

ing been proscribed by the Government, she had lavishly devoted time, strength and means to the support of the infant and now persecuted cause. A person of such earnestness, and especially of such social distinction, could not, of course, long escape the attention of vengeance of this strangely infuriated queen. She was accused, arrested, put in iron, and finally sentenced to death. Through the influence of powerful friends her sentence was commuted to perpetual slavery. Effecting her escape at length from this, she subsequently spent several years in England, where, by her intelligence, urbanity, gentleness of demeanor, benevolence, and manly sincerity of character, she deeply interested all who met her, and particularly her own sex, on behalf of that cause for the sake of which she was an exile from her native land. Early in 1842 this noble woman—a beautiful earnest of the future triumphs of the Gospel in Madagascar—returned to Mauritius, where, if we mistake not, in self-denying Christian toil she spent the remainder of her days.

The first actual martyr in Madagascar was Rasalama. When informed that her death had been determined upon, she said that she rejoiced that she had been accounted worthy to suffer for believing in Jesus, adding—"I have hope of life in heaven." On the day previous to her death, besides being most cruelly beaten, she was put in heavy irons, which were so fastened as to confine the body in a position of excruciating pain. In the early morning, as she was borne along to the place of execution, she sang hymns by the way; and, on reaching the spot—a broad, dry, shallow fosse, or ditch, strewn with the bones of previous criminals—she calmly knelt on the earth, committed her spirit into the hands of her Redeemer, and fell pierced with the spears of the executioners.

## Provincial Wesleyan.

WEDNESDAY, MAY 10, 1871.

### OUR COMING MINISTRY; THEIR INFLUENCE ON THE FUTURE OF THE CHURCH.

NO. 1.

More than ten years ago we wrote for the editorial columns of the *Provincial Wesleyan* a series of articles on the subject of "our ministry." Those articles embodied as earnest a plea as we were then capable of constructing, in behalf of the thorough education of the men who were in the coming days to minister in our churches in things divine. It has been our intention for many months past to contribute our quota to the re-discussion of the same subject. In fulfillment of that intention we make a beginning this week.

The members and adherents of our Church ought to feel and manifest the deepest interest in the question to which we invite their attention. *The future of that Church will humbly speaking, be mainly moulded by its ministry.* We have never felt tempted to undervalue the influence of our official or non-official laity, or to depreciate the work in the Church which they are summoned to perform by the genius of Methodism, the spirit of Christianity and the will of their Divine Master. We in no wise sympathize with the views and feelings of the class which in the sphere of spiritual activity would make the ministry everything and the membership almost nothing. On the contrary, we would have every member perform with all his might whatsoever under the Providence of God his heart and hand, his brain and tongue may find to do for the Lord Jesus and for those who have been redeemed with his most precious blood.

Nor would we, while awarding ample scope to the activities of the membership, and while attaching high importance to the exercise of their just influence and to the results of their faithful labors in the common vineyard, forget Him from whom cometh every good and perfect gift. We would not wish to have it for a moment out of mind that while Paul argues, Peter declares and Apollus persuades, it is the Holy Ghost that convinces.

We fully believe that the increase from the seed of the kingdom is from God. The zealous well-cultured ministry and the active and earnest membership combined cannot create the sin-stained soul anew in Christ Jesus. Nevertheless, we repeat the assertion, the future of our Church will be mainly moulded under God by its ministry. If our ministry of the future shall be of the right sort, our Church of the future, bearing to a considerable extent the impress of the life and labors of that ministry, will be somewhat of the right sort also. If our future ministry shall be composed of men full of faith and of the Holy Ghost, vigorous in intellect, rightly trained, fitted for their work and devoted to it, we may safely conclude that the Church under their care will be an intelligent Christian brotherhood, walking in the fear of God, and zealously affected toward every good work. History we believe furnishes no example of a Church becoming generally faithless under an able and faithful ministry. We do not mean to be understood as saying that good and able ministers have never labored in vain or spent their strength apparently for nought, for Jesus Himself sometimes scattered seed upon the rock and among the thorns. We use the word Church here in one of its larger significations, and thus used assert that a ministry in the aggregate faithful and fitted for the work to be done, has never in the main failed to keep up through the Divine blessing the succession of faithful followers of the Redeemer. While the sentinels on the walls of Zion are wakeful and watchful, the enemy can never scale the battlements, though from afar he may wound the heedless that fails to take warning.

On the other hand, has there ever been a prosperous heresy, a wide-rending schism, or a chilling and vast declension of spiritual life among the professed followers of Christ that did not obtain its origin, its abettors or its early victims among the Church's ministry? From the lessons of history as well as from the general tenor of revelation, we may conclude that our church in the future will be aided by the permission of Providence, be just what our future ministry shall make it. If the ministry shall be void and lifeless so will the

Church be. If the ministry shall be insipid and perfunctory, manly earnestness will die out of the Church. If the ministry shall to any great extent be untrained and ill-informed, though never so zealous, intelligent piety will not flourish in our Communion, and the more influential sections of society will for the most part pass beyond our reach.

If these views are accurate, all who wish well to our Church, must upon reflection feel deeply concerning the spirit, the capacity, and the training of our future ministry. Such persons will feel a growing anxiety that everything that ought to be done and can be done to ensure for our pulpits hereafter a full supply of able ministers of the New Testament, thoroughly furnished to every good word and work, burning and shining lights in their generation, shall be done promptly and effectually.

J. R. N.

### ENGLISH CORRESPONDENCE.

*The new Licensing Bill—Mr. Garrett at the Tabernacle—The Oratorio in the Abbey—Dr. Dollinger and the Papacy—The May Meetings—Unhappy France.*

DEAR MR. EDITOR.—The Licensing Bill, and for the general regulation of old and new Public Houses, just introduced by Mr. Home Secretary Bruce, has attracted an unusual amount of attention. This is not to be wondered at, when it is remembered that for many years the interference of Government has been imprudently, and on the other hand, strong efforts have been made by the many engaged in the traffic to avoid all enquiry, and to avoid all Legislative action. The proposed measure is not regarded with much favor by either party yet it is most unquestionably a step in the right direction.

There will be increased and very stringent supervision of existing houses of license, not only from the publican, but from the premises as well. The penalties for drunkenness whether in the streets, or in the public houses, are made heavy and severe. It is a pity that the existing interests are so far respected that there will be no great reduction in the number of Public Houses for ten years, unless the stringent provisions, and the growth of a better feeling in the public mind, can work such a desirable change. It is proposed at the expiration of ten years to issue licenses on a new basis, and with most important limitations. The new act does not close the houses on the Sabbath although it restricts the hours of sale. There are many other provisions, but I have noted the principle ones, and doubtless the Bill will be greatly modified ere it becomes law.

In connection with this subject I will advert to a noble service held on Easter Sabbath, in Mr. Spurgeon's Tabernacle. The preacher was one of our own, the Rev. Charles Garrett, foremost among our temperance men, and gifted with noble powers for the advocacy of the great reform. The occasion was the anniversary of the National Temperance League, and the importance of the event, the fame of the preacher, and the favorable position and accommodation of the Tabernacle secured a glorious audience. The sermon was powerful, and the speaker received help from on high as he reasoned on behalf of "temperance." The cause is moving on, and events like these are greatly aiding it, and compelling public attention.

A great musical performance in Westminster Abbey has attracted much notice, and been very closely criticised. The oratorio, *The Passion*, of the great musical composer has hitherto been heard in England only in Music Halls, or places prepared for public entertainment. The performers have been singers by profession, and have appeared before the audiences, with all or many of the accessories of the stage. In consequence of this state of affairs, and the quality of a religious service. It was on a week-night and in the interlude of the performance a sermon was preached by Dr. Stanley the Dean of Westminster. To those who look upon every new movement in the church as indication of the spread of dangerous heresies, this "assassination" appears as the most lamentable innovation, but by many it is regarded as a wise movement, as they regard the churches as the appropriate places for such sacred music, and the rulers of the church as the proper persons to regulate and control the popular desire for more frequent opportunities of hearing music of a high order.

The controversy between the Pope and the Romish church on the one side, and certain German Divines on the other is waxing fiercer, and attracting much public attention. Led on by the renowned Dr. Dollinger they are attacking the late Council upon the question of the Pope's infallibility, and the brave minds of the holders of the Pope's Romanists to discuss the question. It is not at all likely that his challenge will be met, but it will not be fruitless for it is attaining wide notoriety upon the Continent, and will aid in loosening the hold of the Pope upon the minds of his adherents, pey upon the minds of Italy are strengthening their hold on Rome, and preparing for a lengthened sojourn in the grand old Capitol, and Evangelists of the Protestant churches are also entering in, and possessing themselves of centres for constant worship and all the various agencies of the church of the Reformation. There are many hopeful signs in Italy, and bright days are dawning for its children.

The important preliminaries of the May meetings are apparent in London, and much prayer is now being offered that they may be signally blessed of God. There is not much to be expected from the meetings of the anniversary of our Missionary Society. One of the sermons to be preached by a distinguished Presbyterian minister, and the chair at the meeting in Exeter Hall is to be taken by Mr. Budgett, whose excellent father "the successful merchant" lives in the pages of Mr. Arthur's well-known Biography. The first week in May will be a high time for Methodism in London, and for hundreds who will hasten up to the great gatherings; and for those of us who cannot go up, our papers will provide copious reports of the important speeches and the thrilling orations which will be forthcoming.

What a contrast is presented when we turn to look at France. There are no signs of quiet and peace. The past fortnight has been a scene of awful strife and bloodshed. The Versailles Government is making war upon Paris, and the resistance of the misguided Communists of the city is fierce, brave and protracted.

There are partial sections claimed by both parties, and now it appears that only one course remains. A terrible attack is to be made on Paris, and in antagonism to the lie or destruction of the treasures of art, Paris is to be retaken by its own children, and the rebellion stamped out in terror, fire and death. And what then—who is to rule and reconstruct the shattered nation? What man is there capable of the task? The prospect is all dark, the baptism of fire is nation, and no token appears of the dispersal of the stormclouds. We had hoped for more cheering tidings at the close of this communication but there were none to put on record, and we can only pray that God may be in the midst of wrath remember mercy.

April 21, 1871.

### WENTWORTH SUBSIDIES.

Since the preparation of our article on "Wentworth Bewildered," we have been favored with ten or a dozen columns in the *Visitor* and the *Messenger* from Wentworth; and those voluminous columns are in the peculiar style in which he appears to take so much delight, and in which he manifests considerable proficiency. Wentworth, after his remarkable delivery, subsidies, with this announcement, (*Messenger*, April 26, 1871): "It is not likely we shall ever again occupy your valuable time in replying to such paltry attempts as those of Rev. D. D. Currie."

Before taking leave of our friend it will be well to consider what points have been evolved, and what issues reached by the controversy. Controversy is, in some respects, distasteful; and it is sometimes harmful. It is, under some circumstances, nevertheless, indispensable; that error may be detected and exposed, and that truth may be so defended and exhibited as to commend itself to the conscience and to the heart, and obtain more general recognition and acceptance. The developments of our controversy with Wentworth may be briefly indicated.

1. This controversy has grown out of the attempt, on the part of Wentworth, to misrepresent Pedobaptist divines, in the columns of the *Visitor*, by giving garbled quotations, and by otherwise so misrepresenting them as to place them in inconsistent and absurd positions, and in antagonism to themselves, for the objectionable purpose of making the Baptist belief "a true" one. It is contended that a practice is disputable. All other respectable Christian denominations ignore and condemn such an artifice. No creed but an erroneous one has need of such a stratagem. It is an uncharitable and mischievous device, although to some minds a plausible and deceptive one. The rights of Anabaptists to defend by all proper methods their own doctrine, is not questioned by any. But in doing so they must not seek to build themselves up by pulling others down. They must not attempt to pollute the fragrant memories of the illustrious dead of the communions; neither shall they attempt to tarnish, without indignant rebuke, the fair fame of living divines, because some low or other, by hook or by crook, "the Baptist belief" must be maintained.

2. Wentworth, though resorting to an immense amount of personal abuse, and to a formidable array of assertions, has neither brought any distinct charge against us, nor adduced any specific statement of ours, for the purpose of proving that we were wrong in any position we had assumed, except in one single instance. He quotes from an article of ours in the *Wesleyan* of March 22, 1871, where we appear to say: "Wentworth has published in the *Visitor*, (Feb. 23, 1871.) 'The Immersionist Stronghold.' Wentworth denies that the article on that subject was published in the *Visitor*. He, in this instance, is correct. The error, however, was with the printers in the *Wesleyan* office. Our manuscript indicated that Wentworth had 'published an article in the *Visitor* on the Immersionist Stronghold,' and by some means or other the printer involved us in the error to which we have alluded. In this connection we may say that the printers have, in several instances, in this series of articles, made strange havoc with our manuscript. In our article on "Wentworth Bewildered," among other typographical errors which we need not mention, there is a word which we mistook for "We are made by the printer to say." The untruthfulness and sophistry of those teachers should be thoroughly exposed." In our manuscript we tried to say "teachings" where we appear to say "teachers," there is a wide difference between saying that their teachings are untruthful. A teacher may be a truthful person, and yet may ignorantly and innocently, hold and teach untruthful dogmas. We regret this error of the printer, because we have been solicited to avoid persunality, and where personal references have been indispensable, in alluding to the supposed erroneous statements of others.

3. Wentworth has referred to another particular which demands a passing notice. He complains that we use the terms "immersionists" and "Anabaptists"; and adds: "The vulgarities of the term 'immersionist' are untruthful. A teacher may be a truthful person, and yet may ignorantly and innocently, hold and teach untruthful dogmas. We regret this error of the printer, because we have been solicited to avoid persunality, and where personal references have been indispensable, in alluding to the supposed erroneous statements of others."

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ably used for baptism and baptism. Wentworth's apparent recognition of "renown" and "vulgarity" in our use of the terms "immersionists" and "Anabaptists," must grow out of the fact that he has a constitutional affinity for that sort of thing.

7. In our references to "the testimony" produced to prove that "the Baptist belief" invited criticism, and confined our remarks chiefly to those points. We affirmed that the immersionist stratagem, of "selecting and culling" such passages from Pedobaptist authors, to suit the purposes of immersionists, and that made those authors appear "too good to be true," was a "stratagem" in a garbling stratagem through-out. We have an illustration of Wentworth's garbling even in his definition of the word *garble*, which he pretends to give from the *Lexicon* and usage.

Webster's definition of the word *garble* is: "to pick out or separate such parts from a whole as may serve a purpose." Worcester's definition of the word *garble* is: "to select and cull in order to suit a purpose and thus mutilate and corrupt the whole to give a false impression of an author's meaning."

Wentworth informs his readers that the *Lexicon* define the word thus: "to mutilate and corrupt an author's language so as to convey a false impression of an author's meaning."

Very few readers have access to the works of Schleiermacher, Baumgarten—Crucius, Corradi, Jacobi, Hahn, and other Germans, by whom Wentworth imagines he proves that "the Baptist belief is true," but most persons, in this country, may have access to Webster's and Worcester's unabridged dictionaries, which we have been so goodly authorities to show how disingenuously Wentworth has pretended to show the meaning of the word *garble*. How carefully he omits all reference to the "picking out" and "separating" and "culling" to serve or suit a purpose."

8. The adoption and practice of the immersionist stratagem of garbling must inevitably be an error. The first requisite in reasoning and controversy is to make truth our object. In searching the Scriptures our aim should be to pick out and separate and cull to suit some favorite purpose merely, or to suit some prejudice or theory, but to discover what the Scriptures teach as truth. In the same spirit should we consult the authors whose works we read. Our immersionist friends however go to Wesley, and to Clark, and to Paul, and to the Evangelists, and to others, and pick out and separate what suits their sectarian purpose. "The Baptist belief" on the baptism questions is that "immersion in water" is essential baptism. Wentworth adduces "testimony" from thirty, or forty or more witnesses, "chiefly German," to prove that "the Baptist belief is true." Not one, however, of his witnesses proves his position. The most that any one of them admits is that immersion will do as one mode of water baptism; and that there is no special command for baptizing infants, any more than for baptizing women, or for the observance of "the ten commandments," or for the keeping of the ten commandments.

9. Wentworth, having contended that Dr. Lange, the Commentator, was not the author of the passage on infant baptism which he represented as from Dr. Lange's pen, now tries to extricate himself by saying that another unknown Lange—one Lobegott Lange, wrote the passage in question. This Lobegott Lange, however, is, obviously, not a Pedobaptist at all, although Wentworth pretends that he is. Lobegott is represented by Wentworth as saying: "All attempts to make infant baptism from the New Testament fail. It is totally opposed to the spirit of the apostolic age and the fundamental Principles of the New Testament." We have been unable, after considerable research, to obtain any information concerning this Lobegott Lange, under whose shelter Wentworth tries to beat a retreat. We may safely affirm, that if Wentworth has given an honest quotation from Lobegott, then Lobegott is not a Pedobaptist. There is something wrong, somewhere, between Wentworth in this transaction and Lobegott, although, at this writing, we can not clearly detect it. "The voice is Jacob's voice, but the hands are the hands of Esau." We may shortly expect to hear of Wentworth endeavoring to extricate himself from his predicament by affirming, that, although Lobegott was not a Pedobaptist, yet he was a Unitarian, and that he did not say what Dr. Cramp said he did, yet some other Wesley in Australia, or in the West Indies, or in Germany or in some other part of the world, did.

10. We did not bring the charge of forgery against Wentworth without carefully weighing our words. We were not influenced in bringing that charge by the single transaction alone to which we called special attention. We had abundant evidence that there has prevailed among such writers and teachers as Wentworth, the disingenuous habit of misrepresenting Pedobaptist divines in precisely the way in which the notorious John Wesley the younger did. We knew that a mild way of bringing Wentworth to the book would avail nothing. Blank cartridges would fail to accomplish the end in view. We therefore sent one bombshell into the midst of the Anabaptist camp. We meant that they should strike where they were needed, and that when they struck they should explode. Our aim seems to have been accurate. The explosion came. The uproar has been exciting the length and breadth of the land. And if good does not come out of all this then we have sadly missed our aim.

Wentworth has changed his ground on the Dr. Cramp affair. He has ascertained from the *Messenger* that Dr. Cramp did really do what Wentworth represented as an "uncouth" and "monstrous" wrong. What we called an "accusation" against Wesley, Wentworth seems to indicate should have been called a "quotation" from Wesley. Wentworth, however, does not indicate whence the quotation was taken. He challenges us to disprove his position, and show that Wesley never said what Dr. Cramp professed to quote. Wesley's *Treatise on Baptism*, and his whole life work, prove that Dr. Cramp's statement, which Wentworth has endorsed, is utterly destitute of truth. But it is not our duty to prove a negative (although in this case it can easily be done); it is for Dr. Cramp or Wentworth to prove that their own words are true, if they were possible. They cannot do it. Wesley never published such words, as his detamers have charged him with. It is quite time that such controversialists as Wentworth cease to build up their own creeds, by their systematic, and persistent, and unjustifiable efforts, to stain the reputation of such men as Wesley, and his co-laborers in the Pedobaptist brotherhood.

The intolerance of error has been made apparent in the writings of Wentworth. He indicates the spirit which his creed sometimes entertains (*Messenger*, April 12, 1871); those who are in opposition to the dogmas, as we have done, he says, have "passed beyond the ultimate limits of charitable toleration." Wentworth's

sentiment, as indicated by his pen, is no doubt a truthful indication of the state of his heart. Such a sentiment however is not the outgrowth of a true creed. It is only error that brings forth such fruit. Error is naturally intolerant. Truth always is magnanimous. We ought to be thankful that the days of the inquisition are not now. Wentworth's utterance has the genuine ring of an inquisitorial father about it. How admirably he could handle the thumb-screws and knell the fagots, were one, for whom he could carry no charity, had "passed beyond the utmost limits of charitable toleration!" Wentworth's violent personal tirades are in complete harmony with the spirit that kindled the torch of persecution in the dark days when error reigned rampant.

We have had in other days some interesting experience at the hands of men of Wentworth's stamp. During the Prohibitory Liquor Law excitement in New Brunswick, some fifteen years ago, we felt it to be our duty to utter words that we thought we ought to speak, but that others did not wish to hear. We experienced something of the intolerance of error then. We were publicly mobbed at noon-day, and driven by the violence of supporters of the liquor traffic, from the steps of the Court House of one of the most important Counties of the Province, because of the words of truth we uttered. We have been attacked in our own pulpit, by men organized for the purpose, and half-frenzied with strong drink. We have been assailed with violent weapons, as Wentworth has assailed us with violent language. We have been sneered at by loungers in the bar-room, and by the *Messenger*. We have in some Baptist pulpits been handled as we have been by the Baptist press. And all this because we spoke earnest words, and truthful, and which no man could gainsay. Our antagonists of the liquor power have, at least some of them, hurled fierce curses at us. In Wentworth we have the same spirit. We do not say we have in Wentworth the same developments. There is however the same intolerant spirit. Neither the one nor the other can do much more than thrust one "beyond the utmost limits of charitable toleration," and handle him accordingly. Wentworth's refinement forbids the use of the rude and rough curses which the intolerant spirit suggests, but he has found relief apparently in bringing out from his intolerant treasury any amount of cheap and common place Latin, and attempting to bespatter us therewith as men of his spirit once were wont to bespatter John Wesley with bricks and with mud.

11. We were told on the first appearance of our *Catechism of Baptism* by friends many years older than we, that our immersionist friends would never forgive us. Wentworth, indeed, says he has tried to forgive us, but cannot. What we then could not quite comprehend we have since become aware that we most intensely hate by a few persons, who are the lineal descendants of the intolerant spirits of the past. We doubt if any man, living or dead, has ever received so much personal abuse in the Baptist newspapers of this country, as they have complimented us with. Between our liquor selling antagonists and the intolerant Baptist we have a decidedly interesting time of it. We do not mean by this term "intolerant Baptists," to indicate the great body of the Baptist people—far from it. We mean precisely what we say—the intolerant ones, of the Wentworth stripe. They have heated their furnaces about as hot as they could well make them. They have made us, as they supposed, pass through the fire of persecution, and we have come out of every ordeal without a scar, and there is not even the smell of fire upon us. We have learned of Paul and of Wesley how to accept the manifestations of intolerance with patience, and we may still say, as they were wont to say amid the raging storms of angry abuse: "None of these things move me."

12. Wentworth has subsided under circumstances remarkably suggestive. He has given deliverance, in his peroration, to what he doubt regards as his brilliant idea. He represents himself as an "Ox," and he likens us to a "Gnat." He would have himself regarded as a stately and dignified brute of the "Ox" tribe; and he wishes his friends to consider us as an insignificant and mischievous insect. We are not so much as he would have us to be. We are a stately and dignified brute of the "Ox" tribe; and he wishes his friends to consider us as an insignificant and mischievous insect. We are not so much as he would have us to be. We are a stately and dignified brute of the "Ox" tribe; and he wishes his friends to consider us as an insignificant and mischievous insect.

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Locknow, March 2, contains the following cheering words: "We are in the midst of a glorious work of revival. We have no extra services, and yet conversions are occurring daily. I never saw a work so satisfactory in all its aspects in America. Last night the preacher of the Brahmo Somaj, the church of Indian Theists, was baptized. He is a leading man, and we hope for much good from him. Brother Taylor is doing a good work in Rohilcund. God is setting an open door before us, which no man shall shut."

Our mission slip contains the following also from India. I am glad to have good news to write you. Babu Hem Chunder Singha, preacher to the Locknow Somaj, (a religious body, the Reformed Hindoo Church) was baptized last night in the chapel, and better than this, he was baptized from on high a week ago yesterday. He is a truly and happily converted man; it is worth coming to India to hear his experience. The Brahmos, immediately after his conversion, telegraphed to Calcutta to Kuliah Chaudar, who sent them a missionary by the first train. They bent all their energies to present Babu's baptism, and for some days we had fears that they would win. It was a hard battle, but the victory was on the Lord's side. Many natives came to witness the baptism, but though the Babu sent special written invitations to all his Brahmo friends, not one was present. After having tried guile, strategy, and argument, they finally came, some thirty strong, and with tears and embraces, and other tragic demonstrations, they made one last effort to take him back. He is full of love and zeal for them all, and we hope much that he will not long stand alone in his Christian profession. Joya, a female teacher, has been the chief instrument or agent. Mr. Taylor would say, that conversion. She is a happy girl to day, though her zeal will most certainly cost her her situation.

Rev. H. Mansell, presiding elder of the Moradabad District, India, writes: "Brother Taylor is now in our district, and God is working here with him. The work is rapidly advancing in every substantial particular. All our beloved are rejoicing in the clear light and liberty of Christian experience, and all our native Christians who were only nominally so are being converted. Over twenty have been happily converted in this district from sin to God, while in the other districts where Brother Taylor wrought, namely, at Cawnpore, Lucknow, Seetapore, Shajhanpore, Bareilly, and Budon, the good work still goes on gloriously. People are getting converted all the time."

The Brahmo Somaj, a society of Brahmins, of which Chunder Sen was founder and chief, is in fact the great rationalistic association of India. As a reform movement it was shaking the old foundations of Brahminism and now persistence is to have its own foundations shaken. What glorious results are to follow we cannot predict. It is the Lord's doings and marvelous in our eyes. To Him be all the glory, and to Him let all hearts turn, that salvation in its fulness may be poured upon India.—N. W. Advocate.

The Red Republican demonstration in Hyderabad on Sunday afternoon was a complete success in every respect. The "procession" consisted principally of boys and dirty youths, and although a considerable number of persons assembled in the park out of curiosity to see the "demonstration," as soon as the speaking began the more respectable people went away, and left the Republicans with a mere handful of "leaguers," and the principal object of the demonstration was made to derogate expenses, and the proceedings were closed by the band playing the "Marseillaise!"

### Circuit Intelligence.

HORTON.

The Lord is still pouring out His Spirit upon our congregations, and we are rejoicing with angels over the repentance of sinners. Upwards of five hundred persons have lately turned to the Lord at Wallfield. Some are rejoicing in Christ Jesus, and others are anxiously crying "What must we do to be saved?" All our services throughout the circuit are special seasons of grace and sweet delight. The winter has been to me one of intense labor, and yet the happiest I ever spent. Bro. Morton has been successful in winning some souls at Greenwich. I rejoice to hear of the gracious revival in Digby County. May the work of the Lord continue greatly to prosper. Conference will soon be here; and yet how much may be accomplished, and yet many precious souls may be saved during the few weeks which remain of this year.

I remain,  
Yours in Christian love,  
S. F. HESTIS.  
May 6, 1871.

### General Intelligence.

The London *Watchman* thus summarizes the English news of the week, ending 19th ult:—

It is officially announced that the third International exhibition will be opened, like its predecessors, on the first of May. Her Majesty will be represented by the Prince of Wales, and a prayer will be accompanied by the Princess Christian.

If the recommendations of Master Brooke's Committee (which has reported during the week to the General Synod of the Irish Church) should be adopted, the discarded and disestablished body will be truly Protestant in its character—far more so than the English Establishment. It is proposed to omit from the Ordination Service those authoritative words of the Bishop which purport to convey a Divine power, and to substitute in their stead a prayer for Divine grace. The authoritative Absolution is likewise to be removed from the Visitation of the Sick, and a prayer substituted. A very explicit declaration against the Romish Doctrine of the Real Presence is to be admitted to the Communion Service. The proposed alterations are few and moderate, but will be very acceptable to these important questions is fixed for tomorrow.

It seems tolerably certain that Mr. Goschen will have to accept considerable modifications of his Local Government and Rating Bills. Conservatives denounce his proposals as revolutionary. Even the *Times* asserts that the union would be preferable to the parish as a basis for the assessment of rating, and intimates that the questions touched by Mr. Goschen are too large and numerous and complicated to admit of very prompt settlement. The *fight* of the session is expected to take place over the proposal to divide rates equally between owners and occupiers. It is doubtful whether even Mr. Goschen's majority is sufficiently broad well in hand to force it through. And they should prove to be so, the Lords will scarcely look at it.

The Westmeath Committee has reported to Parliament, admitting the extensive existence of a secret and illegal confederation, and the prevalence of acts of violence which even the powers conferred by the Peace Preservation Act have availed to check. The report and evidence are not accompanied by any suggestions. The *Times* complains that trial by jury might be dispensed with in cases of agrarian outrage, and that such cases might instead be tried before a commission of three Judges. As the jurists so frequently acquit, or are discharged be-

ing unable to agree upon a verdict, this proposal may carry some weight. On the other hand, the *Times* says: "On the whole, the *Times* thinks the evidence in favor of the Peace Preservation Act has failed, and that a temporary local suspension of the Habeas Corpus is the expedient which the magistrates desire."

The detective police have achieved a most desirable success in the arrest of Mark Twain, together with the arrest of a number of his charming admirers, who have tried the end of justice as a means of "making a name for themselves." It is said that Mr. Twain is a gentleman of a devout and an enterprising turn of mind. A well-known Baptist minister of devotion, "The Garden of the Soul," was found upon him at his capture, along with a quantity of the stolen jewels. The book, however, the author of this distinguished pamphlet to the Romish Church, a communication which provides this nation with an amusing supply of criminals of every kind and degree.

The prevalence of small-pox in London and its neighbourhood continues to demand that every possible precaution be taken by the public. The deaths from this terrible disease have repeatedly exceeded 1000 in a day, and it appears to be quite established among us. Neglect of proper precautions, use of public conveniences, and resort to places of public assembly, by persons who are in any way likely to spread the terrible contagion, cannot be too severely condemned. Persons who are so affected that to fire upon a defenseless crowd is a diabolical enormity, seem quite blind to the fact that to scatter indiscriminately the seeds of a most deadly pestilence may also be nothing less than wholesale murder. There are 2,000 cases of small-pox now at a meeting in the Metropolitan Police Court on Saturday it was reported that 672 new cases had occurred within the past fortnight.

A correspondent informs us that in consequence of the great annoyance the Emperor Napoleon sustains from Cochinquin, he has determined to leave Chishul—strictly confined being recommended for the benefit of his health—and is in treaty for renting Mulgrave Castle, near Whitley, York-shire, the seat of the Marquis of Normandy, who is going to Queensland.

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THE CIVIL WAR IN FRANCE.

Since the fall of Jerusalem, and the conflict of the Christian faith with Imperial Rome, there has been no century—and even accepting the lapses of the Reformation in which the Divine arm, so often to human eyes, completely concealed beneath the stagnant life or wayward caprices of nations, has been more visibly stretched than in this. If we consider only the events in which France has played the leading part since the great Revolution, we shall see in the lessons which unconsciously and involuntarily she has been the instrument of bringing to the nations of Europe, a striking illustration of an overruling Providence. At her own expense, France has taught Europe two great and apparently contrasted lessons—that one of self-sympathy and one of self-sacrifice. In the first she has shown us the power and the character of a nation, and the distinction of their characteristic organizations. Unscrupulous in invading other countries, and almost always incapable of retaining a hold of them even when she has subdued them, reckless of aggression on their rights, she has been the most perfect of instruments for awakening the national life in other lands. Germany dates the origin of its sturdy and halting progress towards national unity, from the French invasion under the first Empire; and that unity, the consummation of which seemed likely to be the toilsome and difficult task of generations, has just been completed by its battle and the triumph of the second Empire.

In the first of a patriotic enthusiasm for the inviolable safety and integrity of the Fatherland, which the first instance of French spoliation kindled, with the rapidity and intensity of an electric spark in the universal bosom, the scattered and disunited elements of German nationality have been welded and compacted together into a massive, homogeneous strength and unity that appears almost to defy henceforth either internal dismemberment or external violence. Italy owes to the same cause the birth of the national sentiment which is now bearing that glorious fruit over which almost every nation in Europe rejoices more heartily than she herself. And even in the second instance, in the first of a patriotic enthusiasm for the inviolable safety and integrity of the Fatherland, which the first instance of French spoliation kindled, with the rapidity and intensity of an electric spark in the universal bosom, the scattered and disunited elements of German nationality have been welded and compacted together into a massive, homogeneous strength and unity that appears almost to defy henceforth either internal dismemberment or external violence. Italy owes to the same cause the birth of the national sentiment which is now bearing that glorious fruit over which almost every nation in Europe rejoices more heartily than she herself. And even in the second instance, in the first of a patriotic enthusiasm for the inviolable safety and integrity of the Fatherland, which the first instance of French spoliation kindled, with the rapidity and intensity of an electric spark in the universal bosom, the scattered and disunited elements of German nationality have been welded and compacted together into a massive, homogeneous strength and unity that appears almost to