

golden opinions during the year of his Presidency, not only for his administrative abilities, but for his sound, evangelical, and unflinching efforts. He did not absolutely accept the appointment, for he has some serious physical disabilities to surmount; but if he should be able to visit British North America, you will be charmed with his many varied talents, and with the spirituality and searching power of his ministry.

Our new President is promising well. He has already officiated on several distinguished occasions with great success. He has the love and sympathy of the Church, and of his associates in the ministry. The prayers of the Methodist people are no empty heritage; a man may have great faith who occupies the chair of the Conference, and the dictatorship of Methodism.

The new Methodist year opens with promise. Things from all sides are being opened; foundation stones laid, schools built, systems of usefulness devised, and revivals are drawing upon us with large numbers. The heart of Methodism beats high with expectation;—the Ministers and people are one;—the fields are ripe unto the harvest, and not in vain shall we look for the fulfilment of the promise of God that he will send "showers of blessing."

Provincial Wesleyan

THURSDAY, OCTOBER 14, 1858.

Communications designed for this paper must be accompanied by the name of the author. We do not assume responsibility for the opinions of our correspondents.

India.

THE FUTURE POLICY OF THE IMPERIAL GOVERNMENT.

(Continued.)

It were easy, if necessary, to multiply illustrations of the utter selfishness of a merely secular education for any real practical purpose. I saw from well authenticated facts concerning the leadership of the sanguinary struggle which India has been the theatre for nearly a year and a half. One instance in addition to those already cited may suffice at present. The rebel cause though broken up as an organization, is still formidable and rampant in certain parts, while from the popular sympathy with the movement, or the disapprobation of the British troops the work of reconquest and pacification has been but a partial success. In no province has the authority of the British either more virtually or longer maintained than in Oude, where according to the latest accounts there is still a body of 30,000 men in arms against us, and a general under the command of Khan Ali Khan who holds his commission as Captain-General from the Begum. This Khan Ali Khan is well known to the European residents as one of the most enlightened and cultivated of the class to which he belongs, having added to the ordinary English education several of the most modern and profitable accomplishments. His statements in the art of Photography increased his reputation, and introduced him to the notice of society, while his intelligence and general survey of manner made him a favourite wherever he went. Yet this man, refined and educated though he is, does not hesitate to renounce allegiance to the government under whose fostering care he has been elevated to position, to power and to knowledge, and accepts as the bidding of the relentless and unprincipled Begum the office of Generalissimo of the rebellion! How do you think that the result of the moral education of this man's education tends to any other than a more crafty and perfidious—several more a son of Satan than he was! Such an education can never raise the native mind to a higher plane than expediency—the very genius of the policy hitherto adopted towards the subjects by the E. I. Company from the beginning and of that fostered by the initiatory measures of the Imperial administration. Swayed by the selfishness of the narrow man, which the gross darkness and superstition of his nation intensify, the native of India estimate every thing according to its learning and their advantage. There is nothing in their own religious system fitted to inspire them with higher and disinterested motives. Neither is there in a simply intellectual process of learning anything to correct the selfish impulses of the soul or to stimulate it to virtuous and disinterested sentiments and actions. It matters not whether the parliament does that pervades and directs every faculty and enterprise, and makes them subject and obedient or arrogant and tyrannous as circumstances may necessitate or opportunity allow. It was thus that the most crushing servitude characterized their submission to our rule so long as it seemed possible to serve, and it was thus that when they perceived the chance had come for reversing the order of things they ceased to be passive and became insolent, audacious and truculent. During the progress of the rebellion it was remarked that even among the domestic servants in Calcutta there was a significant change in their bearing and manner—a change which was avowed as an expression of the prevailing belief that the British Raj was at an end, and that masters and servants would shortly exchange places, in anticipation of which the domestics were frequently overheard rebuking the parties they should have to sustain in their better condition, and pleading themselves with the prospect of being treated as the subjects of the Sahiblogie. It need not excite surprise that such should be the workings of a system so beneficial and pernicious—a system at once paralyzing and perverting the whole man and determining his powers to the designs of the destroyer—the enemy of God and man. How crude and corrupt the general idea of knowledge is among the natives may be inferred from the following circumstances. A few months ago the case of the Indian mutiny was given as the subject for a Prize Essay to be composed for by the students of the College at Benares. Many theories were propounded and discussed but none more in favor than the wretched ignorance of the people. This has at least been left to attach our own ideas to the term used we might naturally conclude that the sentiment was dictated by an enlightened appreciation of the means. That the soul be without knowledge is not good, but a key to the truth meaning is furnished by Priza Nauth Mittra, one of the competitors who, according to the report of the examination, while adopting the maxim that "knowledge is virtue, and ignorance is vice," and tracing the outbreak up to ignorance, quotes his statement by the explanation that he means, particularly, ignorance of the resources of England and its instances Ranjet Sing, the Prince of Nepal, and Jung Bahadur, the Prince of Nepal, as persons acquainted with the details to which the mutiny yielded. It had been in England and had seen for himself the material strength and supplies supplied by the munitions of war. Under the popular ignorance on these particulars the Essayist writes as the moving cause of the mutiny "the hopes of plunder, and the lurements of the city," while the affair of the cartridges was a mere pretext.

to all other arguments; or, in other words that the mutineers were viciously ignorant of the fact that England was able to put down by superior force a factious opposition, and consequently that sedition and insurrection were very simply because they were ignorant—they were ignorant. Had success been possible, no doubt, the attempt would have been regarded as a proof of that knowledge, whose highest virtue it is to understand and take advantage of the moment of matured opportunity. Prizama Das Mittra, whose Essay ranked second, homologates the same sentiments tracing the effect up to "ignorance that produced misapprehension," coupled with "a greedy desire of plundering treasures." Among the Essayists, twenty-one in number, there seems to be but one opinion as to the shameful ignorance under which the plot was hatched and executed, but it is striking to notice the way in which the Bengalia youths guard this position by taking the precaution to deny that the monster Nana Sahib is an educated person. This theory suggests that an accurate conception of our superior military strength and resources is the leading virtue and therefore that cannot be so imperfect as to sanction revolution by supporting it practically. Even on this principle however Nana Sahib must be allowed to have some claims to education, seeing that notwithstanding the atrocity of his crimes, and the price set upon his head, he has contrived to elude pursuit and to baffle and defy all the means available for his capture by the British army. For eighteen months he has added crime to crime drawing down upon himself the accumulating curses of heaven and of earth and still Cain like he wanders a fugitive and a vagabond—execrated by all and yet enjoying immunity from the retributive consequences of his guilt. Verily, Nana Sahib judged by this standard, is a man of letters. It is not wonder that such mistakes notions on the subject of education there should be misconceptions and suspicions concerning the nature and requirements of the Christian religion—a religion which, however grossly misunderstood in other respects, is sufficiently comprehended to be dreaded as teaching the abatement to one common level of all castes, and all classes, and so striking against the prejudices and the pretensions of their traditional and hereditary distinctions and customs. It is time—it is high time that the people of India were favoured with the light of life. It may be useful, as exercising a salutary restraint, that the arbitrary greatness of England be fully understood and appreciated, and her resources of means and of men impressively known, but it is infinitely more important that her moral power be felt and that the influence of that power be exercised for the amelioration and exaltation of the remaining populations of India still sitting in the region of shadow and death. Circumstances of the Imperial Government indicate the present as a fitting season for the inauguration of a new and better policy. India has been virtually entrusted to Britain and after a severe and, for a time, uncertain contest to terminate the bond of relationship subsisting between them and the responsibility is removed. It is not for purely selfish purposes that the stewardship is continued. It is for higher, nobler and better ends than merchandise and territorial possessions. It is that the blessings of civilization and Christianity may be offered without money and without price to the degraded and idolatrous Asiatics who sacrifice to their own drag and daily sparks of their own kindling—it is to rescue souls from the everlasting burnings—to turn them to a pardoning God, and quench the brands in Jesus' blood—it is in a single sentence to realize the hopes of millions as joyous as heralded by the angel choir, who in announcing the advent of Immanuel, sang "Glory to God in the highest, on earth peace and good will toward men!" This may not be the statesman's consideration of the issue and the general Government has accepted the obligations involved in the direction of affairs in India. Since the empire was founded there never has been an occasion so opportune and auspicious as is now presented for advancing the best interests of our vast empire, and it remains to be seen in what spirit the responsibility will be discharged. Let us hope and pray that it may be such as to meet the approval of Him who unites the extended commission with the solemn command—"Occupy till I come!" W. S.

over the Atlantic cable. He had no sympathy with those who said that the decision could not be sustained. He thought it was the law was good common sense and could not be overthrown. He gave a number of instances where ladies and others, in the western States, had, for some time, acted upon the very principle contained in the ordinance act. He advised all to go home, and, under Judge Shaw's decision, destroy every liquor establishment in the town where they resided. Courage was wanted, and with it the first of January would find all the grog shops closed. He exhorted, in the most earnest manner and in his own noble style, the temperance men not to element of concentration is wanted. There is power enough in the State. Unity of purpose is wanted, and with it the work could be speedily accomplished.

The following tribute of respect to the memory of Mr. John W. Hawkins, the author of the Washington movement, was passed by the convention: Resolved, That we cherish profound respect for the memory of our late esteemed friend and fellow-worker, John H. W. Hawkins, whose sudden, unexpected demise fills us with regret for the loss of his continued labours and example. We recognize in him the truly religious spirit, the noble self-conqueror, the earnest, generous friend of the inebriate, the consistent, devoted advocate of the temperance reform in all its stages of development, and the kind, sympathetic, and ready to aid by voice and act every form of suffering humanity. We twine garlands for the victors in the field of blood—the not the day to crown these more than martial conquerors—these moral heroes in life's great battle, achieving noble conquests over the extraordinary affluence of the Holy Spirit who have witnessed on these occasions. Here local preachers, class leaders, and brethren in the travelling ministry, also, have prostrated themselves in humility before God, and have sought the full baptism of fire and have not sought in vain. Truly we are witnessing a return of apostolic days. Glory be to God in the highest!

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In Boston the intense continuance to some extent. The prayer meetings at the "Old South" are well attended and are exceedingly interesting. Many of the business men of the city gather here and take a part in the exercises. The work of God is evidently progressing in the city.

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Prayer meetings are held in different parts of the city of New York, and some of them are largely attended. In most of them, more or less, are found seeking religion, and the good work is going on in many of the churches in the city.

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Mr. Francis leaves most of his wealth to his two children—married daughters, who are well provided for without it. Had he devoted his wealth to charitable and benevolent purposes, as did Amos Lawrence, what vast good would he have done to the world. But he would be heard, and consequently lived like a "fool," and so to write, he died as he lived.

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Oct. 5, 1858.

Revival in Charlotetown.

EXTRACT FROM A LETTER FROM DR. PALMER.

We are now in the midst of one of the most glorious revivals we have ever witnessed. It is but one week yesterday since we came, and a flame has burst forth which we trust will envelop the whole island. Last night when the invitation to seekers was given about seventy presented themselves. The most of them were broken hearted penitents. Doubtless over a hundred would have been forward had it not been for the pressure of the crowd, and the commission and other surroundings appropriated to seekers so filled as to leave no room. Our excellent Christian Brother B. at whose mansion we are being entertained, went abroad largely in the congregation inviting sinners to Jesus; he informed us that in all this congregation there seemed to be a few but one or more penitents might be found. Surely these are the Lord's doings and marvellous in our eyes. Over a hundred names have already been taken among the new saved.

The Ministry and Membership have received a glorious baptism of joy. All the Ministers of the District have been present and five have been enabled to testify from their own experience that the blood of Jesus cleanseth from all sin so that every minister on this District is now prepared to go forth witnessing with a tongue of fire, to the people of Christ as a Saviour able to save to the uttermost. Can we doubt but this island will shortly be in a blaze of glory as these Spirit baptized Ministers shall spread themselves abroad there, but this island. Our afternoon meetings have been very largely attended. Hundreds come out daily, and would that the noble and extraordinary effluence of the Holy Spirit who have witnessed on these occasions. Here local preachers, class leaders, and brethren in the travelling ministry, also, have prostrated themselves in humility before God, and have sought the full baptism of fire and have not sought in vain. Truly we are witnessing a return of apostolic days. Glory be to God in the highest!

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Cardinal Wiseman and Dr. McHale.

From the London Watchman.

The superb diadems which the largest and most important portion of our daily press usually treats the movements of the Roman Catholic hierarchy may mislead the public into the conclusion that these are matters of little interest and of still less importance. We will venture to say that public men are far less sensible than the public press that Irish votes in the House of Commons go as far as English or Scotch votes, and perhaps a little farther, because it is not infrequently happens that they are to be had in a lot, for an equivalent. A shopkeeper never thinks of besting on the point whether his money is to come out of a Presbyterian, a Baptist, or an Anglican purse; and a like indifference is often noticeable in the process of political barter. We have seen a Conservative Government installed and established in power by the suffrages of its adversaries, and we know the concessions it has made to them as the price of their support. The Irish party are even more sincerely willing than the Peasants and the Liberals to patronize the Government, if they will accept their terms. One little bargain was supposed to have been struck on the business of Tenant Right; but the pressing matter is that of Education in Ireland, which claims the attention of the Government and of the public press that is the general question of "Catholic Claims." The Act of 1829 is grown old, like the Reform Bill, and a bolder scheme of Emancipation is to be brought forward ere long. It will be remembered how averse many of the Roman Catholic Members were to the removal of Jewish disabilities; but that they hoped for a wider measure which would have removed several restrictions upon themselves.

Why should not a Roman Catholic be eligible for the post of Lord Chancellor? Why indeed should the Crown itself be limited to a Protestant line of succession? These are the questions which will soon be roared at us from St. Jarlath's, and rep-a-ed from Tuam to Wickmeath. Persecutors all the world over where they have power, persecutors here until they were put down by the strong hand, the subjects of the Pope no claim perfect equality, because that is our English manner; while in Austria, Spain, and Italy the Catholic Church in those countries has dominion over the State and the people. It is rather audacious, or airy, this open disdain of reciprocity, by a religion which demands admittance to the highest offices of the Government in the United Kingdom, yet would unwillingly begrudge a grave upon the corpse of a Protestant Englishman who died in a Roman Catholic country. These high claims, however, it might be very unwise to bring forward too soon or to press too far. Some of them we expect to find treated in a more moderate manner, but the more immediate object is to obtain dominion over the National Board and the system of Education in Ireland. In this, we need hardly say, Lord Derby must feel a sensitive interest, and we are glad to find that, in order to devote himself with less distraction to his preparations for the ensuing campaign in Parliament, he has the late Lord George Bentinck, sent his estate to be sold by auction. This decisive step is said to have been taken "as a gleam over racing circles," and malignity whispers that it has been taken because the noble Earl had begun to despair of winning "the Derby." For our own part we are glad to see the conduct to noble motives than what is the failure of "Toxophily" and we hope that his ample leisure will allow him to pay some little attention to the sayings and doings of persons so considerable as Cardinal Wiseman and Dr. McHale.

Dr. Wiseman, from whom we can with less feelings of discourtesy withhold but one less "since reading a note of his on the late Bishop Heber, who he carefully ignores as Bishop of Cahora, and speaks of merely as "Dr. Heber,"—has been making a princely progress through Ireland, in the course of which a banquet was given to him at Ballinacorney, where he met Dr. McHale, Roman Catholic Archbishop, he understood, can drink health and propose toasts like ordinary mortals, but not exactly like any other English or Irish gentleman.

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The weather is very fine, and the farmers are busy in harvesting. The crops are abundant. Corn in New England is late, but will come in well. Potatoes, in some localities have suffered somewhat from the rot, but generally they are good, and will yield abundantly. Apples are abundant in Massachusetts, but in some parts of the country there is a light crop. There is a good supply of other kinds of fruit. The country was never better supplied with all kinds of grain, vegetables, and fruits, than at present, which is cause of thanksgiving to God. O. C. L.

Oct. 5, 1858.

men. On this occasion, the first toast was "The Pope," the second "the Cardinal Archbishop of Westminster." It is now the rule in Catholic banquets to put that very weak old man, Pius Nine, before the Queen; but at the Ballinacorney banquet there was some doubt as to the precedence of her health or that of her eminent subject, his Eminence the Cardinal, and the difficulty was got rid of, it is stated, by omitting her Majesty's name altogether. At no other banquet in this realm, except a "Catholic" one, whether the company consisted of Saxons or Celts, of Americans or Frenchmen, would the gentle Lady, whose private virtues have been so well established rank and endowed her to her people, have been thus slighted. The thing is no quite so small as it is meant; it shows that a priest of the Papal Church is never so much an alien as when in his own country, and that his loyalty is reserved for the wearer of the triple crown, though it be set on so poor a head as that of Pius IX. We are sorry that Dr. Wiseman, in that faithless, Christ-less book of his, on the four last Popes, has stopped short at the death of Gregory XVI. How even so plausible a writer could have varied over the events which have occurred under the present Pontiff, his return and reign by favour of the French soldier, his Bull for the establishment of the hierarchy in England, and his perfecting of the Catholic hierarchy, by authenticating the fiction of the Immaculate Conception,—we are so curious to see, that we shall be gratified if Dr. Wiseman will try to complete, in another volume, what would be in fact, like the one he has lately published, a part of his own autobiography, and we will add that of Mr. George Borrow, under his title of the Word Master.

At Ballinacorney Dr. Wiseman exhorted the priests of Ireland to act "with fearless perseverance," and called upon Irish members of Parliament and "the Catholic Peers of England" to unite "in demanding for their religion what citizens, they are entitled to." The sentence, as reported, is rather obscure, both in construction and purport. Lord Derby, we hope, understands it. At any rate, the manifesto, published almost simultaneously, of Dr. McHale and seven Roman Catholic Bishops against any system of Education in Ireland in which Government does not hold the money to them, and allow them to do as they please, is impudent enough to be perfectly intelligible. In the existing system to perpetuate the hierarchy of Ireland, our Statesmen, and chiefly Lord Derby, have imposed conditions which the majority of the Protestant clergy could not conscientiously accept. They have their reward now in the distance of eight Romanist prelates acting, as they say, under the authority of the Holy See, and acting upon the faithful consciences of the laity, and the establishment with petitions until they obtain pay for money for Education for their own model. "We now solemnly declare," say the Papal Bishops in their Synodical Address, that no system, short of an unqualified separate education for our flocks, shall ever satisfy us." They have taken some ground of offence, in itself of no great consequence, to pick a quarrel with the entire management of education under the National Board. They want it to be under their control, to be in fact an endowment of the Roman Catholic hierarchy may mislead the public into the conclusion that these are matters of little interest and of still less importance. We will venture to say that public men are far less sensible than the public press that Irish votes in the House of Commons go as far as English or Scotch votes, and perhaps a little farther, because it is not infrequently happens that they are to be had in a lot, for an equivalent. A shopkeeper never thinks of besting on the point whether his money is to come out of a Presbyterian, a Baptist, or an Anglican purse; and a like indifference is often noticeable in the process of political barter. We have seen a Conservative Government installed and established in power by the suffrages of its adversaries, and we know the concessions it has made to them as the price of their support. The Irish party are even more sincerely willing than the Peasants and the Liberals to patronize the Government, if they will accept their terms. One little bargain was supposed to have been struck on the business of Tenant Right; but the pressing matter is that of Education in Ireland, which claims the attention of the Government and of the public press that is the general question of "Catholic Claims." The Act of 1829 is grown old, like the Reform Bill, and a bolder scheme of Emancipation is to be brought forward ere long. It will be remembered how averse many of the Roman Catholic Members were to the removal of Jewish disabilities; but that they hoped for a wider measure which would have removed several restrictions upon themselves.

Why should not a Roman Catholic be eligible for the post of Lord Chancellor? Why indeed should the Crown itself be limited to a Protestant line of succession? These are the questions which will soon be roared at us from St. Jarlath's, and rep-a-ed from Tuam to Wickmeath. Persecutors all the world over where they have power, persecutors here until they were put down by the strong hand, the subjects of the Pope no claim perfect equality, because that is our English manner; while in Austria, Spain, and Italy the Catholic Church in those countries has dominion over the State and the people. It is rather audacious, or airy, this open disdain of reciprocity, by a religion which demands admittance to the highest offices of the Government in the United Kingdom, yet would unwillingly begrudge a grave upon the corpse of a Protestant Englishman who died in a Roman Catholic country. These high claims, however, it might be very unwise to bring forward too soon or to press too far. Some of them we expect to find treated in a more moderate manner, but the more immediate object is to obtain dominion over the National Board and the system of Education in Ireland. In this, we need hardly say, Lord Derby must feel a sensitive interest, and we are glad to find that, in order to devote himself with less distraction to his preparations for the ensuing campaign in Parliament, he has the late Lord George Bentinck, sent his estate to be sold by auction. This decisive step is said to have been taken "as a gleam over racing circles," and malignity whispers that it has been taken because the noble Earl had begun to despair of winning "the Derby." For our own part we are glad to see the conduct to noble motives than what is the failure of "Toxophily" and we hope that his ample leisure will allow him to pay some little attention to the sayings and doings of persons so considerable as Cardinal Wiseman and Dr. McHale.

Dr. Wiseman, from whom we can with less feelings of discourtesy withhold but one less "since reading a note of his on the late Bishop Heber, who he carefully ignores as Bishop of Cahora, and speaks of merely as "Dr. Heber,"—has been making a princely progress through Ireland, in the course of which a banquet was given to him at Ballinacorney, where he met Dr. McHale, Roman Catholic Archbishop, he understood, can drink health and propose toasts like ordinary mortals, but not exactly like any other English or Irish gentleman.

Monday morning, Oct. 4th.

The preceding lines were written on Saturday since which the work has been going on with still greater power. We have had a severe storm but this has scarcely interfered with the numbers coming out. Yesterday afternoon and evening we had a great outpouring. A great many were saved, how many I do not know.

At the close of the services last evening my dear Mrs. P. said to one of the beloved Ministers, "I asked the Lord for at least one hundred souls to-day." Said he in reply, "I think your prayer has been answered." How wonderful the mercy of God to the Church. The cloud of mercy which so graciously hovered over the United States is surely now hovering over the Province. I do not see why you may not witness even greater outpourings of the Spirit in the future. The work here has been some of the most interesting. In most of them, more or less, are found seeking religion, and the good work is going on in many of the churches in the city.

In Boston the intense continuance to some extent. The prayer meetings at the "Old South" are well attended and are exceedingly interesting. Many of the business men of the city gather here and take a part in the exercises. The work of God is evidently progressing in the city.