twelve were added to the Baptist Church.—Since the beginning of this year, hopeful conversions have occurred almost daily, till the whole number, including those above mentioned, amounts to some seventy-five or eighty: a large proportion of them being men from eighteen to thirty years of age—the hardiest of the ship's company, many of them heretofore ringleaders in sin. The interest of these meetings, says Mr. S., thus far, in the earnestness, solemnity, and deep feeling characterizing them, can hardly be overstated. No Christian heart could resist the sympathetic—to say nothing of the spiritual—influence of such prayers of child-like simplicity, penitential importunity, and newborn love as are there heard, and remain untouched by the point, and not unfrequently by the power of the appeals of the converted to their impenitent shipmates. He has known nothing in his experience as a Christian, and as a minister of the gospel, more affecting than the sight of such men in prayer, and praise, and exhortation; and of their godless fellows—many of them giants in frame as well as in sin—when brought by the word and by the Spirit in penitence and self-abhorrence, to the foot of the cross. This work of grace has occurred on board a receiving ship from which men are constantly being drafted to other ships. Thus these converted sailors will eventually be widely scattered throughout the naval service; and will carry with them the leaven of grace wherever they go, in a godly example, and in a spirit of prayer. Already three government vessels, which have sailed from New York within the month past, have each carried with her a band of praying men from the North Carolina; and it is a sign of the times, that in every case the commander and officers aware of the fact have manifested their good will and favor to these men by according to them the privilege of holding on board a daily prayer-meeting.—Cheered and encouraged by this, they have gone forth with the spirit and purpose of being, through the grace of God, missionaries among their shipmates and all others whom they may meet.—*Nashville Christian Advocate.*

Obituary Notices.

Died, at Berwick, Cornwallis, April 6th, 1859, Mrs. G. D. WOODWORTH.

Suddenly and unexpectedly has she been removed; and not only in the home circle, where grief is most sacred, and sorrow such as strangers may not share, has the bereavement been painfully felt, but in the church and the community, where she was deservedly respected and esteemed, has her death produced a profound impression.

About three years ago, was organized in Berwick, the first Methodist Class Meeting. Mrs. W had her name enrolled as one of five—of which number the class consisted. Many a time since then has it been a Bethel or Penuel; many a Tabor manifestation has been enjoyed by the waiting disciples. It has "become two bands." Nearly *sixty* members have been there received in church fellowship during the last winter.

Mrs. W. will long be remembered for the ardent and active interest she manifested in the erection of the beautiful and commodious sanctuary in Berwick; though it has only been her privilege to worship there for a short time. Now she worships in the upper Temple.

The closing scene of her life was not only peaceful, but eminently triumphant. She spoke much of the preciousness of the Saviour, and her conscious sense of acceptance [illegible] failed, she gave audible utterance to those heart thrilling words: "Yea, though I walk through the valley and the shadow of death, I will fear no evil, for Thou art with me; thy rod and thy staff, they comfort me."—When unable to sing aloud, she requested that a message might be sent for brother Silver to sing with her. The hymn in which she most delighted, and which she requested might be sung at her funeral, was the one commencing

"O happy day that fixed my choice
On thee, my Saviour and my God."

It was refreshing to witness such an exhibition of the sustaining grace of God.—Her spirit tranquil, her faith unfaltering, her countenance brightening; such a triumph of faith over fear, of patience over weakness, of life over death,—I felt that religion was no cunningly devised fable, not a mere theory, but a personal trust in the Redeemer.

As life was ebbing away,—and nature dissolving,—and the earth receding,—and friends bidding farewell; so the light of eternity seemed to break around; the veil became transparent,—it was quite on the verge of heaven; ministering spirits were there, and she could truly say,

Bright angels are from glory come!
They re round my bed! they re in my room!
They wait to waft my spirit home!
All is well! all is well!

She joined the shining ones, went over to the other side, and we saw her no more.

"Her sun went down while it was yet day." JOHN LATHERN.

Cornwallis West, April 2nd.

Provincial Wesleyan

THURSDAY, MAY 5, 1859.

In consequence of the official relation which this paper sustains to the Conference of Eastern British America, we require that Obituary, Revival, and other Notices addressed to us from any of the Circuits within the bounds of the Conference, shall pass through the hands of the Superintendent Minister.

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 our correspondents

The Mysore District.

The captivating graces of Mr. ARTHUR's style have invested the "Mission to the Mysore" with an interest in the minds of all Wesleyan readers, which, in connexion with the prominent importance of all India Missions at the present moment, tempts us to yield our space to an interesting review in the *Watchman*, of the Twentieth Report of our Mysore brethren. Our contemporary says:—

"Bereavement and discouragement have tried, but without depressing the faith and energies of the Mission. The first pages of the Report record the deaths of Mr. and Mrs. Hardy, and the failure of another Missionary's health. Further on, we find the difficulties with which the Native Educational Institution at Bangalore has had to contend. The last are due to the action of Government, which withdrew its "grant in aid," and opened a school under its own auspices. Some promising native young men, whom the Missionaries had been training with the expectation of seeing them obtain University honours at Madras, were thus allured from Biblical and Christian instruction, by what we fear deserves to be called the educational rivalry and irreligious proselytism of the Government School.—The Report contains no word of murmuring indignation, but it presents some instructive facts on this subject. "Novelty, curiosity, and the hope of obtaining situations," the Missionaries observe, "induced four of our heathen masters and a number of boys to leave us. Since then, however, many of the boys have been returning, and we have heard them say, 'What is the use of a school unless is teach morality?' Some of their parents in the highest Government situations have asked permission to send their sons back to us; plainly showing that the fears entertained respecting the Bible are not native ideas, but those of English gentlemen! Indeed, a very respectable Brahmin said to us, a short time ago, "If you do not teach the boys the Bible, they will lie, and cheat, and steal, and deceive as they did before.'" Government, though its intentions may be unimpeachable, is always suspected by the native mind—or rather is supposed, for the Hindoo thinks it perfectly natural—of a design either to coerce or to bribe its subjects into the adoption of its own ideas and faith. A remarkable instance of this feeling, in another part of India, is given in one of the recent letters of Mr. Russel, who says,—

"There comes a strange frame of mind upon the people (in Oude:) in fear and perplexity, they seem to be awaiting the event which is to force them to become Christians. Of the belief in our intentions to convert them, no act or saying of ours can divest their minds. Strange to say, such forced conversions as they seem to be looking for are not at all unusual, or rather, were not unknown, in Oude; and it has been recorded that the Mohammedans here made many converts to their creed by the simple process of surrounding a village, and threatening to kill all the inhabitants, unless they embrace the true faith. To save their lives the males went through a ceremonial which is supposed to assure their orthodoxy, and the females, very Ruth-like in such matters, became Mussulmans, like their husbands and kinsfolk; but though the Hindu thus became a Mohammedan, and never could become a Hindu again, and his being cut off to all eternity from his race, he preserved all the customs, traditions, and many of the rites of his former faith, with which he wove a curious theological life in the woof of his new belief. There are some persons here who think the Queen could make many millions of Christians here 'by Proclamation' or by 'Act of Parliament,' and would advise her Majesty to try the evangelising process if she was unfortunate enough to have such councillors. It is unquestionable that the efforts of learned Missionaries, well-versed in the native languages, acquainted with the dialect of the Hindu and Mohammedan, zealous, pious, and patient, would meet, while the people are in this state of mind, with an amount of success which would be as surprising as it would be gratifying."

Time will disabuse the natives in Oude and elsewhere of their apprehensions; but certainly we hope their relief will not be attempted by the short and irreligious process of establishing, in competition with Missionary schools, others in which the Bible is an interdicted volume, as if to convince the people of India that their Christian Government would rather they learned any thing than the Sacred Books and the faith of their Sovereign.

The Methodist Mission in the Mysore, though wanting additional force, is complete in all its parts, having admirable Educational and Printing Departments, as subsidiary to its proper evangelical work. The publications which issue from its press are English and Canarese; those which are required in the Tamil and Hindustani being, we suppose, supplied by Madras. The Tamil is the language of twelve millions of people, and its literature, both heathen and Christian, is very extensive. The Canarese is the mother-tongue of eight or ten millions of souls, and is not to be compared with Tamil for the copiousness of its native or translated literature. Consequently the Methodist Canarese press at Bangalore supplies a much-felt want. Last year its issues of parts of the Old Testament, the Gospels and the Epistles, scattered five million pages of the inspired Word, an incorruptible seed, upon the soil of Southern India. Besides these, a number of tracts and school books were published, and a Canarese grammar, vocabularly, and dictionary; or rather two dictionaries—one enlarged and one abridged, Canarese and English. The agency for distributing the publications is carefully superintended. Many of them are bought, more are given away; but none are thrown away upon those who cannot read or are unlikely to make use of them. We accumulate upon them.

The English work in this District fluctuates with the arrival and departure of troops. We perceive that the notification of the Committee in London that they were prepared to appoint Missionaries to our soldiers in India, was gratefully received in the Mysore, Sabbath-school Teachers will be encouraged by learning that many a wild boy, who has disappointed their hopes, and enlisted in the Army, has "come to himself" in that "far country;" and that the truths which they seemed vainly to inculcate in a Christian land, have often brought forth fruit in an Indian cantonment. The converted soldier becomes an evangelist both to his comrades and to the heathen around him. Thus we read in the Report before us of one who, having gained over a companion, "sought for a place where they might meet, and at length induced a pensioner to open his house for prayer. Not content with the endeavour to do good to his comrades and other European residents in the place, he has endeavoured, by the distribution of vernacular tracts, to benefit the surrounding heathen. Although but a private soldier, he has purchased, from his small resources, more than 200 Canarese, Hindustani, Tamil and Telegu tracts. In addition to this, he has contributed very liberally to the funds of the Society of which he is a member." Another soldier, belonging to a different regiment, "has remitted upwards of twenty-five rupees, collected by him for our Mission Fund, although for eight months of the past year he has been on active service in the field. We are glad to produce instances like these, for we shall yet have more to say ere long on Methodistic and other evangelical agency, to make the nominally Protestant soldiers of the Queen good Christians, while the Secretary for War is offering every facility for making them what Rome would call good Catholics.

Some pages—more sad we ought not to say, for in an allowable sense they are sacred—more personally affecting we will call them—of the Report of the Mysore Mission, contain at full length the journal of the Rev. T. Hodson Chairman of the District, during that last tour which he and his late Colleague made together, and which closed with the sudden death, of the latter in an island of the river Cauvery, not very far from the decaying capital of Hyder and Tippu, where the Christian Missionary can now make his rounds in a peaceful country, in no danger from the sword, though in much from the pestilence, and unopposed except by the controversial Mussulman, who, rejecting Sacrifice, the Atonement, and the Divinity of the Redeemer, whom still in a sort he venerates, may be called the Socinian of Asia. In that tour Mr Hardey and his co-pastor found that the multitudinous and indigenous idolatries of Hinduism had been needlessly increased by the imported superstitions of Jesuitism. A deserted altar and a huge stone cross, long ago forsaken by Romish priests, were still seen freshly consecrated to another superstition by the anointing oil of the Hindus, who make pilgrimages hither, and get cured of their maladies—miracles these quite as true as many of those recorded in Catholic Europe, and of which we entertain little doubt the crafty priests will make their advantage some day. Not without reason, therefore, is one of the tracts printed in Canarese by the Bangalore press entitled, "The Identity of Popery and Heathenism." Certainly there is an essential identity in some important respects, and even a minute likeness in many of their outward features; as the French Lazarists lately found to their confusion, when travelling as Lamas of the West from Mongolia to Tibet. This journal of Mr. Hodson's is too long for us to transcribe, and much of it will be found in the *Missionary Notices* for April. We notice only that Mr Hardey was to the last in labours more abundant; that he "never seemed tired," never ailing, until the supreme but in his case not to be called fatal moment arrived. Then the "welcome word" found him as it is the blessedness of few to be found; and to him was granted that for which of good men only the best dare to pray: he "ceased at once to work and live."

Letter from the United States.

From our own Correspondent.

THE CONFERENCES—ENCOURAGING REPORTS.

We are now in the midst of our Conference season. Several of the Conferences have held their sessions, and the reports presented are most cheering and encouraging. Each reports some increase of members, though not as large as last year. The great falling off prophesied by some does not yet appear. The converts of the "great revival" are doing well. The revival spirit still continues, and in many instances, is manifesting itself gloriously in the salvation of the people. It is indeed a season of revival, though the great excitement of 1857 has in a measure past. The Lord is carrying on his work, and in some societies, multitudes are giving their hearts to God.

THE MOB LAW IN TEXAS.

Bishop Janes recently attended the Arkansas Conference, which held its session in Texas, and came near being mobbed by the slaveholders of their friends. This is one of our Conferences in the slave-territory.—It is small and likely to be, for an anti slavery church can do but little in its appropriate work on slave soil. The spirit of slavery is the spirit of the devil—it is at war with every thing that is good. If there were no pro-slavery churches there it would be far otherwise,—we should fear not the result. Slavery cannot withstand the power of the gospel. We could drive it out of the country, only let us have fair access to it.—But it is propped up by church organizations there, and these organizations are hostile to an anti-slavery church. Our difficulty, therefore, in contending with slavery, is not so much with slavery itself, as with those professedly Christian organizations which have committed themselves to its defense.—But we claim the world for our parish, and shall not easily be driven off from the slave territory—at least, we shall stand a few mobs before we leave. The ministers of the Arkansas Conference have gone to their work, and we shall be mistaken, if a few mobs drive them from it.

THE BEECHER FAMILY.

The children of the venerable Dr. Lyman Beecher, assembled recently at the house of Rev. Henry Ward Beecher, of Brooklyn, N. Y., for a family reunion and visit to their aged father, who has now reached the eighty-fourth year of his age. All the children were present except James, now in China, chaplain to the seamen at Hong Kong. Their names, in the order of their ages, are as follow:—

Miss Catherine Beecher of Hartford; Rev. Wm. Henry Beecher of North Brookfield, Mass; Rev. Dr. Edward Beecher of Galesburg, Ill.; Mrs. Mary F. Perkins of Hartford, Ct.; Mrs. Harriet Beecher Stowe of Andover, Mass.; Rev. Henry Ward Beecher, of Brooklyn; Rev. Charles Beecher of Georgetown, Mass.; Mrs. Isabella Hooker of Hartford, Ct.; Rev. Thomas K. Beecher, of Elmira, N. Y. The absent son, Rev James C. Beecher, is the youngest of the children. So large a family gathering, occurring at a period after the youngest has reached the prime of life, the original circle at the same time remaining so unbroken, is seldom witnessed in any family, and is hardly likely to be witnessed again in this. The health of Dr. Beecher is still good, and bears with cheerful spirits the weight of his more than fourscore years.

This is a most remarkable family. The oldest of the children, Miss Catherine, has long been known as an author, and her pen is still active. Harriet, (Mrs. Stowe) has gained a world-wide renown by her "Uncle Tom's Cabin." Several of the Sons are distinguished as authors and pulpit orators.—Edward, some time since, wrote a work entitled, "The Conflict of Ages," and is now about issuing a work entitled, "The Concords of Ages." We hope he will succeed better with the latter than he did with the former—that is, we hope he will not make war upon a clearly stated Bible doctrine.—Henry Ward is known every where, being regarded as among the most popular pulpit orators in the country. Some others of the family are particularly noted, and all of them persons of mark.

DR ADAMS' LECTURES.

The doctrinal course of lectures delivered by Dr. Adams, in Boston, has attracted considerable attention, and has been largely attended. His fourteenth lecture was on the "intermediate state." The following is a brief report of it:—

The intermediate state refers to the time between death and the resurrection; and the question to be considered is, what is the state of the soul during that period?

Three theories on this subject will be considered

The first theory is this: That the soul at death passes into a state of unconsciousness, and remains asleep until the resurrection. This theory has many honored names among its supporters, prominent among whom is Archbishop Whately. He holds in his work on "The Future Life," that although the Scriptures are not clear on this subject, yet the above theory has as much evidence to support it as has any other. He argues that death is commonly spoken of in the Bible as a sleep; and that as the body cannot be said to sleep, it must be applied to the soul. That the Apostles comforted Christians by reminding them of the resurrection, and bade them "sorrow not as those who have no hope," for at that time "those who sleep in Jesus will God bring with him"

That warnings addressed to wicked men are drawn from the last great day. That the destiny is to be fixed at the day of judgment, and it seems unreasonable that the soul should be tried twice, and that its acceptance or rejection at death should be repeated at the last day. He believed that the first thing the soul would know after death, would be the day of judgment; and that it would have no more conception of intervening time than one who falls in a fainting fit. It would be the same to the penitent thief, and to Paul, who "desired to depart and be with Christ," as if they had gone immediately to heaven. If the dead were believed to be alive, he thought men would pray for the dead, and to the dead.

To the lecturer, this seemed a strange theory to draw from the Bible. A great multitude who believe that the souls of the good go directly to heaven, do not fall into the error of praying to the dead. It is natural that we should understand Christ, when he said to the thief on the cross, "This day shalt thou be with me in Paradise," to mean literally that day. The rich man and Lazarus both went to their respective places at once. Whately's objection, that this parable was only intended to teach us that our condition in the future would not depend upon our outward condition here, does not hold; for we must remember that in all the parables of Christ, every incident was probable; something that might happen—something that has happened in real life. Instanced, that of the Prodigal Son, the wheat and tares, the lost sheep, &c.

The bible does represent death as a sleep, but it represents things as they appear, not as they really are. Thus it is that the bible keeps pace with all the sciences; and though not a book of science, no truth of geology or astronomy is contradicted by it.

The idea of two judgments, which troubles those who maintain the theory under consideration, is not incongruous; for the design of the last judgment is not to satisfy the soul of its condition, which has already been fixed, but to vindicate in a public manner the government of God.—The accounts of a man's life cannot be fully settled until the end of the world; for their good or bad influence will not till then be ended. Paul still lives in his writings for good; and Paine and Voltaire for evil. At the last Judgment, dark things will be brought to light, and all things explained.—It will be like a judicial decision, weaving together the facts of human history, and by unerring logic, reaching irresistible conclusions. "Then shall the righteous shine forth as the Sun."

The Apostles dwell much on future happiness, but on the resurrection more; because it will secure an addition to our enjoyment, and set us forward in the pursuit of knowledge.

The second theory, we shall call the Hades theory. That the soul at death goes into a place called Hades, where are two apartments. The upper one, a paradise; the lower one, a place of torment. Above the upper apartment, is Heaven, the final place of happiness; beneath the lower, is Gehenna, the final place of misery.

This theory has been adopted by such men as Bishop Horsley, Dr. Doddridge and Dr. Dwight. It is not a Popish doctrine.—Those who maintain this theory believe that Christ went to Hades after his crucifixion, and preached to the good there awaiting the resurrection, declaring that redemption is finished, and that he will certainly deliver them, and give them the full joys of Heaven.

The word Hades means *invisible state*.—If this theory is revealed in the Bible we must receive it, for we have no claims upon God to take us immediately to Heaven, and we must be taught by him. Has he thus revealed it?

The third theory is that found expressed in the Westminister Assembly's Catechism. "The souls of believers are at their death made perfect in holiness, and do immediately pass into glory; and their bodies, being still united to Christ, do rest in their graves till the resurrection."

This was regarded by the lecturer as the true bible theory on this subject. Paul tells us, that on a certain occasion he was "caught up into the third heaven," and further on, he says he was "caught up into paradise." The two words are used interchangeably.—If paradise was a lower region than heaven, then he used an inverted climax. Stephen saw heaven opened, and Jesus standing at the right hand of God; standing to receive him,—the first christian martyr. Paul thought it better to depart and be with Christ, but if he was going to sleep, or to a place where Christ was not, we might suppose him to have preferred to continue his missionary work on earth.

Elijah was carried up into heaven with a chariot of fire, and horses of fire. John in the Revelation, saw souls in heaven before the resurrection.

Notwithstanding the various theories held on this subject, by Evangelical men, they all agree in the belief that there is no probation after death.

We all have a personal interest in this matter; for in a short time we shall know from our own experience what the truth is. Whatever view of the subject is true, it will be virtually the same to us, for at death our characters will be fixed, and we shall have before us a prospect of joy or sorrow commensurate with the life-time of God.

Dr. Adams is one of our most able divines and his course of lectures will doubtless accomplish great good. Some of them were slightly tinged with Calvanism, and this was expected as the author is a Calvanist. But mainly, they contain a faithful exhibition of the leading doctrines of the Bible.

LITERARY.

The fifth volume of the "New American Cycolopedia," has been issued, and is fully equal, in every respect, to any of the previous volumes. This is now being regarded the great American work, and is deservedly popular among all classes. It is a library in itself, giving a vast amount of information on almost every subject. Its articles on the Natural Sciences, History, Physiology, and Biography, are especially valuable. We are glad to learn that this great work is being appreciated, and is receiving a large and increasing patronage.

"THE METHODIST; or Incidents and Characters from life in the Baltimore Conference," by *Miriam Fletcher*, with an introduction by *W. P. Strickland D.D.*, is creating quite a sensation in the reading community, and especially within the M. E. Church. It is a most taking work, written in a chaste, flowing style, and highly moral in its tone. Its characters are graphically drawn—its dialogues are natural and life-like, and its narratives stirring and rich in incident. Though belonging to the class of literature of "Uncle Tom's Cabin," the author informs us that the incidents and characters are drawn "from life." Any one at all acquainted with Methodism will see in it many a life-like picture, and recognize in the characters, many an old friend.

The fifth volume of Spurgeon's Sermons has just been issued from the press of *Messrs. Sheldon & Co*, and is destined to have a great run. Every vol. of his sermons prepares the way for another, and the last issued is regarded the most interesting. I need not speak of the character of these sermons—they are extraordinary—they stir the heart and bring tears in the eyes and the people will read them. They will sell by thousands. If the author does not visit us, he is certainly preaching to us.

CECIL.

☞ The Annual District Meeting for the Halifax District will be held at Windsor, commencing Wednesday, 1st June, 10 A.M. The Circuit Stewards are requested to be present on Thursday, 2nd June.

A. McNUTT, Chairman.

Point De Bute Circuit.

MR. EDITOR,—The intelligence of religious revivals contained in your very useful paper from time to time is hailed with joy by every lover of the cause of Christ, and no doubt prompts such to pray for an increase of religious prosperity throughout the bounds of the Conference, and generally in the world. We are pleased to be able to communicate tidings promotive of thankfulness to God in reference to the Point de Bute Circuit.

We commenced special religious services at Shimogue in January, and continued them nearly two weeks. The Protestant population in that place is small, but we were favored with a cheering revival influence, under which 20 souls obtained, we trust, a hope and evidence of salvation.

At Lower Cape Tormentine, meetings were held for more than four weeks, when the Lord poured out His Spirit in a remarkable manner, so that at the close of the services 70 persons, chiefly young, professed the attainment of experimental religion.—Whole families partook of the heavenly influence. Some, who at the beginning of the meeting had been reckless and profane, were brought to confess their sins, and yield to the power of Divine Grace. I have visited them since the meetings, and they appear to be making good progress in the heavenly way. To God be praise!

We held special services at Point de Bute one month—chiefly in the evenings. Our success here was not so apparent as at the other places, but a few souls, about 14, were blest with converting and restoring grace, while a number of the members of the Church were stirred up to seek higher attainments in the Divine life. At the three places mentioned we have received 90 on trial.

This Circuit has been highly favored with a reviving influence during the last two winters; about 250 having professed the attainment of pardoning mercy in 16 months. Some of these no doubt have been unfaithful, but a great number of them are now members of the church; and 90 remain on trial. My colleague, Brother Douglass Chapman, Brother Edward Wood and many of our pious members, were fully engaged in promoting the cause of God.

We have held up the doctrine of Christian Holiness in our meetings, and urged our people earnestly to seek the attainment of that perfect love which casts out fear.—Several members have attained the grace of the higher Christian life, and bid fair to be faithful and useful members of the Church.

I would embrace the present opportunity to recommend to all who are seeking the grace of entire sanctification, the writings of Wesley and Fletcher on Christian perfection; and also Doctor Peck's admirable treatise, entitled "The Central Idea of Christianity," and also the admirably clear and practical writings of Mrs. Phoebe Palmer. Her "Way of Holiness," "Faith and its Effects," "Present to a Christian Friend," and "Incidental Illustrations of the Economy of Salvation," have proved a great benefit to the Church of God, and will, no doubt be owned to the spiritual good of all who sincerely peruse them, and desire the grace they so urgently enjoin and beautifully illustrate. Her last work, "The Promise of the Father," has been written to prove that it is the privilege and duty of pious females to use their talents in behalf of Christ's cause; and that there are no passages of Holy Writ, rightly understood, which interdict them from prophesying, or speaking in social meetings, to the edification of the church of God; while there are a number of passages, showing that females prophesied and prayed in the churches of the early Christians.

While she does not demand for her sisters in Christ, even the most eminent of them for piety and talent, the position of pastors of congregations; she shows that the interests of experimental christianity, have suffered by the prevalence of opinion, that the tongues of gifted, deeply pious holy women are never to be employed in christian assemblies to speak a word for the religion they may intensely desire to befriend. This book of Mrs. Palmer's evinces much argumentative talent, and is highly interesting for the examples furnished of the success of several gifted devoted females, in expounding the word of truth among the Methodists and others, who must be viewed as extraordinary messengers of God to arouse a slumbering age to the importance of religion. We think there will be no need of an additional book to that of Mrs. Palmer's to vindicate the right of females to do good in prayer and exhortation.—May the good Lord stir up all his servants and handmaids to diligence, in every suitable way, to promote the interests of the kingdom of our Lord and Saviour Jesus Christ,—that every talent possessed by the church for usefulness may be made to tell, with saving effect, on a world, so greatly needing to be roused to the attainment of salvation.

THOMAS H. DAVIES.

Point de Bute, Westmorland, N B., 21st April 1859.

Christian Association, Yarmouth.

LECTURE BY REV. G CHRISTIE.

MR. EDITOR,—You will be pleased to learn that a branch of the above useful institution has been in successful operation in Yarmouth since October last. Beside the ordinary meetings of the Association, series of interesting lectures have been delivered to large and attentive audiences; a prayer-meeting is held weekly, and within a fortnight a Reading Room will be opened.

My object in addressing you now is, to call the attention of your readers to a lecture delivered before the Association by Rev. George Christie, on "The Wants of India," now for sale at the Book Room. It is a most overwhelming refutation of the opinion sometimes advanced, that India is well enough now and needs no evangelization. Any one interested in that important country would do well to procure a copy and give it a careful perusal.

Yours very truly, T. B. S.

Yarmouth, N. S., April 21st

Distressing Calamity.

MR. EDITOR,—A distressing calamity occurred in this vicinity last night. The blacksmith-shop belonging to John Jacques, Esq., a worthy member of the Methodist Church, and a local preacher, was totally consumed by fire. There was a large amount of stock in it which was nearly ruined, beside many valuable tools, and a quantity of unfinished work. How the fire originated it is impossible to conjecture; as the fires were extinguished early, and the owner was out in the shop at ten o'clock in the evening when all appeared safe and right. The fire was discovered about one in the morning, and the building was then too far gone to allow of saving any thing of importance.

The loss cannot be less than £200; and considering the pressure of the times, which our brother is so circumstanced as to feel as severely as any one, will weigh very heavily upon him.—Should any friendly person feel disposed to contribute something towards setting him on his feet again it would be most thankfully received, and might be forwarded to the Rev Thos. Angwin

Yours respectfully,

Aylesford, 23rd April, 1859.

Vast War Preparations.

A European correspondent of the New York Observer has the following:

Louis Napoleon does not belong to the society of Friends, and does not seem to have adopted their maxims. An article published in a semi-official journal informs us that France has now under its standard 568,000 men, namely in round numbers, 352 000 infantry, 72,000 cavalry, 44 000 artillery, 30,000 of the imperial guard, etc. On the 1st of next June, the army will number 672 400 men, and allowing that 175,000 soldiers may be necessary to compose the interior garrisons, about 500,000 soldiers will be ready to enter the field. This article, which was written in the Emperor's cabinet, has deeply impressed the public mind. Napoleon I, in the finest days of his triumphs, never had so many men under arms.

At the same time our arsenals are preparing munitions of war—cannon, guns, swords, balls, bomb shells—with restless activity, day and night, not excepting Sunday, that everything may be ready at the first requisition.

Austria follows in the track of France. An article sent from Vienna to the Journal of Frankfort, announces that the Austrian army is at present 400,000 strong, and that the Emperor Francis Joseph could easily double the number, if it were necessary. Thus, Austria would have 800,000 soldiers! This is, doubtless, an exaggeration. The cabinet of Vienna wants to intimidate its adversaries by counting more troops than it could raise and pay. But it is none the less true that the Austrian government has made great preparations. Italy is filled with more than 150 000 German soldiers, and others are on the march. Austria has become one vast camp.

Piedmont, a petty state, wishes to be ready to take the field with imposing forces. It has now more than 80 000 soldiers; a very large number for a nation of three or four millions of inhabitants. The fortresses of Genoa, Alexandria, etc., are in a good state of defence, and the Piedmontese impatiently await the day when they can avenge their former defeats.

You have seen in the English journals that the navy of Great Britain is to be greatly enlarged The Parliament is called upon to vote large supplies for this object. The coasts of England are lined with forts and cannons. Russia and Prussia are constrained by the general example to fill up their regiments.

In short, there are in Europe, at the present moment, the prodigious number of *two millions* of armed men! Perhaps even this computation is below the reality.

What is the effect of these enormous armaments upon the social, commercial, and moral condition of our continent?

1. The population suffer from such a state of things. Think of this mass of 600,000 soldiers in France; men of from 20 to 30 years; the great majority are unmarried, for the soldiers and under officers are expressly forbidden to marry. What incalculable injury to the population! So the number of inhabitants in our country decreases, while it should increase according to the laws of Providence.

2. Public and private morals are no less injured by the large standing armies. Think of so many bachelors, who are not restrained by regard of public opinion, or by self-respect! and then, if there are 600,000 young men under arms, there must be at least 600,000 young girls unmarried, the proportion of the two sexes being the same.

3. The business of the country is injured, for these soldiers are just in the flower of their age; they could till the ground, work in the manufactures, and add to the wealth of the country But they are condemned to be unproductive. Their military exercises do not add one cent to the national wealth.

4. What shall I say, or rather what shall I not say of the loss occasioned to the finances of nations by such armaments? The expenses every-where exceed the receipts. Austria now contracts a loan of 50 millions; France is in debt, and if war begins, she will be forced immediately to borrow 400 or 500 millions Thus, the nations advance to their ruin; they gain less with these gigantic armies, and spend more.

How the Pope's Temporal Government Works.

They are famed at Rome for their great skill in the interpretation of dark sentences. But there are some things, as it humbly appears to us in the pamphlet of Louis Napoleon,—for to him, we presume, we must ascribe it,—which they will find, with all their dexterity, "hard to be understood." Louis Napoleon points unequivocally to some great revolution in the Pontifical Government. The precise nature of the change to be effected in that Government he does not very clearly define; but one thing he leaves noways doubtful, even that change there must be. The Pontifical Government is antiquated—thoroughly antiquated—says the writer It has fallen too far behind the world ever to overtake it. If it can find any society or body of men outside the world willing to avail themselves of its benefits, it may continue to rule there; but in the living modern world there is no longer room for it. Such is the judgment of the writer, noways ambiguously expressed. Canon law may have done very well in the primitive days of Charlemagne; anything, perhaps, might have done then; but "canon law cannot suffice for the protection and development of modern society." All the while the author of the pamphlet is most respectful to the law. He does profound obeisance to it in words. It is "not proper for discussion, and merits respect." It is to be considered "as an emanational of the Divine wisdom." In short, it is a "theocracy." This is spoken well, and as becomes the eldest son of the church. The Government of the Pope is the government of a God. This Louis Napoleon firmly believes; nevertheless, he is decidedly of opinion that for men, for the world, the government of men is preferable. The church may still rejoice, if it so pleases her, in the guidance of infallible wisdom; the world, for its part, will be content with something less than divine. In short, says the pamphlet, "civil society claims its legislation, as religious society exists and preserves its own. This announces the breaking up of a state of things which has existed in Italy for the past thousand years. It implies and necessitates a distinction betwixt the church and ordinary society. Now, the theory of the Papacy goes wholly on the supposition that there is no distinction whatever betwixt them; and, in the Papal States at least, the theoretic idea has been fully realized and acted on. Now, says Louis Napoleon, this confounding of spiritual and civil society can no longer be permitted. This blending of spiritual and civil legislation in one pontifical regime must be put an end to. It is fruitful in hideous mischiefs; it is but one enormous abuse, which the Italians can no longer bear, and which, if continued, will involve the nations of Europe in the calamities of war. To all this we heartily say, Amen; and most fervently do we wish that Louis Napoleon may stand to the doctrine he has so manfully avowed

But, replies the Pope, how can you separate the two? The fundamental dogma of the Papacy necessarily binds up the two in one. I am Christ's vicar, if I govern by the *jus divinum*, if my rule is the emanation of Divine wisdom—and how possibly could the contrary of these propositions be maintained without undermining and overthrowing the whole fabric of the Papacy—then there must be, and there can be but one ruler, and that ruler Divine, and but one code, and that code infallible, in the Papal States. There is no more certain logical deduction, says the Pope, than this, that the fundamental dogma of my system necessitates the continuance of the one Pontifical Government precisely as it is, comprehending the spiritual and temporal in one jurisdiction, and that to abolish this order in the Papal States is virtually to abolish the Papacy. But, says Louis Napoleon, not staying to chop logic with the Pope, but pointing significantly with the sword, that dogma shall be cloven in twain. It stands as an obstruction to the good government and the repose of Europe. I will divide betwixt the Pope as the head of the church and the Pope as Prince of the Roman States, it will require him in the former capacity to govern by canon law, and in the latter by a humane code. We do not say one word at present regarding the practicability of the scheme: It is no duty of ours to counsel the Papacy; Louis Napoleon can by main force, if it pleases him to employ it, construct a fair government, and set it a working along side an infallible and superhuman institution; but we heartily agree with him in the enormous magnitude of the evil for which he is seeking a remedy, and the pressing necessity of finding that remedy speedily. The monstrous confounding of the two jurisdictions—the spiritual and the civil—in one Pontifical Government—is a fundamental blow at liberty. It is an order of things which resulted all along in hideous and irremediable wrongs, and it has now reached its natural goal in the total ruin of the Roman States, and if it suffered much longer to exist, will assuredly consummate the ruin of Continental Europe. Indeed, we should be glad to know on good grounds that the result has not already taken place, and that the Emperor of France, in his measure of reformation, is not seeking to avert an evil which has already happened.

But let us turn to the monstrous oppression rising out of the secular branch of the Pontifical administration. It would require not one, but a hundred articles to elucidate this subject fully—to tell all the ruin that this administration has wrought, and all the woe in which those unhappy regions which are subject to it are sunk. All things, spiritual and temporal, all classes, high and low, in the Roman States, lie overwhelmed and crushed beneath a common woe.—*Exchange.*

Lord Stanley.

A Church contemporary says:—Lord Stanley courts popularity, but his destitution of social sympathies seems to blind him to the real avenues to the hearts of the people. It has been remarked that even his conduct towards his colleagues has been lately anything but decorous on those occasions when he happened to differ from them in opinion. For example, it has been justly observed with censure that he was seen on the church-rate question looking down from the Member's Gallery, "complacently listening to the arguments all going one way, and that against his colleagues." It was added, "A Minister who lounges in the gallery, where he can be seen by all the gentlemen who sit on the left hand of the Speaker, is worth twenty votes to the Opposition; and in this instance Lord Stanley occupied exactly the position which was adopted by his famous ancestor at the battle of Bosworth." [Lord Stanley's vote was recorded in favor of the second reading of Sir J. Trelawny's Abolition Bill.] It is, however, a new feature in English politics, when one of Her Majesty's Secretaries of State can, in discussing with a missionary deputation, talk of everlasting principles of justice and humanity antecedent to all the present forms of belief," and which will probably survive most of them; and when on the grave question of Parliamentary Reform, can also calmly talk of Holyoake's revolting sentiments as philosophic speculations of an unpopular character," and speak with seeming commendation, of the "warm and earnest sympathies for democratic opinions," entertained by a man whose attacks on the Christian faith have been as public, although not so indecent as those of his predecessor in Fleet street, the late Richard Carlisle.

Great Volcanic Eruption.

A Sandwich Island letter-writer to the New York Tribune thus describes the eruption of Mauna Loa, to which, in our news department of last week, we briefly referred:—

All accounts represent it as the most magnificent that has occurred in our islands within present memory. The heavens at night are fearfully illuminated for hundreds of miles around, and the sea is lit up with long, slanting beams. The smoke has been sensibly perceptible here, at a distance of two hundred miles to windward, and the light discerned. Out at Maui, distant half way to Hawaii, the illumination has been splendid. As a spectator informed me, it was like the blaze of a thatched house within a stone's throw.

The premonition of an unwonted event seems to have been in shoals of fish floating dead off Maui and Hawaii, as reported by Capt. Dows, of the clipper ship Henry Brigham, and on the 20th ult, by the passengers per Manuokawai. This would indicate a submarine eruption at first. On the 23rd ult., the people of Hilo observed in the afternoon an appearance of smoke in the direction of the great flow of 1855, but owing to the clouds which commonly skirt the mountain at that time of day, nothing was then ascertained, but shortly after 7 o'clock of the evening the clouds dispersed and left to view the great spectacle of an eruption of the first magnitude.

It is evidently of an immense character, and as running with fearful rapidity, so indeed, that by midnight the lava was conjectured to have flowed down at least thirty miles. And it must be added to this estimate of its magnitude, that it spread by more than one stream, and in different directions, not all visible to one observer, but the Kawaihae people, on the opposite side of the island, saw three streams, one or two of which ceased, being absorbed, perhaps in valleys or diverted from their sight. The breadth of these flows may vary from one to five miles. Upon the 25th the force of the eruptions had in no way abated. It was thought to have even reached the woods, which skirt the mountain in a breadth of twenty miles, and to have come nearly to the base of Mouna Kea.

As yet both sides of the island think themselves threatened with the fate which in 1855 and 1856 hung so long over Hilo, when the lava, after a course of 60 miles, continued steadily to push forward its destructive front through the dense woods till within six miles of the town. The present eruption much exceeds that in vigor and should it take the path now laid open, its course seaward will be rapid indeed.

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