huge cable, which was attached to a heavy anchor, suspended by a single sling from the bow.

Homans himself examined the fastenings, to see that every negro was strongly bound to the chain. This done he ordered the pen work of the hold to be broken up, bound up with matting, well loaded with shot, and thrown overboard. The work was finished an hour before day break, and now the only witnesses of Homans' guilt were attached to the fatal chain. Homans turned to the mate, and, with a smile full of meaning, said in Spanish:

"Haro, take the axe and go forward. The wind will come off to us soon. Listen to the word, and when you hear it cut the sling." The man went forward, and Homans turned and in vain tried to penetrate the darkness. "I don't want to lose the niggers," he said, speaking aloud, "and yet I dare not wait till daylight. I wish I knew where the hounds were."

At that instant the report of a gun reached his ear, and another, and another, in different directions. The cruisers were firing signals.

"That's enough," exclaimed Homans, "I know where you are;" and then raising his voice, he cried, "Harro, are you ready? The wind will reach us soon."

"Ay, ay, sir," was the response.

In a few minutes the sails began to fill, and the vessel moved slowly through the water.

"How much water do you suppose we have here?" asked Homans, turning to the man at the wheel.

"Fifty fathoms at least," was the man's reply.

"That will do," the slaver muttered; and he walked forward and examined carefully the chain-gang, as he brutally termed his diabolical invention.

The negroes sent up piteous groans. For many hours they had been bent over in this unnatural position, by which they were suffering the keenest torture.

The breeze strengthened, and the Brilliante dashed like a racer over the deep; Homans hailed from the quarter-deck—his men collected in groups—witnessed unmoved the consummation of his plan.

"Are you ready, Harro?"

"Ay, ay. sir."

Homans looked around and out into the darkness, which was fast giving way to the morn, then he thundred out.

"Strike!"

There was a sound of a single, a heavy plunge, and, as, the cable fell off the side, a crash, above which rose one terrible shriek—it was the last cry of the murdered Africans. One moment more and all was still. Six hundred human beings had gone with that anchor and chain into the depths of the ocean.

Two hours after daylight the Brilliante was overhauled. There was no evidence that she was a slaver, and her captor was obliged to let her pass. The instructions to cruisers at that time did not allow a vessel to be captured unless negroes were found on board.

Correspondence.

To the Editor of the Provincial Wesleyan.

DEAR SIR,—I presume my former letter has accomplished its immediate purpose, inasmuch as in the article in the *Christian Messenger* of last week, purporting to be a reply thereto, there is no attempt to justify the remarks which were the cause of my communication. The justness of the rebuke, then, being acknowledged, I should rest here, but for the unfair criticism on some portions of my letter, which require notice, and this shall be my plea for again trespassing upon your columns. The Editor of the *Christian Messenger* says I charge Baptists with making dipping under water a necessary performance in order to salvation, and then undertakes to defend them against the imputation of a belief in the doctrine of Baptismal Regeneration—founding the accusation upon the following extract from my letter, which I here give, that his misrepresentation of my statement may be the more apparent:—"It is due to the members of the great Pedo Baptist family who read the *Wesleyan* that they should be furnished in the way proposed with an antidote to the false reasoning, and a refutation of the false statements contained in the numerous pamphlets so industriously circulated by the hundreds of local Baptist colporteurs of late years throughout the country, and often Jesuitically introduced into Wesleyan families, especially calculated to poison young minds, bringing into ridicule the faith of their parents, and fixing the impression that dipping under water is a necessary performance in order to salvation." Now, the man who can so pervert the common-sense meaning of our language as to construe a statement that certain books were calculated to fix a certain impression, into a charge against the Baptist body of believing in the doctrine of Baptismal Regeneration, certainly possesses a large measure of that *unenviable talent* which, I trust, is as rare as it is disqualifying in the editor of a religious journal.

But I am further accused of slandering those members of our own and all other churches who have been immersed, because, according to the *Christian Messenger*, I slander Baptists Now if any one slanders Baptists as such, and that slander can be made legitimately to apply to every immersed member of every church in which they may be found, it follows as a consequence they must be Baptists, and whether in the Mormon or Anabaptist church, they are Baptists notwithstanding. Such is one of the logical results of the proposition as contained in the *Christian Messenger's* accusation, to which I am satisfied many of the readers of that journal will not subscribe, for if they do not recognize Campbellites, how can they Mormons, although they may have been put under the water.

I am also, in the article under review, called upon in proof of the statement that there are many pedo baptist parents so "imperfectly instructed in the glorious doctrine of redemption by our Lord Jesus Christ," that they hold the "Roman Catholic doctrine of regeneration by the intervention of priestly power to the ordinance of baptism," and from what goes before this statement it is evidently intended to apply to Wesleyan parents. Being thus placed upon the stand, my testimony is, that I know of no person in our societies holding such doctrine, or anything approaching to it, nor did I ever hear of any, except from a Baptist intent upon maligning us, and I believe the editor of the *Messenger* never heard of any unless from the same source.

The readers of the *Provincial Wesleyan*, who are privileged to find in their Baptist neighbours a noble and more christian spirit (and it is my happiness to know there are many such) will be astonished to find such a vile slander, reflecting as much upon the teachers as the taught, in the organ of the Baptist body, against a denomination of Christians which has always stood quite as high in the public estimation in point of intelligence and piety as the denomination it represents; but let them be assured it is only a public proclamation of what their Methodist brethren have to listen to from ultra immersionists throughout the province, and is another proof of my statement that the language of that class of Baptists towards us is often both impudent and insulting.

Much of the concluding portion of the article is without point or meaning to Methodists, and I would suggest that before the author again attempts to write about admission into the Methodist society, he get a copy of John Wesley's rules and ascertain upon what conditions candidates are admitted, and he will not be so likely to print such nonsense as "Baptism into the Methodist Society."

Objection is taken to my statement respecting the imperfection of immersion as a mode of baptism, and it is styled a "new development." To the editor of the *Christian Messenger* it is probably new, but he may live long enough to learn that other things he now considers new, are as old and considerably older than the Baptist church, which he and others endeavour to link on to the apostles by the Waldensian Church, which Dr. Revel, one of its pastors, declares is, and always was, a Pedo Baptist Church.

The following in reference to the *Messenger's* "new development," is from an eminent divine:—"Baptism is an emblem, and points out, (1st) the washing away of the guilt and pollution of sin; (2nd) the pouring out of the Holy Spirit." Now we regard immersion as *imperfect*, as it only retains the emblematical character of the rite, as to the washing away of sin, but it loses it entirely as to the gift of the Holy Ghost, and beyond the washing away of sin, immersion is an emblem of nothing for which we have any scriptural authority to make it emblematical; therefore, as distinct from any other mode of applying water to the body it means nothing.

Wesleyan Methodists know nothing of the feeling alluded to—"dissatisfaction with their baptism." If they are in possession of the substance, what matters the symbol to them; but if the emblematical rite only has passed upon them, they are taught and urged to seek after what that rite shadows forth, not stopping to wrangle about the quantity of the element used in the symbol, to the danger of drawing the mind away from the baptism of the Holy Spirit, which is everywhere in Scripture spoken of as coming upon the subject, and nowhere as having the subject immersed in it. Enquirers after truth are recommended in the *Christian Messenger* to go to "Spurgeon's Sermons." I would recommend the Bible to them, as also to the editor himself, feeling assured that if he read more in the teachings of the Divine Redeemer, and less in Spurgeon's Sermons, and the writings of other extreme men, he would better serve his day and generation, and give fuller proof of his call to the responsible position occupied by him.

With many thanks to you, Sir, for your kind indulgence, and wishing every success to your increasingly interesting journal, I take leave of this matter in the confident hope that I have written nothing contrary to truth and a sound mind.

A WESLEYAN METHODIST.

August 13th, 1859.

The War in Italy.

After the roaring and tremendously destructive waves of cruel war have deluged the fair fields and sunny slopes of Montebello, Palestro, and Magento with human gore, first an armistice and now *peace* has been brought about by the belligerent parties; proclaimed by the voice of bloody and ambitious sovereigns contending for the mastery, but inaudibly, yet effectually by the overruling Providence of Him whose authoritative and merciful voice, bade the tempest tossed sea of Galilee be still; of Him who is the King of Kings and Lord of armies; of Him who maketh the wrath of man to praise Him, and the remainder thereof restrains. Napoleon the III. has apparently acted the part of a wily serpent; and his past career has proved him capable of all guile and subtlety, as being impenetrable in counsel, able in design, and unscrupulous in action. Priestly Ecclesiastics being his main-stay and support as Emperor of France, it becomes indespensably necessary that he should not make enemies of Pope Pius IX. and his Cardinal Antonelli, the joint governors of Rome, lest his imperial and marshal glory come to its culminating point, and the sceptre be wrested from his hand. And it would satiate his highest ambition too, could he by *peace* conciliate Joseph of Austria and secure him and Alexander of Russia to be allies in a war with Great Britain, that he might like Sampson, before his death, be avenged upon his enemies and so wipe out for ever the disgrace of Waterloo. But the British Lion through the God of Battles who fought for her on the plains of Waterloo, is able to crush the wings and bones of the Gallic cock. France watches England as a cat doth a mouse, but England's eyes are wide awake and should war occur *she* may turn out to be the cat and France the mouse, to feel not the soft and velvet pads, but the destructive force of her terrible claws. England has nothing to fear, if she remains faithful to the Bible and *Protestant* Christianity—for all who oppose these are destined to fall. Let God arise and His enemies shall be scattered. Let God be our refuge and strength and a very present help in trouble, and whom shall we fear?—War indeed is a dire calamity and above all things is to be dreaded now, since science has been pressed to serve the demon with inventions of unheard of cruelty to destroy by wholesale. Yet even she may be overruled by a wise and gracious Providence as a means for the prevention and final extinction of war, in striking terror into the very sound by the unprecedented and terribly destructive power of her inventions, and thus do her part in making wars to cease unto the ends of the earth and bringing round a millenium of universal peace. Italy, of two evils no doubt would choose the least—the despotism of France rather than the brutal tyranny of Austria—the reverse of the old Proverb "Out of the frying pan into the fire." Yet all Prostestdom hopes and prays that Italy may soon be numbered among the independent and Protestant countries of Europe. And we pray not for the destruction but for the conversion of her enemies. In vain do we try to know what shall be the end of these things? In the mean time let Daniel's charge be attended to, "Go thy way until the end be, for thou shall rest and stand in thy lot at the end of the days."

These thoughts have been elicited not by hearing but from *anticipating* Rev. J. Narraway's lecture on the late war. On Thursday 10th inst., he delivered his Italian lecture at Moncton before a large audience. It deservedly merits the fame given it at other places, for it was replete with correct and comprehensive knowledge, wise discernment and sound discrimination, and delivered in choice yet plain language, glowing eloquence, manly oratory and fearless impartiality, breathing Italian sympathy and British loyalty; eliciting the commendation, admiration and praise of all. The pecuniary proceeds of the lecture delivered, were very kindly presented to aid in furnishing our Parsonage at Moncton, for which we tender him our warmest thanks. A few days before, we held a very good Tea Meeting at the beautiful little village of Dover and were successful in obtaining the necessary means for painting and enclosing our Church and premises at that place. The people all united and deserve praise. Our Moncton friends too have painted their Parsonage and are assisting to furnish it and make it comfortable and happy. J. V. JOST.

Moncton, August 19, 1859.

Obituary Notices.

Died at Point de Bute, Westmoreland, N. B, on the 10th July, after an illness of about four days, Mr. SILAS TRUEMAN, aged 39 years. He had been in the enjoyment of his usual health and strength until he was violently attacked by diarrhœa, which speedily produced his death.

He had been a member of the Methodist Church from early youth, about 20 years. He was much esteemed in the community, and valued by many that knew him, for probity and morality of conduct, for urbanity of manners, and desire of mental improvement. His death is viewed as a general loss. He was not married, but took care of his aged, widowed mother, and of a sister and niece, who resided with him. These severely feel the loss of one who ever manifested the most tender care, and kindly feeling on their behalf. But in their loneliness and distress, they indulge the pleasing, cheering hope, that he has reached a better home and country,—even a heavenly; where they, we trust, expect to meet him, to enjoy a friendship that shall never be impeded by death.

May the sudden decease of our esteemed friend, be blest, by a gracious Providence, to the spiritual improvement of the community in which he lived and died. His funeral sermon was preached on Tuesday, the 12th July; being the fourth sermon preached by me on a similar occasion for the Trueman's within three years, I having buried the father of Silas, and two of his uncles during my stay at Point de Bute.

The first Trueman's were the warm, liberal friends and supporters of Wesleyan Methodism, in Westmorland, and it is pleasing to know that their descendants live and die in the faith and hope, of the Gospel. May not one of them be found wanting when the Lord makes up his jewels.

THOMAS H. DAVIES.

Truro, N. S, Aug. 16, 1859.

Entered into rest, in the 62nd year of her age, Mrs. JOSEPH SHEIDOW, of Lot 49, P.E.Island, for upwards of forty years an exemplary member of the Methodist Church. She was a native of Ireland, and emigrated to the Island in 1834.

During her long connection with Methodism, our departed sister brought no reproach upon its sacred character, but by a blameless deportment adorned the doctrine of God her Saviour in all things. She was ardently attached to the doctrines and discipline of her Church, and its Ministers were ever her most welcome guests, reverencing their office and appreciating their labours. With her, *it was never a poor sermon.* A regular attendant at class, it was there she delighted to recount the mercies of her Heavenly Father and to express her heartfelt enjoyment of an interest in Christ.

Mrs. Sheidow was a woman of general intelligence, and of sound discriminating judgment; and consequently well qualified to discharge the onerous duties of a wife and mother. The happiness and salvation of her family were the object of her constant solicitude, and for the accomplishment of this she prayerfully and tirelessly laboured.

For some months prior to her decease, her health had been considerably impaired, and a violent cold taken on her return from one of the public services, held in Charlottetown at the last session of the Conference, is thought to have accelerated her death. She gradually succumbed to the influence of disease until she peacefully fell asleep in Jesus who is "the resurrection and the life."

The improvement of this solemn event was attempted by a discourse from Is. 57 c. 1st and 2nd verses, after which we laid her in Pownal Church yard to await "the great rising day."

A. M. DESBRISAY.

River Philip, 8th August, 1859.

Provincial Wesleyan

THURSDAY, AUGUST 25, 1859.

In consequence of the official relation which this paper sustains to the Conference of Eastern British America, we require that Obituary, Revival, and other notices addressed to us from any of the Circuits within the bounds of the Connexion, shall pass through the hands of the Superintendent Minister.

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 our respondents.

Louis Napoleon's Italian Campaign.

If the ominous words of Louis Napoleon, not significantly breathed in the ear of the Austrian ambassador, but ostentatiously addressed to him in the presence of Europe, on New Year's day, were unexpected and startling; if the avowed design of the Emperor to become the liberator of Italy, and his obvious intent to make the lovely plains of Southern Europe once more the scene of carnage, awakened the solicitude of statesmen; and if his career of unchecked victory from the hour when his sword was drawn until it was sheathed after the Battle of Solferino seemed marvellous; not less solicitude or surprise has been occasioned by the sudden cessation of arms which his will produced.

It was surprising that he who had gone forth in the sacred name of Liberty, proclaiming that Italy should be free to the Adriatic, could pause midway while the flush of victory was on the brows of his soldiers and the ardor of conquest thrilled their hearts; that having in every engagement with the enemy achieved a brilliant success, and completely cleared the way for that attack which was to decide the question between Austria and Sardinia, he should stand still at the foot of those very fortresses which render Austria terrible to Italy, and send an embassage desiring peace.

It was not surprising only, it was suspicious. Was Napoleon appalled by the task that lay before him? Did he fear that he might forfeit the glory won by the dashing exploits of his army, when impetuous valour could accomplish less than the virtue which knows how to labor and to wait? Or was it that his fair promises were a lie and his programme a deception; that he really sympathised less with Victor Emanuel than with Francis Joseph, and was more intent upon injuring the latter than humbling the former? Was it that while professing to espouse the cause of constitutional liberty and to afford relief to struggling nationalities he really aimed at repressing both? His acts stamp with credibility either supposition; but interpreted by his past life and declarations they give to the latter view a sombre significance.

If the schemes of Napoleon succeed, Sardinia will have been made the instrument of forging new fetters for herself. What means the Presidency of the Pope over confederated Italy, when the King of Sardinia is regarded by that Potentate as a rebel against his authority, and the greatest enemy of the church,—being under the ban of the lesser excommunication, and against whom His Holiness is eager to pronounce the curse of total excision? Can two walk together unless they be agreed? Will Victor Emanuel as one of the Vice Presidents of this new Italian confederacy be aided by the President and by the King of Naples, its other Vice President, in his efforts for the regeneration of Italy? Yet Louis Napoleon, who went to Italy to give freedom to the oppressed, and predominance to Sardinia, has placed his protege in a position of subordination to those despotic and inhuman powers. Of the ends accomplished, this is the sum. The soil of Lombardy has been bathed with the blood of a hundred thousand manly hearts. Austria has been relieved of the burden of a discontented population, over whom she assumed the functions of government with reluctance, while she is guaranteed in possession of every foot of Italian ground, and every gubernatorial right, which is necessary to make her influential and feared in the peninsula. Italy is confederated: One constitutional government, aspiring to lead the van in freedom's cause, united in council with seven, which are a libel upon the name of government, and whose administration are a disgrace to humanity. Glorious emancipation of Italy, which composes its Federal council of fourteen voices in which Naples and Piedmont have an equal number,—three,—while Austria, the Pope, and Tuscany share among them six, and Parma and Modena each have one. The enigma of Napoleon, it has well been said, is solved. If Italy be not free to the Adriatic, she is enslaved to the Alps. And this is, after all, but the realisation of a project long harbored in the mind of Napoleon and discussed in his pamphlet "L'Empereur Napoleon III. et l'Italie." The presidency of the Pope, he has told us, results from his position as Pontiff; it represents the eternal sovereignty of God.

But will the Napoleonic idea succeed? It may not. When Count Carnir expressed his disgust with the conduct of Napoleon and retired from the councils of a king who sanctioned it, he not only gave evidence of his own penetration but spoke the feeling of his country. The king himself, less man-like, felt that it would be indecent to quarrel with one whom his warm heart regarded as in purpose a benefactor, although his manner of working was unfathomable. Reflection will convince him that he has not been benefitted but betrayed. Already has he given symptoms of uneasiness and independence. His Minister of Foreign Affairs has declared to the French Commissioner that "Sardinia could not accede to the wishes of France so far as to make efforts to have the Grand Duke recalled, and that it would be preposterous to expect Piedmont to do so, contrary to the wishes and interests of Italy." Sardinia, too, it is said, refuses to become a member with Austria of the Italian confederacy. France answers with a sneer: "Italy must know well that if the powerful hand which is extended for a moment over it is withdrawn, neither the fine speeches of the English Parliament nor the sterile sympathies of the liberal party in Europe would hinder Austria from dominating again in Italy, and this time from Turin to Messina."

But here too much is assumed. France may be disposed to coquette with Austria; but it does not follow that when the independence of Italy is threatened and treaties in which England is interested are violated, that her Parliament will not go beyond fine speeches.

Peace has only lately been declared; it is not yet confirmed. Napoleon has so industriously wrought out for himself a character for stratagem, deceit and fraud, that all Europe regards his movements with suspicion. He asks for a general disarmament; professes to set the example; but it will not be forgotten that lately when the arsenals of France teemed with activity her press declared that her efforts were only directed to maintain the peace establishment. England we trust will not neglect the example, but remember that the true theory of a peace establishment is perfect preparation for war.

Mount Allison Academies.

A friend who has lately visited Sackville writes to us as follows:—

You will not deem as uninteresting to your readers, a brief sketch of a recent visit to our excellent Educational Institutions at Sackville, N.B.

The increased travelling facilities given us by our Railroad, have brought Sackville (though situated beyond the extremity of our Province) to within one day's journey. The ride to Truro is a very pleasant one—for the most part through a finely cultivated country, and the scenery varied by many pretty lakes and rivers. To one who has not seen the rural parts of our Province for some years, the general aspect is striking. The marked improvement in the cultivation of the soil, the tasteful appearance of the buildings and the general indications of prosperity prove that our farmers are enjoying the reward of their industry. As this observation may apply to other sections of our Province it is not surprising that these "honest sons of the soil" should vie with the wealthier *citizens* in the noble endeavour to educate their sons and daughters And I have been informed that the larger number of students in our Academies have been sent from the rural portions of the Provinces.

The beautiful prospect which meets the eye as you travel on towards Londonderry, with the Basin of Minas in view, fringed on the opposite shore with fine farms and woodlands in the background, is not easily described. Soon you are hid in the woods and ravines of the Cobequid until within a short distance of Amherst. Ten miles beyond Amherst is situated the pretty village of Sackville, and indeed if a survey had been made of the two Provinces for a site for our Academies this must have been chosen as the most suitable. One is surprised to find a spot like Sackville beautifully undulated and just adapted to the purposes of settlement, surrounded with a wide tract of level country.

The Academic buildings are on an eminence. The view from the cupola of the Ladies Academy will remind those who have visited Scotland of the famous carse of Stirling. But I am forgetting that I set out to write about the Academies. I passed two of the pleasantest days of my life a guest of the Principal of the Ladies Academy and Mrs. Allison. Having consequently an opportunity of observing the working of the Institution, it is the Ladies Academy that I shall chiefly describe.

The ringing of a bell at 6 o'clock summoned the students to rise and prepare for their daily duties. I had the privilege granted to me of listening to the recitations of the various classes throughout the day. Among others a Chemistry class under Mrs. Allison, and also a class in Natural Theology and French. The Principal's classes were Mental Philosophy, Latin and German. I was delighted with the intelligence and promptness manifested by the students, not less than by the excellent system of instruction. The system of teaching seemed very different and greatly superior to that which obtained a few years ago. When we were scholars we generally learned our lessons *verbatum* and the chief merit consisted in a perfectly verbal recitation, without so much consideration for an intelligent understanding of it. I observed that the students except in definitions, were not compelled to give the very words of the text, but rather incited to clothe the ideas taught in their own language. This certainly must be the means of exercising the mind and must tend to a better understanding of the subjects learned.

It was not the most favourable opportunity to see the working of the Institution as the term had only commenced two or three days before. I was impressed however the more, with the perfect order and systematic arrangement both educational and domestic.

I had an opportunity on the following day thro' the kindness of Dr. Pickard (the Principal) of seeing the Male Institution. The appearance of order and cleanliness was pleasing, and though I had a very short time to devote to this visit, I was much pleased with the Institution.

I had the privilege of hearing for a few moments the recitation of the Chemistry Class under Mr. Thomas Pickard—and a Greek class under the Principal.

In the evening I attended the class-meeting in the Ladies Academy. This was a season of "refreshing from the presence of the Lord." I felt thankful and happy to witness such a scene. I think that quite one-half of the Students were present, and while many professed their allegiance to Christ their Saviour—all doubtless were earnestly desirous to be led to Him as "The way the Truth and the Life."

This religious institution it is generally known is peculiar to the Wesleyan Church; and the pleasing fact just stated will come home to the heart of every Methodist parent whose children are inmates of the Academy. The Principal in announcing at evening prayer, that the class meeting would be held, and extending an invitation to all, distinctly stated that nothing would be heard which in the least degree could offend those whose religious views in some points might differ from our's; his single aim was to induce them one and all to love the Lord Jesus Christ and be his consistent followers.

Apologising for occupying so much space, I will only say, that I wish both the Institutions God-speed; and hope and pray that they may constantly increase in efficiency and usefulness, continuing to bless our land, by imparting to its youth an education sound and practical and hallowed by a true religious faith.

The Charles F. Allison Professorship.

The following letter contains a very encouraging report of success so far attendant upon the exertions of the promoters of this important scheme:

MR. EDITOR,—In accordance with the decision of the Committee, I forward to you for publication the subjoined list of subscriptions to the C. F. Allison Professorship of Divinity. We publish now the list of subscribers in Halifax, as that is more near completion than any other. The lists from other places will soon appear, and individual subscriptions to the fund will be promptly acknowledged in the *Wesleyan*. We feel that it is due to the friends in Halifax to express our grateful sense of their willing liberality in this enterprise of the Church, and we trust it will soon be our pleasing duty to record the valuable efforts of other Circuits. The prompt and efficient action of the Halifax District in their late Financial District Meeting, in appointing the Rev. Charles Stewart an agent to canvass the District, and also in contributing personally to the endowment: is highly gratifying, and augurs well for the success of the undertaking. The efficient and valued brother who occupies the chair of this District has manifested the deepest interest in its success, and has thus early given an opportunity to the brethren to manifest their zeal. We trust this good example will be speedily followed by other Districts.

The Rev. Charles Stewart, of Windsor, has consented to devote a few weeks to the work of soliciting subscriptions, and from his acknowledged zeal and prudence, combined with his well earned popularity, we can entertain but little doubt of his success.

J. H. Anderson, Esq., to whom this cause is so largely indebted, will be happy to receive any subscriptions in the city of Halifax which may be offered.

J. ALLISON.

Halifax, August 18th, 1859.

HALIFAX.

J. H. Anderson	£250	0	0
G. H Starr	250	0	0
M. G Black	50	0	0
H. D Frost	50	0	0
R. J. Hart	40	0	0
John Northup	25	0	0
Jeremiah Northup	25	0	0
Joseph J. Northup	25	0	0
J. B Bennett	25	0	0
Joseph Kaye	25	0	0
D Henry Starr	25	0	0
John Starr	25	0	0
Edward Jost	25	0	0
William Full	25	0	0
William G. Coombs	25	0	0
P. Nordbeck	20	0	0
William Harrington	10	0	0
G. R. Anderson	10	0	0
Thomas Saunders	10	0	0
Edward Billing, jr.	10	0	0
J. B. Duffas	10	0	0
William Young	10	0	0
Hugh Bell	10	0	0
Archibald Morton	10	0	0
Thomas A Anderson	10	0	0
Benjamin Wier	10	0	0
Joseph S. Belcher	5	0	0
William B. McNutt	5	0	0
J. A. Bell	5	0	0
Joseph Bell	5	0	0
S. S. B. Smith	5	0	0
J. L. Woodill	5	0	0
Charles F. Dewolf	5	0	0
M G. Black, jr.	5	0	0
C. E. Brown	5	0	0
T. F. Knight	5	0	0
James B. Morrow	5	0	0
J. B. Knowlan	5	0	0
M. H. Richey	5	0	0
E. W. Chipman	5	0	0
Samuel Caldwell	5	0	0
George Johnson	5	0	0
W. H. Webb	5	0	0
S. H. Black	5	0	0
Thomas J. Jost	5	0	0
John Metzler	5	0	0
Henry Mignowitz	2	10	0
Frederick D. Allison	2	10	0
T. B. Way	1	0	0
MINISTER'S SUBSCRIPTIONS.			
W W Perkins	5	0	0
C Dewolf	5	0	0
J Brewster	5	0	0
G B Payson	5	0	0
J S Addy	2	10	0
A McNutt	5	0	0
S W Sprague	2	10	0
J Cassidy	2	10	0
J B Likely	2	10	0
J S Coffin	2	10	0
J Allison	10	0	0
Mrs M L Allison	10	0	0
R Knight	5	0	0
G W Tuttle	5	0	0
H Pickard	10	0	0
J Lathern	5	0	0
F W Moore	5	0	0
A M Desbrisay	5	0	0
Ingham Sutcliffe	2	10	0
Mrs Sutcliffe	2	10	0
Richard Weddall	5	0	0
W McCarty	5	0	0
Thomas Angwin	5	0	0
James Burns	5	0	0
Joseph Hart	5	0	0
A B Black	5	0	0
J G Hennigar	5	0	0
G O Huestis	5	0	0
G M Barratt	5	0	0
Robert E Crane	5	0	0
S Humphrey	5	0	0
J V Jost	5	0	0
C Stewart	5	0	0
C Churchill	5	0	0
H Pope, jr.	5	0	0
R Johnson	2	10	0
J R Narraway	10	0	0

Musquodoboit Circuit.

Rev. W. C. McKinnon writes:—

We are grateful to God however, that whilst we are prospered with a degree of success in preaching the Gospel in neglected settlements as well as those more favored, we are prospering as a church. A mission house has been purchased, partially furnished, and partially paid for—and a new Chapel is in course of construction, and will be ready for service before many months. In the completion of the last aid from friends on other Circuits is desirable. Prejudices against Methodism are vanishing—and as the resident Presbyterian minister, takes no pains to foster a spirit of bigotry, but with enlarged and correct views of the Gospel design labors for the permanent good of the people generally—there is less prospect than ever of the perpetuation of party feeling. Since returning from Conference, two classes have been formed—and one Sabbath School. Two other classes and one other Sabbath School will soon be organized additionally. Under God, our cause here is mainly indebted to a few true hearted and indefatigable christian friends—who make up by zeal and energy, what they lack in numbers. May God bless them yet more abundantly.

W. C. MCKINNON.

Wesleyan Sabbath Schools, St. John's, Newfoundland.

On Wednesday last the scholars of the Wesleyan Sabbath Schools were treated by the friends of the Institution to a Picnic. The ground selected was Mr. Prowse's farm, near Quidi Vidi Lake The day was beautifully fine—all that the most fastidious and anxious could desire. The young gentlemen and ladies comprising the managing committee decorated the grounds most tastefully with flags and banners; a neat tent was erected for provisions; and tables for the entertainment of the officers of the Schools and friends, were conveniently laid out and most abundantly supplied with every thing necessary for an ample repast.

The children, according to previous arrangement, assembled in the School-room of the Wesleyan Church at two o'clock, p.m. After a short and appropriate address from the Rev. Mr. Daniel, and a Song of Praise sung from nearly 300 voices, the children were formed in procession according to their classes,—the girls first, then the boys; the teachers taking charge of their respective classes, proceeded in excellent order to the front of Government House, where they were met by His Excellency Sir ALEXANDER BANNERMAN and Lady BANNERMAN, who expressed themselves in the most cordial and commendatory terms of the general appearance of the Schools; all joined most heartily in giving three cheers for the Queen, His Excellency the Governor and Lady Bannerman.

The happy company then proceeded to the scene of recreation. The whole aspect was cheering. The clear blue sky—the verdant hills and valleys—the spacious Lake of Quidi Vidi—the waving banners, merry-hearted children, crowds of spectators, all tended to make the scene exceedingly cheerful and interesting. At 5 p.m. Lady Bannerman arrived amid the cheers of the children and the greetings of friends.—It was pleasing to see her Ladyship watching the happy juveniles seated in rows upon the grass being regaled with tea and cake. At length the Hymn of Thanks was sung and the children dispersed in groups to their sports, while Lady Bannerman and a large company of friends, including the Rev. H. Daniel and the Rev. J. Winterbotham, Wesleyan, Rev. M. Harvey, Presbyterian, Rev. Mr. Stokes, Seamen's Missionary, sat down to an excellent tea. After tea the attention of the juveniles were diverted from their numerous games by nuts and sweatmeats of different descriptions being tossed into the air and producing a most amusing scramble. Many thanks are due to her Ladyship for her large contributions in this respect, who scattered from the *cornucopia* herself for a time, and then gazed with pleasure at the exciting scene.—About 7 o'clock her Ladyship left the ground, when loud and lengthy cheers burst from the whole company. Before 8 o'clock the children were collected and marched to the Wesleyan Church, drawn up in front of the edifice—the moon, full orbed, shed forth her beauteous light upon the joyous assembly while they sang the Doxology; after being affectionately and appropriately addressed by the Rev. Mr. Daniel were dismissed to their homes about 9 o'clock.

About six hundred persons were supposed to be collected on the grounds, and partook of the amusements and pleasures of the afternoon.—*Communicated to the St. John's Courier.*

The Revival in Belfast, Ireland

MR. EDITOR,—

Through the kindness of our esteemed brother, D. J. McLaughlin, Esq., of this city, I am permitted to transcribe for the information of your readers some extracts from letters just received by him, referring to the great religious revival in Ireland, and furnishing intelligence that will be highly gratifying to the numerous friends of Dr. and Mrs. Palmer in these Provinces. It appears that these honoured servants of the Great Master are engaged in the blessed work now progressing in Belfast, expecting however, in a short time to return to England; and it is highly pleasing to learn that results similar to those which marked their self-denying efforts last year in New Brunswick, Nova Scotia, and P. E. Island, are now attendant upon their labours on the other side of the Atlantic.

A letter from R. K. Matthewson, Esq. of Belfast, dated the 29th ult., contains the following:—

"Dr. and Mrs. Palmer of New York, who are at present my guests, are engaged in promoting a most blessed revival in one of our Wesleyan Churches, which had not, previous to their visit, shared with the other Churches in the extraordinary outpouring of the Holy Spirit of which you have no doubt learned from newspapers and other reports. Our beloved brother and sister are partakers in the general joy, and are urging believers, with great success, to press forward to full salvation."

Mrs. Palmer under the same date, writes as follows:—"We love to recall the blessed seasons we enjoyed with hundreds of the precious members of the body of Christ in the British Provinces. Many of their names come up, not floatingly over memory, but as being deeply engraven on our hearts.

We left our American home nearly two months since. Wonderful indeed are the works of God which we are witnessing here. From thirty to fifty are crowding nightly around the communion rain in the various Wesleyan Chapels. The meetings are being held alternately in the different chapels, as it was in St. John when we were with you, and remind us much of the scenes we there witnessed.

Though more are now being converted in the Wesleyan, than in the other Churches, the work is going on with mighty power in this part of Ireland in every direction. In the streets and in private houses, in the highways and hedges, and in Churches of every denomination, sinners are being arrested by the Holy Spirit, and stricken down as suddenly as was Saul of Tarsus. I should judge among the number thus awakened there have been scores, if not hundreds of Roman Catholics. Many in the Episcopal Churches, and large numbers in the various Presbyterian Churches have cried aloud for mercy. Both regular Ministers, and lay preachers, at all hours of the day, are employed in the work. Male and female converts are taken from place to place, and not only in Methodist, but also in Presbyterian Churches, tell what great things God has done for their souls; and the testimony of these newly converted men, women and children seems to have resulted in the sudden conviction of sinners more largely than any other instrumentality. I would love to occupy sheets of paper with these recitals."

The foregoing quotations will be read with interest not only by the personal friends of Dr. and Mrs. Palmer, but also by the very many of your readers who rejoice greatly in the surprising work of Divine grace now happily taking place in Ireland.

Yours truly,

J. MCMURRAY.

St. John, N. B., August 12, 1859.

General Intelligence.

Colonial.

New Brunswick.

THE WEATHER AND THE CROPS.—For the last fortnight the weather has been extremely hot in this section of the Province, and our farmers have had a first rate haying season. The crop is nearly secured, and is in first rate condition. Grain crops generally are ripening fast, and it is expected they will give an ample yield.—Corn, which in an earlier part of the season looked somewhat unpromising, is now earing out well in consequence of the favorable weather. The potatoes, though affected with the rust in some localities, look well in our neighbourhood, and a larger yield than has been granted for years back may be expected, should the fields escape the blight a short time longer. Good early potatoes are selling in our market at five shilings a barrel.—*Head Quarters.*

The Head Quarters, says—"We are sorry to learn that the potato disease that threatens to be a perennial scourge, has shown itself in several fields in our neighbourhood. We can only hope that its devastations will be confined to a few fields, and that the great breadth of the crop will be spared."—*Christian Visitor.*

We are informed that owing to the remunerative prices obtained by our lumbermen for logs, deals and timber this spring, a much larger number of purchasers than usual have attended the public sales of timber berths now being held at the Crown Land Office, Fredericton. We trust our hardy lumberers will be cautious, and not push their operations too far, as has hitherto of late been the case.—*St. Andrew's Standard.*

Canada.

THE CROPS.—Notices of the crops in our exchanges still lead us to believe that the harvest promises to be the finest for years.

The *Port Hope Guardian*, commenting upon them, says: "All over the country the yield per acre is much greater than was anticipated. A correspondent, who has travelled through the Counties of Perth and Huron, writes: 'There is the best prospect of harvest all along where I have been. An old resident, who has lived in the county 25 years, and has been travelling round for the last two weeks, tells me he never saw the prospect of a better crop.'"

The *Wentworth Chronicle* discourses in this wise upon the same topic: "There cannot be the slightest doubt now but that the wheat crop this year will prove far more plentiful and superior to that harvested for some years past."

The *Dundas Warder* waxes eloquent upon the labors of the husbandman, and concludes by saying "the prospect of a good yield is very promising—in fact, in their county there is no doubt but that most of the wheat has escaped both midge and frost. The expectation in our neighborhood is that the average yield will be from thirty-six to forty busbels to the acre; other crops, [also, present a most c