

Provincial Wesleyan

THURSDAY, JULY 10, 1856.

Close of the Conference.

The second session of Conference terminated on Saturday the 25th of June, and we have this week the pleasure of laying before our readers some details of the proceedings of that body, from the period to which the Report contained in our last week's issue extended, up to the close of its deliberations and labours. Many interesting facts will meet the reader's eye, and many facts most gratifying in their character as showing the present vitality and power of Methodism, and indicating the elements of its future prosperity in these Eastern provinces of British America. The generous offer of our fellow-townsmen G. H. Starr, Esq., will, we trust, result in the permanent supply of Wesleyan ministrations to a Wesleyan congregation in Dartmouth; and the appeal which we observe is about to be made, under the sanction of Conference, on behalf of a new Wesleyan Church in St. John's, Newfoundland, we feel justified in being confident will meet with a liberal response from those to whom it may be addressed. Our exhortation, and we would press it faithfully and frequently, is, Let Methodism not fail of the men or the means for prosecuting its great work, that of spreading Scriptural holiness throughout the land.

The prosperity of the Educational Institutions at Sackville has always been so great, they have received, as they merited, such conspicuous marks of public confidence and favor, and so judicious and praiseworthy has been the management of their affairs, that we are quite prepared for the announcement that "the reports of the financial, literary and religious state" of these Institutions was "entirely satisfactory," and elicited from Conference an expression of "high appreciation of the invaluable services" of the Principal, Governor, Preceptor, and the teachers both male and female. The most gratifying feature in these reports unquestionably is the mention of that work of grace in the hearts of many of the students, which gives us the happy assurance that the improvement of their mental faculties will be sanctified by its pervading influence.

Our readers will remark that the solemn duty of improving the recent allying dispensation, through which we have been called as a Church to pass, devolved upon the Reverend Richard Knight, and most fitting it was that he who had served the greatest number of consecutive years as a Missionary of the Wesleyan Society should on so mournful an occasion as the removal by death of its senior secretary be selected to pay this public tribute to his memory.—The preacher's audience on such an occasion should be the whole Connection, and we are indulging the hope of being the medium of communicating to his discourse.

We cannot put down our pen without a single reference to the grand future pointed to by the Rev. Wm. Ryerson, in his parting address to the Conference, when Methodistism throughout the vast territory under British dominion on this Continent shall have one comprehensive external organization, as it now has one purpose, feeling, and faith.

We have been promised a full account of the interesting ordination service at St. John, and this it is our intention to furnish next week to the readers of the Wesleyan.

Proceedings of the Conference at St. John.

MONDAY MORNING, JUNE 23rd. The Conference was re-opened by the usual devotional exercises, and the reading of the Journal of Saturday's proceedings. Rev. T. H. Davies then informed the Conference of a very liberal offer which had been made to the Halifax District Committee by G. H. Starr, Esq., that in order to meet the pressing spiritual wants of Dartmouth, he would give £50 annually for five years, towards the support of a Wesleyan Minister there, and if necessary would defray the expenses of a young man from England, for that interesting purpose. The thanks of the Conference were thereupon moved, and passed unanimously.

A Committee was appointed to make out a plan for the proper organization of a Conference Auxiliary Missionary Society.

Another Committee composed of Messrs. Evans, Temple, and Pickard, was appointed to draft a plan for the uniform conducting of the business of District Meetings, both financial and ordinary.

The Brethren Wilson and Pickard were appointed to prepare an Address to the Canada Conference. After the transaction of some routine business the meeting adjourned.

Most of the remaining part of Monday, both sessions of Tuesday, and part of Wednesday, were taken up with business of a private nature. But on Monday afternoon the Rev. Wm. Ryerson embraced an opportunity of giving to the Conference a most interesting explanation of a plan which is in contemplation for the division of the Canada Conference into two or more Conferences, and for the federal union of these with the Conference of Eastern British America.

The Ordination service was held in the Centenary Church on Monday evening. The occasion was one of deep solemnity and hallowed feeling; but presaging that its details will be otherwise communicated, the writer forbears entering upon them.

On Tuesday Evening also a service of a peculiarly affecting character was held. The Ministers having proceeded in a body from Germain Street to the Centenary Church, were addressed by the Rev. R. Knight, on the subject of Dr. Beecham's death, from 1 Cor. xv. 28. Next morning the thanks of the Conference were presented to Mr. Knight for his excellent and appropriate address, and the request was made that he would furnish a copy of it to the editor of the Provincial Wesleyan, for publication in that periodical.

Wednesday Afternoon. The Report of the Worn Out Minister's Fund was read, and adopted; also the Report of the Committee upon the formation of a Conference Auxiliary Missionary Society. The same evening, a public meeting was held, a notice of which is elsewhere communicated.

THURSDAY, JUNE 26th. Session opened in the usual way. A letter was read from the Trustees of the Wesleyan Church at St. John's, Newfoundland, requesting permission for application to be made through the Conference, for subscriptions to aid in

the erection of their new church—it was resolved that such permission be granted. The draft of the Address to the British Conference was read, and adopted, subject to a few changes suggested by the Conference. A draft of the Pastoral Address was also read, and adopted, subject to certain additions suggested in like manner. Meeting Adjourned.

Thursday Evening. Meeting was opened with prayer. The Committee for the Supernumeraries' and Minister's Widows' Fund was appointed. The Report of the plan for the management of the Book Room affairs, was submitted from the Book Room Committee, and having been considered section by section was adopted.—The Committee for the present year was then appointed.

FRIDAY, JUNE 27th. Conference opened in the usual way. Report of Committee to form a plan for the Children's Fund was read and adopted. A draft of the Address to the Canada Conference was read and adopted, subject to certain alterations and additions.

Friday Afternoon. The Minutes of the Annual Board Meeting of the Trustees of the Mount Allison Wesleyan Academy, together with the various Reports of its Officers were read; and resolutions, embodying the views of the Conference with reference to that Institution, passed. These resolutions claim the attention of the Wesleyan Connection in the Lower Provinces, and they are therefore transmitted in full for publication in the columns of the Provincial Wesleyan.

That the minutes of the Board of Trustees of the Mount Allison Wesleyan Academy, and the valuable Reports of the Principal, and of the Governor and Chaplain, as also the balance sheet of the Treasurer being highly satisfactory, are cordially approved by the Conference.

That the thanks of the Conference be most respectfully presented to the Rev. H. Pickard, A. M., for his untiring and successful devotion to his onerous duties as Principal, during the past year.

That the thanks of the Conference be most respectfully presented to the Rev. E. Evans, D. D., for his diligent, faithful, and efficient services as Chaplain and Governor of the Academy, during the past year.

That the Conference would also express its grateful appreciation of the excellent management of the Board of Trustees of the Academy, and especially of the ceaseless assiduity of the excellent Treasurer, C. F. Allison, Esq.; and records its great gratification because of the healthy and prosperous financial condition of the Institution.

6. The Conference having attended to the entirely satisfactory reports of the financial, literary, and religious state of both Branches of the Mount Allison Wesleyan Academy, cannot withhold the expression of its high appreciation of the invaluable services of the Rev. Humphrey Pickard, A. M., the Principal; of the Rev. Ephraim Evans, D. D., the Governor and Chaplain; of Miss Mary E. Adams, the chief preceptor, and of all the other teachers both Male and Female.

The Conference rejoices that it can fully commend the Mount Allison Academy to the unabated confidence of heads of Families and all friends of Christian Education, and would respectfully urge on the members of our own Church and congregations especially the great propriety and desirableness of seeking for their sons and daughters the advantages of a sound, complete, and Christian education, which the Academy at Sackville is prepared in all respects to afford.

There has been recently vouchsafed a gracious influence, affecting many of the students in both Branches of the Institution, resulting in their giving unquestionable evidence of a work of grace upon their hearts, which promises to lead its favoured subjects to Christian holiness, happiness and usefulness. For these manifestations of mercy, our humble and fervent acknowledgments have been presented to the God of all grace.

6. That the following esteemed friends be requested to act as the committee of visitors for the ensuing year, to attend the Examinatory and Anniversary exercises, and to notice generally the state of the Institution, in all its departments, and to report thereupon, both to the Board of Trustees, and to the Conference, viz.—Revs. T. H. Davies, and C. Churchill, M. H. Richey, Esq., Hon. Judge Wilnot, Ralph Brecken, Esq., Wm. K. Dudson, Esq., Joseph Salter, Esq., Nathan Tupper, Esq., and Hon. Jas. J. Rogers.

The following Resolution concerning our Official Organ was then adopted—That the Conference records with pleasure its high appreciation of the very creditable manner in which the Provincial Wesleyan has hitherto been conducted, and especially during the past year. Its well selected articles of religious intelligence, the Conference is persuaded have rendered that paper more popular and useful. This publication is therefore commended to the patronage of our friends as a valuable means of communicating important instruction to their families.

As the destination from Canada could not remain until the close of the Conference, they bade farewell to the brethren on this afternoon. The scene was not less affecting than edifying. The venerable William Ryerson again offered some salutary counsel, urging upon our infant connection those principles of conservation and habits of economy which are always necessary to the stability and progress of a new organization. He thanked the Conference not only for their kindness to himself personally, but for the unmistakable proof which had been given of their attachment and love to his fellow labourers. He alluded to the great interests involved in their union, and for the federal union of these with the Conference of Eastern British America.

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had been improving, and of late conversions were frequent, while a healthy spiritual influence was being rapidly diffused by means of those who had been blessed. But this was not of rare or late occurrence among us. He rejoiced that we were doing something for the female sex.—In this also we had surpassed them. While he looked that an effort would be made to equal us in these movements, he would have us appreciate our own advantages, and understand our own obligations. He then bade adieu to the Conference, and the deputation retired amidst the affectionate greetings and fervent prayers of the brethren.

On Saturday the business of the Conference was completed. The forenoon was occupied chiefly with miscellaneous matters. Thanks were voted to the President and Secretaries for their uninterrupted attention to the business of the Conference. A record was prepared for the Minutes respecting the death of Dr. Beecham.—It was also determined that a deputation consisting of Revs. R. Knight, Dr. Evans, and H. Pickard, M.A., should visit the Canada Conference of next year.

At 7 p.m. the last session commenced. After the usual devotional exercises, the Rev. W. Temple read the minutes. Then followed the reading of the stations for the present year, by the President, and the official signing of the whole by the President and Secretary. Three verses of the appropriate hymn beginning, "Blest be the dear uniting love," were then given out by Dr. Richey, and the Revs. W. Wilson and R. Knight engaged in prayer. The Benediction followed, by the President, and the Conference broke up. Many were the gracious seasons which the Ministers themselves, while—affording another instance of "how good a thing it is, and how pleasant, for brethren to dwell together in unity." Now were the special services connected with the Conference less appreciated by the people generally. Long will the sacred festivities, the "holy convocations," of the last few weeks be remembered by the members of the Wesleyan Church in St. John. May the Lord greatly enlarge our borders and bless us with a continuance of internal peace and prosperity, and on every hill of Zion may refreshing showers of blessing abundantly descend!

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House, Stoke Newington, London, was added. At length, some fourteen or fifteen years ago, large and commodious buildings were erected at Richmond, Surrey, and at Didsbury, near Manchester, by aid of the funds raised during the centenary year of Methodism. These are still carried on and maintained. At each establishment there are a house governor and chaplain, a theological tutor, a chemical and mathematical tutor, and, generally, an assistant tutor. Two buildings would accommodate one hundred, or nearly one hundred, students, each student having two rooms to himself.

2. What is the course of study in said institutions? 1. The theological courses embrace Theology, strictly so called, including the evidences, doctrines, duties, and institutions of Christianity; Interpretation, including whatever may relate to the right exposition of the Scriptures; and Church History, with some particular reference to the history and constitution of Methodism.

2. The classical and mathematical courses embrace instruction in Latin, Greek, and Hebrew; in logic and rhetoric; and in natural philosophy and mathematics as far as time may allow.

3. What is the relation which they bear to the British Connection? They are entirely under its direction and control.

4. What are the qualifications of candidates for admission into them? Candidates for our ministry, when they have passed through preparatory examination, and have been accepted as candidates by the conference, are placed, under the appointment of the conference, in the institution. Some of these candidates have had the advantage of education in the most eminent schools of the country.

5. What is their effect upon the personal piety and health of the pupils? Good, as to piety, and generally speaking, not unfavourable to health, though some occasionally suffer from the great change which takes place in their habits and course of life.

6. What is the service rendered to the Church by the pupils during the period of their pupilage? They preach in different parts of their several neighbourhoods on the Lord's day, according to a plan which is prepared every week; and they distribute tracts, and they thus make visits, one afternoon in each week. They also preach, in chapel, one evening every week, in the college.

7. What is the proportion of graduates that enter into the ministry? Forming an estimate from a series of years I should say about one third.

8. How are the graduates served by the circuits, and by those preschers of the connexion who have never enjoyed their advantages? For the most part, and, indeed, with very few exceptions, kind and well; in some instances with great cordiality.

9. What is the influence upon the Wesleyan Ministry at large? Visibly and decidedly good.

Any further information I shall be happy to convey; and, meantime, am, with sincere and affectionate regard, yours most truly,

JOHN HANNAH.

Tract Society.

The anniversary of the Tract Society of the M. E. Church, held on Wednesday evening, May 16th, in Robert's Chapel, Indianapolis, which was filled with a crowded audience. Bishop Waugh presided, and after the introductory exercises, introduced, as the first speaker,

DR. J. T. PECK. The address of Dr. P. was replete with facts and figures to show the adaptation of the Tract Society to the wants of those who are otherwise neglected by the ordinary operations of the Church, and who cannot be reached by them. The operations of the Society have added so much to the labour in the vineyard of our Lord. More than seventy years of hard work has been accomplished during the past three years by these labours, which would not have been possible had not the Tract Society been established. It has scattered 38,000,000 pages of tracts, far and wide, all over the land. Who shall be able to trace these tracts to their results, or be able to compute their moral power? But it has not stopped with the issue of mere books. They have issued more than 300,000 volumes in the more enduring form of books. It has also authentic information of the conversion of 1,200 souls through its direct instrumentality. How many more there are who have been directly or indirectly brought into the Church of God, the great day alone will reveal. By its colporteurs 346,732 families have been visited, and many have received religious instruction and destitute of religious literature. These colporteurs have faithfully performed their labours, although, in many instances, personal indignity has been heaped upon them.

The Society is entitled to the sympathy, and gratitude, and hearty co-operation of all good men. More than this, it deserves the co-operation of the great benevolent societies of the day, the Bible cause, for our colporteurs are aiding it by the distribution of Bibles; of the missionary cause, because our tracts are side by side with missionaries in Kansas, Sandwich Islands, Germany, and elsewhere; of the Sunday school cause, because there is no week in which our colporteurs are not out in the highways, bringing children into our Sunday schools; of the pulpit, because we catch the great and powerful truths which fall from it, and reproduce them a thousandfold.

The doctor said he knew what it is to stand alone, battling for this interest, but to stand large, very large to-night, at this demonstration, surrounded as they were by very venerable bishops, doctors of divinity, and foreign delegates. His great desire was that we all should exhibit a little more anxiety to those who never come to Church, who, if not reached by the labours of this society, may be lost forever.

DR. HANNAH, Representative of the British Wesleyan Conference, was then introduced to the audience. He said it was worthy of notice that the New Testament Scriptures had been issued in inspired tracts. They were not issued connectedly, but were severally adapted to times and circumstances, and their sublime truths were couched in the simple language of the people. We have operated in this way, and we have great success. It is worth of remark, too, that with the revival of primitive religion came the revival of this peculiar feature.—Look at the Reformation inaugurated by Luther. The tracts which were scattered among the people did more to bring about this great movement, and give it ultimate success, than did the elaborate sermons, to which, when more accommodations were wanted, Edney

than anything else in these great movements; and in issuing them they had followed the high example of the inspired apostles themselves.

The doctor went on to say that he had great reason to rejoice that the Tract Society had such away here. He had listened with profound interest to the address of Dr. Peck. As these exhibitions passed before him he was enabled to see more and more clearly the wisdom of that which had Great Britain and these United States together, and he trusted in God that these links might never be broken. He adverted to the operations of the tract societies in Great Britain, and was truly rejoiced to find that so much had been done here. It is hard to complete statistics in such cases. The naked figures do not exhibit all the facts in the case. We are told that one thousand two hundred persons have been converted and brought into the Church during the last three years. But who can follow the influence of these twelve hundred persons upon the Church at large? And who can tell how many more have been indirectly brought into the Church through this instrumentality? He devoutly trusted that the Tract Society will yet be more useful, both in this country and Great Britain. He would further call attention:

1. To the peculiar character of these tracts in their adaptation to the ends they are designed to accomplish. They are biographical, historic, monitory, and didactic. He did not altogether agree to the remark that a great book is a great evil; there are subjects which can only be properly elaborated in large volumes; but for purposes of practical instruction the tract has greatly to be preferred to the large volume. Notwithstanding all the errors and corruptions of their Church, they have retained a great love for the pure word of God, and their priests and bishops are entirely favorable to the circulation of the Scriptures among their people. The Bible is taught in all their schools, and they have often pleaded with me, old men and children for *Zairat Inqil*, the Bible and Gospel. They desire missionaries to come and live among them, and teach them the way of life and salvation. I have never met with a people of more apparent simplicity and sincerity than these poor Christian converts in the villages and towns of Upper Egypt.

The Armenians of Egypt also seemed entirely accessible to missionary influence. Their venerable patriarch said to me:—Some have accused you of corrupting the Scriptures, and have burned your Bible, but I know it to be the pure word of God. It is full of moral *spiritual*, and is good for this life and salvation in the life to come. It is the same as I read and exhort to my people every Sabbath.

Such is the present condition and encouragement of the Bible and Gospel work in these Oriental lands. May the Lord bless his word and his truth as it goes forth in his purity and power, till the knowledge and love of Christ shall cover these lands even as the waters fill the sea.

He fully endorsed the reference of Dr. Peck to the harmony which existed between all the great Christian benevolent societies. Christianity is the greatest unity. A beautiful illustration was here introduced of the assembly of the Christian graces. The apostle said that the fruit—not the fruit—but "the fruit of the Spirit is love," &c. It is meekness working by love, temperance working by love, &c. Love is in all and through all. As God is love, so the one undivided fruit of the Spirit is love. The idea which he wished to enforce is, that Christianity is one, and the fruit of the Spirit is one, so these great auxiliary institutions of the Church are one. Each exerts an influence upon the other, and they mutually assist each other. He then related an anecdote concerning an individual who objected to the British and Foreign Bible Society, that it would act injuriously upon a society already established, to which he belonged. When asked how much he contributed to the society for whose safety he was so anxious, it came out that he contributed just nothing at all. He was fearful many of those who raised the objection that too many institutions would conflict with each other, would be found in the same condition. Practical things are best learned by practice, and the more we do the more we can do. He devoutly trusted that all these great institutions may flourish yet more and more, and find themselves working together in harmony, and mutually assisting each other. The day of unity will come; it is nearer than many suppose. It may not be a union of sentiment, but it will be a union of love and of Christian labors.

Mohammedanism Declining.

The Rev. C. N. Righter, agent of the American Bible Society in the Levant, in a letter to the New York Observer, dated Feb. 18, writes thus:—

I have recently made a tour to the Levant, in behalf of the Bible cause, and find everywhere on the part of Moslems an increased interest in the Bible and the Christian religion. They are becoming indifferent and sceptical with regard to the faith of Islamism. They no longer perform their prayers and pilgrimages, and observe their fasts and festivals with the same strictness as of old. Their mosques are more or less neglected or deserted by devout worshippers. Though the Muezzin cry still sounds from the minarets three times a day—Come to prayer which he intended to explain that he would be intimately related to each other, they referred to the same subject. Considering, however, that he would, in all probability, have to address different audiences—many of whom would only have an opportunity of hearing him once—he would endeavour to make each of them as complete in itself as possible; but in order to understand thoroughly what he had to say upon the subject, it would be necessary to bear them all. In his first and present lecture, he intended to devote his attention more particularly to the bearing of the Concordat. The speaker then proceeded to explain that the Concordat was resolved upon on the 18th of August last. He wished them to bear in mind that it was an agreement between a temporal sovereign and the Pope, relating to the domestic administration or temporal affairs of a nation; and they would agree with him in the opinion that no nation could submit to have her domestic affairs influenced by another state without losing her own independence. Had it been necessary for the legitimate influence of the Roman Catholic religion that an agreement should have been concluded between the head of the church and the civil power, there might have been some reason for a step like this, but it so happened that the Roman Catholic religion was in a state of high prosperity in the Austrian dominions when this Concordat was concluded. He did not like the idea of the state legislating at any time in matters of religion. He wished that the hour had come when the consciousness of men would be as free as the air we breathe. The enactment of legislative measures relative to religion was at all times to be regretted, but the most fatal, the most ambitious, and the most dangerous of such interferences was that made on behalf of the Pope. It was like an avalanche, which gathered strength as it rolled along, until the rock of freedom was overwhelmed and borne down by its weight and influence. M. Kosuth then proceeded to remark that in the History of Scotland were to be found many passages which were analogous to some met with in the History of Hungary. They were the only two nations which had never allowed the Pope to interfere in their domestic affairs. In corroboration of this the speaker referred to the proceedings of

ed, he declares publicly, "I am free now to do as I please in regard to my religion." We do not conclude that the Mohammedans are ready to embrace Christianity. They will, doubtless, first subscribe into indifference in regard to the faith of the false prophet, then into infidelity with respect to all religion. But Providence seems to be thus remarkably preparing the way for Christian effort and influence among them. They are purchasing the Scriptures of their own accord, and reading them with the greatest interest. They are losing their prejudice, and gaining a high respect for Protestant Christians in contrast with the corrupt representative of Christianity in the Oriental Churches around them. An intelligent Mussulman remarked not long since, "If the Mohammedans ever change their religion, they will not become Christians who worship idols images and pictures, but Protestants who worship God in Spirit and in truth."

The allied war has exerted a most important influence in breaking down the wall of separation that has existed between the Moslem and the Christian, and in promoting the circulation of the Scriptures among all classes, and we cannot but hope that the proclamation of peace will open the door yet more widely for the spread of the Bible and preaching the Gospel in all the East. Is not this the time for Christians of America and England to enter in with faithfulness and prayer, and take possession of the land for our Lord and his Christ?

There seems a new spirit of interest springing up in the East, with reference to the Bible. I was much gratified by my visit to the Cap of Egypt. Notwithstanding all the errors and corruptions of their Church, they have retained a great love for the pure word of God, and their priests and bishops are entirely favorable to the circulation of the Scriptures among their people. The Bible is taught in all their schools, and they have often pleaded with me, old men and children for *Zairat Inqil*, the Bible and Gospel. They desire missionaries to come and live among them, and teach them the way of life and salvation. I have never met with a people of more apparent simplicity and sincerity than these poor Christian converts in the villages and towns of Upper Egypt.

European.

Kosuth on the Concordat.

M. Kosuth recently delivered a lecture upon the Austrian Concordat in Glasgow. The *Christian News* in which we find the lecture reported, says:—

Louis Kosuth, on coming forward, was received with loud and prolonged cheering. The illustrious Magyar appeared but little affected by the appearance from the time that he appeared before a Glasgow audience two years ago. He is, we think, somewhat stouter; and on this occasion he was dressed in an English dress coat, which contrasted somewhat unfavourably, we think, with the graceful cloak which he wore on his former visit. On the cheering which greeted his rising having subsided, M. Kosuth proceeded to draw a contrast between the position which he occupied when he appeared last at a meeting in Glasgow, and at the time when he first paid a visit. On the former occasion the destinies of Europe were trembling in the balance of Great Britain's determination; and he appeared before the people of Glasgow to plead the cause of liberty on the ground of the community between the interests of continental freedom and the best interests of freedom in Great Britain. The gleam of hope had disappeared from the horizon, and he had hung his harp on the willows. It was not now the political patriot that addressed them, but the man, acting the part of a plain honest labourer, whom Providence had blessed with the duties of a father. Once he stood in rank as high as any living man could stand—perhaps the highest—not the rank of accidental nobility, but rank conferred by the voice and countenance of a noble nation. Now he was stripped of all accidental lustre, with nothing to elevate him but a high sense of human dignity. In this position he was reminded of the words of one of the darling sons of Scotland—

Rank is but the gulf-stamp.

M. Kosuth then proceeded to explain that the lectures which he intended to deliver in this city would be intimately related to each other, they referred to the same subject. Considering, however, that he would, in all probability, have to address different audiences—many of whom would only have an opportunity of hearing him once—he would endeavour to make each of them as complete in itself as possible; but in order to understand thoroughly what he had to say upon the subject, it would be necessary to bear them all. In his first and present lecture, he intended to devote his attention more particularly to the bearing of the Concordat. The speaker then proceeded to explain that the Concordat was resolved upon on the 18th of August last. He wished them to bear in mind that it was an agreement between a temporal sovereign and the Pope, relating to the domestic administration or temporal affairs of a nation; and they would agree with him in the opinion that no nation could submit to have her domestic affairs influenced by another state without losing her own independence. Had it been necessary for the legitimate influence of the Roman Catholic religion that an agreement should have been concluded between the head of the church and the civil power, there might have been some reason for a step like this, but it so happened that the Roman Catholic religion was in a state of high prosperity in the Austrian dominions when this Concordat was concluded. He did not like the idea of the state legislating at any time in matters of religion. He wished that the hour had come when the consciousness of men would be as free as the air we breathe. The enactment of legislative measures relative to religion was at all times to be regretted, but the most fatal, the most ambitious, and the most dangerous of such interferences was that made on behalf of the Pope. It was like an avalanche, which gathered strength as it rolled along, until the rock of freedom was overwhelmed and borne down by its weight and influence. M. Kosuth then proceeded to remark that in the History of Scotland were to be found many passages which were analogous to some met with in the History of Hungary. They were the only two nations which had never allowed the Pope to interfere in their domestic affairs. In corroboration of this the speaker referred to the proceedings of

of the celebrated ecclesiastical court of the church of Rome, to the Council of Trent, among others, when it happened that not a few all-considered heretics together. The dispute between Sir Robert Bruce and Baliol, which distracted this kingdom for so many years, was to be sure referred to the Pope for a decision, but by a arbitration, but it was not settled until actually settled by the broken axe of the English had been more unfortunate in regard to the administration of her religious domestic affairs, but she had struggled through these trials, and notwithstanding the fulminations uttered against her by the Pope and his prelates, she was likely to struggle against them yet successfully, if she did not trust too much to the security which she enjoyed. He held in commiseration the Mohammedan religious freedom of his Catholic fellow-countrymen in Hungary, he would not be the man to raise his voice against them as he held that men of every creed were equally entitled to their religious freedom. But these commiserations were for a very different object. Religion was one thing, and the power of priestcraft another. After alluding to the character and political views of the Pope Pius Nonus and the Emperor Francis Joseph of Austria, he remarked that the two things the Papacy never barred—viz., its aspiration to spiritual despotism and universal dominion; and, second, there was the universal Papal tactics and stratagems. Coming to the Treaty of the Holy Alliance in 1815, he referred to the supplementary Treaty of Vienna in 1822. M. Kosuth intimated that George IV. in reference to the first, had written a private letter from Carlton House to the Allied Sovereigns, that the forms of the British Constitution prevented him from formally joining in the treaty, but he had to express his entire concurrence in the principles laid down, while, thanks to George Canag, England had withdrawn from the alliance, previous to the Treaty of Verona. In commenting on the Italian question, and the prospect of the Italian States one day regaining their freedom, M. Kosuth did not argue so much as some were disposed to do, from the agency of Sardeina, though he admitted that the King of Sardeina was an excellent ruler. But a nation, he thought, could take an active part in a great work, must have independent action, and be understood by foreign Powers. Now, Sardeina could not be said to be in this free position, as he knew that during the late war, the French King, in order to conciliate Austria, had offered three alternatives to Sardeina, viz., to reduce her armies, or to allow the armed intervention of Austria, or to allow citizens of these to send 20,000 men to the Crimea. But that would not do. The Italians desired