Correspondence.

Camp-meeting.

MR. EDITOR,—Believing that an account of the Camp-meeting which we have recently held on this Circuit will be gratifying to the pious readers of your admirable journal, I proceed to lay it before the public.

Our noble hearted friends on this Circuit (now famed for Camp-meetings) made every preparation which benevolence and prudence suggested, for the agreeable and successful carrying out of the project; accordingly, on the 16th inst., we opened Divine Service in the tented grove, Brother John Collins preached the first sermon, text, Acts ix. 11, "Behold he prayeth:" we felt that God was with us of a truth. On Friday morning the Rev. Robert Tweedy preached an impressive and highly evangelical sermon, subject, "Cleansing and beautifying the house of God:" a rich influence pervaded the assembly. The afternoon was occupied very profitably in prayer and exhortation. To our great joy the Rev. Mr. Weddall, from Hopewell, made his appearance amongst us; and in the evening preached a solemn, powerful, and telling sermon, text, Acts xvii. 30. It was apparent that God was working by his mighty power on the hearts of the people; a solemnity reigned while God's servant in impassioned tones urged the Divine command, and now multitudes began to flow into the encampment.

On Saturday morning we were cheered by the timely arrival of the Rev. Mr. Albrighton, from St. John; at an early hour he found himself on the preacher's stand, and before him an immense concourse of immortal beings, gathered to listen to Jehovah's message; their anxious, solemn, and intelligent appearance seemed to say, "we are all here present before God, to hear all things that are commanded thee of God." The servant of God opened his commission by crying aloud in the ears of the people, "Come from the four winds Oh breath, and breathe upon the slain and they shall live"—Ezekiel xxxvii. 9–10. The sermon baffles description by my pen; it was just adapted to the occasion, and the influence attending it was overpowering, the multitude listened with almost the silence of death, and the seriousness of the judgment day, tears flowed, bosoms swelled with emotion, suppressed sobs told of the Spirit's presence with the word: exhortation and prayer followed. In the afternoon the Rev. Mr. Weddall preached a pointed, powerful, and awakening sermon from the words of Christ, Luke xiii. 24. The Lord blessed the Word, and many began to strive; the penitents were invited, and numbers pressed themselves before the stand; after many prayers had been offered on their behalf they were directed to two tents were some time was spent in prayer with them, and several experienced religion. A slight shower rendered it necessary to have service in the large boarding tent in the evening, which was filled to its utmost capacity by the females, the males standing or sitting around the entrance. Rev. Mr. Albrighton again preached an excellent sermon, text, Acts xvi. 30–31. A powerful influence attended this discourse, and it was almost overwhelming; while Brother Weddall and some others engaged in prayer. The tents in the evening resounded with the voice of prayer and praise. Thus closed the week; and big with expectation, we hailed the Sabbath morning. Early the voice of solemn prayer and praise was heard in different tents. Shortly after six o'clock the road leading to the encampment was thronged with persons of both sexes, all ages, and from different districts of the country, crowding soberly, anxiously, and expectingly, to the consecrated spot. At the public prayer meeting at nine, more than one thousand people were said to be present. At half-past ten Brother Albrighton stood before an immense convocation of eternity-bound beings, and read for his text the applicable words, 2 Cor. viii. 9; the sermon was full of rich thought and sublime conceptions, portraying in language the most eloquent and impressive the native riches of Christ, and his voluntary humiliation for us; not fewer than three thousand persons listened with a fixedness of attention, and occasionally flowing tears, which told of the deep interest they felt in the subject, the aged and youth hung upon the lips of the speaker for nearly an hour. Oh! what a shower of spiritual blessings descended on the assembled thousands that lovely Sabbath morning. In the afternoon the same Brother addressed an assembly of some thousands on another subject: the judgment trump was heard to reverberate in tones of thrilling power, Rev. xx. 12–13–14. I need not attempt to give a description of the sermon, suffice it to say it was sublime and overpowering, penitents rushed forward for prayer, and at the conclusion of the service many were blessed at the prayer meetings. In the tents now the converts began to tell in simple strains the Saviour's love. In the evening Brother Weddall preached a powerful sermon from our Saviour's momentous question, Matt. xvi. 26. A wonderful influence from above attended the sermon; it seemed as if the speaker had just as much as his mind and body could sustain: penitents expressed their estimate of it in agonizing cries for salvation,—many were converted that day and evening. At nine o'clock, the hour when the committee required all persons to leave the grounds, or abide in their tents, I requested that the meetings in the tents should be concluded; afterwards a Brother, whose son was seeking religion, asked a little longer to pray with the distressed; and in that tent until midnight the religious exercises continued. Monday morning Brother Weddall came to the stand full of faith and the Holy Ghost, and read for his text Matt. xv. 25, "Lord help me;" and the Lord did help, the Brother's frame seemed to tremble under the power of God, while the hearts of the people became like melted wax, penitents thronged the seats for prayer, and some were blessed.

And now remained one service, and that the concluding one. Oh! how many hearts prayed, "Lord bless me." The Rev. Isaiah Wallace, a distinguished Baptist Minister, well known in these Provinces, turned aside to see what great things the Lord was doing, and kindly preached from Isaiah xxvii. 13, the sermon was short, but to the point, and a blessed influence accompanied it. Then followed a Love-feast; delightful indeed it was to hear the noble testimonies borne to the power of Divine grace by the young and the aged. The penitents were invited forward, and we concluded our Camp-meeting with a Penitent-meeting. Thus ended one of the best Camp-meetings we have ever had in the Province.

Allow me to say in conclusion the three ordained Ministers who were present were just suited to the occasion for talent, zeal, and laboriousness, the Local-preachers and Prayer-leaders from St. John rendered us valuable service, Brothers James Sullivan, David Collins, John Collins, Kingston Thompson, and others, will long be had in remembrance. The order preserved was unequalled; the mouths of gain-sayers are now closed, one and all bear this testimony. The most cheerful, respectful, and prompt regard was paid to the committee and regulations. A resolution was carried by acclamation on the grounds to hold another next year by permission of Conference.

WILLIAM ALLEN.

Sussex Vale, July 27th, 1857.

Obituary Notices.

MRS. CRISP was born in London, (England,) and resided there 42 years. In early life she manifested an interest in religion and at the age of about 16 years was admitted a member of the Congregational Church, Tonbridge Chapel, London. Here she distinguished herself by active, warm-hearted, prayerful, persevering efforts to promote the Redeemer's cause by the various means in which the London Churches abound. She early took an active interest in the "British and Foreign Bible Society" by becoming a collector and was in the habit, we believe, of carrying large sums to the Committee Meetings and distributing the word of life to the poor; she had a tract district which she constantly supplied with these messengers of mercy. In the formation and carrying on the operation of the "Christian Instruction Society," she took an active and warm-hearted interest. But it was to the labours of the Sunday School, to efforts for the salvation of the rising generation, that her life was more especially consecrated; this was the burden of her heart, in this department she laboured with a zeal, a devotedness and a perseverance which nothing but death put an end to, she taught as though success depended on herself, and prayed as though it depended on God, and God owned and blessed her labours in the conversion of many souls. She carried on too, an extensive epistolary correspondence, of the character of which some idea may be formed from extracts I here give from a letter written by her about five weeks before death, to a young person for whose salvation she felt interested. After some observations about her sickness and stating that the Doctor considered her case hopeless, she writes:—"But Oh! what an infinite mercy to feel that the Redeemer is mine and I am his, what a great comfort in affliction especially in a long affliction to have the mind kept perfectly calm resting upon Jesus, and in the prospect of death to be able to say I know in whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day. Yes I committed my soul, my all, to the hands of the Redeemer, many years ago when I was younger then you. I have nothing to boast, no, no; I always saw so much imperfection mixed with all I did, that I needed daily to be washed in the fountain of the Saviour's blood."

In another part, after inculcating the duty of any who are setting out in the way to heaven, coming out from the world, and stating that she was afraid to entertain a hope for any such if they associated with the gay and the unconverted, she writes: "I often think of a remark our minister at home used to make to the young people who professed to come out from the world, 'My young friends, if you have really tasted of the water of the fountain of life, you will not stoop to the dirty puddles of the pleasures of this world.' There is a great deal contained in that remark. Alas! alas! it is this devotion to the world that prevents good being done among the young."

Mrs. C. was first united in marriage in December 1838, to a Mr. Richards, who was a member of a Congregational Church, and who took an active interest in promoting the Redeemer's cause. This union, however, was not of long continuance, for in the summer of 1841, after a short illness he died a happy death, and she was plunged into the sorrows of widowhood under somewhat trying circumstances; but her confidence was in God, and she looked to Him for direction.

In March, 1847, she was united in marriage to a Mr. Crisp, a member of the Baptist Church, and one of its Sunday-school teachers.

On the first of May, 1847, Mrs. C., with her husband, left England for Nova Scotia, and on the 16th of the following month took up their residence in Laurencetown, Annapolis county. On the following Sunday Mrs. C. commenced her labors in the Sunday-school at the Wesleyan place of worship, and continued them for a period of nearly ten years, and although she deeply regretted, and at times felt much discouraged, that so many who were accustomed to attend her instructions remained without giving any proof that they had passed from death unto life, yet we have reason to believe that she did not labour in vain. To what extent success has been vouchsafed eternity alone will disclose; but of this we feel assured, that the young persons who have been accustomed to attend her affectionate, earnest, and faithful instructions, and continue to neglect the Saviour, incur a fearful responsibility.

Mrs. C. departed this life May 19th, 1857, calmly resting on Jesus, feeling all was right.

Lawrencetown, July 1857.

Died at Dorchester, on the 8th inst. MARGARET A., beloved daughter of William and Mary A. WELDON, in the 22nd year of her age. About five years previous to her death, our departed sister sought and obtained a saving interest in the Redeemer. Her conversion took place under the ministration of the Rev. J. G. Hennigar during a season of more than ordinary manifestation of the divine power and mercy in the awakening and salvation of many dead in trespasses and sins. From the time of conversion this disciple of our Lord was enabled through divine grace to move on in her heavenward journey; her life affording evidence that she had union with Christ, the sinner's Surety and Friend.

For several years the deceased had acted in the capacity of teacher, but whilst thus employed the bronchitis exhibited its fatal symptoms, and in about five months she was thereby removed from her earthly probation. During this somewhat protracted illness, though her sufferings were frequently very great she was enabled to look to God for aid and thus was blessed with grace suited to her need. Though life's sun has set before reaching its meridian height, there is yet a cheering hope left that the departed mingles with those who having washed their robes in the blood of the Lamb, are now free from pain and grief, rejoicing in the uninterrupted sunlight of God's countenance.

How uncertain is life! How necessary that God should be sought in youth.

Dorchester, July 31st, 1857.

MILITARY GLORY.—Nineteen long letters from Lord Ellenborough! He has made me Governor of Scinde, with additional pay; and he has ordered the captured guns to be cast into a triumphal column, with our names. I wish he would let me go back to my wife and girls; it would be more to me than pay or glory or honor; eight months now away from them, and my wife's strange dream realized! This is glory, is it? Yes! Nine princes surrendered their swords to me on fields of battle, and their kingdoms have been conquered by me, attached to my own country. I have received the government of the conquered province, and all honors are paid to me while living in my enemy's capital! Well all the glory that can be desired is mine, and I care so little for it that any moment I shall be resigned to live quietly with my wife and girls; no honor or riches can repay me for absence from them.—*Life of Sir C. Napier.*

Provincial Wesleyan

THURSDAY, AUGUST 13, 1857.

Communications designed for this paper must be accompanied by the name of the writer in confidence.
We do not undertake to return rejected articles.
We do not assume responsibility for the opinions of correspondents.

Connexional Funds.

Below we print a statement of the times at which collections for the various funds are appointed to be made. It will be seen that AUGUST is the month in which the public collection for the CONTINGENT FUND is to be taken up in all our Churches. With the Reverend Co-Delegate's clear exposition of the principle and claims of this fund fresh in their recollection, we trust our people generally will be stimulated to increased contributions to its important objects.

Contingent Fund, Public Col.,	in August.
Supernumerary Ministers' and Ministers' Widows' Fund.	
(1.) Collection in the Classes,	September.
(2.) Public Collection,	December.
Contingent Fund, yearly collection in classes,	March.
Educational Fund for Ministers' children, Public Collection,	April.
The Conference Collection,	May.

Minutes of Conference.

The Minutes of the late session of Conference at Sackville are now printed and will, we presume, have been ere this received for sale on all the stations of our Connexion. It is of very great importance that every one of our members should have a copy of the Minutes in his possession, and gather from attentive and repeated perusals of it that information respecting the progress of our cause and the means from time to time devised to promote its furtherance which is necessary to his clear apprehension of the claims of our various agencies upon him, and to stimulate to active and earnest co-operation in the great work with which it is his privilege to be associated. Let us therefore trust that the demand for this year's "Minutes of Conference" will be large; and not only that their possession will be eagerly sought after, but that their contents may be carefully scanned.

In taking a brief review of some of the more prominent features of the present Minutes, we shall notice first that fact respecting which it is said in the Pastoral Address, "It has been with us matter of humiliation before God, and as demanding a very searching inquiry that the whole number under our pastoral care exhibits but a small increase as compared with the returns of the preceding year." There is in fact a decrease in the number of acknowledged members. This seems to be owing to causes having their operation chiefly in the island of Newfoundland, and is in truth we believe more nominal than real. That searching inquiry into the actual state of the Connexion which followed the establishment of the new order of things has had the effect of an apparent reduction of our numbers in those places where, from the population being scattered, and seldom visited, the difficulty in obtaining accurate returns was great, and the annual pruning of the lists being of necessity imperfectly performed left an accumulated amount of this kind of work to those on whom it eventually devolved to see it thoroughly done.—It is however a cheering fact that the apparent loss in Newfoundland, where the decrease, as we have said, is largest, is actually counterbalanced by an exactly corresponding number of persons on trial for membership. And had the societies in Newfoundland been stationary, we find on grouping the other districts of the Conference, there had been no decrease. We trust that now these results of required revision have had their farthest development, and that, the blessing of God resting upon the labours of His servants, it shall henceforward be our happiness annually to report a steadily progressive increase. We turn with thankfulness and hallowed rejoicing to the statement of numbers received on trial during the past year. That 825 new converts have in this way been added to the Church is a token that *God is with us*, and a practical promise and proof that *God even our own God will bless us* too encouraging not to animate His ministers with the hope they express, that, in the year now begun, they "may soon be cheered by signal tokens of the Divine presence and blessing."

Early in his perusal of the Minutes will the eye of the reader rest upon the solemn inquiry, What Ministers have died since the last Conference? JAMES HORNE, RICHARD WILLIAMS, ALBERT DESBRISAY, ROBERT AINSLIE CHESLEY, have gone up to their Father's mansion in the skies, to be forever with each other and forever with the Lord. The former three had been for some time supernumeraries, and were doubtless in patience possessing their souls until the hour should come for their entrance among the Saints in Light.

They marked the footsteps that He trod,
His zeal inspired their breast:
And following their incarnate God,
Possess the promised rest.

Mr. Chesley had just attained the acme of physical vigour and mental power, and was ardently engaged in the cause of his Lord and Saviour. His death the world would call premature; and his surviving brethren, while they arraign not the ways of Providence, do mourn his sudden and early removal from among them. But, for him *to live was Christ: to die was gain.*

The transition is natural, from those who have been called away from the work, to those who have just entered upon it with the fresh glow of holy enthusiasm lighting their souls and leading them to an entire consecration of themselves to the service of their Master. Nine young men were this year admitted as Ministers into full connexion with the Conference,—JAMES BURNS, DUNCAN D. CURRIE, ROBERT DUNCAN, CHARLES GASKIN, JOSEPH HART, HEZEKIAH MCKEOWN, WILLIAM C. MCKINNON, GEORGE B. PAYSON, ROBERT TWEEDY,—and the number is kept up in the list of probationers, where nine young men now received on trial succeed them. We lose, however, this year, by voluntary removal to other spheres of labour, two Ministers in full connexion and one probationer. Dr. EVANS, who has for many years sustained important offices among us and won from his brethren a "high appreciation of his Christian character, and his effective ministerial and business-like capabilities," goes accompanied by his connection and our countryman, J. H. STARR, from whose labours so much was hoped for to this Church for many years to come, to join the Conference in Canada. Mr. T. B. SMITH, whose sermons on Sunday last in this city elicited expressions of regret that his relation to our Conference had ceased, has received a recommendation to the authorities of the Methodist Episcopal Church in the United States.

We note a hopeful increase in all the funds of the Connexion. Omitting shillings and pence in our comparison, we may state the contributions to the Missionary Society have risen from £2738 to £3118,—an increase of £380. The Contingent Fund receives £363, instead of £255; increase £108. The Supernumerary Ministers' and Ministers' Widow's Fund has £223 instead of £142; increase £81. And the Educational Fund for Minister's Children has £122, in place of £80, giving an increase of £42. These figures we take to be only significant of the progressive liberality of our congregations in support of these funds as the principles on which they are based become more fully understood. The sums reported are yet small; they will be large when an accurate knowledge of their objects and mode of working is more generally diffused. The Minutes contain the resolutions of Conference respecting the various funds enumerated above; and to these we ask the special and careful attention of our friends.

Our Educational affairs are in a highly prosperous state, and truly might the Conference affirm that there "is no establishment in these Provinces in which a sounder or more complete literary and Christian training can be obtained for the youth of both sexes, than in the separate branches of Mount Allison Academy." We have lost, it is true, the able presiding care of DR. EVANS, and the excellent services of the accomplished MISS ADAMS; but as if by the special provision of a watchful Providence the Rev. JOHN ALLISON and MRS ALLISON, both fresh from the halls of learning, and bearing with them well earned University honors, were just, and fully, prepared to assume the responsibilities which those had resigned. But we do not rest content, it appears, with our Sackville Academy. Other designs attract us. We seem to be beckoned on by the Providential hand of God to the establishment of a College proper, to comprise a Theological department, in order that adequate provision may be made to afford to youth of our congregations and others in the Colonies within the boundaries of the Conference the privilege of securing the benefit and honors of a complete University course of literary and scientific study, and to candidates for our Ministry a suitable Theological training."

Our Book Room, thanks to the enterprise and diligence of the Reverend CHARLES CHURCHILL, *Master of* many happy and lawful *Arts* for making business thrive and drawing it to him like magnet to the Pole, begins to flourish, and the *Provincial Wesleyan* wears all the more cheerful face now that he has charge of its financial affairs. Its editorial defects, the Conference has been pleased to pass unnoted, while it encourages the editor to prosecute the same path of independent journalism, with the unvarying principles of Methodism to guide him, which he has hitherto endeavoured to tread, and which alone can conduct to true and abiding success. The language addressed by the British Conference to our own we take as indicating not less truly the position which a Wesleyan periodical must assume than it does the course to be followed by Ministers of the Church:

"With Popery you will have to wage constant battle; showing, in this inevitable conflict, the superiority of your profession by the meekness of your spirit and the holiness of your life. It is to be uncompromisingly set forth in every place where the ministry of Wesleyan Methodism is established, that "the friendship of the world is enmity with God;" and that the sanctification of the Lord's day is an ordinance of the Lord, necessary to the well-being of man, the brightest gem that remains from the forfeited treasures of paradise, and the clearest anticipation of the rest of heaven."

Here we are led to remark that these Addresses contribute a most attractive feature of the "Minutes." The Pastoral Address has already been presented to our readers through the columns of this paper. The Address of the British Conference they have also seen, but so long ago that it will be fresh to them. The Address of the Conference in Eastern British America to the Conference in England, eloquent and touching as it is, is a treat in reserve for them, and they must go to the "Minutes" to enjoy it.

An Alphabetical List of the Ministers, and preachers on trial, showing the year on which each commenced his ministry, and the number of years on his present station, is a feature of interest introduced for the first time the present year. This leads us to the "Finis," with which we conclude, having touched on many matters in a way which we hope will only whet the appetite of our readers for the full report.

Summerfield.

A new life of this wonderful man has just issued from the press of Lippincott & Co., Philadelphia, written by WILLIAM M. WILLETT, and designed to bring unto stronger relief than has heretofore been done, the religious and ministerial character of Summerfield. A copy of this work has been handed us for perusal, by Mr. James J. Ralston, who intends offering it for sale to our citizens. We have not had time to read the book. A hasty glance at a few pages however has impressed us with a favorable opinion of its merits as a delineation of the brief life of this "incomparable youth." A nobler *subject* for the pen of a gifted biographer, it would be difficult to find.

"At the early age of twenty-three," says Dr. Richey in his life of the Rev. William Black, "Summerfield's mind exhibited a harmony and an expansion which very rarely anticipate the meridian of life. The unearthly invigoration of the love of Christ affords the only satisfactory solution of the rapid development of his uncommon mental energies. Though a diligent student, time had not permitted him to attain maturity of scholarship, but he possessed in a high degree all the attributes of a mind of the first order. His understanding was clear, his judgment discriminating, and his imagination so vigorous and susceptible, that it cost him no effort to fling the tints and hues of vitality over the abstractions of truth, and thereby to impart to the most common place topics all the freshness and interest of originality.—The *natural* effect of his thrilling eloquence was materially aided by a person and manner the most graceful, and an aspect of angelic benignity; its *moral* charm was the demonstration and power of that Divine Spirit

'Who touched Isaiah's hallowed lips with fire.'"

The British Colonies.

A writer in Blackwood's Magazine earnestly and forcibly urges that the British Colonies should have representatives in the House of Commons, but would exclude them from voting in strictly domestic questions, or such as relate only to Britain. The voice of the Colonies should be heard, the writer contends, and their influence felt in the national assembly whenever matters affecting the whole British Empire are under consideration. To "so reasonable a demand" he can see no valid or rational objection. The novelty of the proposition, he says, does not militate against its justice or feasibility, while the adoption of colonial representation would prevent many and serious errors in the government of the colonies.

The time was when a grave proposition of this kind earnestly made in the columns of Blackwood's Magazine would have attracted attention and awakened discussion throughout England. We suspect that day has gone by, though in this we may be in error. Whether in this idea we are right or wrong the subject itself is one of gravity and importance. The occasion which has called forth the proposition is the publication of an "Address on the present Condition, Resources and Prospects of British North America," delivered recently in Glasgow by Mr. Justice Halibuston. That gentleman apparently makes out a strong case against the Home Government of neglects and errors with respect to its colonies on this continent, and we presume that if such a colony as Canada has suffered from this cause, other colonies have at least equal ground for complaint.

The comparatively small proportion of the emigrants from Great Britain who find their way to the British Colonies, indicates to the reviewer some defect in colonial management by the Home Government. He estimates the emigration from the United Kingdom from 1815 to 1855 at 4,298,765. Of these he says that 1,132,963 proceeded to the North American colonies; 2,591,945 to the United States; 507,783 to Australia and New Zealand; and 61,074 to other places. In other words during the last forty years the emigration to the United States has been twice as large as that to the North American colonies. And it is very justly urged that the British Parliament wastes a large portion of its time upon subjects immensely less important to England's future than this one topic of colonial emigration. The truth, we suspect, is that members of the British Parliament generally really know but little of the internal political and social condition of England's colonial possessions. A colonial representation in Parliament would certainly do something toward enlightening that august body upon such topics. Even the writer in Blackwood does not seem to be aware of all the facts, connected with this one question of immigration; and had he consulted the latest returns of the emigration agent at Hamilton, C. W., he would have discovered that the matter wore a more unfavorable aspect than he supposes.

He says that up to 1855 the immigration into the United States of British subjects was twice as large as that to the Canadas. But official returns show that of the 1,135,963 who migrated to British North America, a large number immediately crossed the colonial boundary line and settled in the Western portions of the United States. During the present year, while the ratio of immigration into Canada has been favorable as compared with that into the United States, the actual *settlement* of such immigrants has been more than ever against Canada. We cannot give the exact statistics at this moment, though they were before us a day or two ago in a report from the agent at Hamilton. They show most clearly that while the improvement recently made in the means of conveyance has largely increased the passenger traffic to the Canadian ports, the proportion of immigrats *remaining in Canada* is but a very small fraction of those landing there; they pass on to the United States. It may well be doubted whether any amount of colonial representation in the British Parliament, or any legislation, can materially alter this state of things.

The reviewer, however, does not dwell much upon this topic as an argument in support of his proposition. He prefers rather to dwell upon the greatness, present and prospective of the Canadas as a reason why their population should be represented in the popular branch of the home Parliament. And here he has indeed a tangible and forcible argument. He quotes the following from Justice Haliburton's address:—

Canada is a country so vast that it is difficult to convey an adequate idea of its size; so fertile, that nothing short of official returns will exonerate a description of it from the charge of exaggeration; so prosperous, as not merely to rival but surpass all other countries on the face of the earth; so healthy in climate, so beautiful in scenery, so abundantly supplied with magnificent lakes and rivers; so full of commercial resources, and so rich in minerals, that I am overpowered with the magnitude of the task I have imposed upon myself in attempting to convey even a faint idea of it. As regards its extent, omitting the territories contiguous to it and under British sway, and limiting myself to Canada proper, it is 1600 miles long, with an average breadth of 230 miles, being one-third larger than France and Persia, and nearly three times as large as Great Britain and Ireland. It contains an area of 350,000 square miles, or 240 millions of acres. Well, indeed, might the Count Goubert exclaim, with bitter regret, whilst surveying the magnificent display of agricultural and mineral products of Canada, which obtained the Grand Medal of Honor at the Paris Exhibition, 'now can we form an estimate of these few acres of snow, ceded to England by the culpable neglect of the government of Louis XV.'"

The picture is truly a promising one, and the reviewer adds to it yet other features which bear the resemblance of romance. "Having its Atlantic seaport at Halifax and its Pacific depot near Vancouver's Island, it would inevitably draw to it the commerce of Europe, Asia and the United States. Thus British America, from a mere colonial dependancy, would assume a controlling rank in the world. To her, other nations would be tributary, and in vain would the United States attempt to be her rival." This, with much more to the same effect, is given on the authority of an American writer, and is implicitly believed by the reviewer Undeniably Canada is capable of almost unlimited developement, and is making rapid strides to the grandeur depicted before her. But the reviewer cannot forget that with such developement comes national strength, and with strength come the desire and disposition to use that strength and to rely upon it for the achievement and maintenance of independence. Such a thing has already happened on this continent; and therefore he urges that "in dealing with colonies, the utmost tenderness and caution on the part of the Imperial Government is required, so that on the one hand there shall not be undue interference with local matters which fall strictly under the cognizance of the provincial chambers; and on the other, that the colonies should be in some way represented in the high legislative assembly of the realm."

The reviewer contends also that the colonies have grievances which arise mainly from the lack of such representation. Into this branch of the subject it is impossible for us now to enter. He quotes freely from Justice Haliburton's address, and that gentleman evidently delivered his whole mind without fear or favor. "If you wish," he said, "any further information relative to your colonies, I ought to tell you where to seek it. Inquire of the American Ambassador in London, or the Secretary of the Treasury at Washington, and I am ashamed and grieved to say that they will be able to tell you more than any one else." One fact he named which shows clearly enough, we should think, the necessity for some more intimate association of the colonies with the parent government, and of that representation for which the reviewer is contending. The colonists had been taunted with desiring representation but not being willing to share burdens and responsibilities. To this Justice Haliburton replies that an offer was made from Canada to the Home Government to raise, equip and conduct to the Crimea two regiments, and the offer was returned from London *unanswered*, simply because it chanced to have been addressed to the wrong office.

We must, however, here leave the subject, referring the reader to the article in the July number of Blackwood, for the complete argument in favor of colonial representation in the British Parliament.—*New York Spectator.*

THE SIX FOLLIES OF SCIENCE.—These are usually said to be the following: The quadrature of the circle; the establishment of perpetual motion; the philosopher's stone, or the transmutation of metals; divination, or discovery of secrets by magic; and lastly, judicial astrology.

Posture in Prayer.

The *Northwestern Christian Advocate* devotes a leading article to the subject.—We give an extract:

"We think that the scriptures show either prostration with the face upon the earth or kneeling to be the true form of worship. When Elijah was about to plead with God that the windows of heaven, long closed, might be opened, "he went up to the top of Carmel, and cast himself down upon the earth, and put his face between his knees." 1 Kings xviii. 42. When Solomon dedicated the temple, he kneeled: "It was so, that when Solomon had made an end of praying all this prayer and supplication unto the Lord, he arose from before the altar of the Lord from kneeling on his knees, with his hands spread up to heaven." 1 Kings viii. 54. See also 2 Chron. vi. 13. See Ezra when in agony of prayer: "And at the evening sacrifice I arose up from my heaviness, and having rent my garments and my mantle, I fell upon my knees, [I sat up with my eyes open?] and spread out my hands unto the Lord my God. Abram fell on his face while God talked with him.—How did Daniel pray when his heroism sent him to the lion's den? Did he remain seated? We are certain that if he had, his persecutors would not have sued out a decree against him. No! he went into his house with his chamber windows open toward Jerusalem, and "kneeled upon his knee."

But what was the New Testament custom? The leper kneeled before Jesus, "saying, If thou wilt thou canst make me clean." Mark i. 40. Simon Peter kneeled when astonished at the miraculous draught of fishes (Luke v. 8), and when he received the power which enabled him to restore Tabitha to life. (Acts ix. 40.) Stephen closed his life sublimely, for he closed it on his knees praying for his enemies. (Acts vii. 60.)

How did Paul pray? He tells us in rehearsing his prayer for the Ephesians, "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." (Eph. iii. 14, 15.) He closed his touching interview with the elders of the Church of Ephesus with solemn prayer: "When he had thus spoken, he kneeled down and prayed with them all." (Acts xx. 36.) So also when he parted with the disciples at Tyre he and his company "kneeled down on the shore and prayed."

In heaven prostration is observed as befitting dependent creatures: "The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever," &c. (Rev. iv. 10). So it is throughout the apocalypse—wherever worshipping is depicted, there is a host bowing in profound homage, even amid the most exultant songs of rejoicing and praise.

We have a higher example—that of one by nature equal, but in office subordinate, to the Father. Does he pray? The hour of his great agony is upon him, and he drinks the bitter cup alone! Withdrawing from his disciples "about a stone's cast, he kneeled down and prayed." Christian professor, we do not believe it is right for you to decline public homage to that God before whom He in whom "dwelt all the fullness of the Godhead bodily," *kneeled.*

We have said what we felt was an imperious duty against this departure from the customs of the fathers—this deviation from the Scripture rule. Let us hear the inspired invitation to worship: "Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms: O come, let us worship, and [sit up?] bow down; let us [sit up for fear there will be a long prayer?] kneel before the Lord our maker. For he is our God; we are the people of his pasture."

We will here advert to another phase of this subject. Why do many Methodist clergymen repudiate the Methodist custom of kneeling when they pray at literary festivals connected with Methodist colleges and universities? If we kneel in our churches, why not in our colleges? Is there any good reason? We were at an important festival recently; it was to be opened with prayer by one of our bishops. With due solemnity he said, "Let us kneel before the Lord and pray." The audience kneeled, and there was manifest devotion. Let us not be ashamed of our worship.

Impressive Spectacle.

The Rev. Dr. McClintock writes to the *North Western Christian Advocate:* I do not know that I have seen any more impressive, and in fact overwhelming spectacle, than the "Annual Meeting of the Charity Children" in St. Paul's cathedral, on Thursday, May 28. Imagine, first, the grandeur of the vast edifice itself, larger than any other building in the world, except St. Peter's at Rome, extending, in extreme length, over 500 feet, and in breadth across the transepts about 200, with its vast dome spanning the central area like the arch of heaven. I have often visited the cathedral merely to enjoy the effect of its vast proportions, and to study its classic style; and on such visits the very emptiness of the immense interior is imposing. But on this occasion the whole nave of the cathedral was filled with the charity children—six to eight thousand in number—packed together closely, the different schools with their varied costumes symmetrically arranged, row above row, until their heads seemed almost to touch the lofty ceiling of the temple. Besides the children, there was a vast audience of adults, of all classes of society, on the floor of the cathedral, where temporary seats had been placed for the accommodation of some thousands. I went somewhat late and had failed to procure a ticket. The policeman at the outer gate asked for my ticket, and I showed him a half sovereign. There are few places in England, or indeed elsewhere, into which these yellow tickets will not open your way. But even with this admission fee, I only succeeded in getting a standing-place, amid a crowd of others, near the door of the west transept. The most interesting part of the ceremonies was the singing of the children. A century ago, Haydn, the great composer, attended one of these anniversaries, and declared that the most powerful musical effect he ever felt in his life was from the singing of these six thousand children; and a few years since, Hector Berlioz, a man of great musical fame, though in another field of the art, declared his experience here to be a "new musical sensation." The impression is the same upon common people as upon these great masters. Think of the hundredth psalm, led by the immense organ of St. Paul's, carried by several choirs of eminent singers, united for this occasion with the aid of a band of skilled trumpeters, and then add the six thousand voices of the little ones, drilled by frequent practice into perfection of time and tune, and you will agree with me, that few things on earth can seem more like an antepast of the music of the celestial choirs. I shall never forget it. After the singing, an excellent and practical sermon was preached by Dr. Tait, the new Bishop of London, from Mark x. 13–16. The bishop preached without notes; his voice is sonorous and manly, his style simple, yet strong, his thoughts apt and impressive, and, altogether, he seemed to be the right man in the right place. By the way, the bishop is a very different man from his predecessor; and if he goes on as he has begun, he will soon change the face of things in his diocese. He is believed to be a very thoroughly evangelical man, imbued with something at least of the spirit of devotion and self-sacrifice that characterized the Wesleys; and as he is now in the prime vigor of his manhood, much is expected from him by the friends of the gospel in England.

Windsor Bazaar.

MR. EDITOR.—Permit me to inform your readers that the Bazaar in aid of the enlargement of the Wesleyan Church in this town, and the payment of debt remaining due upon it, is appointed to be held on the 30th day of September next, and will not be delayed beyond that period for the completion of the railway as originally proposed. It is intended to procure the Provincial Tent used for a similar purpose here on a former occasion, and to engage a Steamer for an excursion to St. John, N. B., Parrsboro', N. S., and Horton, and no effort will be spared to render the occasion one of especial interest to all who may favour us with their presence and patronage.—Meanwhile donations from friends in money and articles for sale are most earnestly solicited, and will be most thankfully received at the Parsonage, or by any of the ladies who have engaged to provide tables. By inserting this you will much oblige

Your's very truly,

YOUR WINDSOR CORRESPONDENT.

Missionary.

Farewell Missionary Meeting.

A most interesting meeting, says the *Christian Advocate and Journal*, was held at the Mission Rooms, on the 23d inst., the object of which was to take leave of Rev. Messrs. Long and Pettyman, and their wives, who left on the steamer Lamartine, for Bulgaria, in Turkey. The chair was taken by Dr. Bangs, and the meeting opened with prayer by Dr. George Peck, after which Dr. Bangs addressed the missionaries.

Rev. Dr. Jesse T. Peck, in behalf of the committee having charge of the missions in India and Turkey, made some remarks on the subject of the contemplated mission.

Dr. Durbin then addressed the audience. He remarked that there was not one person connected with this mission that was not a child of Methodist ministers. Thus we not only give ourselves, but we give our children to God. He asked the congregation to remember them in their prayers. He had considered the mission to be the most hopeful the Church had at present. It was chiefly a mission to the Bulgarian people, who were descended from the Greek Church, and are of the Sclavonian race, which numbers about 12,000,000 of people. The Sclavonian is the ancient classic language of the people, and they are as much attached to it as the Greeks are to their ancient language, and hence are dissatisfied with the Greek patriarch of Constantinople, who appoints over them Greek bishops, and insists on the use of the Greek language in their religious services and in their schools. When the war closed it broke the power of Russia, and the Sclavonians felt at liberty. They accordingly renewed their application to the American Board to take charge of them. A nobleman offered a home for the mission, and obtained a supply of Bibles, in the Sclavonian tongue, for the use of the people.—The American Board, finding itself not able to grant their request, directed their attention to the M. E. Church. When he as the Corresponding Secretary asked the Secretary of the American Board why they turned to us, he replied, "We see you are a young and growing people, and we have reason to believe you will be pleasant neighbors." Our missionaries, said the doctor, will go into Bulgaria proper, which covers an extent of territory three hundred miles long, and one hundred broad, containing a population of 3,000,000. This territory lies on the borders of Wallachia and Moldavia, and is connected with Hungary and Southern Russia, where there is a large Protestant element, and he hoped the day would come when another Silistria would be formed, and evangelical religion would triumph throughout the whole of Southern Europe. The world is never at a loss for men or means to accomplish any worldly enterprise. If our government wishes to send out an expedition including a three years' voyage to a distant barbarous land, officers and men can readily be found to command it. The true theory of missions is contained in the instructions of the Board to Missionaries, and that is, they must be called of God, as were Stewart and Morrison, and Carey and Duff, and others. God had called you, and the Church says, Go, and we will take care of you, and see that you want no good thing; and when you shall take a last look at Neversink, and say, Farewell, my native land, then turn to Bulgaria and feel that land is your home.

The doctor then presented the missionaries to the audience, and each made remarks, exhibiting the deep interest they felt in the great work in which they had engaged. As they spoke of their willingness to go, and told of the separation with fathers, mothers, brothers and sisters, every heart was touched, and the prayer went up from all, Lord, bless and prosper the missionaries.

Norway.

We have received a very encouraging letter from Brother Willerup, dated at Fredericshald, Norway, May 25th. The influence of the mission is spreading among the masses of the people, and there are deep awakenings and sound conversions at almost every meeting. At Sarpsburgh, the centre of the mission, the infant Church, out of its deep poverty, is contributing liberally toward a beautiful village church with a steeple, according to the custom of the country. It is sixty by thirty-six feet, and will cost about $2,500. They have also purchased a lot in Fredericshald for $600, and are building a plain edifice, which is also sixty by thirty-six feet, and will cost about $800. This they hope, at some future time, to move back and make it a school-house, and build a good church on the lot. They very much need some help to finish their first Methodist churches in Norway.

The mission has already 149 members, 12 class-leaders, 4 local preachers, and 1 colporteur. With this prosperity there are serious drawbacks. There is much opposition, particularly among the clergy; and