past. The singer shall not end his song, nor the soul be eloquent no more.

Education does not commence with the alphabet—it begins with a mother's love; with a father's smile of approbation, or a sign of reproof; with a sister's gentle forbearance; with a handful of flowers in a green and dainty meadow; with pleasant walks in shady lanes, and with thoughts directed in sweet tones and words to nature, to acts of benevolence, to deeds of virtue, and to the source of all good—God himself.


# Provincial Wesleyan.

WEDNESDAY, NOVMB'R 25, 1868


## The General Council.

The invitation addressed by His Holiness the Pope to Protestants, to unite in the approaching General Council, has called forth out-spoken comment in the leading Journals both of Europe and America. Of course it is well understood that the invitation amounts simply to an announcement of the great joy it would occasion the Holy Father were any of the Protestant churches to renounce their present heretical position and return to the bosom of mother Church. No one suppose that the Pope could recognize as belonging to the true Church any but those who swear allegiancee to Rome. The occasion is thought by His Holiness to be a fitting one for those who have sighed for nominal Catholic unity—and especially for that party of Anglicans who regard themselves as in exile until they can return to Rome—to make their recantation and find rest to their souls, and gratify to their hearts" content their love for ritualistic worship, by placing themselves under the full benediction of the successor of St. Peter. A most happy occasion would it be for true Protestantism, were those who regard the invitation of His Holiness with favour, honestly to sever their connection with so called heresy, and avow their hearty union with the Church to which they now look up with so great veneration.

By Protestants of every name, with the exception Episcopalian Ritualists, the notion of the Pope is regarded as nothing more than a fanciful conceit, too fanciful even to evoke contempt, and worthy only of jest or ridicule. A grand idea indeed for Rome to entertain, to hope to call back some of her erring children, and to celebrate their return by a Jubilee, but the expectation is too absurd to receive any serious attention. The London *Times* has given its utterance on the subject in terms most appropriate and telling:—

We cannot but think it very good of the Pope to take so much trouble about us at the present moment. We could not have been surprised if he had thought he had enough to do in looking after himself and after those who hold by him. He has proclaimed on several occasions in most copious language his great afflictions and sorrows and it must be allowed they are very serious. Everything seems to be dropping from his grasp. His own Italy has laid hands on his patrimony and defies his authority; Austria has drawn down his vehement indignation by repudiating his most solemn claims. He has but a few square miles that he can call his own, and even there he "sits upon bayonets." One country in Europe remained, indeed, until the last few days absolutely devoted to him. Spain, as Sir George Bowyer recently informed us, enjoyed the blessing of "exemplary ecclesiastics in high places." But even this last prop is now withdrawn. The Most Catholic Sovereign is an exile; priests and nuns are not likely to find much favor with the new government, and we would not answer for the immunity of church property. In a word, all the Pope's best subjects are revolting from him, and the government of every country in Europe is conducted in defiance of his laws. Under such circumstances it speaks a good deal for his well-known benignity that he should bestow a thought on the Protestant bodies from whom all this trouble originated, and that he should generously consent to receive them back if they will come.

The Pope is, in fact, rather late in making this obliging offer. We cannot but ask what we have to gain by accepting it. What, at least, are the motives the Pope can expect to weigh with us? He must be aware that, as far as the next world goes, Protestants think themselves at least, as well off as himself; and as to this world, we have just seen what is the condition in which the Pope's best subjects find themselves. All the strength and prosperity of Europe are in the hands of Protestantism; all his weakness and decay in the possession of Roman Catholicism. France is strong, but its life and activity are derived from the Revolution, not from Ultramontanism; and if Italy is rising, it is because Rome is falling. But, to speak of the particular occasion of which we are invited to take advantage—what are we to expect from this General Council, supposing we submit to the Pope? Should we have a voice in it? Not the right to a whisper. We at present enjoy the right of governing ourselves in civil and religious matters. The Pope now graciously invites us to place ourselves at the absolute disposal of a General Council, to the decrees of which we shall not have one word to say. The bird has escaped from the cage and is rejoicing in its freedom. The Pope summons a great assemblage to forge new bars and make the cage darker and narrower than ever, and blandly invites the bird to take this favorable opportunity of again incarcerating itself.

Upon the balance of all these considerations we are afraid the Pope will receive but a sorry response to his invitation. There are, indeed, some among us to whom this appeal may afford the impulse just needed towards a very desirable move. Dr. Pusey, for instance, lately offered the Pope an Eirenicon, and the Pope now offers one to Dr. Pusey. This, at all events, is the time for the Ritualists, and it will be a pity if they let it pass. They are fond of taking part in mediæval "functions." Here is a "function" such as has not been heard of for three hundred years, and compared with which their own little restorations and Pan-Anglican Synods are but child's toys. If they remain among us, they can never have the chance of listening with awe to the deliberations of some hundreds of bishops, and of being told exactly what to do and to think by a General Council. There is no knowing but the Pope might possibly admit one or two of them to the proceedings, and we cannot believe they will neglect such an opportunity of enjoying vestments and processions in perfection. Altogether, they would be very much at home with the Pope; we gladly give them up to him and wish him joy of them. But for ourselves, there seems only one part of the Pope's kindness we can return. We are afraid the Archbishop of Canterbury will hardly venture to ask him to the next Pan-Anglican-Council. But the Pope will pray for us, and even the most extreme Protestants will feel no reluctance in praying for the Pope, especially in his present distresses. The Scotch are said to pray for the "puir de'il," and nobody thinks the Pope as bad as that. We can, however, as we come to think about it, return his invitation in precisely the same kind. He asks us to abandon our ways; suppose we ask him to abandon his? We invite him on our part not to hold the Œcumenical Council, not to anathematize all the rest of the world, not to set himself against the whole course of modern progress. In a word we invite him to become a good Protestant, to learn decent language, and first and foremost set his own house in order.

## From our English Correspondent.

*Approaching General Election—State of Parties—Need of Christian Education—Home Missions—New Chapel—Singular Scene in Westminster Abbey—Outrage on Missionaries in China—Meeting of the Congregational Union—Death of the Archbishop of Canterbury—The Revolution in Spain.*

The subject just now occupying the greatest share of public attention is the approaching general election, which will take place in about a fortnight. Such an event has always created a great deal of excitement, and called into active antagonism the two great political parties formally known as Tories and Whigs, but of late years called Conservatives and Liberals. But the forthcoming election has features of unusual interest and importance, and the attention which is being given to it is consequently more than usually earnest. The circumstance that tens of thousands of electors will, according to the provisions of the late Reform Bill, for the first time exercise the privilege of their newly-acquired franchise, gives to the occasion a significance and attraction which have not existed since the year 1832 when the extension of electoral rights came into operation under the first Reform Bill. In addition to this, the political, and the "politico-religious" questions brought under debate are such as move some of the strongest feelings and sympathies of the human mind and heart. The topic most generally and most warmly brought under discussion is the measure with reference to the disendowment and the disestablishment of the Irish Church.

The Conservatives represent Mr. Gladstone as the great friend and ally of Popery, and speak of his measure as if it were the destruction instead of the disestablishment of the Irish Church; and the most impassioned appeals are addressed to Protestants to beware of the man who is doing his utmost to destroy the Protestant religion!

As the time of the election draws on the strife between the contending parties becomes increasingly animated, and threatens to be very bitter. Indeed already there have been some very angry displays of feelings. A few days ago, the Conservative electors of North Warwickshire held a meeting at Rugby, at which Dr. Temple, the Head Master of Rugby School, and a clergyman and scholar of considerable distinction, presented himself. Now Dr. Temple was understood to hold opinions similar to those of Mr. Gladstone, the consequence was, that the hostility raised against him was so violent and demonstrative that when he attempted to address the meeting not a sentence could be heard, and some of the more violent of his political opponents seized the doctor and dragged him from the Town Hall. It is to be hoped that such disgraceful scenes will not be common. Still there is no telling what may take place, for especially in some boroughs and counties, the points at issue are fiercely controverted. Nor can it be denied that they involve interests of great magnitude. One of our leading statesmen, in his address to his constituents the other day said, that, "the present was a crisis in our national history, perhaps of as intense interest and of as deep importance as any that he knew recorded upon the page of history; and added, that he "believed there were principles now seeking to settle themselves which would tell upon the character of the legislation in this country for a century to come." Unquestionably this is a period in which we should be fervent in prayer that God would himself guide public opinion in matters of so much moment. More than human wisdom is requisite to meet the case.

A short time ago an event took place in the South of England, leading to an inquiry which has tended even to call attention to the deplorable spiritual condition of our country.

A sheperd was murdered on the South Downs, and, at the inquest on the body, the coroner put several questions to one of the dead man's sons, a lad of ten years of age, that he might see what were the witness's ideas of truth, and his notions of Christianity. So he proceeded to ask him "Do you know anything about heaven or hell?" Answer—"No." "Can you tell me where boys who tell lies go after they are dead?" Again, "No," "Do you know anything about the New Testament?" "No." "Have you ever been taught to speak the truth?" Still the same "No." In a word it came out that the lad had never been placed under any instruction whatever, never having been taken, either to church or Sunday-school. This is only a specimen of hundreds of similar cases. One might say thousands. A leading daily paper, commenting on this, calls public attention to the deplorable fact, that in this most Christian country we have "young heathens not less ignorant of holy things than the duskiest, dirtiest, and most Church-forsaken of African savages."

The Rev. Charles Prest, the indefatigable secretary of our Home Missions, has been endeavoring to awaken a deeper interest in this department of Methodist work. An encouraging impulse has already been given to it, since Mr. Prest was entrusted with the supervision of it. The income for the last year was £24,483, which is double the amount contributed eleven years ago. Valuable aid is rendered by the Juvenile Associations, the income of which is divided between the Home and Foreign Missions. These associations are doing important service, not only in the way of adding to the missionary funds, but in interesting children in Christian work. One hundred and fifty of these associations are now in existence, and in connexion with our Sunday-schools.

Another chapel has been added to those erected within the last two or three years at various watering places. This edifice has been built at Lytham on the coast of Lancashire, at a cost of £4000: it will accommodate 550 persons. The seats are cushioned, and the whole arrangements to promote the comfort of the worshippers are most satisfactory.

A fortnight ago, in our most ancient English cathedral, Westminster Abbey, a scene was witnessed of an altogether new and deeply interesting character. There entered the venerable minster, on a pilgrimage of respect and affection, a Mohammedan Indian Prince. His Highness was richly dressed in the native costume, which the princes of Egypt are accustomed to wear upon any great occasion of state pageant. Behind him followed his *wuzeer*, or prime minister, and a suite of attendants, carrying trays, which were held aloft upon the palms of their hands, after Eastern fashion; these trays were full of flowers made up into wreaths and bouquets. The strange procession, led by the Dean, Dr. Stanley, moved along the quiet aisles to the grave of Lord Canning, the first Viceroy of India. "There," says the narrator of the occurrence, "the Hindoo Prince paused as well as his suite, and gazing on the place with respectful looks he spoke in Hindustani about the good and 'Sahib Behadoor,' who made peace for the Queen in India after the mutiny, and who was so fearless in the hour of peril and so merciful in the hour of victory. Taking the garlands from his people, he put off his shoes, knelt down upon the pavement, touched the letters inscribed upon the slab with his forehead, and then laid upon it the fragrant offering of his heart. This done, the dark-browed mourner prostrated himself anew upon the marble, and prayed a long Moslem prayer, kissed the spot reverently, followed in this act by all his attendants. Then, leaving the flowers, he turned slowly away, and passed with a gentle and solemn look into the street again." What a tale do these simple and beautiful obsequies tell of the loving veneration in which the memory of the wise and kind viceroy is held, of whom it is well said that "he never forgot the traditional mercy of England while he vindicated her might and majesty."

Intelligence has been received of an outrage committed on the Rev. Mr. Taylor, a Protestant Missionary at Yangchau in China. Both himself and his household were attacked in the most barbarous manner. About 10,000 men broke into the house, and destroyed the whole of their property. The ladies belonging to the mission have all more or less suffered from wounds and bruises, and another Missionary, Mr. Reid, had his eye so severely injured that there are very serious doubts of his ever recovering his sight. The Chinese mob set fire to the house and did all they could to burn the inmates out of it. They were driven to such extremities that they were forced to throw the children from the upper windows; and the ladies were obliged to follow at the risk of their lives; one of them being within a month of her confinement. The outrage was caused by a silly rumour which had been maliciously circulated, that the Missionaries boiled up children to use them for medicine. The authorities, it seems, knew of the intentions of the assailants a week before the occurrence, but took no steps to prevent it. For several days the mission party were in great peril, but they at length succeeded in making their escape from Yangchau, and, according to last accounts were on their way to Chin-Keang.

The Annual Meeting of the Congregational Union has just been held at Leeds. One of the papers read before the Union was on "The Terms and Design of Church Membership." A discussion of some length followed, expressive of a considerable variety of opinion. Hitherto the practice among the Congregationalists has been, to require of every candidate a statement of religious experience, and an examination by the minister and one or two of the deacons. There now seems to be a pretty general wish to have these preliminaries dispensed with, at least in part; and from the sentiments elicited in the debate upon the paper in question, there was evidently a strong feeling in favour of throwing the responsibility of making a profession of religion by joining a church and partaking of the Lord's Supper, almost exclusively upon the person seeking these privileges. At the same time, there are some, and especially among the older men, who hold to the old system of admission, and who consider the new proposals to relax these as fraught with danger to the spiritual life of the Church.

Last Wednesday week Dr. Longley, the Archbishop of Canterbury, died after a short illness. He had held the Primacy for only six years. His previous career had been what some churchmen call one of singular "good fortune." For seven years he held the important post of Head Master of Harrow School. He then became Bishop of Ripon, which see he filled for twenty years. In 1856 he was made bishop of Durham, four years after he was appointed Archbishop of York, and in 1862 he succeeded the venerated Dr. Sumner as Primate of all England. The deceased Prelate was inclined towards the High Anglican School, but he was not friendly to ritualism in its modern development.

Most people have been taken by surprise at the complete and speedy success which has crowned the Revolution in Spain. It was generally known that there was a widespread and growing repugnance in Spain toward the immoral and intolerant Isabella, the Pope's specially favoured daughter, on whom he conferred the much-thought-of Papal gift of the golden rose, but no one seems to have anticipated that the reign of this last of the Bourbons was so soon to come to a close. The Papal party stand aghast at the measures of the Provisional Government. Complete liberty of conscience and worship has been proclaimed, together with the freedom of the press. The Jesuits have been banished; all monastic establishments founded since 1837 have been suppressed, and their property is confiscated to the State; and all others previously in existence are forbidden to receive any more novitiates, so provision is made for their extinction. Three refugees who had been exiled from Spain on account of their religious views waited upon General Prim. In reply to their remark that their only crime had been that they did not profess the Roman Catholic Religion, he said, "From this day, gentlemen, there shall be liberty in our country, real liberty; every man shall be master of his own conscience. You may return to your own country by the first steamer, and you are at liberty to enter Spain with your Bible under your arm to preach its doctrines." What form of Government Spain will ultimately adopt is at present uncertain. The Bible Society are making arrangements to circulate the Scriptures in the newly-emancipated country in which hitherto Rome has held supreme sway.

*November 6th*, 1868.

## Ontario Correspondence.

To the Editor of the Provincial Wesleyan:

ONTARIO, Nov. 18, 1868.

MR. EDITOR,—Your Ontario correspondent still lives, though he has not lately troubled you with lengthy lucubrations, yet here he is, still at his post, addressing you and your readers at the hour of midnight, while the rain-storm is pelting against the windows of our comfortable domicile. During the last few weeks, we have had very unsettled weather, sometimes it would rain, then it would freeze up, then it would change, and we would have a portion of fine weather, which some would be pleased to style, "Indian summer," and thus, we have had almost every kind, by turns, and yet, no kind, of weather long. The heavy winds have produced great havoc among our Lake vessels, and several small craft, with their crews have gone down.

Our Provincial Legislature has been in session about 3 weeks. They have hardly got to work yet, though, the two Leaders of the House, have been measuring swords in one or two instances. Mr. Blake, "the leader of the opposition," or at least, who often acts in that capacity, has gained a victory over the Atty. General, the Hon. J. S. MacDonald, in respect to the Provincial Secretary, Hon. M. C. Cameron who has been employed, during the Parliamentary recess, in defending certain prisoners, who were charged with criminal offences, as for instance, Whelan, murderer of the late Mr. Magee, Mr. Blake contended, that to say the least, it was unseemly, that a minister of the Crown, should be so employed. The Attorney General, after a considerable amount of parleying, and beating about the bush, at length agreed, that such unseemly things, should not again occur. As this was all that Mr. B. wanted, the matter was allowed to drop.

Speaking of Whelan, I am reminded, that the period fixed for his execution draws near, the 10th proximo. Some are afraid, that an attempt will be made to secure him a new trial, but, others say that the Government are about to bring in a Bill, authorising that all executions, shall take place in private. We shall soon see.

I regret to inform you, that a Petition rather numerously signed, by the citizens of Toronto has been presented to Parliament, praying for the repeal of the Law, which compels Taverns and Saloons, to be closed from Saturday evening at 6, until Monday morning at 8 o'clock, assigning as reasons, that travellers who come to the city, by the Saturday evening trains, or during the Sabbath, are greatly inconvenienced, and trade is much injured, &c. We sincerely hope, that the prayer of the petitioners, will not be granted. There are, several well-known Temperance men, in the House, who will, we are sure, be true to their principles, and some others were elected on the Temperance ticket, so that we trust, there will be no further sanction, given by law, to the drink traffic. We are afraid that many of our Temperance Laws, are little better, than a dead letter, but, this arises, from the difficulty, of securing a conviction, and also, from the disposition, that is too often manifested, to deal leniently with the violators of the law, or even pass them by altogether. The compainer, in all instances, runs great risk, when a Tavern-keeper is the defendant, hence, the executioners of justice, should see, that the laws relating to "the traffic," are as strictly enforced, as those which relate to any other crime whatever.

You are aware that at the last session of the Local Parliament, notice was given by the Government that no more grants of money should be given to any of the colleges which are under the control of the respective denominations. This is felt to be unfair, seeing that the Mammoth University and Upper Canada College, both situated in Toronto, are so amply provided with endowments from public funds. Petitions numerously signed, are now being presented to the House, asking the Government to reconsider its policy in this matter, or in some way provide for the assistance of those institutions, which for so many years have promoted the cause of superior education. We wait the issue with some anxiety. An attempt was made to prevent the petitions being received, purely on technical grounds, which we were glad to see was overruled, so that the petitions were received. We will watch the proceedings relating to this subject with deep interest, and inform your readers accordingly.

So far as our own noble Victoria University is concerned, we have good hopes that she will be brought safe through "the breakers." She has been in many a crisis, but still survives. A collection is to be taken in all our congregations in the month of December, to aid the ordinary expenditure this year. A few days ago a meeting called by circular, was held in Coburg, in aid of the endowment fund of the College. *Forty-seven* ministers and laymen were present. There were some earnest, powerful, and eloquent speeches made by the President of the Conference, the President of the College, Rev. Dr. Ryerson, Rev. R Jones, John MacDonald, Esq., W. W. Deane, Esq., Dr. Beatty, W. Beaty, Esq., M.P.P., W. Gibbs, M P P., and others. The greatest unanimity prevailed. The meeting determined to raise at least $100,000 during the next two years. Our noble President of Conference put his name down for $3,000 $750 of which he paid there and then. Our esteemed J. MacDonald, Esq, who is first and foremost in all good things, especially such as relate to Methodism, promised $2,000. Three others promised $1 000 each; three also gave $500; others followed with $200, $100, $50 and $25, until the sum of $13,000 was subscribed—a noble beginning truly. Mr. Punshon is to hold conventions in every District, of which there are twenty-two, between this and Conference, and we are sanguine that in two years the endowment will be complete.

Your readers are probably aware that scarcely two years have rolled away since we paid off a debt from the College amounting to $30,000. Only a week before the College Convention, the Missionary Anniversary was held, when it was found that the income exceeded that of the former year by more than $6,000. Of course the expenses of the past year have been unusually heavy.

The veteran, Dr. Evans has returned home from British Columbia, C. Stringfellow has returned fron Hudson's Bay. A batch of brethren have been sent to each of these distant fields of labour, and a new Mission has been commenced at Red River. By the way, while Mr. Punshon was speaking at the anniversary public meeting, a nice little episode occurred; he said, "it would be well there and then to raise $2,000 towards building a new church at Red River; forty of you give $50 each and it is done;" and so saying the President, with his usual generosity, gave £50 towards the object. The effect was electrical. The chairman of the meeting followed suit, and soon $1,250 were promised. When this news reaches Bro. Young at Red River, he will feel that he is still remembered by his brethren in Canada.

Our brethren the Missionary Committee, which consists as you know, of an equal number of ministers and laymen, have great faith in the future; hence they have taken steps at the late annual meeting to dispense with the help hitherto received from the Parent Society in England. Some will say this is going too far, but we have great faith in the liberality of our people, for though here and there, a croaker may be found, still the majority are amongst the most liberal people in the world; a few are really munificent in their gifts.

You will have seen notices in the '*Guardian*,' of the purchase of Magill Square in Toronto.—The square is in the very heart of the city, and consists of about three acres of ground, with one house upon it. *Twenty-six* thousand dollars have been paid for the purchase. A Church to cost about $50,000 is intended to be erected, in the place of Adelaide Street Church, which is to be sold. It will be a real, monumental Church. The Missionary Committee have also agreed to expend $8,000, in the erection of suitable premises on the lot, as a MISSION HOUSE, the amount also to be raised by special subscription.

The erection of the new Church and the Mission House, will give Methodism a status in the metropolis of Ontario, such as it has never had before. We are not a little indebted to our worthy President, the Rev. W. M. Punshon, M.A., for the zealous manner in which these schemes of the Church, are being advocated. His whole soul is thrown into them. His labors already have given an impetus to Methodism in Ontario, which will be of great benefit in days and years to come.

You are probably aware, that the last Canada Conference asked the British Conference to allow Mr. Punshon to become a resident in Canada, for at least a few years. The request has been acceded to, so that now, Mr. Punshon, is *our's*. We regard him, not as one who tarries for a short time, but, we fondly hope, for many many years; indeed should he never return to England again, we should not be sorry, and we fondly hope, that whatever allurements he may have presented to him, from the South, he will make Canada his home. May his valuable life long be spared. At present, he is "in labors more abundant.' The Missionary meetings are being held this week, in two of the largest Churches in Toronto, Dr. Butler, late from India, now of Boston, Mass. was announced to preach with Mr. Punshon, on Sabbath, they were the chief attractions for the public meetings. The Dr. is also to give his celebrated Lecture on the Sepoy Rebellion on behalf of the Magill Square Fund.

Death has been among us, since I laast wrote. Rev. T. Robson, who has been in the active work for 12 or 13 years, died after a short illness. Thirty years ago, your correspondent and he, were Local Preachers together, in the same Village, near the city of Durham, in good old England. The Venerable Matthew Whiting has also been called to his reward. He was long a laborious servant of the Church and was deservedly esteemed. Our turn will come soon, may we be ready.

ONTARIO.

## Lay Preachers.

The Church of England, well known to be so slow in adopting anything new, or admitting their errors, have long ago acknowledged their folly in driving John Wesley and his noble band of workers from them when it was in their power to use this great element in extending the influence and power of the Church, not only in Great Britain, but thro' the earth; but in her pride, blindness and folly, through the influence of her doctors, this great accession of power and piety was thrust away from them.

Their eyes are now opened. The men who are this day at the head of the Church in Great Britain are wiser than their fathers, and are now trying to redeem the past. Many of the laity from all the walks of life, go forth into wicked and abandoned places. They can be seen in the towns and villages throughout the kingdom. They are in the streets and parks of London, praying with the people, reading the word, and explaining and preaching from the sacred text. Not only the tinker, the cobbler, and the plowman, are this day doing this work in the bosom of, and by the authority of the English Church; a work condemned by their fathers in the days of Wesley, but men of education, of learning, of fortune, even the peers of the realm, among whom I might name Lord Radstock, Lord Teynham, Earl Mount Cashiel, and others, are this day lay preachers in the Church. An effort is now being made to admit them to labor in the parish churches.

The Dissenters are alive to the importance of the lay element. The most conspicuous example, however, is with Mr. Spurgeon. As soon as a person joins his church he is encouraged to exercise his gifts in the Sabbath school, the prayer meeting, and other religious gatherings. If he gives evidence of gits and graces, and has the time, he is invited to become a student in his college, where he is put through a course of reading and practical training. On the Sabbath he must take his place in the streets and parks of London, and exhort and preach to sinners. In this service the student comes in contact with infidels, and scoffers of every degree; he is interrupted in his discourse with their objections and arguments, which he prepares to meet and answer in his subsequent discourses. After two years' training in this practical, though rugged school, he goes forth with the authority of the church to preach the everlasting gospel. This course gives no time for the student to finish, as it is called, his education.—He considers life too short and time too precious to waste it in these confused doctrines; to ponder over the dead languages, mathematics, the sciences, and polite literature, and the study of the multitudes of religious dogmas of the day.

He has them in the college long enough to teach them the rudiments of a pastor's education. They are informed where they can lay hold of the key to open such books of instruction that will further aid them in their duties.—He impresses upon them that the true pastor is a student for life—up to to the day of his death he must be a student—that the book of history, nature, providence, and grace is ever open for their inspection; but above all he must make himself acquainted with the practical duties of the Bible and preach from a warm, full heart the truths therein contained.

Mr. Spurgeon being sick, I have heard one of his pupils preach for him in his tabernacle.—When he was converted he was quite ignorant of letters, having never attended school. His young wife taught him his alphabet. He entered Mr. Spurgeon's College, and in two years after took charge of a congregation near London. The sermon he preached that day to over five thousand people, was marked with a divine unction. It was scriptural, spiritual and powerful; his language good; his manners devout, humble, and yet courageous. It made a good and a deep impression on that immense audience, and I came away glad to have had an opportunity to have heard one of Mr. Spurgeon's College-read men.

This mode of fitting men for the pulpit and the practical duties of the miuinistry, met with great opposition as was expected from those interested in the old theological way. But lately Mr. Spurgeon held in his tabernacle an annual meeting to which many of the literati of England were invited to take part in the exercises. Among the speakers on that occasion was a Mr. Allen, said to be one of the mos learned and accomplished scholars of the age, and who is at the head of a theological school, a gentleman who is keenly sensitive to anything illogical, or ungrammatical, or want of finish in style of a public speaker. This Mr. Allen said, "After having witnessed for a number of years the practical workings of Mr. Spurgeon's system, he felt it his duty in this public manner to take back all that he had written and said against this mode, believing as he now did, that it had accomplished more good than any other system yet devised." "But," he added, "I would suggest to my friend, Mr. Spurgeon, whether it would not improve his scholars, and make them more useful, if after he got through with them, they were sent for a year or two to receive a polishing in some of the theological schools." To this Mr. Spurgeon replied that he was glad that the professor had made so good a confession before so many witnesses. But there was one remark that he could not let pass unchalenged. His opinion was this polishing process to which Mr. Allen alludes, would have the effect to wear off the true steel of the blade. That in the study of the dead languages, dry theology, they would lose more of the real fire of preaching than they would acquire. For his part he would venture to make a suggestion to the professor, that after he had gotten through polishing his students, he would send them to his college to learn the real practical duties of the pastor.

Dining at the house of a friend at Sydenham, a gentleman present from one of the provincial towns, informed us that in the church of which he was a member, they had for their pastor a most excellent man, and one of the most finished scholars in England. He was eloquent in speech logical in his discourse, blameless in his life, and popular in his address, and yet with all these accomplishments on his part, with a good choir, fine organ, and accomplished organist, in a building of faultless architecture, and commodious and comfortable pews, there was very little interest in the services; a very few except the members attended, and a slight cold or an appearance of a storm would often keep them away. He was prepared to say that in regard to the influence of their chapel on the multitude outside of the church it was a failure. But, said he, about a year ago one of Mr. Spurgeon's lads came down there took possession of the chapel that was nearly run out by an unpopular man, commenced preaching and visiting, and now every seat is filled long before the services commence; the aisles, altar and pulpit stairs are all crowded; the interest has become general; the heart of the public beats in unison with the young preacher. This young man was a plain mechanic, and quite illiterate but a few years before, until Mr. Spurgeon took him by the hand and led him into his college. One of his pupils is now preaching in the great tabernacle in Tottenham Court road where Mr. Whitefield preached. Mr. Spurgeon sends each year from his college one hundred men to preach the gospel.

## The Sunday School Within the Church.

We should no more think of making the Sabbath school an institution outside of the Church, and limit our endeavors for the salvation of childhood only to it, than we should erect the weekly prayer-meeting into a separate organization and only labor in it for the immediate conversion of the souls of those for whom we pray. The relation of the minister to the Sabbath school is identical with his relation to the prayer-meeting; they are both prudential measures for bringing minds in direct contact with truth. There are the same, and even more urgent reasons why ministers and members should exert in harmony their utmost moral power in the Sabbath school, as well as in the prayer-meeting. In the latter the progress of the work is greatly hindered by confirmed habits of unbelief and by hardness of heart. In the former the field is always white for harvest. Minister and members must as thoughtful prepare themselves, with a deep sense of personal responsibility, to secure the great object to be attained in regard to these children—their trust in their Saviour and their Christian discipline—as they do to sustain the public services of the sanctuary, and for the same reason, only enforced by the most inspiring motive, the prospect of earlier and larger success.

The children are to be treated as persons presented for prayers and religious instruction, requiring deeper convictions, perhaps, and simple and affectionate directions to the cross, and the "pure milk of the word that they may grow thereby."

The relation of the Sabbath school to the minister and to the officiary of our church is placed beyond question. In the language of the Discipline it is made the "special duty of Preachers" to form Sunday-schools, and to engage the cooperation of as many of the members of the Church as they can; and where they "cannot superintend them personally, to see that suitable teachers are provided for that purpose." Language could not be more explicit than this. It is as distinctly affirmed that "each Quarterly Conference," of which the Superintendent is *ex officio* a member "shall have supervision of all the Sunday-schools and Sunday-school societies within its bounds." In distinct and affecting terms it sets forth the pastoral care that the Preacher is expected to exercise over these lambs. "It shall be the duty of every Preacher in his pastoral visits to pay special attention to the children, speaking to them personally and kindly on the subject of experimental and practical godliness according to their capacity, pray earnestly for them, and diligently instruct and exhort all parents to dedicate their children to the Lord in baptism as early as convenient."

The minister has the same personal responsibilities in reference to the Christian nurture of the children that he has to the growth in grace of the mature members of the flock. He cannot delegate his responsibility. His record is on high. His Master has said, "Feed my lambs and my sheep." He may call into exercise all possible Christian agencies that can be developed in the Church; but he is the responsible shepherd, and sad is that minister's condition whose lambs do not know and love his voice. Wisely, tenderly, patiently he is to work with the beloved brethren and excellent women who yield their services in aid of the common result; but he is to look upon himself as under the Master, the responsible shepherd of the flock, and above all of the lambs.

Every argument that makes it the duty of a converted man to labor in the cause of his Master renders it also his duty to work among the children. He is to carry all his experience and moral power into that part of their work that contemplates the training of our Church of the next generation. We place our most intelligent and able minds in charge of the intellectual education of our children, and we have come to look upon the office of the school-master as second to none for influence, and worthy of all respect. The best intellects and the richest experiences of the Church are, among the children, to find their widest and most important fields of development. We may not forbid the young to press eagerly into the work of instruction, although many might be profited beyond computation to remain longer in classes for biblical study; but the solid and experienced members of the Church must also be found here.

The whole Sunday-school movement is to be in the interest of the Church of Christ and under the same supervision. The institution is not an end, only a means. The object is not simply to build up a great Sabbath school, to have it, in itself, the most attractive feature of the sanctuary worship; but out of these children to build up a Church of Christ within the folds of the parent congregation.

By every wholesome device the hearts of the children should be drawn to the sanctuary, and never to the Sabbath-school at the expense of the Church. Every effort should be made to interest the children in the public services and blessed charities of the Church itself. Every thing about it should become to the lamb of the flock an object of increasing affection; it should be to them *our* Pastor, *our* Church, and *our* Sunday-school, alike beloved. It is a serious evil when, for any cause, there is an estrangement between the one and the other. For here, in the person of these children, is the Church that is to be. Officers and teachers should exercise all their skill in twining the tendrils of these little hearts around the pillars of the house of God. To secure this, special effort must be made by the minister to interest the younger hearers of his flock. He is to do this not merely by special sermons to children, which may be well enough in their place, but, which, after all, disjoin the lamb from the sheep; but by constantly remembering in the preparation and preaching of sermons that a large and interesting portion of the audience are children. To the regular religious services of the Lord's day we wish to draw their affections.

By as varied an address as that of the Great Master—who held upon his lips the interested disciples, and in the same discourse breathed out the affectionate welcome to infancy, 'Suffer little children to come unto me;" looked upon a young man and loved him and invited him, reluctantly clinging to the world, to become his follower—should the minister of Jesus make the public services of the sanctuary grateful and impressive to all, especially to the young. That they may become strongly wedded to all the services of the house of God, allied by early conviction and habits to the Church that watched over their childhood, as well as for the infinitely higher end of the salvation of the soul, the lambs should be constantly addressed and fed in the open administration of the Gospel.

As the prayer-meeting allows a nearer and more personal approach to the heart of the unconverted, as well as developes and sanctifies the social affections, and brings into action the energies of Christian disciples, so the Sunday-school brings the same Gospel gently down upon the individual and tender heart of little children, developes and sanctifies their peculiarly lively social capacities with the love of Christ, and calls out new and very effective talents and spiritual energies on the part of the Church in the training of the young.

Into the weekly religious meetings for prayer, and into classes for special religious instruction under judicious leaders, these young members of the fold should be earnestly drawn at the earliest practicable hour. Just as far as possible the warm arms of the Church should be felt continually embracing the lambs, as the bosom of Christ held their representatives when he was upon earth.—*Methodist.*

From the Watchman.

## The American Minister at Liverpool.

The visit of Mr. Reverdy Johnson to Liverpool has been attended with those results which all who have watched the tone of the English people towards their American brethren during the last twelve months, might safely have predicted. There was an easy frankness in the speeches of Mr. Johnson and Lord Stanley—somewhat new, it must be confessed, to those who believe in the Metternich type of diplomacy—which went straight to the heads and hearts of their hearers. If Liverpool was the focus of the sympathy which was felt in this country in favour of the seceding states, the reception given to Mr. Johnson is very significant of the change of feeling which has now taken place there towards the United States of America. Mr Johnson himself, in a quaint, delicate bit of sarcasm worthy of Nathaniel Hawthorne, was not forgetful of this; for in thanking the people of Liverpool for the friendly feeling shown towards his country, he said that there was nothing to be wondered at that such sentiments should be expressed "now that the unity of my Government is established beyond the hazard of future interruption." Even Mr. Laird must have smiled at this touch of cynical frankness; though he being present at a banquet given to the representative of a power he had done his best to crush, he showed that, at least, while others could forget and forgive, he also could be penitent. However, all classes of politicians joined in the reception given to Mr. Johnson; and it must have been gratifying to him to find such a general desire to honour the great people of whom he is so able a representative.

If the presence of the member for Birkenhead was felt by some calculated to mar the cordiality of the festivity, they were thoroughly mistaken; for Mr. Johnson boldly took the bull by the horns at the very outset of his speech. "I was cautioned," he said—"whether by friends, merely friends or not, it is not for me to say—that I should not be present on an occasion like this, because there would be at it certain gentlemen who, by word, by speech, or by act, aided or encouraged my Southern brethren during our late unhappy conflict. My answer was that if it should be so, so much the more gratifying would it be to me, because it would afford an assurance to the people of my country, and to my Government, as well as to myself, that former differences are forgotten, and that the heart that beats in Liverpool is like the heart that beats throughout the United Kingdom, a heart full of friendship for the people of the United States." Such sentiments as these could evoke but one response, and that a hearty one, to the American Minister's graceful and eloquent language; and the cheers which greeted this sentence were indicative of the good feeling, growing day by day stronger, which is now entertained by England towards America.

Both Mr. Johnson and Lord Stanley announced in the course of the evening that two of the great questions which have produced so much ill-blood between this country and the United States have been settled; and the third, the *Alabama* claims, is in process of settlement, and may be expected to be brought to a satisfactory conclusion in the course of a few weeks; in fact, as Mr. Johnson said, his negotiations in general with the Government "go on merrily."

There are few persons in England to whom this intelligence will not give satisfaction; for now that passions have cooled, and a calmer view is taken of the great struggle through which the North so successfully and heroically passed, it is felt that the claims for restitution on the part of those whose property was destroyed by the notorious *Alabama* should be considered by England in a generous spirit—and that, as in the future we wish to have the best understanding with America, so we may the better promote that feeling by throwing aside all prejudices, and calmly settling the disputes in point by patient and thorough examination. The United States could have sent us no better representative than Mr. Reverdy Johnson to urge her claims, for while he is frank and open of speech, he is warm and generous at heart. No is he unwilling to admit that in Lord Stanley he has found an appreciative and just representative of England. Thus happily represented, both countries may forget their past differences, and preserve that amity and good feeling so necessary to the welfare and material prosperity of each.

# General Intelligence.

## Colonial.

The *Chronicle* would very much like to obtain certain information in our possession, but he will have to wait awhile. Any information from him as to the course we should pursue in giving to our readers information on passing events, we regard as an impertinence.

THE SCHOOL COMMISSION.—The recent action of the Local Government in appointing on the School Commission for this city, one Universalist, one Church of Scotland, two Episcopalians, and three Roman Catholics, leaving the Methodists without a representative, and the Baptists in the same position, is felt to be an act of flagrant injustice. Not to mention the unfitness for such an office of some of the persons appointed, the matter is unfair in every respect. Things have come to a pretty pass when a member of the Executive can exercise such an influence in these appointments as to compel the