

the property of the Episcopal Church, just as Wesleyan Chapels are of the Wesleyan Church. Such a consummation will be ardently desired by certain extreme High Churchmen, and by that section of dissenters which is opposed, a laudance, to all connection of Church with State; but it would not be acceptable to the majority of the people in this country; nor is it, I fancy, foreseen by the greater part of those who have supported proposals for the unconditional abolition of the tithes. Another consequence would be, that only members of the Church of England, and only those who had been baptized and confirmed by an Episcopalian minister, or, if not, are in the habit of steadily communicating at the Church "altar," will be entitled to interment in the parochial church-yard. The church-yard will become the private peculium of the Episcopal "denomination." No Dissenter will have any right to demand burial for his dead. This consequence, also, will exactly suit the very High Churchmen. The extreme Dissenter, too, is ready to accept it, because he knows whether all such consequences must lead; but the average Englishman, dissenting or non-dissenting, is not prepared for these results, and, if he supports the proposed abolition, does it in ignorance of its consequences. To have no doubt that, in the end, some provision will be made for keeping the sacred edifices in repair, and for preserving burial places for the community in the parishes of England, by means of an equivalent charge for the abolished tithes, either to be laid on the lands, or to be obtained by a certain land-charge additional to the tithe. The bill which has passed the Lords, and which is now certain to become the law of the land, enabling the Commons to add Jews to their House upon their own sole responsibility, is another indication of the set of the present current in ecclesiastical affairs.

Provincial Wesleyan

THURSDAY, AUGUST 26, 1858.

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

Protestant Persecutions.

The Roman is not the only Church that persecutes. Lutheran lands have been furnished of late years more instances of intolerance and persecution than those countries which acknowledge the supremacy of the Pope. The Societies of Lutheranism are indeed rife with the contracted and bigoted system of Popery than with the expansive catholicity of Protestantism. It is a ritual, dogmatic, and political, rather than free, living and evangelical. In the language of Dr. Schenkel of Heidelberg "it still hangs over itself some rags of Luther's doctrinal mantle, and calls itself Lutheran, but in fact has already gone over to the camp of our Roman enemies."

A glance at the recent religious history of Germany and Sweden will interpret and verify these remarks. In both countries the work of God has been conspicuously revived. In both, the Baptists have been instrumental in accomplishing a large amount of good. In both they have been persecuted.

Throughout Germany three forms of Christianity alone are recognized—the Lutheran, the Roman, and the Roman Catholic. These by the express provisions of the Peace of Westphalia are protected in all their pre-existing rights. No other religious community is entitled to even toleration. Yet in many German States, many States have one of the recognized forms of religion above the others, so it is competent to us to grant a special privilege to legally proscribed religious societies. But all such immunities are now being withdrawn. In one town and presented the next. The King of Prussia, and perhaps inferior potentates, have exhibited a noteworthy regard for the rights of conscience. Observed though they are by unscrupulous lawyers, but the rule of action among German Sovereigns is the same that guided the fathers of the Roman Inquisition. In one of the smaller principalities, where a decree particularly directed against the Baptists had been published, prohibiting the residence of any missionaries of that persuasion and imposing penalties upon either native or foreign Baptists who should hold conventicles, the police, followed in all their efforts to surprise these poor people while engaged in their worship, that recourse to investigation of suspected persons. In 1832 ten individuals, one a woman, were brought under sentence of imprisonment, the woman underwent an additional tort, because she would not reveal the spot at which she had last partaken of the Lord's Supper. Since then similar punishments have been frequently inflicted. Women with babes in their arms have been taken simply for the acknowledged desire to worship God according to their own conscience. Others have been fined, incarcerated, had their goods distrained, because they refused to have their children baptized or confirmed. In Hesse Cassel, the London Review says, religious meetings are forbidden whether public or private, and those who hold them are imprisoned; the oath of a Baptist will not be taken in a court of justice, and the bodies of Baptists are not allowed to be interred in holy ground, but in the place where none but suicides besides are buried. If we were to pass on to other principalities, we should find the same rigorous and unrighteous conduct towards the Baptists. They have been fined and imprisoned and threatened with corporal punishment for distributing tracts and conversing on religious subjects. In Mecklenburg they cannot be married within the state, and they are refused passports for the purpose of being married beyond it. They are told that if they will not submit their only alternative is emigration.

In spite of the exterminating spirit which is at war against them, it is cheering to find the German Baptists becoming increasingly strong in numbers. In 1844 the first Baptist church was formed at Hamburg, and consisted of seven persons; now between five and six thousand baptized believers are the reward of the labours of pious servants of the Lord, of whom the Rev. Mr. ONKENS was the earliest and is still the most successful. We know the broad and imperfect description of the Baptists in Germany, with the following extract illustrative of their devotion and fidelity. It is a scene in the principality of Saxe Meiningen: "It was at ten o'clock on a dark and rainy night when they all met on the side of a hill in the depths of a pine forest, to howl forth the death of Christ. 'Our table,' says that good man who put the statement into our hands 'was the mossy turf. I spread that table with a white cloth. How beautiful did the cup of the Lord appear upon it, while a few stars looked down from a clouded sky! It was so dark in the gloom of the forest that we could scarcely see the bread. But our hearts were the more full of joy, as we had so long missed this sacred privi-

ed in a song in the loneliness of a night in the forest." The sympathies of English Baptists, and of English Christians of every name, have been aroused by these events on behalf of their suffering brethren in the Common Dominion. Deputations have visited the States where these violent persecutions have been inflicted. In some cases they have been listened to with courtesy; in others, have been laughably repulsed. But we may be assured that English Christians will not rest about the accomplishment of their object, and we believe and pray that they will yet be long and successful in obtaining for the people that religious liberty which is a stigma upon Protestant rulers to have so long withheld. Our attention shall next week be directed to Sweden.

Dr. and Mrs. Palmer.

At a meeting of the official members of the St. John South Church, held in the Vestry of the Centenary Chapel, on the afternoon of Thursday, August 19th, 1858.

The meeting considered the present visit of Dr. and Mrs. Palmer, of New York, as peculiarly providential; that they have laboured with the most untiring zeal during a period of twenty-three days, holding public meetings every afternoon at three and every evening at eight o'clock, and God has blessed their labours in the conversion of many souls, and in the sanctification of many hearts, while our whole church in this city has felt the quickening influence of the Holy Spirit.

It is at this time as when these honored friends will take their departure from this city, and as they refuse all pecuniary remuneration for their labors, we feel it our duty to express our thanks and Christian regards to them for their labor of love, and therefore do appoint the brethren, D. J. McLaughlin, E. Lloyd, and E. E. Lockhart, a committee to prepare an address embodying our views on this subject, and that the same committee do present that address to Dr. and Mrs. Palmer, and that the same be sent to the Provincial Wesleyan for publication in its columns.

ST. JOHN, N. B., AUGUST 20th, 1858. DEAR BROTHER AND SISTER.—We, the official members of the Wesleyan Church in this City, on the eve of your departure from among us, beg to say that we esteem your visit here eminently providential. For twenty-three days, you have labored with all possible zeal and faithfulness for the spiritual improvement of this community, holding public meetings every afternoon and evening. The afternoon meetings have been largely attended, and those in the evening have been crowded to excess. Upon these occasions an extraordinary union from on high has descended upon the people, scores of sinners have been awakened to an apprehension of their danger, and have found peace with God through faith in Christ, and many of our members have experienced the sanctifying influence of the Holy Ghost. Our entire Church has been quickened, and "the overshadowing power of saving grace" has been realized to an extent seldom, if ever, before witnessed in this City.

For these invaluable bestowments we rejoice together, and we are confident that the perfecting of our hearts with ours is in perfect consonance with the sentiment of the Psalmist, when he exclaims: "Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy and for Thy truth's sake."

And now be assured, that you leave us with deep regret on our part, accompanied with every feeling of Christian respect and affection towards you; our prayers shall ever be presented to the "Throne of Grace" on your behalf, that the love and mercies of our Heavenly Father may be in you and around you, and that your future efforts for the extension of our Great Redeemer's Kingdom may yet more abundantly be honored in the conversion and sanctification of souls.

We are, Dear Brother and Sister, Your Affectionate Brethren in Christ Jesus. Signed in the name and by order of the Official Members of the Saint John South Church. D. J. McLAUGHLIN, E. LLOYD, E. E. LOCKHART, Committee.

REPLY.

BRETHREN BELOVED IN THE LORD.—With devout gratitude to the Head of the Church, who hath prospered our "Providential visit" to St. John, and with thankfulness also to the religious community of that place, who would acknowledge the affectionate and heart-inspiring address of the official Board of the Wesleyan Churches. With yourselves we cannot but be assured that the extraordinary influence which, during so many successive days, and with such increasing power, prevailed the large assemblies in the Wesleyan Churches in your city, was eminently of God. Surely if there is good done in the earth, God alone doeth it; and to the glory of infinite grace alone would we ascribe the sudden and remarkable outpourings of the Spirit, by which multitudes were constrained daily to attend the house of God, and scores of seeking souls were nightly crowding to the altar of prayer. And if the Head of the Church has in any humble degree owned our labours as helpers together with you in this work, it is his glory to be so.

Permit us here also, dear Brethren, to express our earnest appreciation of your Christian courtesy; and also of the excellent clerical ministrations which the Lord has favored the Wesleyan Churches in St. John, without whose efficient aid and affectionate sympathy our labours had been far less effectual for God.

With earnest prayer that He who hath begun this gracious work in your midst, will carry it on with increasing power till every redeemed sinner shall be brought home to the world's Redeemer, we shall remain ever most affectionately yours in Jesus.

WALTER & FROBIE PALMER. TO D. J. McLAUGHLIN, E. LLOYD, E. E. LOCKHART, Committee of the St. John South Church.

The French Conference.

SOUTH OF FRANCE, July 12, 1858. The eighth annual Conference of the French Methodist Ministers has just closed its sessions at Dieulouard, in Dauphiny. Some account of our proceedings will doubtless interest the readers of the Watchman, and I therefore hasten to make the best use of a spare hour to forward a few particulars. Various circumstances led to give peculiar interest to our present Conference. For the first time since we assumed the responsibility of directing our affairs, the venerable man who had hitherto presided over us was absent, and absent never more to appear in our midst! The brethren then fell how important were the duties laid upon them on this occasion, and therefore, earnestly, and not unavailingly, as we trust, did they seek from above that "wisdom which is

in their Reply to the last Address of the French Conference, might be fulfilled, that when called on by his reward, Dr. Cook might "live and labor on, by the same sun consecrated to the same work of God."

Another circumstance, likely to impress upon us, was our strained means for carrying on the work committed to our care. A serious decrease in the assistance afforded us by our transatlantic brethren was likely to interfere very considerably with engagements already contracted; and it was, in fact, eventually found that besides other sacrifices, one important part, that of Marseilles, undertaken last year, was to be given up till better prospects returned. These various circumstances, which we met this year under a sort of apprehension that perhaps, owing to the present peculiar state of things in France, our liberty might be interfered with, and that, indeed, this Conference might not close its sittings as peacefully as those of preceding years. Nor were our fears ungrounded. An interdiction, from the Prefect of the Drome, embracing, not only our public services in the Conference town, but likewise those on the whole plain, arrived on the first Sunday of our meeting. This sweeping measure led us to fear that we should be constrained to remove to other quarters, out of the jurisdiction of the Prefect. Our fears were, however, of a momentary nature. A personal appeal to the presiding official secured for us that far that interdict was obtained for our Conference Services at Dieulouard, although the boon did not extend to our country places.

The consequence was, that the Sabbath of our Dieulouard was spent, by our country friends, in a somewhat novel way; for to our English friends it will appear an extraordinary one. Certainly no Methodist Conference Service had thus been spent before; our case has hitherto been unique in the history of Methodism. In one locality, the congregation met in small parties of four or twenty; mutual intercession and prayer; in another, the preacher stood at the chapel-door, and met the members of his congregation one by one, as he addressed to each a short word of exhortation and comfort; in a third instance, the people met in the shady woods, outside the town, far away from police interference; in a fourth case, the Church of the Protestant Establishment was placed at the disposal of the Methodist congregation, and there, under friendly sheltering wings, our services were quietly performed.

But amidst all these difficulties, and others that might be stated, there were many encouraging circumstances to cheer our onward march. The presence among us of our valued friend, the Rev. William Arthur, who labored with pleasure; it was as an unbroken over the cloud. His visit was an additional proof of the kind sympathies evinced by our brethren in England, while his advice and suggestions were peculiarly valuable in our present emergency.

Various other facts connected with the state and prospects of our cause in France, could not but be likewise viewed as "tokens for good." The kind sympathies and earnest prayers of our devoted people; the eager and crowded attendance at our services, for upwards of a fortnight together; a goodly increase in the pecuniary contributions of our societies; an addition of nearly one sixth to our membership during the year; the numerous doors of usefulness opening before us to an unprecedented extent; the oneness of purpose, and the sincere brotherly affection subsisting between the various members of the Conference; and the visible signs of God's blessing upon our congregations during our sojourn, in a convincing and converting grace; such were some of the mercies vouchsafed; for which we would fain devoutly "thank God and take courage."

Dieulouard is a town of some five thousand inhabitants, and only of whom are Protestant. It is peculiarly situated at the extremity of a well cultivated valley, from whence the rugged hills and mountains tower, till they reach the summits of Mount Atlas, on the Alpine range. In this pleasant spot, Methodist Missions have been carried on since the year 1820. The kind sympathies and earnest prayers of our devoted people; the eager and crowded attendance at our services, for upwards of a fortnight together; a goodly increase in the pecuniary contributions of our societies; an addition of nearly one sixth to our membership during the year; the numerous doors of usefulness opening before us to an unprecedented extent; the oneness of purpose, and the sincere brotherly affection subsisting between the various members of the Conference; and the visible signs of God's blessing upon our congregations during our sojourn, in a convincing and converting grace; such were some of the mercies vouchsafed; for which we would fain devoutly "thank God and take courage."

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Princes of Peace. Who could have predicted this extraordinary change to the young ignorant Catholic recruit, and low marvellous are God's ways to man! Brother Le Lievre retires with the affectionate sympathies of his brethren.

We could not fail to be exceedingly impressed by this withdrawal from our ranks. Our brother was the only old man left among us; the only one remaining of the first race of French Protestants. He was born in the Channel Islands, M. Le Lievre, and I must not fail to mention, our venerable friend the Rev. Wm. Tasse, now of Boulogne, (faithfully spending his latter days for God.)—these our fathers, are removed from our ranks; but by their Christian virtues and their faithful labours, they point out the way to us, their sons and successors.

These young men were received on trial as probationers for our ministry—Alfred Dupuy, of the Lorraine Circuit, Mathieu Andrieu, of the Cevennes (Est), and Mathieu Le Lievre, of the Lorraine Circuit, and the venerable friend already alluded to, and whose eldest brother was likewise admitted on trial last year. Our reception last year amounted to five; there added to those of the present year, make a total of eight candidates in two years. This fact we accept as a great blessing. For many years we had laboured under the discouraging apprehension that we could with difficulty supply our deficiencies in the ministerial ranks. Now the supply looks fair to exceed the demand, for other well educated youths, raised up in our own Societies, already give indications of a clear call towards our ministry. Surely our morning prayer, that the Holy Spirit would graciously intercede for our lack of talent in this respect.

Shall India be Converted?

In resuming this question, we may continue the narrative of the revolt, and therefore have been opened to the Church—Had that revolt not occurred, then the Sepoy soldier had continued an idolator, though wearing the scarlet uniform of Christian England—for centuries to come. The British mind, and the superstitions of ages had been perpetuated by the insane, the suicidal policy of a Government whose only aim was to maintain British supremacy—though in doing so Christianity should be sacrificed. An opportunity was given to God to crush the system which pandered to Hindu idolatry; and the receding waves of the insurrection—crimson though they be—have left a soil behind them, on which may be sown and fostered the seed of a pure religion. It is the work of the Church to sow that seed.

No sooner had Delhi fallen, than the massacre of Gwalior followed. And what can give us a more graphic picture of the treachery of the Hindu—rendered treacherous by religious intolerance and superstition. When the English commander received intelligence of the approach of the rebels from Meerut, he communicated with the Native Infantry. They vowed loyalty with cheers, and requested to be led against the advancing rebels. The history of our souls presents to us such a scene as that morning's work. On the one hand, men dressed in the British uniform and in British pay, went forth from the Cashmere gate to meet men who came in a "double quick" time, wearing only the scarlet coat and bearing at their belts a sword with a scabbard of Hindu superstition. Sailed with dust, but confident of victory, onward they came. The English officers commanded their men to fire. They fired in the air! and the mutineers of Delhi mingled with those of Meerut—the British fell by his religious intolerance and superstition. When the English commander received intelligence of the approach of the rebels from Meerut, he communicated with the Native Infantry. They vowed loyalty with cheers, and requested to be led against the advancing rebels. The history of our souls presents to us such a scene as that morning's work. On the one hand, men dressed in the British uniform and in British pay, went forth from the Cashmere gate to meet men who came in a "double quick" time, wearing only the scarlet coat and bearing at their belts a sword with a scabbard of Hindu superstition. Sailed with dust, but confident of victory, onward they came. The English officers commanded their men to fire. They fired in the air! and the mutineers of Delhi mingled with those of Meerut—the British fell by his religious intolerance and superstition.

Victorious at Meerut and Delhi, Benares and Lucknow were next made the points of attack. The story of the battle at Benares is more like a dream of the middle ages than a true history. There is nothing in the annals to resemble it. In Balwer's account of the host which attempted to west Eden from the fiery swords of the cherubim—where an host was smitten with blindness, and every man turned his hand against his fellow, and during the intense darkness of a whole day they fell in slaughter heaps by their own hands; that tale of romance may compare with the sad accounts of the Benares revolt. But, assuredly, there is nothing in real history which bears any analogy.

At Benares was Colonel Neil with a few hundred men of the 10th. He determined to disarm the disaffected Native Infantry. On the north were the 37th; on the west a regiment of 3000 then faithful Sikhs;—on the south the 13th Irregular Cavalry;—on the east a handful of English Soldiers. When the 37th saw themselves forestalled, they refused to surrender, and then began the struggle—a battle that history is loath to chronicle. To the first command to disarm, the 37th replied by pouring a volley upon the officers, and retired. Capt. Gwynn rode on and commanded them to surrender. He all riddled with balls. The Sikhs and Cavalry, in confusion, fled; and they had no leader. Capt. Dison, offered to lead them, but as he lifted his sword arm it was broken by a bullet, and he was rendered incapable of further use. The Sikhs then advanced, and were ordered to fire on the 37th, who were ordered to obey; they wheeled in two directions, and some fired on the 37th, and some on the European

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ing between friend and foe. They fell in heaps by each other's hands. At length the heavy guns of the English were turned on the Sikhs, and as they were so ordered they again began to fire into the 37th. But the discharges of the British cannon continued to pour in, and the European troops stood victorious on the parade ground. Confused as are the accounts of this day's work, they are sufficiently connected to give a true picture of the scene, whilst their very doubtfulness darkens the shadows of the picture that wild melee. It is now believed that the Sikhs were faithful, but became frantic, and could not distinguish between friend and foe.

Allahabad lies further up than Benares, in the Hindoo "Hilly of Hoilee." When the British troops marched on, the Native Infantry were deemed so true that when the 37th volunteered for Delhi, the officers had such confidence in their locality that they made themselves easy, and set down to move in English costume. They had just received several young English recruits from their English homes, and old veterans of 60, and these boys of 19 sat down together to talk of "Albion's happy home." It was the Brunswick's ball before the fatal 12th of June. The booming of fire arms started them, but the words on every lip were "Well done, gallant Sepoys—they are leaving the Europeans!" Alas for Hindoo loyalty! The sad truth could not be concealed long. An Artillery Officer galloped—declared that his guns were seized—that all the Sepoys were in revolt—and that a wholesale butchery of English officers was going on. Messengers hurried to the camp, and the band played "God save the Queen" whilst they dipped their hands in the blood of the officers of that Queen. Of seventeen officers who met together that day—three only escaped, two of these by swimming the Ganges. Then followed an unequal series of fighting. The British were broken, the treasury sacked, the city plundered, and over its ruins was raised the green flag of the Moslem impostor.—Thus Meerut, Delhi, Allahabad, successively fell.

W. C. MCKINNON. August 11th, 1858.

The Missionary Committee.

The Missionary Committee deserves on every account a separate entry in our index for the present week. We were pleased to find present here Mr. Head, whom business had detained from the former Committee Meetings. We need not say that the Treasurer was also present at this meeting. His presence is never wanting, when it is possible for him to come to the Conference. Notwithstanding an attack of his constitutional indisposition, which had kept him very reluctantly away from the Home Missionary Committee, he was seen in his place on Thursday morning at the social state, and at the subsequent Committee Meetings, whether public or private; and accompanied by several members of his family, was found worshipping in the Methodist Chapel of the town on Sunday.

But, besides these leading gentlemen of Methodism, the Missionary Committee was attended by a large number of others from all parts of the country, except, perhaps the South-West. A goodly number had been present on Monday, but the crowd always thickens as the time approaches for opening the Conference, and a more numerous attendance was seen a better attendance than on Tuesday last.

This was good and pleasing so far. But it is the intrinsic character, not the attendance, which makes a meeting; and judged in this respect, Tuesday's was an excellent one. Both Ministers and lay gentlemen spoke, naturally, bravely, and intelligently; and, therefore, we need not add, tediously and well. A fine glow of feeling pervaded the meeting; and all the speakers shared in the same exalted tone. The Rev. W. Arthur spoke with a fervor that we do not see so far recovered from a recent indisposition—gave a brief but succinct and very interesting account of his late visit to the French Conference, and of the wonderful increase which has attended the independent operations of that association. The Rev. M. T. Male and Joseph Little spoke feelingly and effectively on behalf of India, and threw into the meeting most inspiring trumpet-tone of Missionary fervor. The first of these Ministers is about to return to India. His practical references to his children whom he leaves behind him, cannot be read without feeling, and as spoken created deep interest in the meeting. Little do others know what Missionaries sacrifice, and what they feel under such circumstances. Fojee was rejoiced to be rejoined by your representative in the Home Missionary department, in proving that while you cultivate the evangelistic spirit so liberally in regard to foreign lands, you are not overlooking the masses around you. God grant that the tide of your prosperity may roll on deeper, and wider till the whole earth is filled with the glory of God. We, too, Mr. President, and Fabers and Brethren, have to speak of success. Our Educational Institution has in its whole history manifested especial tokens of the Divine regard. I do not exaggerate in saying that a larger number of youths have been educated within the walls of this institution than in all other public institutions under the auspices of religious bodies in the province of Nova Scotia. We are now contemplating the establishment of a college proper, to comprise a theological chair. I accompanied a deputation to Fredericton to obtain a charter for the establishment of such an institution, and although there was a little show of antagonism from some quarters it only elicited the most honorable testimonies to the unquestionable influence and unrivalled efficiency of our Educational Institute. And now we are in circumstances, so far as legislation is concerned, to put the charter into operation immediately. We are not relaxing our Missionary efforts; we are anxious to cultivate the Missionary spirit, not merely by making our annual appeals personally and by publications, but by initiating a scheme by which we shall maintain our own Missions, and have been looking towards Labrador with yearnings of Christian charity, longing for the time when we shall enter that door for this important purpose. It is a fact that not less than 800 Methodists engaged in the fisheries go away from our province and New foundland to Labrador every season, making their families with them, and there for months all of them are destitute of the means of grace. It may be easily imagined that we deeply feel for those friends, as well as for others, to whom we might have access if properly represented.—The Missionary Committee kindly and promptly responded to our request for a man for that specific purpose last year. His voyage was seriously retarded; on his way the provisions of God rendered his agency independent on the station at that we have not yet commenced the Labrador Mission; and the late commercial panic has seriously opposed against local contributions. I cannot resume my seat without giving brief expression at least to the feeling of my heart in regard to two individuals who now occupy mansions of bliss in our Father's house.—I refer to a name ever dear to me personally, John Beecham. His paternal affection, his wise counsel, his assiduous attention and unremitting devotion to our interests throughout the period

The British Conference.

DR. RICHIEY'S ADDRESS.

The Watchman, of the 5th inst., contains the following report.—The Address of the Conference of the British America was read, after which the Rev. MATTHEW RICHIEY, D.D., President of this affiliated Conference, thus addressed the Conference.—Venerated Fathers and highly-respected Brethren in the Lord!—Although I have endeavored in several addresses to manifest my connection with the responsibilities of various offices to serve the interests of this great body, I never had the honor of occupying the same situation in which I am now happy to be presented before you. The necessity of an enlarged address being obviated by the visits of my respected Brethren who experienced a kind reception from you, I come rather to present greetings of fraternal love, than to engage any important business. And I conceive, Sir, that this was an object of itself amply sufficient not merely to compensate me for the toil and exposure of several weeks, but to operate in a salutary manner, in drawing closer those bonds of union which are of so vital importance to the prosperity, solidity, and extension of the work of God. It is with unmingled gratitude that I meet you, Sir, occupying the Chair, which I am sure you will sustain with dignity. Your name is among the first that mingle with the associations of my memory, and I rejoice, Sir, that having sustained an unspotted reputation, having perforce your distinguished talents in the work of God and been unwaveringly attached to the constitution of Methodism, you are unanimously invited by your Brethren to occupy that honor. I offer my congratulations to this body on the retiring tide of prosperity by which God is now distinguishing you. I recollect the period when my heart trembled, not indeed in diffidence as to the ultimate result of the contest, for when many hearts were agitated with fears as to the issue, I heard the venerable Stanley as President of the Conference preach from these words, "Thou God of all grace, who hath called you to His eternal glory by Christ Jesus, after ye have obeyed the same, while ye make you perfect, establish, strengthen, settle you." Those words my mind has often reverted to as prophetic of the storm which burst upon the Connection, and which has now given place to a serene sky and returning blessings, so that pastors and people can rejoice together. I have felt the hallowed influence of this renewed prosperity ever since I entered these walls; there has been a more than usual baptism of the Holy Ghost, which has the strength of Methodism, and must ever be its glory while it maintains its position. I have deeply sympathized with the devotions of my brethren, and with the love and peace that characterize this august ecclesiastical assembly. I rejoice, and I only convey the sentiments of the Conference I represent in telling you that I rejoice and admire the wisdom that has led you to promote the education of the masses, for the social state and its interests are intimately connected with the church's prosperity. I have looked with great admiration upon the wise and effective manner in which so important an obligation to society and to the land has been discharged by that eminent individual placed by God's providence at the head of this movement. Although I have ever had a very high appreciation of the mental acquisitions of the venerable Mr. Scott, I was not quite prepared for those masterly disclosures of the principles of mental philosophy, and a practical education that have distinguished his addresses without a single exception. I look forward with deep interest to the success of this scheme, and trust that the reasonable introduction of so important an organization as the educational one affixing tangible masses, will receive the sympathy and cooperation of all friends of Methodism. I speak thus, because while I fully agree in sentiment with those who have expressed alarm at the machinations of Popery, I dissent from the idea that Ireland is to be the theatre of the earth, and that all power is given to him in heaven and on earth. I have no fear for the results of this contest that is going forward, if Methodism remains faithful to its principles, animated by its original spirit, and therefore I rejoice in your prosperity. I rejoice to see it further indicated by your representation in the Home Missionary department, in proving that while you cultivate the evangelistic spirit so liberally in regard to foreign lands, you are not overlooking the masses around you. God grant that the tide of your prosperity may roll on deeper, and wider till the whole earth is filled with the glory of God. We, too, Mr. President, and Fabers and Brethren, have to speak of success. Our Educational Institution has in its whole history manifested especial tokens of the Divine regard. I do not exaggerate in saying that a larger number of youths have been educated within the walls of this institution than in all other public institutions under the auspices of religious bodies in the province of Nova Scotia. We are now contemplating the establishment of a college proper, to comprise a theological chair. I accompanied a deputation to Fredericton to obtain a charter for the establishment of such an institution, and although there was a little show of antagonism from some quarters it only elicited the most honorable testimonies to the unquestionable influence and unrivalled efficiency of our Educational Institute. 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Popery in England.

It is daily becoming more and more apparent that the battle of the Reformation must be fought over again. The encroachments of Popery are making its way into the Protestant Kingdom, not only by secret intrigue, but by overt acts in the face of the nation. We recently noticed some of those private machinations to which the emissaries of Rome resort in order to calculate the poison upon the people. But their real poison is equally remarkable, and to some of the results of it we would now call the attention of our readers.

In looking back upon the history of Romanism in Great Britain since the year 1830, we find that progress is out of all proportion to the increase of the population. At that period, according to the Roman Catholic Directory, there were 477 priests and 449 chapels while not one monastery or convent was to be found throughout the country. But how is it now? There are not less than 1200 priests, 804 chapels, 200 monasteries, and 106 convents; besides 111 Romish colleges, two of which are in the sole management of Jesuits. Such is the general aspect of the march of Popery amongst us. And now let us consider it from a particular point of view, and see how it presents itself to us in detail. The sudden appearance, in certain localities of Romish chapels, with the accompanying machinery of lay and clerical agents of both sexes, and of all ranks has within the last few years, awakened the attention of the Protestant authorities, and has urged them to adopt defensive measures. In Brompton, Chelsea, and Pimlico, for instance, there has been, until lately, only one Roman Catholic chapel, as which two priests officiated. Everything was conducted noiselessly. There was no effort to seduce their neighbors to join in their Church, or to carry on an aggressive movement on a large scale. But now there is a very different state of things. An imposing edifice in Brompton called the Obitary, has been built, and is, at this moment, being considerably enlarged; and from its lofty spire the resident priests, all of whom with the exception of two (who are old) are converts from the Church of England; while the other two chapels to which we have already referred have two additional priests, who together with the Obitary, have been unusually energetic in their efforts to proselytize. These gentlemen, not content with the toleration for Rome have had nothing short of ascendancy—have taken the bold step of making out a Parish for themselves, thereby ignoring the Anglican clergy and cutting upon the inhabitants of the district. These gentlemen, who think it will require the assistance of human force to settle this question, I believe the Lord will never give it up, merely to the crown,—but that both are inseparably associated, and that our highest consolation amidst the signs of the times is that His word is being fulfilled in the hearts of the faithful of the earth, and that all power is given to Him in heaven and on earth. I have no fear for the results of this contest that is going forward, if Methodism remains faithful to its principles, animated by its original spirit