Correspondence.

To a Correspondent at Halifax.

The last public morning-service in the *dear old building* was performed by Rev. P. G. McGregor, providentially in Guysborough, 21st August, much to the comfort and edification of a large audience—text, Exodus xxiii. 18. "And he said, shew me thy glory."

On the 28th, the beautiful *new* building ("place of prayer." Mark xi. 17th,) was opened for Divine worship, and solemnly dedicated, with deep feelings of gratitude, to the service of the Most High, four Wesleyan ministers being present on the occasion, and taking part in the services of that memorable day. Rev. G. O. Huestis, having made a few preparatory remarks with reference to the object for which the congregation were assembled, gave out the following appropriate hymn—

"Great God, thy watchful care we bless,
Which guards these sacred courts in peace;
Nor dare tumultuous foes invade,
To fill thy worshippers with dread.
These walls we to thy honor raise:
Long may they echo to thy praise!
And Thou descending, fill the place
With choicest tokens of thy grace."

The spacious building resounding with the delightfully musical notes of the same, from a choir in the gallery, sweetly blending with many grateful hearts and voices in the body of the congregation, which was followed by humble prayer and supplication at His footstool whose Word declares: "In all places where I record my name, I will come unto thee, and I will bless thee." Exodus xx. 24; after which 2 Chronicles vi. was read—the congregation having been directed to stand during the same. At this part of the solemn service, deep impressions of accountability for the records of Eternal Truth were felt; and could not but pervade (in some measure) the minds of the people generally. Second lesson, Psalms lxxxvii., "His foundation is in the Holy Mountains." "The Lord loveth the gates of Zion more than all the dwellings of Jacob." Which was succeeded by Rev. Arthur McNutt giving out the folowing impressive hymn:

Lo God is here! let us adore,
And own how dreadful is this place,"

followed by a deeply interesting and appropriate sermon from Genesis xxviii. 16, 17: "And Jacob awaked out of his sleep, and he said, surely the Lord is in this place, and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of Heaven." At the close of which, while the collection was being taken up—the Musical Choir, with *sweetly powerful and animating* notes, sounded—

"Zion awake! thy strength renew,
Put on thy robes of beauteous hue,
Church of our God, 'arise and shine,'
Bright with the beams of Truth Divine."

The sacrament of the Lord's Supper, singing and prayer, terminated the deeply interesting *Morning* service. The congregation was *very large;* the people having gathered from three or four different localities, to be present on the occasion; and the Baptist church, closed on that morning (with christian courtesy), mingled in these special services.

In the afternoon, Rev. Joseph Sutcliffe preached from Luke xiii. 24—"Strive to enter in at the strait gate, for many I say unto you, will seek to enter in, and shall not be able." *Solemnly* enforcing the words of our Lord: showing the infinite *value* of the soul: the strait gate, the very entrance into the way of life: Conversion: The being "born again," without which, none can enter the kingdom. Warning against the tremendous consequences, of trusting to things merely *external*: such as the performance of duties, charities, participation of ordinances; or even in things closely connected (*with*, true religion. In its developments—as affording any safety. 26th verse same chapter pointed to—"Then shall ye begin to say, we have eaten and drunk in thy presence, and thou hast taught in our streets."—thence arose, solemn admonitions to vital Godliness, pursuit and attainment of Holiness through faith in the blood of Christ, as the essential pre-requisite, to final admittance into the kingdom of heaven. The evening service commenced at 7 o'clock. Rev. G. O. Huestis, giving out the hymn, following:—

"Come let us join our cheerful songs,
With angels round the Throne,
Ten thousand, thousand are their tongues,
But all their joys are one.
"Worthy the Lamb, that died they cry,
To be exalted thus!
"Worthy the Lamb," our hearts reply!
For he was slain for us."

Prayer also was offered: and xlviii. and xxxiii Psalms read, and never did the word of inspiration seem more strikingly appropriate. "Beautiful for situation, the joy of the whole earth is Mount Zion."—Mark ye well her bulwarks, consider her palaces, that ye may tell it to the generations following. After which, as with renewed power, "in the spirit and in the understanding also," from the previous services of the day; the choir with subdued devotional melody—sounded the heartfelt anthem,—"I will arise and go to my Father, and say unto him, father I have sinned." 9th verse of xlviii. Psalm was expounded. "We have thought of thy lovingkindness, O God in the midst of thy temple." God was shewn to be the great original, munificent source of all benefits and blessings, spiritual or temporal; our very existence being of his creative power: its protection and preservation of him. The lovingkindness of the Lord pre-eminently manifested in the redemption of man; the Gospel intelligence of salvation through Christ: our reception of grace: in the privilges enjoyed; having the ordinances of His house. The written word: the Bible: (book of inspiration to inform) the blessed promises to *sustain*. Innumerable *other* mercies invoked *in these*, were shewn to afford, prolific and endless sources of grateful meditative thought and praise. The *scriptural* duty of these exercises, had been enjoined by the text. Other passages quoted, namely—"O that they were wise, that they would *consider* their latter end." "A book of remembrance was kept for them that feared the Lord, and that thought upon his name," Malachi iii. 16. It has already been observed, that during the day, the services had been solemnly instructive, and the Psalmody delightful. But toward the close, increasingly powerful influences of the Holy Spirit were felt; and seemed to *clothe* the words of inspiration with triumphant love and praise to the believers heart, as the choir (joined by others in the congregation,) firmly, with distinctive sweetness, chanted the anthem: "Go through the gates, go through the gates, prepare ye the way of the people: cast up a high-way, gather out the tones, lift up a standard for the people."—Isaiah lxii. 11.

Rev. Stephen Huestis, offered up ardent closing prayer, and pronounced the benediction. After which the whole congregation (heartily we trust) joined in singing the following ascription so justly due.

"Praise God!—from whom all blessings flow,
Praise Him, all creatures here below!
Praise Him above!—ye heavenly host—
Praise Father, Son, and Holy Ghost!"

C. A. N.

Guysborough, August 30th, 1859.

For the Provincial Wesleyan.

MR. EDITOR,—As the article signed "Severitas," has called forth a reply from the Editor of the *Messenger*, the writer may be permitted to offer a word of explanation by way of closing the controversy, so far as he is concerned. He would apprise the Editor that he is under an entirely false apprehension as to the writer. He has never written a word against the Messenger before. He has never attacked his brethren, or any other person, through the press; nor has he been removed to other localities in hopes he would improve.

Had the Editor answered one of the charges we preferred against him, and some of his brethren, and offered a single proof that he, and they, have not been guilty of "misrepresenting their brethren" of other denominations, we should at once have made our *amende honorable*. But he has not attempted it: because the facts we have presented are too glaring and palpable.

Now, Mr. Editor, we would put it to any candid and observant mind, whether any Wesleyan Minister has at any time used such language from the pulpit, as that upon which we have so fully animadverted, of the Baptists; and whether if such language had been used—that is, if with the grossest misrepresentation of Baptist principles, he had designated that body "*mere pretenders to religion! no better than maniacs!! most impudent imposters!!! superior Bedlamites!!!!*" would any Wesleyan Editor have published it without a word of explanation, or extenuation! unless he designed to insult and outrage the feelings of the Baptists. This is the fair putting of the case; and does it not, we respectfully submit, justify the severity of the severest language we have used. Would not the man who can use such language, "raze Methodism to the ground? Does he not sharpen his tongue and imagine mischief against us?" Has it come to this, that Wesleyans are stigmatized as a *set of maniacs and imposters from a Baptist pulpit and press?*

We had no desire to "pull Spurgeon down from his high pedestal." Many things in him we admire. We admit he has done good. But is it good, we submit, in him, to use such language as the above, of a body of Christians who have done infinitely more good than he can ever hope to do, should he live to be twice the age allotted to man? Had we never written a word, many—and among them his greatest admirers—after hearing and reading such a tirade of abuse, would justly have thought, as we think, that his "pedestal" is now a peg lower. We did not pull it down. *He lowered himself!*

As to the "injudiciousness of our reference to the great Iron Wheel," we would simply say, that so far are we from fearing its effects, if generally read among Wesleyans, we would rather advise them to read it, that they may know just *what Baptist principles are, when carried to their logical and legitimate issue.*

"Baptists are not Protestants," is an axiom with the *Messenger*. (We did not know where he obtained it, till we read the Iron Wheel.) They have a line of succession of their own from the Apostles—real in their own estimation—but false and visionary in fact—as that of Dr. Hook, or any other stickler for Apostolic succession. The author of the Iron Wheel carries his axiom to its ultimate issue: viz., *Baptists are the only true Apostolic church*, and all Pedo-Baptists of every name are the "offspring," to use his own language, "of the Mother of Harlots."

The Editor of the *Messenger* carries the principle so far that he is manifestly ashamed to push it further. Wesleyans and other Pedo Baptists, in his estimation, are not capable of opposing Popery: because "they have so much in their various systems in common with Popery." Here is the same conclusion, only a little modified—the child bears the image of its parent. And does not, we would respectfully ask, Dr. Cramp's sermon before the Baptist Association, on the "White robed Multitude," lead to a similar conclusion. We may have erred in our judgment, but we were impressed with the conviction, on reading it, that he wished, at least, to convey the idea, *that the whole line of Martyrs from the Apostles downwards were Baptists.* We think this idea must have been uppermost in the minds of his hearers, as it was in ours, and we thought, *Ah! and the poor Pedo-Baptists are cut off from the honor of a single Martyr.* Perhaps we have erred in this. We entertain a sincere respect for the Dr. But it does seem to us, that he, with the Editor of the *Messenger*, follows too nearly in the wake of the Iron Wheel; and if so, we may say—"They that lead thee cause thee to err, and destroy the way of thy paths." If such have been the Dr.'s sentiments, how great may be his surprise, in the Great Day, to find, that the largest proportion of that "White robed multitude," were ranged, in time, on the side of Protestant Pedo-Baptists.

SEVERITAS.

Revival at Jedore.

Extract from Colporteur's Letter.

A fortnight ago I was requested by the Baptist friends of this Harbor to hold a meeting among them. I did so; and the people on the other side hearing of it, sent me word to come to their side. I went and held a service on the East side and again in the afternoon on the West side; and having felt such wonderful outpourings of God's Holy Spirit on these two occasions, I was requested to have the third meeting. We met again in the evening, and, thank God, it was not in vain. After I had done speaking, many persons rose up confessing their past sins, and their present joy through faith in their Saviour; and finally a young woman aged 15, who had not previously been a professor of religion, rose, saying that she had been led to seek the Saviour, and now she could truly say, "I know that my Redeemer liveth, and that the blood of Jesus Christ cleanseth from all sin." After she had done speaking, four persons arose requesting the prayers of God's people; and during this last week numbers have found peace with God through the Lord Jesus—among whom was a grey-headed man who had hitherto opposed religion, but now is happy in the Lord his Saviour. He rose one evening and requested me to hold a meeting at his house, 3½ miles off.

The work of the Lord is on the rise. Numbers last Sabbath rose, requesting the prayers of God's people. There are numbers of people hungering and thirsting after the Saviour, and are wanting me to go to different places to have meetings among them, and I do not know what to do. I am anxious to know what is the mind of the Association.

The poor fishermen, grateful to Almighty God for the message of Salvation thus sent to them, made a collection "for the support of this Society," amounting to £2 3s.

Halifax Circuit.

Missionary Meetings will be held as follows:—

MUSQUODOBOIT HARBOR, Nov. 23rd, Rev. J. Cassidy, Deputation.

SAMBRO, Nov. 28th, Rev. J. Brewster, Deputation.

BEDFORD, Nov. 28th, Rev. S. W. Sprague, Deputation.

S. W. SPRAGUE,
Superintendent Halifax Circuit.

Provincial Wesleyan

WEDNESDAY, NOV. 16 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 correspondents.

Mount Allison Wesleyan Academies.

The following is the notice of the Sackville *Borderer*, to which reference was made in our last number:

The Exercises connected with the close of the Autumn Term at the Mount Allison Institutions, have been attended by a larger number of persons than usual, and as the Rev. Dr. Forrester well and justly remarked, at the close of the Exercises on Monday Evening, in complimenting the Principals of the Institutions, the effects of their teachings were very visible, in expanding the minds of those who had for several hours spoken so eloquently to us, and caused many hearts to respond with a kindred ecstacy to the powerful emotions of patriotism, generosity and virtue. Dr. F. (who had been present at the Recitations of the different classes throughout the day) also congratulated the Principals upon the accuracy of the productions, and in connection with this, observed that he was often pained, whilst listening to English Grammar Classes, to hear the rules of Syntax violated so flagrantly that the information imparted was evidently of no practical benefit. He also remarked that this was the first time he had seen an audience entertained a whole evening exclusively by ladies, and that it affords matter of joy that so much attention is now being given to Female Education, providing for the elevation of female character, and, by consequence, the increase of female influence in society. By this means the usefulness of women is rapidly increasing, and will be of a higher order as to intellectual power, and, therefore, higher in a moral aspect.

Again he (Dr. F.) had been delighted with the high tribute paid throughout the Exercises, to the works of nature, and through them to nature's God. Such instruction as this laid a foundation whereon, in after years, there is every reason to hope, will be reared the most noble and useful characters.

We have chosen to publish the opinions of one so well qualified to judge of the literary merits of the students as is Dr. F., in preference to giving our own, but having conversed with some of the Alumni of Acadia College, as well as some of the Literati of this and Cumberland County, who were present on the evenings of the Exercises, we feel assured that we but give expression to the feelings of all, i. e., all capable of appreciating the advantages of sound moral and religious instruction, in asserting that the Recitations, original and selected, in both Male and Female Branches, were fully equal, if not superior, to any on similar occasions.

Were it not that comparisons are invidious, we should certainly particularize some of the inimitable readings from the Panorama, the official organ of the Mount Allison Female Academy, but we refrain.

At the close on Tuesday evening, Dr. Pickard read from the Teachers' Register the numbers indicating the moral and literary standing of the students in the Male Academy, and informed us that the number of pupils who had attended was 67, being 8 more than were present the corresponding term of last year.

The Revivals of Former Times.

Fleming in his well-known work, "The Fulfilling of the Scripture," gives the following sketch of Revival Movements in the early part of the seventeenth century. In the West of Scotland, in 1625, the effect of being struck down under the hearing of the Word seems to have been a common feature:—

Besides these which are more known, and upon public record, I must here instance a very solemn and extraordinary outletting of the Spirit, which about the year 1625, and thereafter, was in the West of Scotland, whilst the persecution of the Church there was hot from the prelatic party; this by the profane rabble of that time was called the Stewartoun sickness, for in that parish first, but after through much of that country, particularly at Irving, under the ministry of the famous Mr. Dickson, it was most remarkable, where it can be said (which divers ministers and Christians yet alive can witness) that for a considerable time few Sabbaths did pass without some evidently converted, and some convincing proofs of the power of God accompanying His Word; yea, that many were so choked and taken by the heart, that through terror, the Spirit in such a measure convincing them of sin, in hearing of the Word, they have been made to fall over, and thus carried out of the church, who after proved most solid and lively Christians; and as it was known some of the most gross who used to mock at religion being engaged upon the same that went abroad of such things, to go to some of these parts where the gospel was then most lively, have been effectually reached before their return, with a visible change following the same, and truly this great spring tide which I may so call of the gospel was not a short time but for some years continuance; yea, thus like a spreading moor-burn the power of godliness did advance from one place to another, which put a marvellous lustre on these parts of the country, the savour whereof brought many from other parts of the land to see the truth of the same.

I must also mention that solemn communion at the Kirk of Shots, 20th June, 1630, at which time there was so convincing an appearance of God and down-pouring of the Spirit even in an extraordinary way, that did follow the ordinances, especially that sermon on the Monday, 21st June, with a strange unusual motion on the hearers, who in a great multitude were there convened of divers ranks, that it was known, which I can speak on sure ground, near 500 had at that time a discernible change wrought on them, of whom most proved lively Christians afterward, it was the sowing of a seed through Clydesdale, so as many of the most eminent Christians in that country could date either their conversion or some remarkable confirmation in their case from that day; and truly this was the more remarkable that one, after much reluctance, by a special and unexpected Providence, was called to preach that sermon on the Monday, which then was not usually practised, and that night before by most of the Christians there was spent in prayer, so that the Monday's work as a convincing return of prayer might be discerned.

I shall here also instance that solemn and great work of God, which was in the Church of Ireland some years before the fall of prelacy, about the year 1628, and some years thereafter, which as many grave and solid Christians yet alive can witness, who were there present, was a bright and hot sunblink of the gospel; yea, may with sobriety be said to have been one of the largest manifestations of the Spirit, and of the most solemn times of the down-pouring thereof, that almost since the days of the apostles hath been seen, where the power of God did sensibly accompany the word with an unusual motion upon the hearers, and a very great tack as to the conversion of souls to Christ, the goings of the Lord then full of Majesty, and the shout of a King was heard in the solemn meetings of his people, that as a judicious old Christian who was there present, did express it, he thought it was like a dazzling beam and ray of God, with such an unusual brightness as even forced bystanders to an astonishment, a very effectual door opened, with more than ordinary enlargement, which the ministers of Christ there did find in preaching the Word, whilst the people might be seen hearing the same in a melting frame, with much tenderness of spirit; surely this was the verry power of God, a convincing seal to the truth, and a ministry of His servants, who were then persecuted by the prelates; yea, a thing which, as it was known, had an awful impression, and was a terror to their adversaries. I remember amongst other passages what a worthy Christian told me, how sometimes in hearing the word such a power and evidence of the Lord's presence was with it that he hath been forced to rise and look through the church and see what the people were doing, thinking from what he felt on his own spirit was a wonder how any could go away without some change upon them. And then it was sweet and easy for Christians to come 30 or 40 miles to the solemn communions which they had, and there continue from the time they came until they returned, without wearying or making use of sleep; yea, but little either meat or drink, and, as some of them professed, did not feel the need thereof, but wentaway most fresh and vigorous, their souls so filled with the sense of God.

That was also a remarkable time wherein the Lord did let forth much of the Spirit on His people, in the year 1638, when this nation did solemnly enter into covenant, which many yet alive at this day do know how the spirits of men were raised and wrought on by the Word, the ordinances lively and longed after, for then did the nation own the Lord, and was visibly owned by Him, much zeal and an enlarged heart did appear for the public cause, personal reformation seriously set about, and then also was there a remarkable gale of Providence that did attend the actings of His people, which did astonish their adversaries, and forced many of them to feign subjection. Alas! how is our night come on, for the Lord hath in anger covered the face of the Daughter of Zion with a dark cloud.

Letter from the United States.

From our Correspondent.

THE HARPER'S FERRY WAR.

On the 16th ult, a scene opened at Harper's Ferry, Virginia, of a most singular character. A company of twenty-two armed men took possession of the United States Armory,—took a large number of the inhabitants of the place prisoners,—and held possession of the premises for some two days. The leader of this company was Capt John Brown. He was born in Connecticut, and has lived in New York, Ohio, and Kansas. In the latter place, he signalized himself by extraordinary tact and courage in defending the territory against the pro-slavery party—"Border Ruffins" so called. In the exciting conflict there, he had two sons killed, which greatly exasperated the old man, and he resolved to do all he could to free all the Slaves from bondage. He was quite successful in running off many Slaves from Missouri. He now originated a plan for doing a large business in that line. He formed a sort of military organization,—himself being Commander-in-chief,—for the purpose of liberating Slaves in Maryland and Virginia, and if possible to extend his operations still further South. His taking possession of the United States Armory, at Harper's Ferry, was only the commencement of his plan but it was unfortunate. The States and United States troops came to rescue, and after a stout resistance of several hours, Brown, and most of the men that were not killed, were taken prisoners. There were killed in the affray, six citizens and fifteen insurgents, and several wounded. Among the killed, were two sons of Brown.

The prisoners were immediately taken to Charlestown, Virginia, for trial. Brown was charged with treason and murder,—was proved guilty by the laws of Virginia, and sentenced to be hung the 21. day of December next. The trial of the other prisoners is in progress, and will doubtless result in their conviction and execution.

Brown is a man of considerable native talent, and possesses great courage. He has always been regarded as strictly honest, possessing a high regard for integrity and right. He is a Presbyterian in his religious faith. His troubles in Kansas doubtless affected his mind, and he became partially insane. He seemed to think that God had a special mission for him to perform in liberating slaves. He had no idea of committing treason and murder—to free the Slaves from bondage seemed to have been his only object. His plan to accomplish his object is regarded by all as wild—such as none but an insane man would think of—still, he has the general sympathy of all classes, and his sentence is regarded as unjust;—especially, is it so regarded in the non-slave-holding states.

METHODISM IN NEW ENGLAND.

Methodism in New England was never in a more prosperous state. It is laying a foundation for triumphs never before experienced. New houses of worship are being erected, and old ones removed to better localities, and re-modeled. Many of our new church edifices are among the best in the county. The Hedding M. E. Church, of Boston, have commenced the erection of a church edifice, which, when completed, will be among the best in that city. The "Trinity M. E. Church," of Providence, Rhode Island, have purchased a large and noble Church edifice for $16,000, which cost a few years since, $36,000, and is valued at present, at $2,000. This Church was erected by Mr. Perry Davis, the proprietor and manufacturer of the "Pain Killer," who for some years principally supported a meeting in it. Believing more good would be accomplished by placing it under the control of some one of the denominations, and being a Baptist himself, he offered it to his own denomination, but the offer not being accepted, he offered it to the Methodists. We understand, Mr. Davis still intends to worship in the house he built for the Lord. He is a good christian man, and having become rich, he is disposed to do good.

Our educational interests are in a prosperous state. The Wesleyan University, at Middletown—the Biblical Institute, at Concord, N. H.—and all our Academic institutions are doing well.

We are also enjoying a good religious interest in many of our societies, revivals are in progress, and the prospect is, that we shall have a general revival interest. In the Union Church, of Charlestown, Mass., a revival is in progress, which has been continued for about four years, and during some part of this time, it has been very powerful. It is now progressing with interest.

PETER CARTWRIGHT.

The venerable Peter Cartwright, has been delivering a course of lectures in Philadelphia, which have attracted considerable interest. His lectures were made up principally of incidents in his itinerant labours, and were exceedingly amusing. He is a man of athletic frame, somewhat stooping, with large round featured face, with a head surmounted by a mass of grizzly, curly hair. For fifty six years Mr. C. has been a Methodist preacher, and is in addition to that a great oddity. He is reported as having referred to himself in one of his lectures as follows:—I was what modern young Americans call a "fast youth." I delighted in hunting, in gambling, in horse racing, in playing the fiddle, and dancing. The very day before I was solemnly convicted, I had beaten in a race and won $200, (which was equal to about $10,000 in these days, for I tell you dollars were very scarce in that country,) and for the first time in my life I got drunk on the back of it, and for the last time too, thank God for it! I was so elated at the idea (for it looked like a tremendous big pile—this $200; I had never seen so much money in my life,) that I hardly knew whether I was in my skin or out of it, so I took a little too much, and it took me off. But oh? what were my pangs of repentance, when on my return home I met my mother—that mother that shed tears over me, that had prayed over me, that had nursed me in religion. Her heart bled at my folly, and it was a dagger to my heart—a wound from which I never recovered, until I found pardon through the atoning merits of the Son of God. As soon as I became convicted, I begged my mother to take my fiddle and burn it, and she did it,—decently too—and shouted over it, and I shouted too. I was glad then, and have been ever since.

At one time he was threatened by a mob, but the way he disposed of them was characteristic:—At one of my appointments in this wilderness of country, I had a long ride of about forty-six miles, and there was no house that would receive a Methodist preacher. I tried, I reckon, fully a dozen. At last I found an old school house in which to preach, but was told that if I attempted to do so, I would surely be mobbed. "Well," said I, "I'm willing to risk it; I ain't afraid of a mob." So I appointed a time, and found about fifty persons to hear me. Among them was a band of young men called the mob, and outside the school-house the bully of the neighbourhood, who, at the request of his wife, had come to fight for me. It was rather warm, and I took off my coat and neckhandkerchief, and got upon the stand. "Well," said I, "I understand that I am to be mobbed here to day; now, who dare do it?" They winked at each other; I saw they were dastards. "Now," said I, "I don't make my living by fighting, but I can whip any of you; I can whip as many of you as can stand between here and Lexington, one after another. I don't believe in fighting, but I tell you, if you undertake it, I should whip some of you. So sit down and behave yourselves; if you don't I'll attend to you." I commenced preaching. Not a mortal moved his tongue against me. I went on at the top of my speed.—Right in the midst I heard something running behind me, I thought it was a horse that had broken loose; but no, God had fixed a barbed arrow in the heart of this my bully man, who had stayed outside there. There he was, putting it down at full speed. Directly he pitched full length on his face. Then I understood it. "Now," said I, "boys we've got a case here that I want you to come and fight over. The devil is about coming out of this old sinner, and I want you to come and help get him out." We went and sorrounded that man, and there we prayed until his soul was converted to God. And God gave me nearly the whole neighborhood before the year was out.

Mr. Cartwright, though quite advanced in life, is still active and strong, and attends to all the duties of his ministerial calling. He is now one of the Presiding Elders at the Illinois Conference to which he belongs, and has just been elected one of the delegates to the next General Conference.

GENERAL MISSIONARY COMMITTEE.

Our General Missionary Committee, are now holding their annual session in New York. This Committee make the appropriations to the various missions under the care of the Methodist Episcopal Church. We learn from the doings of the Committee, that they have made the following appropriations for the ensuing year:

FOREIGN MISSIONS.

Liberia,	$21,265
China,	24,646
India,	32,000
Bulgaria,	5,090
Foreign German,	14,088
Norway, Sweden, and Denmark,	5,570
South America,	1,000
Sandwich Islands,	500
	$194,159

DOMESTIC.

German Domestic,	$45,750	
Foreign population other than German,	12,375	
Indian Missions,	6,650	
English Domestic,	84,235	
		149,010
Contingent Fund,		10,000
Office Expenses,		5,000
For Debt,		5,500
Incidental Expenses,		10,000
		$283,669

We are sorry that the Committee felt themselves limited in their appropriations to $283,662. They ought to have placed at their command at least $500,000. We trust this sum will be reached the coming year. The Missionary interest is advancing among us.

BOOK TRADE.

The Holidays are approaching, and our publishers are doing a brisk business. The book-business has not been better for a long time. Several new issues have made their appearance. "Minister's Wooing," by Harriet Beecher Stowe, has made its appearance from the press of *Derby & Jackson*. This, by many, is thought to be equal, if not better than "Uncle Tom's Cabin," and is having an extraordinary sale. It is certainly a book of great interest.

Messrs. *Mason Brothers* have issued the "Empire of Russia," and the "Empire of Austria," from the pen of John S. C. Abbott, and are among the best publications of the season. They are written in the charming style of the author, and contain a vast amount of valuable information. Mr. Abbott is one of the best writers of the age.

The "New American Cyclopedia," from the press of the Appleton's, has reached its seventh vol., and is becoming increasingly popular. It is the great American work. Their "Chambers Encyclopedia of Universal Knowledge," is attracting considerable attention. It has reached its seventh part, and is a most valuable work for every family. It will consist of 80 parts, each of which comes to only 15 cents—cheap enough.

CECIL.

Nov. 10, 1859.

From the London Watchman, Oct. 19.

The Pope and the Congress.

The Armistice of Villafranca was on Monday turned into a Treaty of Peace at Zurich. In announcing the fact, the *Moniteur* speaks of the peace as being concluded between France and Austria. Other Treaties between Sardinia and France, and also between the former and Austria, are the necessary sequel of the compact of the two great Empires. The Peace of Zurich, as no doubt its articles will show, leaves minor points for arbitration and greater ones for the decision of a European Congress. Whether in such a Congress England shall be represented, was, we presume, considered at yesterday's meeting of the Cabinet Council. We learn also that the threatened war between Spain and Morocco, which would have been an embarrassment to this country, has been prevented by the promise of the Moors to give satisfaction. There is nothing else, therefore, for princes and people to concern themselves about in the affairs of their neighbours, except the settlement of Italy, unless the Pope is rushing into further mischief and tribulation. Various surmises have been offered to account for his retirement from Rome to his palace on the Alban Lake, which some thought to be the commencement of a second flight to Gaeta, and others that it was a move, if not into the territory of Naples, at least to a meeting with the young King of the Two Sicilies, perhaps to ensnare him into granting reinforcements against Garibaldi, who holds the Romagna invincibly against the mercenary troops of the Pontiff. With all his faults, Pius IX. can scarcely be so impious as to tear open again the wounds of Italy in the face of the general Congress which we are assured is about to assemble at Brussels. It is were true that, at this Congress, among the Italian Powers Rome and Naples as well as Sardinia, and among the Catholic Powers Spain and Portugal as well as France and Austria, were to be represented, together with Great Britain, Prussia, Russia, and Sweden,—a notion which opens a prospect of incredible confusion and perplexity,—the Ultramontanists and the enemies of freedom might count upon a majority if they could obtain the advocacy of France. Whether the Great Powers were to admit the smaller to an equality of votes, or to treat with them on a different footing, the effect of a previous agreement between the late adversaries, France and Austria, would be to give the interests of the Papacy the preference over those of Italy. To make Louis Napoleon their agent, the Ultramontane party have abstained from nothing, not even from admonitions which are menaces. Eight or nine French Archbishops and Bishops have issued letters which are protests and warnings against the abandonment of any part of the temporal sovereignty of the See of Rome. One of them writing to the Pope signs himself "Your devoted Son and *Subject*." It is boasted that the sacerdotal empire has no frontiers, and this is quite true in the sense that patriotism and loyalty, as well as religion and humanity, go for nothing when the power and grandeur of the Church are to be defended or exalted. The spiritual agitation against the political independence or the administrative reform of the Legations unites the Romish Episcopate in Spain and Ireland, in Naples and Vienna, as well as in France. The passage of arms between the Bishop of Orleans and M. About, the budgeon hurled by Dr. M'Hale at Lord Palmerston, are but amusing incidents in the midst of a serious conflict, the crisis of which was the meeting between the Cardinal Archbishop of Bordeaux and Louis Napoleon.

A more insolent lecture has seldom been read by priest to Emperor than that to which Napoleon III. had to listen at Bordeaux last week, insinuating that the secret of his prosperity was his fidelity to the "Vicar of Jesus Christ," and reminding him of his own words, that the temporal sovereignty of the Pontiff was necessary to the splendour of Catholicism and was not opposed to the liberty and independence of Italy. The Emperor, who has never been known to retract anything, except his pledge to emancipate Italy up to the Adriatic, did not attempt to qualify the sentence of which he was reminded, and one half of which at least, having been a hundred times disproved by previous history, has been reduced to an absurdity by recent facts; but without recanting anything that was old and mistaken, he added something new and we hope true which has electrified the Roman Catholic world. With good reason his Government, he said, felt "uneasiness about the day—which cannot be far distant—when Rome shall be evacuated by the French troops, for Europe cannot allow that the occupation, which has continued for ten years, shall be prolonged indefinitely" And then, he asked, "when the French army shall withdraw, what will it leave behind it? Anarchy and terror or peace?" That is a question to which a singular event at Rome offers some answer. The Pontifical Government having dismissed the Sardinian Minister, it was anticipated by the Roman Director of Police that the opportunity would be taken to get up a Liberal demonstration before the Count Della Minerva should quit the city. Hurriedly Tatteucci acquainted General De Goyon with his apprehensions, begging him to have his troops under arms and to authorise the arrest of a few dozen of gentlemen. The French General granted the former half of the petition, and besides issued a proclamation, but forbade the arrests. The demonstration was of the most innocuous yet effective description, consisting only in a call and the leaving a card at the Sardinian Minister's residence. A correspondent at Rome writes that "not only the stairs of the Minister's residence, but the whole street, was crowded with visitors coming and going for that purpose, and the number of cards left has been estimated at from 8,000 to 12,000. Many of them were green, and others red, which, blending with the white ones in picturesque confusion, produced on the Minister's tables the effect of an irregular Italian tricolour. On some of the cards were impressed, besides the name of the bearer, the letters 'P. V.,' (*per voto*) as if in pledge for a vote of adherence to the Sardinian realm." In this anecdote we have the elements at least of an answer to the Imperial question, What will General De Goyon and his troops leave behind them when they are recalled from Rome?

Thus far the arrogance of the French Bishops has been a real service to Louis Napoleon. He may dread the slow effects of their indignation and disappointment, but he knows they will be politic in their malice. What could the dagger of Ravaillac or the poisoned wafer do for them? The hard choice in France is still between this Imperialism and Republicanism, and the priest-party have reason enough for gratitude to the present dynasty, or if that be too noble a feeling, they have instinct sufficient to acknowledge an infinite preference for that which is to what would follow upon its downfall. Encouraged by such reflections, or gratified by the sense of genuine popularity which the insolence and opposition of the Jesuits has lent to his Government, the Emperor has taken two defensive steps, one in sending a "warning" to the *Univers*, the rabid mouth-feature of Ultramontanism, and the other in giving an invitation to the French journals not to transfer into their columns those pastorals of the Bishops which, instead of being devoted to spiritual edification, are filled with political combustibles. We cannot of course in principle approve of either of these measures, but regarded from a French point of view, they are excusable and popular. What they portend we do not presume to anticipate. Napoleon III. may content himself with these proofs that, while he is the Dictator of Europe, he is not at the same time the secretary and servant of a Pontifex Maximus. Between the crown of France and the tiara of the Popes there have, in almost every reign, been serious conflicts; but in the main they have agreed too well, and we think it a doubtful omen for the Legations that the Emperor expects so soon after the Congress to be able to recall his troops from Italy and his garrison from Rome.

Spurgeon Gossip.

The English Correspondent of the New York *Christian Advocate*, says in a recent letter:

Let me tell you at the beginning of this letter a small piece of gossip which I have been waiting for an opportunity of telling ever since last April, but have always had too much to say which seemed of pressing interest and importance. Whoever has read of the siege of Sebastopol has read of Major General Sir John Burgoyne, chief of the engineering department in the Crimea, and esteemed to be, as a scientific military engineer, at the head of his profession. Now Sir John, with his lady and family, is an attendant at Mr. Spurgeon's great place in Surrey Gardens. One Sunday, not a great many months ago, a gentleman from Ireland, who had been well acquainted with Sir John and his family when they were professionally stationed at Dublin, went to the Surrey Gardens gathering. Being a little late, it seemed likely that he would not be able to secure a good seat, which to him, being hard of hearing, was indispensable. The children could find no place for him. "Has not Lady Burgoyne sittings here?" was his enquiry when he found himself in this difficulty. "Yes, sir; Lady Burgoyne has sittings," was the reply. "Have the goodness to show me to her seat." This was immediately done; and her ladyship delighted to see an old friend, (Sir John was not with her that morning,) invited the Dublin gentleman to come the next Wednesday and lunch with her. He went accordingly to Sir John's aristocratic residence in a very aristocratic quarter of the West End, and there learned, on the very best authority, that the youngest daughter of the general, is engaged to be married to the younger brother of Spurgeon, a very young Baptist minister, without as yet a charge, and that the match had the full and warm approval of the mother, with whom Spurgeon the younger is a great favorite. He is accustomed to pay his devoirs almost daily; in fact, is received in a way that leaves nothing to be desired. This is not an ordinary fact, for hitherto no son has been so far removed from aristocratic favour, speaking generally, as that of the "strict Baptists." The Spurgeons, in family, in politics, in creed, might have been presumed to be as little like y as possible to be permitted to mingle with the Burgoynes. What a tribute is this to the power and celebrity of Charles Spurgeon!

Agricultural Fairs.

We cannot, perhaps, furnish an answer to the question which our Canadian correspondent put to us in his last letter, in any better way than by copying for his information, and as a stimulus to our Agricultural readers, the following article from the *Sun*:—

If one were to judge by the number of Agricultural and Floral Exhibitions that have been held on this continent during the present season, the Farmers and Gardeners appear to be waking up. All over the United States, throughout the Canadas, and in the lower Provinces, numerous displays have been made. Our own Province has not done as much as it should, considering its advantages; our hope is that next season an effort will be made in each county to have an Exhibition of its products. Our country is valuable, and we must let the world know it. If the people will but do their part, as one portion of the press, we will endeavor to do ours, to extend the necessary knowledge. We want to see our country opened up; and our leaders, whoever they may be, bend their energies to that end. If Mr. Johnston and Mr. Howe, Mr. Young and Dr. Tupper, Mr. Marshall and Mr. Wier, and others of our public men, were to devote a portion of their time, when visiting constituencies, to lecture on the farming, fishing and other interests of the country, instead of confining themselves to party politics, the people in the rural districts would be vastly benefitted. Mr. Howe has certainly, both at home and abroad, done more than any other of our public men to make this Province known, and to stimulate the energies of its people. We want to see his example, in that respect, followed by others.

Agricultural Fairs are variously beneficial—they have been found so elsewhere, hence their frequency. They afford an exchange of kindly sentiment among farmers and others. They bring to the view of all, various products, showing their weight, bulk, quantity, manufacture, &c., they also beget an honorable emulation among competitors, and create a feeling of pride. The late exhibibition in York County, N. B., which was held recently at Fredericton, had many points of interest. It was quite successful in all its departments. The leading men of the country, from his Excellency and the leader of his government downwards, entered fully into it, and their example largely incited others. The display of stock, implements, grain, vegetables, butter, cloths, &c, is said to have been highly creditable, and such as would have received favorable notice in any part of the world. The extent of the vegetable department may be imagined, when it is stated that there were *seventy* varieties from Judge Wilmot's garden alone. The weights of a few articles are given, to let our friends abroad know what the soil of the Lower Provinces can produce.

Wheat 66lbs. to the bushel; oats 57.lbs; buckwheat 56lbs; rye 60lbs; peas 66lbs; beans, (of which there were 149 bushels raised in one field by the Government House gardener) 57lbs; red carrots, 25 weighed 46lbs; white do, 25 weighed 54lbs; 12 red