, and then adjourned until the following evening, when Mr. Bright in a speech of the most convincing logic, and of powerful eloquence, showed how completely Mr. Disraeli had failed to establish his position. I should think Mr. Bright never delivered an address which told with greater effect. After several other speeches pro and con, the debate was again adjourned until Monday night. On this occasion Mr. Lowe, the Chancellor of the Exchequer, a man of remarkably keen intellect, clear, quick and penetrating, and possessing great power of satire, exposed Mr. Disraeli's speech most unmercifully. After several others had spoken, the debate was once more adjourned; and on the following evening it was brought to a close by Mr. Gladstone, when the House divided, and the numbers were found to be; for the second reading 368, against it 250; thus leaving a Government majority of 118. Such a result does not leave to the opposition the shadow of an encouragement to continue their resistance to the measure. I suppose, however, that they will still contest it.

The Council of the Yorkshire Board of Education has recently had under consideration the important question of the means which would be most likely to secure the education of children, who from the neglect or poverty of their parents, as well as from other causes, are left to grow up in ignorance, and often in crime also. In order to arrive if possible at some practically useful conclusions, it has been resolved to open conferences in each of the large Yorkshire towns, and invite expressions of opinion from men of every rank, and of every shade of thought. Among other topics for consideration which have been suggested, is the mode in which the religious element in education should be dealt with. The Council are anxious to concentrate public attention on the subject, and to urge upon Parliament to avoid delay in the introduction of an extended system of national education.

Last week Baron Lionel de Rothschild, M. P. for London, laid the foundation-stone of a new synagogue for the accommodation of Jewish residents in the west of London. The edifice will be an imposing structure, of elaborate architecture, designed after the moresque style. The estimated cost is upwards of £20,000. There was a choral service in celebration of the event, and in the course of it Dr. Adler, the chief Rabbi, in a fervent prayer full of imagery, invoked the divine blessing on the work.

During the last few weeks a remarkable revival of religion has taken place at Aberdeen, chiefly among the fishermen. It began among the younger portion of the population, but quickly extended to the older; and children of ten and twelve years of age, and aged men of seventy years and upwards were found seeking the Lord. Such was the power of the awakening that for about a fortnight none of the fishing boats went out to sea. The distress of many of those who were under conviction of sin was so bitter, that their strength gave way under it. With reference to this work of grace a minister on the spot says of some of the cases, that the anguish of spirit was "awful to witness." Sturdy men were lying on the ground oppressed with a burden of sin which most literally they found to be "intolerable," while their efforts to lay hold of the Saviour offered to them "were agonizing in their earnestness." Those who have have had experience of similar revivals, speak of the present, as one which indicates a deep work of the Spirit of God.

Our friends at Lipton in Staffordshire have also been cheered by a revival of the work of God. During a week of special services, which had been preceded by earnest prayer, many persons were brought under spiritual concern, and night after night several were enabled to trust in Christ as their Saviour from sin. The signs of grace were so encouraging that it was resolved to continue the services throughout another week; similar tokens for good were graciously bestowed; and during the fortnight it was ascertained that about eighty persons had made a profession of consecration to the Lord. Of those who have obtained peace with God it is remarked that since their conversion they have been "shedding a bright light among their families and in the neighborhood.

An Irish member of Parliament, having given notice of a motion for the opening of Museums, and galleries of Art on Sundays, the friends of the Sabbath are actively at work to secure the defeat of the proposal; and the members of the Sunday League, on the other hand, are bestirring themselves to awaken public sympathy with it. A deputation from the last mentioned body waited on the Premier last week to request the Government to support the motion; but Mr. Gladstone gave them only a cold reception, and did not hold out to them any encouragement whatever. On the same day a deputation waited on Mr. Gladstone requesting the Government to withhold consent from the attempt to give such a national sanction to the desecration of the Sabbath. The right honorable gentleman gave the Deputation very clearly to understand that the views they expressed were in harmony with his own; so it is hardly likely that the member for Galway will carry the House with him.

A fearful colliery accident occurred a few days ago in Staffordshire owing to the irruption of water into a mine. I have not space for the details in my letter, but I enclose you a vivid sketch of the catastrophe from one of our newspapers, if you like to insert it.

March 26, 1869.

The account of the accident referred to in the letter of our English Correspondent:—

"No. 29 Pit," Wallows Colliery, Lock's Lane, Brierley Hill, will be memorable for ever in the mining annals of South Staffordshire, as the scene of one of the most terrible calamities and the most merciful deliverances that ever happened in this district, or perhaps in the British Isles. Last Tuesday night thirteen men and boys went down into the pit for their "stint" of work. Yesterday afternoon the last of twelve survivors was drawn up. For a hundred and twenty hours, five days and nights, they had been buried six hundred feet deep in the black passages of the mine—a wall of water above them—without food, or fire, or light, breathing foul air and little of it, cut off from all sound or knowledge of help, looking forward each moment to a terrible death by hunger or by flood: death embittered by the thought of wives left desolate and children fatherless.

Terrible as it is—full of intense pathos, a wonderful record of untiring effort and patient endurance—the story is a very simple one; and now that we have the hurried narrative of the survivors, it may be very briefly told. The thirteen miners went down on Tuesday night into the pit, two hundred yards deep, and parted for their work, without the least forewarning of danger. At half-past ten o'clock, they met for supper, chatted awhile together, and, the meal over and the talk done, separated once more for their "stalls." At one o'clock on Wednesday morning, the man in charge of the pumping engine at one of the two shafts at the pit's mouth noticed an upward rush of vapour Something was wrong below! At first it was supposed to be fire. A couple of men got into the "skip," and were lowered to see what was the matter. A few strokes of the engine, and then there came a cry of "water"—the mine was flooded. So high had the water risen in the shaft that the surveying party were plunged into it eleven feet deep, and were nearly drowned before the engine could be reversed to draw them up.

The news of the calamity spread like lightning, and in a few minutes a dense crowd had gathered round the pit, Lord Dudley's agents being the centre of the excited group. A hurried consultation disclosed little chance of rescuing the imprisoned men; but there was just one ray of hope. The "workings" of the pit were known to rise high towards the surface, and it was possible that the men might have had time to escape into these higher levels, above the reach of the water. Once there, they might possibly hold out until the pit could be pumped clear, and an exploring party sent down with means of help. It was but a chance, a faint possibility, hardly to be accounted probable.—Nevertheless, it was to be tried; and so all the resources of wealth and skill were set to work at once; backed by all the energy of shrewd heads and willing hands—of men who knew that upon each stroke depended a human life.—Two measures were resolved upon—to pump out the water, by the aid of three powerful engines; and at the same time to drive a "heading" or opening from an adjoining pit, in the hope of getting into the upper workings of the flooded mine—the shafts of which were now hopelessly barred by the rising water. Both plans were commenced without delay; and, with no cessation day or night, the work was continued—the miners boring and tunnelling their way through the intervening space with all the vigour of which human limbs were capable; and the great engine doing its work at topmost speed, pumping nine strokes a minute, and throwing out every hour well nigh three hundred tons of water.

So Wednesday and Thursday went on—the crowd at the pit's mouth sickening with alternate fear and hope the engines pumping, the miners working at the new "heading," with augmented speed, the water slowly sinking—a foot an hour. On Thursday night this hopeful progress slackened for a time; first the water sank at a slower rate, and then seemed to be gaining ground again. On Friday, again—another day of anxious, and almost hopeless labour—the sinking of the water was at the rate of only two inches and a half in the hour. Still it did sink, and the pumping went on as vigorously as ever, the workmen in the adjacent pit meanwhile driving their "headway," and having good hope of breaking through the wall in fourty or fifty hours. Then a new anxiety fell upon the workers. The rain came on heavily, threatening another influx of water in a few hours. Unless the men could be quickly reached, the mine must be completely "drowned," and the sufferers hopelessly doomed to a lingering death—if, indeed they had survived till then. It was a desperate case—working against time; a fearful race for life or death!

Happily this foreboding was not realized. On Saturday morning the incessant pumping had begun to tell upon the flood. By noon the shaft was empty, and the water had fallen eleven inches below the roof of the "inset," or entrance to the main workings. An exploring party was instantly sent down. They found a space of twenty inches below the "inset" roof and that communication had been restored between the "upcast" and "downcast" shafts, so that air could get into the mine. If the men were alive here was another chance for them. All efforts, however to penetrate the workings were baffled by the narrow space between the water and the roof; and the gallant explorers had to return. At six o'clock in the evening, another descent was made; but the rescuers were driven back, nearly poisoned by the foul air, which extinguished one of their safety lamps. It was a dismal omen: the workers seemed to be fighting against irresistible fate. Still like true Englishmen, they refused to give up. A few hours more pumping, and then—at ten o'clock at night—another descent was made: the leading agents bravely taking their place at the head of the dangerous exploration. They reached the "inset," the water was a little lower but still no entrance into the workings was possible. Then they shouted along the deserted passages, calling each man by his name, but there was no answer—the stillness was like that of death. In a few minutes the party returned, flying for life before the treacherous "choke-damp." It was but just in time, for before reaching the pit's mouth the foul air had extinguished all the safety lamps, a clear proof that another terrible sacrifice had but narrowly been averted. Then hope fairly died out, from the breasts of the most sanguine. There was no longer any prospect of saving the doomed men: only gloomy talk that perhaps "the bodies" might be recovered next day. So Saturday night closed in—the workers weary and hopeless yet working bravely on: the miners still driving toward the "headway;" the great pumping engine still plying stroke after stroke. By midnight after nearly four days labour, thirty thousand tons of water had been pumped out of the mine.

Sunday morning, gray and threatening, brought no comfort. The work still went on, with the energy of despair, but the stimulus of hope was wanting. Suddenly, at three o'clock, while a gloomy party were standing round the pit's mouth, shivering in the chill morning air, listening to the never-ending clank of the engine, there came a voice as from the dead—a feeble cry from the bottom of the shaft—a man's voice appealing for help, and asking that "the bowk" might be let down! Some of the sufferers were yet alive! The appeal was instantly answered—the watchers stepped into the "skip," and went boldly down into the black gulf below. Again in the very moment of triumph, their hopes were dashed: they were driven back by the choke-damp; There was no choice but to wait until a quantity of lime, thrown into the shaft, had absorbed the fatal gas; and then the searchers went down again, carrying with them a raft, for the water still was too deep for wading. Pushing the raft through the opening between the water and the roof of the mine they came upon two men, sitting upon a well of coal, just above the flood line. These were placed upon the raft, and transferred to the "skip" or "float" Then another voyage was made, and a boy rescued. Then, slowly ascending, the loaded "bowk" bore its precious burden to the upper air. As the survivors and their saviours emerged from the pit's mouth, a sudden stillness, as of choking emotion, fell upon the vast assembled crowd; and then a ringing cheer, repeated again and again, welcomed back to daylight and to safety the poor fellows who, without food and light, had been imprisoned four days beneath the flood, and whose wan and stolid aspect, trembling steps, and "dazed" look, told with pathetic eloquence of their terrible sufferings.

Half an hour later, three others were brought up; and by this time, the first of the party were able to tell the outline of their story. They had been surprised on Wednesday morning by the breaking in of water from a disused pit. Rushing at once to the foot of the shaft, they found it flooded, and then—as had been conjectured—they retreated to the upper workings, the water following them, and rising continuously, as near as they could guess, for sixteen hours. Then, as the pumping engine did its work, the flood began to subside. As the water receded, the imprisoned miners followed it, rather it would seem from instinct than from hope. This movement saved them. Crawling with their mouths close to the water line, they got a little air, dashed into the pit each time the bucket of the pumping engine struck the water. By degrees the water falling, the air became purer, and at last they were able to get near enough to the shaft for the strongest of them to make his voice heard, in the despairing cry for help. One ghastly story they had to tell. Ashman, one of the company, lost his senses through terror. Becoming raving mad, he stripped off his clothes, and rushed shrieking and cursing, away into the black darkness; and then his voice died away into silence. Well it might! for his body was found, deep in the water, dead and cold. Poor fellows; all of them felt death very near. One of them contrived to scrawl a little note, and contrived to put it into his tobacco box, where it was afterwards found. "Dear wives we are singing and praying while we are dying." And then came a few scratches, meaning kisses for the wives and little children.

Even if these only had been saved, it would have been a great mercy. But there was better yet in store. All Sunday night the crowd hung like a shifting cloud round the pit's mouth—eager, restless, unsatisfied, spell bound. There were more men still below, and they must be rescued. Early yesterday morning, at the earliest practicable moment, another effort was made. Speedily the joyful sound came up—"all alive!"—and a few minutes of breathless expectation saw two men and a boy brought safely out. Again the "float" went down, again the raft was guided by brave and skilful hands, and three more came up—two of them father and son. One man was even yet left in the pit, a poor fellow who had fallen behind, exhausted, utterly worn out. His comrades tried to carry him, but their strength failed, and they were obliged to leave him in a "gate-road"—they feared to die. Once more the search was renewed, with difficulty and danger, but not without reward, for as we trace these lines, a message comes to say that the man is found and saved.

Thus ends the story of "No. 29 Pit; a narrative so touching, so full of dramatic incident, so suggestive to the mind of every reader, that it stands out with such vividness as to need no comment, and forbids the use of art to heighten its effect. While it illustrates, with singular force, the perils daily braved by our hardy miners, doing their work, too often unthought of, deep in the bowels of the earth; it will also stand on record, a credit to humanity and a special honor to "the Black Country:" the story of gallant deliverers, battling with flood and poisonous vapours, perilling their own lives to save those of equally brave men below, patiently waiting, in faith and prayer, till help should come.

Ontario Correspondence.

To the Editor of the Provincial Wesleyan.

MY DEAR SIR,—Winter with its chilling blasts still lingers with us, as though it did not like to leave us. April has however come and with it, there is fine weather, though in several parts of the country, the roads are in an almost impassible state. The farmers have tapped their trees and are now hoping for frosty nights and warm days, so that they may be able to commence the pleasant task of making maplesugar. Doubtless all who can make sugar this season will do so, as the price of the article has become very great, with the prospect of a further advance.

We hope that as Navigation opens a great impetus will be given to trade at present, there are loud complaints everywhere, that there is nothing doing, and some serious failures have occurred. The Merchants of Montreal have been great sufferers, and they are now getting up a petition to be presented to the Dominion Parliament, asking for certain amendments to the Bankrupt Law, as it is thought that at present some *clever* rogues defraud their creditors under the pretence of doing nothing but what is lawful. Some parties blame Wholesale merchants, as they have their agents travelling everywhere, who make it their business to sell all they can, and press goods upon Retail merchants to an unfair extent, the consequence of which is that numbers of our small storekeepers have heavy stocks on hand, which they cannot dispose of and there is nothing for them, but compounding with their creditors. The credit system is ruinous to business.

In the recess of Parliament, the members of the bar are very busy at the Court. The Assizes are being held, and in some instances the *Calendar* is very heavy. At Brockville especially so. There has been a gang of thieves in that locality for a considerable time, who have done many serious depredations, but, it is thought, that they have all at last been taken into custody. Their number seems almost increditable, *sixty*, all of whom, are now in the County gaol, Doubtless some of them will escape any very severe punishment, as they are perhaps, less implicated but, it is thought, that the greater part of them will be sure to have to serve a term in the Provincial Penitentiary, and thus society will be rid of great burden. Pity that in our country where there is so much demand for labourers, that instead of pursuing some industrious mode of life, there are so many who will lead a dishonest mode of existence, which in the end is sure to be attended with evil to themselves and all concerned. Young men, who have no settled mode of getting a living, but loaf around bar rooms and other places of questionable character, are almost sure to become fast youths,' vagabonds who end their days in disgrace.

You have probably seen an account, of the sad tragedy, that has occurred in the ancient city of Quebec. Ensign Whitaker, a young man of great accomplishments, a *scion* of the aristocracy, belonging to a regiment stationed in the city was shot by a young man named Chaloner. The unfortunate young gentleman only survived a few days, and was never able to speak after the catastrophe. Chaloner of course, is in custody, and will soon be brought up for trial, but will he be convicted. He took the law into his own hands, and revenged a vile deed, perpetrated by Whittaker upon his sister, and as it is thought he had just provocation, for seeking revenge, no jury can be found who will render a verdict of guilty. The affair has created great sensation both in Quebec and Ontario, and almost every paper has had at last one leading article on the subject. Judge Hagarty in addressing the Grand Jury at Wentworth Assize Court, dwelt upon the case at considerable length, speaking in no measured terms in condemnation of those journals, who had extenuated Chaloner's conduct.

Doubtless no one wishes to have Lynch law established in Canada, but is the law of seduction what it should be? Even supposing the guilty seducer should pay some monetary compensation to his victim, can this restore her to virtue, will it take away the reproach which he has brought upon her and her family? We willingly admit that taking vengeance by the rifle does not mend matters, but some allowance must be made for exasperated feelings, and for family troubles.

In the present case, it is known that Whitaker had seduced a young lady in one of our western cities, and when she followed him to Quebec, he cast her off, and alas! to hide her shame she went into a house of ill-fame, from which she was rescued by her friends, and then he pays attention to the young lady Chaloner, until he is forbidden the house, but, he had done the mischief, and was so bold in his crimes that he attended the skating rink, and frequented fashionable society at every opportunity. This was his mode of life. His deeds of vice were well-known, but he was not called to account by his superior officers, and the general opinion is, that it would have been useless to attempt to bring him to justice, hence, on these grounds it is believed, that young Chaloner has the sympathy of the community generally, and will be discharged. Judge Hagarty argues, that parents are to blame for many of the misdeeds which ever and anon produce such excitement in society. No doubt the Judge is correct, but, this does not palliate the conduct of men who act such a part as Whitaker. For the last few years, there have been some sad cases of violation of the 7th commandment among our Military officers, and there have not been any instances of punishment inflicted, at least, none have been made public. We do not pretend to justify Chaloner, but, if the sad catastrophe should be the means of securing more faithful administration of justice among all classes of the community, it will be well.

Your Ontario Correspondent was glad lately to see that you are alive in Nova Scotia relative to the Temperance movement. Mr. Carswell "the Gough" of Canada, will do you good. His fame is established. All hail to every one, and to every cause, that aims to reduce the victims of Intemperance. We have lately had some sad cases, presented to our notice of men and women, who had ruined themselves by the use of liquor. We are more than ever convinced, that drunkenness is the great sin of the age. Can we not have a grand Temperance Organization, for the whole Dominion? The different bodies of Temperance people, are all doing good in their way, but it seems to us, that as we are now a Dominion, we should have an organization that will embrace the whole.

You will be pleased to hear that in this part of John Wesley's Parish, the cause of Methodism continues to maintain its influence among the people. As the time of holding Conference draws near, several brethren are reviewing the year's toil, with pleasure and delight. Some tell of churches being built, others of churches being enlarged, successful protracted meetings have been held, and many scores of precious souls have been brought into the enjoyment of salvation. Our beloved President has many calls for Church dedications and various special occasions. His popularity does not wane, the multitude declare that God for Christ's sake had frogiven their sins, and the prevailing sentiment of all, privileged to be present, might have found utterance in these words "What hath God wrought!"—and on the latter the scene was was not less overpowering as parents and children kneeled for the first time together in solemn remembrance, of their once crucified but risen Lord, and sealed their covenant to be forever His. It can scarcely be thought matter of surprise that in the transport of joy occasioned by the revival a veteran Leader, whom the militant Church finds "needful to remain," should be led to exclaim "Lord now lettest thou thy servant depart in peace, &c." May the Lord duly qualify ministers and people to feed the lambs, and as his arm is not yet shortened, may we yet see many brought into his kingdom.

GEORGE S. MILLIGAN.

Halifax, April 12*th*, 1869.

West Cape Circuit.

MR. EDITOR,—The West Cape Circuit, as its name intimates, is situated in the extreme western portion of Prince Edward Island. This is a comparatively new part of the country, but it is being rapidly populated. Every year brings with it a large immigration from the more populous parts of the Island, where young men cannot so readily obtain land upon which to settle. For this reason it is important that we as a Connexion endeavour to secure a firm foothold here, for the prospects are that in a few years this will be a place of considerable importance. In the first place it is the rendezvous of those engaged in the fishing interest. From three to four hundred fishing vessels visit the coasts here every year, while there are a great number of fishing stages owned by those who are residents of the place. This branch of business is annually increasing. Then in the second place it is possessed of the greatest number of natural advantages to the farmer, of any part of the Island; there being a soil of the best quality, abundance of kelp, mussel and black mud; plenty of lumber, fire-wood, &c.

Our cause here is yet in a struggling condition. It has now arrived at that stage in which it would be a great pity to abandon what has already been obtained with so much toil and self-denial. Yet my successor will have to exercise all his abilities as a financier. We have this year been favoured with the addition of two useful Local preachers to our society.

At the close of the first year of my labours upon this Circuit, I went to District meeting with the fact weighing heavily upon my mind, that as far as I knew, not one soul had been converted during that time among our congregations here. But thanks be unto God, who "giveth the increase," the night of toil is over, and the morning light is breaking. In the early part of the winter we held special services at a place called Miminigash, for about three weeks. The Holy Spirit was poured out upon us, and fifteen professed to find the "pearl of great price," eleven of whom joined our section of the Church. During the past five weeks we have been similarly engaged at West Cape. A remarkable power has rested upon the congregations. The Church has been quickened, and eighteen have given their hearts to God. The grey headed man and the little child knelt together seeking mercy, and together did they rejoice in the Lord.

The Chapel at Cascumpec, for which we solicit donations from all who feel an interest in the cause of God, has a remarkable history, and is more than ordinarily deserving of sympathy and aid. For the building, which is finished outside and the very neat grave-yard attached, we are mainly indebted to the energetic, self-denying labours of one family. The whole has been deeded to the Conference.

Yours very truly,

C. W. DOCKRILL.

March 27, 1869.

Denominational and State Systems of Education.

The article on the "Catholic View of Public Education in the United States," which originally appeared in the *American Educational Monthly* has since been published in the *Catholic World*. Information, which we have no reason to doubt, attributes its authorship to the editor of the latter periodical, and we may accept it as an accredited exposition of Roman Catholic opinion. Its positions are in the main these: (1) That all education should rest on the basis of doctrine, the term "doctrine" being taken to mean theology, as distinguished from ethics. (2) That the denominational system of education can alone meet the requirements of this fundamental principle. (3) That Roman Catholic children cannot be safely educated in association with those of a different religious faith. (4) That, therefore, it is but reasonable for Roman Catholics to ask from the State special appropriations for the support of their own schools.

This plea for education by the State of Roman Catholic children in denominational schools is temperately written. It is plausible, and yet both erroneous and dangerous. It does not, however, tell the story of Roman Catholic practice where Romanism has full sway in the State, of the denial of liberty of teaching, of the placing of the entire system of public instruction under the control of the priesthood—the evil from which Austria has so recently set itself free—and of the condemnation of all education which is not directed by "the Church" in the Encyclical of the Pope. To rule supremely over the human mind is the fundamental principle of the Roman Catholic faith; and this may safely be assumed to be meant, even though less be expressed.

The State has, however, in America very wisely solved the problem of public education, by refusing to recognize the differences of theologic opinion as they prevail among the churches. It has placed the Bible upon the teachers's desk, to be daily read. It has sanctioned the use of the universal prayer taught by Christ. The fatherhood of God, the mission of Jesus to the world, the responsibility of every human creature to the Allseeing One, the duty of love to our neighbor, the necessity of purity of thought, as well as of outward propriety of conduct, are lessons which cannot fail to be conveyed by a daily reading of the inspired volume. And we submit that these will be more effective as lessons for youth than the doctrine of the sacraments, predestination and free-will, or the Divine authority of the successors of St. Peter, or the invocation of saints, or purgatory. "To read the Bible," says this Roman Catholic writer, "without note or comment, to young children, is to abandon them to dangerous speculation, or to leave them dry and barren of all Christian knowledge." We hold that to read the Bible thus is to convey to the young child the idea of Christ, to impress upon his mind that image of purity and all-loving tenderness which is in itself an invaluable possession.

In England, the denominational system of popular education has proved a failure. With all the aid of government subsidies, the masses of the people are still in a condition of pitiful ignorance. We cited recently the total of Wesleyan efforts in this field, and the confession of their leading journal, that this active body of

Globe says, "that last Sabbath, Adelaide St. Church, Toronto, was crowded long before the hour appointed for service, to hear the far-famed orator, even though but a brief notice had been given, that he was to preach."

There has been considerable excitement in Galt and the vicinity, respecting some 'Revivalists' who have been spending some weeks in that town, and who are now in Toronto. The gentlemen spoken of, are said to be "Plymouth Brethren," though they hardly admit this connection themselves. They held services for some weeks in one of the Presbyterian churches, and great good was said to be done. But now comes the trouble, Rev. Mr. Smith, in whose Church the services were held, has been arraigned before his Presbytery, for allowing such men to occupy his church, and for suffering such questionable doctrines as they preached to be propagated among his people. The Rev. gentleman made an able defence of himself, and the Presbytery as we understand it, have exonerated him from the charges preferred against him, but the matter will not end here as the complainants intend to appeal to the Synod.

It is not the design of your correspondent to speak disparagingly of any work of grace, wherever seen, or by whomsoever promoted, but, from all the accounts that he has read of the Galt Revival, it is his firm conviction, that there have been some strange notions propagated. The 'Revivalists' may be good men, of that we do not wish to entertain a doubt, but men who profess to have no creed, or only claim to be guided by the Bible, and wish to belong to no particular church, are not, in our judgment at least, the men whom we should welcome to our pulpits, or give freedom of access to our people. Ministers who do so, are incuring a great amount of responsibility, and may bring themselves into difficulties from which they will find it no easy matter to escape.

Our gifted brother, Rev. E. H. DeWart has published a little tractate entitled "Broken Reeds," in which he exposes some of the errors propagated by the above persons. He has brought upon himself a great deal of censure, but he is a courageous brother, and will not be easily shaken from his purpose. No writer that we have yet seen can shake his position. We have lost a promising young minister by death, Rev. Mr. Garbutt. He preached one Sabbath, and was enjoying his reward the next.

April 1, 1869.

ONTARIO.

Halifax North Circuit.

DEAR MR. EDITOR,—It will gratify your readers to learn that the gracious revival with which we have been favoured, and which was reported in a former communication, has continued to progress until it has assumed such dimensions as to be said by our aged members to be the most extensive one ever known in this city. For four weeks special services were conducted twice a day in the Brunswick Street Church, and from the first evening to the last the invitation was never given to persons to manifest their determination to seek Christ and lead a new life, and to avail themselves of the prayerful sympathy and counsels of God's people, without being gladly accepted by those whose testimony afterwards bore witness to the importance of personal decision, and the veracity of Holy Scripture which not only teaches that "the effectual fervent prayer of a righteous man availeth much," but also that "if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven."

During the last week daily services have been held in Grafton St. School House with most gratifying results, as will no doubt be reported in due time from the proper quarter. Extra services have been also continued in Brunswick St. Church on Sunday, Monday, and Thursday evenings and on Tuesday and Friday afternoons; and on every occasion the presence of the Divine Spirit has been felt to be with power. In all nearly three hundred persons have requested special prayer to be made for them, comprising persons of all social positions, different ages, and both sexes. Of these quite a number come from the South, or Dartmouth Circuits or were transient persons from other places or congregations, but a great majority of them belonged to our own congregations. Many of the converts, as ought to be the case in revivals, are young—the sons and daughters of pious parents and scholars in our Sabbath Schools—the special heritage of the Lord from whom we naturally and fondly expect many to arise to great usefulness. "Instead of the fathers shall be the children."

One of our most respected Leaders has more than once told us that the year 1869 will be remembered in future years with great gratitude by many. May one ground for precious memory be this that may from this Revival were raised up from the scores of boys or young men, who have professed to be justified by faith, to be Ministers or Missionaries, Leaders or other officials, and all to be active, useful members of the Church—truly princes in Israel! We will therefore give God thanks, that out of the mouths of some comparatively "babes and sucklings" he has perfected praise; but we have to rejoice also that while glad hosannas have been sung to the Son of David by children and young men and maidens from our Sabbath Schools, *men* and *women* of influence—heads of families to whom "these things" were "hidden," not long since, because "wise and prudent," have gratefully testified that He "has revealed them unto babes,' and swelled the glad chorus, "unto him that loved us and washed us from our sins in His own blood."

Language would fail me, were I to attempt to describe these times of refreshing from the presence of the Lord; but I may observe that Christians from other Churches as well as our own have remarked that solemn awe and the spirit of deep devotion seemed to rest on all our assemblies, while the most exact stickler for things done decently and in order, if present, would have found it difficult to detect any thing to which any exception could be taken. That some persons may have attended some of our meetings to bear away an "evil report" is indeed not unlikely;—this however I do know that leading men in denominations not thought generally to be favorable to such meetings, have not been slow to speak of this work in terms both of admiration and gratitude. Those who were privileged to attend the whole series will no doubt remember times that to them were specially "seasons of grace and sweet delight," rendered to them memorable perhaps by the number of humble suppliants for pardon—one evening that exceeding fifty,—or perhaps by reason of the persons who kneeled as penitents, these being sometimes children, or parents, or brothers or sisters, or friends for whom they had wrestled in importunate, intercessory prayer; but as every meeting was marked by the demonstration of the Spirit, each might be truly said to have been good.

Very many will however look back to our Love Feast on Good Friday afternoon and to Communion Sabbath April 4th as times never to be forgotten. On the former occasion those among us who had long borne the burden and heat of the day were well nigh overwhelmed with gratitude as they heard in quick succession a