will not show and set upon end, side by side like types.

"They claim that ten thousand different shades of color are necessary; and in order to do this kind of work, a man must be as skilled in colors and shades as a painter, in order to place the colors properly, and then be the most careful and accurate of mechanics in order to get the pieces, and then he must have patience enough to work on the cheapest and coarsest pictures one year, and upon a fine one from ten to twenty years.

Provincial Wesleyan.

WEDNESDAY, MAY 15, 1867.

From our English Correspondent.

Recent Quarterly Meetings—The Sabbath Question—The Government Reform Bill, and State of Public Feeling—Condition of Trade—Strikes—Continental Politics—Evangelical Work in Venice.

The accounts which have been received from various Quarterly Meetings, seem to be upon the whole more indicative of spiritual success and progress than we have had for the last few years. Many Circuits have been refreshed with "showers of blessing," and many more can cheerfully take up the words of one of our choicest and most hope-inspiring hymns, and say:

"Lo, the promise of a shower
Drops already from above."

In several Circuits a considerable proportion of those who have been recently gathered in, will appear in the Report to Conference, as members on trial, and on this list, when the returns are made up, we shall probably find an unusually large number. Should this be the case, we shall have to be careful lest the good work should be hindered and marred by sectarian selfishness and pride; for unquestionably one of our greatest perils, not merely as Methodists, but as christian communities generally, lies in this direction. We are sadly prone to be looking at prosperity on one hand, or the lack of it on the other, too much as it affects the public reputation of a particular Body, and too little as it bears upon the wider and far more important question of the interests of the kingdom of Christ. It cannot be disguised that this is a real source of weakness to the Churches of this country; and perhaps God would grant to us to gather more fruit if there were less of a disposition to make an ostentatious parade of it. We have all good reason for searchings of heart on this matter: it is so much easier to say, "Not unto us, O Lord; not unto us, but unto thy name give we glory," than deeply to feel it and thoroughly renounce self,—the sectarian self and the individual self.

Proposals recently introduced into Parliament for fresh legislative measures relating to the observance of the Lord's Day, are again bringing this grave and difficult question into public notice. Viscount Amberley, the eldest son of a noble father, Earl Russell, has, we are sorry to say, brought into the House of Commons a Bill, the object of which is to give legal sanction to Sunday lectures, accompanied by Musical Entertainments. Should this Bill become law it will greatly strengthen the members of a party called the "Sunday League,"—more correctly, however, the "Anti-Sunday League,"—who have long been making strenuous efforts to obtain the opening of the British Museum, the Crystal Palace, and other places of public recreation and amusement on the Sabbath. Lord Amberley will doubtless find many supporters, but it is scarcely probable that his Bill will get through both Houses.

Another measure before the House of Commons takes the right side, and that, too, in a very important direction. It proposes to close all public-houses on the Lord's Day for the sale of liquor to be consumed on the premises, and also greatly to restrict the sale in the case of out-door customers. Such legislation, while not securing all that could be desired, would accomplish most beneficial results both with respect to religious interests and public morality. It reminds us of what Solon once told the Athenians, that he had not given them the best laws absolutely, but the best he could devise under existing circumstances.

The question which of all others continues to occupy the greatest share of public attention, is the Government Reform Bill. Politically it is the all-absorbing topic of the day. The debates upon it in Parliament are read with the utmost eagerness, and week after week the subject seems to attract greater interest. It is freely and largely discussed by the public press. Reviews, Magazines, Newspapers, representing every school of political opinion, are looking at the extension of the suffrage from every imaginable point of view. The Bill of the Government is actively opposed by the Liberal Party, on the ground, as they allege, that the extension of the franchise which it offers would in point of fact increase the number of voters to so small an extent, that the measure entirely fails to meet the demands of the case. Mr. Disraeli has made several concessions in order to try to conciliate the opposition, and hitherto he has been sufficiently successful to secure a majority in his favour. On Thursday last, and again on Friday, the House went into Committee on the Bill, and a debate was raised on one of its main principles which was sustained with great ability and spirit on both sides. Mr. Gladstone moved an amendment, the result of which was awaited with intense excitement. Hour after hour the discussion was carried on with unabated energy, and was not brought to a close until nearly two o'clock on Saturday morning. Some forty members of the Liberal Party went over to the Conservative side, and thereby gave the Government a triumphant majority, and advanced the Bill another stage. Mr. Gladstone has since declared that this dissection from the Liberal ranks has decided him to retire from the leadership of the Party. The Reformers are everywhere indignant that he should have been thus deserted and their cause so unexpectedly betrayed. Meetings are being held with a view to strengthen the Liberals in the resistance to the farther progress of the Bill which they propose to make. One of these took place on an immense scale at Birmingham last Monday. Thousands of artizans flocked to the town from the surrounding district. The various trades walked in an imposing procession to the place of meeting, which was a large piece of waste ground in the suburbs. It is calculated that more than a quarter of a million of persons were present. The vast concourse was divided into eight sections, and the people were addressed from eight different platforms by various speakers. The proceedings were of a very character, but the most resolute determination was expressed not to cease from agitation, until a much larger extension of the franchise was obtained than that proposed by Her Majesty's Ministers. How the matter will issue the most shrewd and experienced interpreters of political omens are at a loss to guess. One thing is very plain, and that is, that there everywhere prevails a very unsettled and unsatisfactory state of public feeling, and some are not without anxiety about the results. Our statesmen need much wisdom to determine where to yield and where to be firm.

It is an unfavourable circumstance that this political excitement and dissatisfaction occur at a time of considerable stagnation of trade. Commercial panics and foreign competition, have seriously affected several branches of our manufacturing industry. Very many are out of work altogether, and many are on "short time." Three weeks ago the inhabitants of London witnessed a sad example of this depression of trade, and its consequent hardships. It consisted in a procession of some thousands of miserable looking persons residing in the eastern districts, who having been thrown out of employ, have no means of a livelihood, save that which they may derive from public charity. While the procession was slowly moving along men walked on either side of the pavement with boxes to receive alms. On one of the banners which they bore was this inscription, "Work is our want—our Shipyards are empty."

With this want of work on the one hand, there are, on the other, ever-recurring instances of strikes among those who are in full employ. In my last I mentioned a great strike of engine-drivers on one of our principal southern lines; since then we have had a similar strike on one of our northren lines; and now we have on hand another strike, which threatens a serious interruption of one of our chief trades, and which, if prolonged, will occasion much loss and inconvenience. More than two thousand of the London tailors have "turned out," and eighty-nine shops are thus obliged to leave off working, except as they may chance to obtain supplies of labour from fresh quarters. The prospects, however, of any such help in this emergency are very small, for by means of the Trades' Unions throughout the kingdom, every town sympathizes with the London men. Under ordinary circumstances the foreign labour market might be drawn upon, and Paris especially could just now come to the aid of London; but the fact is there is at present a great strike in the French as well as the English capital, and an agreement has been entered into, according to which the tailors of one city bind themselves not to fill the places left vacant by those of the other. Moreover the tailors of Belgium and Germany have signified their approval of what those of their craft are doing in London, and have promised to help them with contributions. From the funds of the tailor's Trade's Union the men on strike are to receive a guinea a week; and when their own exchequer fails, other trades such as iron-workers, painters, and miners, are to furnish resources. This is unquestionably the most organised and determined strike we have had; and the most significant feature of the case is the alliance which the English tailors have formed with those of the Continent. We have here signs of kinship between workmen of different countries, presenting a new feature in trading communities, which may lead to very unexpected and important results. Another peculiarity of this struggle is that the women are taking part in it The London tailoresses have been allowed to join in the strike. Whatever may be thought of the merits of the entire question, into which we have not space to enter, we shall be glad if these poor women obtain an increase of wages; for hitherto they have been one of our most miserably paid classes.

For the last three weeks the great topic in Continental politics has been negociations which have been going on between the Emperor of the French and the King of Holland, with a view to the cession of Luxemburg to France. Napoleon agreed to pay a certain sum to King William, and Luxemburg was thus quietly to become a frontier fortress of France. Upon hearing of this contract, Prussia notified to France that as Luxemburg was both by population and historical tradition, far more German than French she would not allow the bargain to be concluded. France, who has been extremely jealous of Prussia's rapidly extending territory and influence, was keenly irritated by this step of her powerful rival, and a war-spirit was roused which has ever since worn a very threatening aspect. The Emperor declares his great aim to be the maintenance of friendly relations with Prussia, but there is a very general impression that the case will not be settled without a resort to arms.

Turning from political to religious questions; according to recent accounts from Italy, one of the most promising fields of evangelical labour in that kingdom, is found in the newly-acquired province of Venetia, and particularly in the city of Venice itself. While under the Austrian rule, Romanism reigned there supreme; now the fullest liberty is granted for Protestant worship, and for the propagation of the pure gospel of Christ, and zealous evangelists are eagerly embracing the opportunity thus offered for teaching the long-deluded and ignorant population what is truly the faith of Christ. In Venice alone seven colporteurs are busily at work and they all report good success. No difficulty is found in obtaining rooms for public religious services. These places are crowded with persons anxiously listening to the word of truth; side rooms, staircases, and door-ways of public halls are thronged, and many have to go away unable to get within the sound of the preacher's voice. Gavazzi among others has been every evening addressing about 700 people in the noble mansion of a Mr. Swift, a gentleman of Irish extraction though born and brought up in Venice. This famous Italian evangelist has also been delivering a course of forenoon lectures. He doubtless longs to proclaim the message of the Gospel to those that are "*in Rome also.*" Will he ever do so? Venice is evidently greatly moved and the alarm of the ecclesiastics may be readily imagined. Referring to the crowded services held by the evangelicals, the correspondent of the *Evangelical Christendom* observes, "The police are there to preserve order greatly to the annoyance of the clerical journals which mourn over the dreadful state to which society is reduced, where the very authorities stand by and protect the development of heresy."

April 26th, 1867.

From our Canadian Correspondent.

To the Editor of the Provincial Wesleyan

MR. EDITOR,—The Province of Canada still exists. Some thought that before this time "the Dominion" would have been proclaimed; but, you know, "public bodies move slowly." Our Canadian Ministers have been a long time absent from home, and it appears, that they have been so well regaled in the father land, that they are not anxious to return to the hard work of their respective departments. By the time this communication reaches you in Halifax, I suppose they will all have returned home.

The all absorbing question now is, who will be the Governors of the respective Provinces comprising the Confederation. Sometimes we hear John A., as he is familiarly called, but, we must now designate him Sir John A. Macdonald, as certain to be the person; then the Hon. John Ross, and G. E. Cartier are also mentioned, but, we presume, that at best, the facts are not known to many.

Some of the members of the Legislative Council, who opposed "Confederation" feel a degree of assurance, that they will not be selected as the Honourable Upper House, and reports have been circulated, that the list of names has been seen by some select friends, who have "blabbed the secret out." Of course, such omissions will necessarily create unpleasant feelings, and beget opposition towards "the powers that be."

Most of our secular papers are full of news respecting the Conventions which are being held in various parts of the country, with a view to select suitable candidates for the coming elections, which it is confidently anticipated, will take place in May or June. The Reformers, so called, are unusually busy, and so far as we can judge, in the majority of instances, good men and true have been selected. In most cases, the present members of the Assembly have been selected for the House of Commons, and in some for both the Commons and the local Legislature. The Hon. G. Brown, though long engaged in political strife, seems determined to retire from the arena, but, his paper—the *Globe*—still continues to sound the old war cry of 'Reform,' and we doubt not, but that the Hon. gentleman will still wield a large amount of influence in the affairs of his adopted country, though in consequence of the dangerous illness of his brother, Mr. Gordon Brown, who is in Paris, he has gone thither, to watch the issue, and it is uncertain when he may be able to return. His absence, at this particular crisis, must be deemed a calamity, by his party, and all friends and opponents must sympathize with the Hon. gentleman in the severe affliction, which has now called him away from his public post.

For the last few weeks the weather has been very unsettled. The farmers have been as busy as the weather would permit, but their Spring work is far behind. Last year at this time, the seed was all in the ground. One day last week the weather seemed calm and mild in the morning, and as you went along the various concessions, horses and men were everywhere to be seen, very active, but by noon a sudden change took place, the clouds became heavy, so that a storm was not far off, still the farmers kept at work sowing and harrowing; but by 3 o'clock it commenced snowing, and continued for about 4 hours, so that the fields which had been sown that day, were covered with a white sheet, reminding you of what you see in January. There has also been a great deal of frost, so that fears, which are usually abundant, are entertained, that this year will not be one of such abundance as last. At present, however, there is no cause for complaint. Last fall fears were expressed that prices would not be so good as they had been, but thousands of bushels of wheat have lately been sold for *one dollar and seventy-five cents*, and some even as high as two dollars. Such prices have not often been realized. The Americans still come and buy up our cattle. A neighbour of ours lately sold eight cows for $50 each, and they were by no means the best of the kind that we have seen. A gentleman, connected with a Division Court in Upper Canada, lately informed me, that on several occasions this Winter and Spring, he knew the judge to ascend his seat, and he would not occupy it 30 minutes, so that says he, 'if things continue to improve a very little more, bailiffs, and Clerks of Division Courts will be completely out of employment. So mote it be.

The excitement relating to the gold in Madoc continues. One of the newspaper proprietors in Belleville, 16 miles from Madoc, has commenced a daily issue of his sheet—*The Intelligencer*. Crowds still rush to the El Dorado, not a few of whom are sadly disappointed, as although the demand for labour is so abundant, only a small per centage of the arrivals can really find employment. Men of capital are required to develop the gold, for it is certain, for some time to come, it will be a matter of uncertainty, as to the amount of gold that is really deposited in those famous townships, which have so suddenly become distinguished, and caused such a rush of foreigners and natives, to those otherwise barren regions. In the meantime, large sums of money are being expended for small portions of land, and during the next few months every means will be employed to find out the extent of the gold deposit. As was expected, great numbers of rough characters have been drawn to the enchanted spot, and not a few depredations have already been committed, so that "the mounted police," have been engaged in the necessary work of placing some in *durance vile*, who had made attacks upon life and property.

Respecting the state of our churches, there seems to be a kind of lull at present. Special services have closed. Missionary collectors are busy gathering up the balance of their subscriptions, Ministers and Stewards are preparing their accounts for District Meetings and Conference, and many an anxious thought is felt as to future appointments. A few Circuits invite Ministers, but the majority leave themselves in the hands of the Stationing Committee, who, as a general rule, it is believed, arrange the appointments in the most judicious manner possible. Probably, in some few instances, a busy meddling brother, may push himself into notoriety, but such generally find their level, and their fall is the more conspicuous, because of their sudden rise.

Ritualism is an absorbing topic with many Episcopalians. During the present month, the Annual Vestry Meetings have been held, at several of which the laity have spoken out in a most unmistakable manner. At the Synod of Ontario, which was held last fall, the matter of Ritualism was formally introduced by the Hon. Jas. Patton and the Rev. M. Muloch, both of whom spoke in the most severe, condemnatory terms. It was thought that the Bishop was somewhat of a Ritualist, and since that time various references have been made to the Synod's discussion, and now the Bishop has come out in lengthy epistle, comprising two columns in the Kingston *Daily News*, in which, it must be admitted, he seeks to evade the question at issue, and is evidently disposed to be very guarded in his language. One of his clergy, Rev. Mr. Dercson, has published a sermon, in which he claims the right to absolve whom he will, and exalts the power of the priesthood to a very high position. The laymen have therefore been aroused, and it is clear, that if they move as they have begun, the Ritualist party will be left in the rear. There is great reason to fear, that Evangelical clergy in Canada, are in the minority, whilst their brethren of the higher grade (?) arrogate to themselves rights and privileges which remind one of the dark ages. Is it not strange, that always, as spiritual religion declines, there should be such a disposition to follow forms and useless ceremonies? How important it is that every means should be adopted to get people converted. This was well expressed and set forth in an address recently delivered at the Westminster Normal School, by the Rev. W. Arthur, M.A., President of the Wesleyan Conference.

May the Mission of Methodism never be abandoned—to spread Scriptural holiness through these lands.

CANADA.

P. S.—The plan of Religious Services for the approaching Conference at Hamilton, has just been issued. Drs. Richey and Pickard are amongst those appointed: the former at the Ordination Service.

Fredericton Correspondence.

DEAR BRO. MCMURRAY,—No apology will be needed for the intrusion of this brief communication, as you have expressed a wish to obtain items of Circuit intelligence having reference especially to the progress of the work of God.

For some time past, in consequence of the difficulty of obtaining suitable employment, in this city, we have suffered severely by removals—mostly to the United States. Last year we lost by this means alone *one-seventh* of our entire membership. After such a drain I was profoundly thankful to find at the close of our Conferential year that our thinned ranks were filled up by accessions of souls converted to God in the course of the year. The vacancies of the past few months have been fewer in number than previously, but they are more deeply felt, and will be with greater difficulty supplied. Amongst these are our long-tried friend, Bro. James Hale for a quarter of a century with the exception of a brief interval, Circuit Steward, also trustee and leader of two classes, and Bro. Wm. McGibbon, from whose recent connection with the Church we hoped much, who, with their estimable families, have removed to the city of St. John. We commend these beloved christian friends, not forgetting others, to the cordial and fraternal regard of the churches of which they now become members—*that ye receive them in the Lord, as becometh saints, and that ye assist them in whatsoever business they have need of you, for they have been succourers of many and of myself also.*

For some weeks past we have been daily in the sanctuary making prayer and supplication. We have deeply felt that with a flourishing Sabbath School, prosperous finances and good congregations, that as in some other places, the love of piety and earnestness for God has not been sufficiently decided nor the level of moral power and religious influence sufficiently elevated.—Prayer services were continued for some weeks without marked results, except a growing conviction that God was about to pour out His spirit. Then came times of refreshing in which many have participated—would that the entire Church had been permeated by the power of the Holy Ghost. Still we have taken advanced ground, and have at least gained a *basis* for further aggressive operations. We have been enabled to fill up official positions with brethren of good report from them that are without, to see some of our gifted young men come to the front, with a purpose of working for God, and to receive by baptism *with* water and by special recognition and acknowledgment of early baptismal obligations, and public profession of faith in Christ, some thirty persons.

The continued services have been marked from the first, by an absence of demonstrativeness of feeling—perhaps some have thought too much so—in the stillness and solemnity and subdued emotion of successive services, thought has been excited, conviction for sin has deepened, and the question of personal trust in Christ, with all that it involves, has been decided. The reception of members, into church communion, on two Sabbath evenings was most deeply impressive, and hallowed and sacred the joy of the last communion when for the first time in the fervor of their love and the freshness of plighted vows, these youthful disciples commemorated with us the dying love and redeeming grace of our Lord Jesus Christ. We hope that these displays of the saving power of God are but the earnest of richer blessings—that we may have not only drops but showers of blessings.

On the Kings' Clear Circuit, Bro. Clarke held services for several weeks in succession. A number of persons were brought under gracious influences and the membership largely increased. If returned by Conference to this same field of labour, he is contemplating special effort in some of the same destitute parts of the country outlying from this city. Our efforts in all cases both special and ordinary are, as far as possible, co-operative.

J. LATHERN.

Fredericton, N. B., May 10, 1867.

Affairs in Guysborough County.

To the Editor of the Wesleyan.

SIR,—The close of our Mechanic's Institute for the summer affords us an opportunity to bring this popular institute before the notice of our distant friends and the public generally.

Re-opened during the visit of the Rev. P. G. McGregor, and by his kind and valuable aid, it has now been working well during the last two winters. The following is an epitome of our last session. The Rev. Mr. Buckley gave us a lecture on Female Education, the Rev. Mr. Steele on Shakespeare, W. Moir, Esq., on the human Frame, J. J. Marshall, Esq., on Canada and Confederation, Mr. McLean, the Principal of our Academy, on Prose and Poetry, Rev. Mr. Lodge on Independent acting and thinking, Jas, Marshall, Esq., on Rural Life, the Rev. W. E. Gelling on the Isle of Man, Rueben Hart, Esq., on the Importance of little things. We were favoured on these occasions by the young ladies with sweet and lively music, and thus aided, many cheerful and improving hours were passed in the Guysboro' Mechanic's Institute.

The all important subject of Education next demands our attention: The first term, since the opening of the New Academy, terminated last week when the public examinations took place and lasted two days. The teachers were Messrs. McLean and Kelly, and Misses Oulton and Cahill. The best compliment we can pay them is, all are pleased with the progress of their pupils. The Section has supplied books and all other school apparatus in abundance, and every thing has been done in the new building to make teachers and scholars quite comfortable. The children never had a better opportunity to improve, and we gladly testify that they did credit to their teachers. The discipline has been kind yet firm, the system excellent; in each room the pupils obeyed commands with the precision of soldiers, and answered questions, even in Mental Algebra, and indeed in all their subjects, with the rapidity and correctness of diligent scholars.

A public meeting was held at the close of the examination in the large room of the Academy, which was well attended. The chairman, the Rev. Mr. Gelling, called upon the Rev Mr. Burns to read the address, which had been prepared by a committee appointed for the purpose, thanking and highly complimenting the teachers for their services, and regretting that Mr. Kelly and Miss Oulton are leaving us for, we trust, wider fields of usefulness, whither our earnest prayers will follow them. The Rev. Mr. Tomkins, P. P., at the request of the chairman, expressed the pleasure which he had experienced in being present at this examination, and his entire satisfaction in the work which has been accomplished the last term. The Principal returned thanks for the address, and Mr. Kelly in a long and pleasing speech testified his sorrow on parting with his pupils, and with the people of Guysboro generally. The chairman gave the concluding address, and after singing the national anthem the session was closed. We venture to assert that impressions were made on the young minds there present, indeed upon all, which will never fade away.

The next item is one which will astonish all in our law-abiding Province. A man from Antigonish was sent here to the County Jail from Goldenville for a breach of the peace committed whilst under bonds for a former offence. This fact and the man's general bad character led the magistrate of Goldenville to refuse the prisoner the privilege of being again released under bail. Yesterday a party of men said to be about thirty in number came from Antigonish in waggons. At 4 o'clock in the afternoon the telegraph on this line of road ceased working, and it is supposed they broke the wire. After dark they opened the forge at Manchester Bridge, and took away the hammers and a crow-bar. They assembled in the woods near town, where they remained until 2 o'clock last night, A party of them then came and surrounded the jail, made a prisoner of the keeper thereof in his own part of the jail by fastening the doors, wedging the key-holes, placing guards around the house, and using their firearms to intimidate. Their heavy hammers and strong arms made short work of the iron bars across the prison windows. Having made a sufficient opening for the prisoner to escape, he soon joined his friends, and then in triumph, with loud cheers and firing several shots, they left the town. The plot was well planned and ably executed, but it is a great pity that the object in view was not one worthy of such good generalship. In a few days their relative and friend would have been set at liberty, now he must flee the land of his birth or return to his prison cell. It is well that men so lawless, determined and well armed were able to come and go without being led on to greater crimes, for if opposed we do not know what the result might have been; but at that unseemly hour no person belonging to the town was out. The matter will at once be laid before the government, and we trust that the example which has been set of putting all law at defiance may be soon followed by another proof that the strong arm thereof is well able to punish.

A few words in conclusion about our Co-operative Society will not, we trust, be out of place. This Society has been formed for the purpose of building and employing fishing vessels. We have all that could be desired for this purpose. The officers of the Society have been appointed, who are now busy in drawing rules, many have already joined as members, and we hope by winter to be in a position to contract for several vessels, which will be an honour to our Province and we trust profitable to all concerned.

Hoping you will kindly find room for these notes upon our Township, we remain yours,

VERITAS.

Guysborough, April 30, 1867.

St. John, N. B. Home Missionary Meetings.

MR. EDITOR—DEAR BROTHER,—In my last communication, I merely referred to the commencement of our Home Missionary meetings in this city. Allow me to present some additional facts on the subject, which have recently transpired.

The first meeting was of course the most important, inasmuch as it represented a greater number of our people than any other to be held in the Province. One pleasing feature of the meeting held in the Germain St. Church, was the lay element among the speakers. This was quite equal to the ministerial element, both in numbers, words of power, and eloquence. I am sure that my Rev. Brethren will not think me invidious in stating that one of the best, if not the very best speech, was made by a Local Preacher.

The next meeting was held in Carleton, but as the night proved very stormy the deputation were absent, so that the meeting was in some respects a failure.—The Superintendent however presented the subject as well as he could to the few assembled. The financial result was not large, but we hope before the Methodist year closes, to obtain by private donations a sum in keeping with the character of this Circuit.

Portland was next in order, but I am glad to say second in results. After the Co-delegate had in a very lucid manner, by referring to the Minutes of Conference for three years past, answered the question, "Why are we thus called together?" a number of interesting addresses were given which evidently told with good effect upon the audience. Our last meeting was held at *Fairville*. A very small congregation, but the right kind of feeling prevailed. So that the collection, though small, was perhaps larger than any, considering the few present.

Many of our people seem very much surprised to learn that out of more than one hundred Circuits in our Conference, not more than twenty-five pay their Preachers all their claims; and that about sixty men in our ranks, have been obliged to suffer for the last few years, a yearly loss of from four to five thousand dollars. If our minutes were more generally distributed among the people, these facts would be known, and such a state of things not be allowed to continue.

It should however, be borne in mind, that these heavy deficiencies arise from our having increased our number of Ministers in much greater proportion than the enlargement of our membership. This arose from pressing calls from destitute localities for ministerial supply being responded to by the Conference. There are only two ways of checking the evil,—first, by refusing to take out any more ministers;—secondly, by increasing the contingent fund, as we are now doing by the Home Missionary movement. The old ship has never grounded yet, and we believe the providence of God, and the liberality of His people will tide her over the present difficulty.

Yours, &c. G. O. H.

May 4, 1867.

Child-Ridden.

The normal relation between parents and children is that of trustful and loving obedience on the one side, and affectionate authority on the other. The parent should hold a steady but gentle rein, and the child should obey from reverence, which is love touched with a sense of power. If the parent is stern and distant, he is in danger of becoming a tyrant; and if he is soft, irresolute, and ever-indulgent, he makes one of the child. The divine order is that the parents shall rule, and that they may do it lovingly and wisely, children are born into an atmosphere of love. Such is the beauty and blessedness of wise parental rule, that good kings and governors have been called the fathers of their people; but if law should fall into disrepute, the nation sinks into ruin. The same is true of families. A household in which the parents are subjects to the whims and caprices of their children, is a legitimate object of pity and contempt.

This tyranny of children begins early. Its first forms is unchecked passion and unresisted dictation. Thus started, with a fair field before it, it blooms out into extravagant demands for spending money, for costly address, for attendance upon fashionable amusements, theatres, operas, dances, and, the like. The boys go and come when they please; carry night keys in their pockets, come in at midnight, sleep late in the morning, get to school after the time, if at all, break their education useless bits, and become fast young men long before they come of age. The girls have scarcely so good a chance for the display of their independence, and often grieve that they were not born boys. They are resolved, however, to do all that the proprieties of girlhood will permit. They swell out their hoops and their waterfalls; they have card parties and dancing parties; they go to the theatre at sixteen; they order carriages at pleasure, load themselves with jewelry, and do all these things without regard to cost, or without a thought as to how the money is earned.

What a pitiable sight, and how disgusting it is to see a family grown suddenly rich, turned upside down as to all its forms of life and modes of thought by a parcel of petted and puffed-up children! They feel their own superiority, and blush for the *old people* They are now in fashionable life, and demonstrate their respectability. They must have what others have, and do what others do. They have been at college and boarding school, and are educated. They have found out that opposition to cards, theatres, operas, dances, is the merest prejudice of ignorance and superstition, and the parents, meekly accepting the situation, allow themselves to be metamorphosed into *lay figures*, dressed according to the fashion, and instructed how to repeat the parrot phrases of fashionable life.—They see prodigies in their children; their authority is yielded up as to superiors; the whole domestic life is changed; old acquaintances are dropped; life becomes a painful struggle for social position.

This is carried even into the Church. Our young people fancy that they find the old Church in which they received their first religious lessons greatly deteriorated. It is no longer for them what it was. They have advanced in knowledge and still more in fashion, while the Church remains where they left it. Instead of going to work and giving all the weight of their improved powers to the service of the Church, they begin to talk of social position, and to seek their own vain and fashionable ends.—They fall off. Some one else fills their vacant seat or it remains empty. The family begins to lose its interest in their old ecclesiastical home. A new set of visitors begin to replace the old ones in the family homestead. Soon a pew in another church of which the parents knew nothing, begins to open the way for the visits of a preacher of another denomination, and the child-ridden parents are dragged out of their old relations; family is proselyted by a mere worldly influence, by the power of fashion, in the hands of children who have come to despise the Church at whose altars they were baptised, and have lost their respect for the parents who have both made fortune for them and sacrificed their independence to their pretentious airs. There are, at this moment, hundreds upon hundreds of child-ridden people in our Church, or somewhere between it and other churches. The religious history of years with them is melting away before the vanity of their pert and saucy children. If parents must make fortunes for their children, so let it be; but let them at least keep their own consciences, and demand respect for their moral and religious convictions.—*Methodist.*

A Sabbath Scene that ought not to be.

BY MRS. BEECHER STOWE.

'How late we are this morning!' said Mrs. Roberts to her husband glancing hurriedly at the clock, as they were sitting down to breakfast on a Sabbath morning. 'Really it is a shame to us to be so late on Sundays. I wonder John and Henry are not up yet. Hannah, did you speak to them?'

'Yes ma'am, but I could not make them mind; they said it was Sunday, and that we always have breakfast later on Sundays.'

'Well it is a shame to us, I must say,' said Mrs. Roberts, sitting down to the table. 'I never lie late myself unless something in particular happens. Last night I was out very late, and Sabbath before last I had a bad headache.

'Well, well, my dear,' said Mr. Roberts, 'it is not worth while to worry yourself about it; Sunday is a day of rest; everybody indulges a little of a Sunday morning; it is so very natural, you know; one's work done up, one feels like taking a little rest.'

'Well, I must say it was not the way my mother brought me up,' said Mrs. Roberts; 'and I really can't feel it to be right.'

This last part of the discourse had been listened to by two sleepy-looking boys, who had meanwhile, taken their seats at the table with that listless air which is the result of late sleeping.

'O, by-the-by, my dear, what did you give for those hams, Saturday?' said Mr. Roberts.

'Eleven cents a pound, I believe' replied Mrs. Roberts; 'but Stephens and Philips have much nicer, canvass and all, for ten cents. I think we had better get our things at Stephen's and Philips' in future my dear.

'Why? are they much cheaper?

'O, a great deal; but I forgot, it is Sunday. We ought to be thinking of other things. Boys have you looked over your Sunday School lesson?'

'No ma'am.'

'Now, how strange! and here it wants only half an hour of the time, and you are not dressed either. Now see the bad effects of not being up in time.'

The boys looked sullen and said, 'they were up as soon as any one else in the house.'

'Well, your father and I had some excuse, because we were out late last night; you ought to have been up full three hours ago, and to have been all ready, with your lessons learned.—Now what do you suppose you shall do?'

'O mother, do let us stay at home this morning; we don't know the lesson, and it won't do any good for us to go.'

'No, indeed, I shall not. You must go and get along as well as you can.—Its all your own fault. Now go up stairs and hurry. We shall not find time for prayers this morning.'

The boys took themselves up stairs to 'hurry,' as directed, and soon one of them calling from the top of the stairs, 'Mother! mother! the buttons are off this vest; so I can't wear it!' and, 'mother! here is a long rip in my best coat!' said another.

'Why did you not tell me of it before?' said Mrs. Roberts coming up stairs.

'I forgot it,' said the boy.

'Well, well, stand still, I must catch it together somehow, if it is Sunday. There! there is the bell! Stand still a minute!' and Mrs. Roberts plied needle, and thread, and scissors; There, that will do for to-day. Dear me, how confused everything is to-day!'

'It is always just so Sundays,' said John, flinging up his book, and catching it again as he ran down.

'It is always just so Sundays.'—These words struck rather unpleasantly on Mrs. Roberts' conscience, for something told her that, whatever the reason might be, it was just so. On Sunday everything was later and more irregular than on any other day of the week.

'Hannah, you must boil that piece of beef for dinner to-day.'

'I thought you told me you did not have cooking done on Sunday.'

'No, I do not generally. I am very sorry, Mr. Roberts would get that piece of meat yesterday. We do not need it; but here it is on our hands; the weather is too hot to keep it. It won't do to let it spoil; so I must have it boiled, for aught I see.'

Hannah had lived four Sabbaths with Mrs. Roberts, and on two of them she had been required to cook from similar reasoning. 'For once' is apt, in such cases to become a phrase of very extensive signification.

'It really worries me to have things go on as they do on Sundays,' said Mrs. Roberts to her husband. 'I never do feel as if we keep Sunday as we ought.'

'My dear, you have been saying so ever since we were married, and I do not see what you are going to do about it. For my part I do not see why we do not as well as people in general. We do not visit, nor receive company, nor read improper books. We go to church, and send the children to Sunday-school, and so the greater part of the day is spent in a religious way.—Then out of church we have the children's Sunday-school books, and one or two religious newspapers. I think that is quite enough.'

'But somehow, when I was a child, my mother ——' said Mrs. Roberts hesitating.

'O, my dear, your mother must not be considered an exact pattern for these days. People were too strict in your mother's time; they carried the thing too far altogether; everybody allows it now.'

Mrs. Roberts was silenced but not satisfied. A strict religious education had left just conscience enough on this subject to make her uneasy.

These worthy people had a sort of general idea that Sunday ought to be kept, and they intended to keep it; but they have never taken the trouble to investigate or inquire as to the most proper way, nor was it so much an object of interest that their weekly arrangements were planned with any reference to it. Mr. Roberts would often engage in business at the close of the week, which he knew would so fatigue him that he would be weary and listless on Sunday; and Mrs. Roberts would allow her family cares to accumulate in the same way, so that she was either wearied with efforts to accomplish it before the Sabbath, or perplexed and worried by finding everything at loose ends on that day. They had the idea that Sunday was to be kept when it was perfectly convenient, and did not demand any sacrifice of time or money. But if stopping to keep the Sabbath in a journey would risk passage money or a seat in the stage, or, in housekeeping, if it would involve any considerable inconvenience or expense, it was deemed a providential intimation that it was 'a work of necessity and mercy' to attend to secular matters. To their minds the fourth commandment read thus:—'Remember the Sabbath day to keep it holy, when it comes convenient, and costs neither time nor money.'

As to the effects of this upon the children, there was neither enough of strictness to make them respect the Sabbath, nor of religious interest to make them love it; of course, the little restraint there was, proved just enough to lead them to dislike and despise it. Children soon perceive the course of their parents' feelings, and it was evident enough to the children of this family that their father and mother generally found themselves hurried into the Sabbath with hearts and minds full of this world, and their conversation and thoughts were so constantly turning to worldly things, and so awkwardly drawn back by a sense of religious obligation, that the Sabbath appeared more obviously a clog and a fetter than it did under the strictest regime of Puritan days.

M. Merle D'Aubigne on the Church of England.

M. D'Aubigné, the well-known Geneva historian, and author of the "*History of the Reformation*," has written a letter on the present position of the Church of England. He says:

The interests of Christianity and of Protestantism require that the Church of England should have a good and roomy dwelling. One of the requirements of the present epoch is the acquisition by the laity of their legitimate influence in the Church. Up to the present the laity have been looked upon as in a state of minority; the day of their majority has arrived. The Christian laymen of England who have the faith of the Church, ought themselves, or by their representatives, to acquire an influence to which they have not yet attained. In the middle ages the government of the Church belonged exclusively to the clergy; since the Reformation it has been in the hands of the Crown. Such an exclusive system does not suit our time. The supreme direction of the Church should, after God, reside in the hands of the most intelligent, the most pious, the wisest of the prelates, clergy and laymen of the Church of England. An assembly of such men, all professing the faith of the Church, as embodied in the articles, supported by public opinion, would remove with a steady hand the evils which now menace the Church, and would give it renewed vitality. The Bishops, supported and encouraged by this body, and in conjunction with it, would be enabled to act without the expense and delay of continual litigation. The liberal principles which constitute much of the prosperity of the English nation should be imprinted on her Church, and, like the rays of the sun, they would dispel the unhealthy mists of the middle ages. There are in Convocation men of superior talent; but is not that body generally—to be a relic of the middle ages respectable, indeed, but unsuited to the present times? This is the old house that should be pulled down to make way for a building fit to shelter the principles and the liberties of the Reformed Church in England. An assembly regularly and legally constituted—an Upper House, in which would sit the bishops and lay representatives elected by the different dioceses; a Lower House for the clergy and representatives of parish or unions of parishes; an executive council to carry out the decisions of these two Houses—such an organization would, in my opinion, satisfy the most pressing wants of the Church, and give a renewed impulsion to its activity. The deliberations of Parliament bring to light many abuses and solve many difficulties. In like manner the discussions of such an assembly, in which Christian Protestant principles would be brought forward, would do much to form public opinion, and decide the difficult questions of the day.

DIAMONDS IN BRAZIL.—We have been gratified by a visit from H. M. Lane, Esq., the agent for Ayer's Pills, Sarsaparilla and Cherry Pectoral, in South America, who has just visited the mines with his medicines, and described to us the process of taking gems from the earth.—A driver places his gang of slaves in a mud hole, where the gems are found, and pans out the earth in the water, like gold washers. The negroes are naked, to prevent their secreting the diamonds in their clothes. They are required to work facing their overseer, and forbidden to raise a hand to the face, lest they should swallow the jewels when found. Yet do they carry them away, by becoming so expert that they can snap them with their fingers from the pan to their mouth, without detection. Ayers medicines are the talismans for their diseases, and it was not difficult to exchange, with the negroes, Ayer's Pills in about even weight, for the rough stones in which the brilliants are holden.—*Boston Leader.*

May 8 1m.