





Correspondence.

[FOR THE PROVINCIAL WESLEYAN.]

My DEAR SIR.—When about leaving kind friends on my last station, for this distant field, I was urged by some to let them hear from me in the Wesleyan; and my yielding heart prompted me, perhaps too hastily, to promise compliance. Now conscience takes it up, and, together with affectionate and grateful recollections, compels me to contribute something for your pages, to scribble an interesting narrative. I hope I shall have your indulgence Mr. Editor, for I perceive by the length of your Editorials, except the last that has come to hand, that writing for the paper is as irksome to you as it can be to me. Excuse me, but I would wish you less reserved for the sake of your readers, and hope to see more from you concerned in the same vigilant and Christian spirit, if not on the same topic, as that of the Bible Union disclosure. What a stormy wind is Dr. Masley's letter against that sectarian wall of untempered mortar. And what a worthy retribution on those, who in a sectarian spirit, tamper with God's Holy Book—the Pilgrim's Guide to holiness and Heaven!

But some of your readers want to hear from Newfoundland, and perhaps how the writer recurred to the description; especially how he "likes it," &c., &c. Well, indeed, he hardly knows how he got here, it is so like a dream; except that an ever-watchful and prayer-hearing God favored and defended in various ways, and brought him and his beloved family to safety to their destination. I have intimated that the passage seems as a dream, only real. It was as disturbed and commingled, heterogeneous and paradoxical; and for the advantage of future friends who may "come this way," I will glance at a few incidents.

First there was "bookings" by King's coach at Bridgetown, and paying for fares for wife, self, and five children, to Halifax—fare £7 5s.—distance called 140 miles. Then the hurried farewell to Father Williams and Brother Wilson, relatives and friends, and off through Wilmot and Aylesford to Kentville. Scenery and day delightful; inside passengers, lady, gentleman, and lad—agreeable enough. Had the pleasure of falling in with the President of Conference and Lady in Aylesford. Coach stopped all night at Kentville—long enough to see two or three drunken men. At six next morning ready and off through Cornwallis, Greenwick, Wolfville and Falmouth to Windsor. At Wolfville took in two additional inside passengers, making eleven. Enough inside by this time to satisfy any reasonable stage owner—day pleasant, country looking lovely, and making one wish he could always live in his dear native land. By eleven o'clock, at Windsor, after being relieved by a man, for whom the coachman deferentially stopped his horse, of a few stilling in the way of toll. At Windsor met Brother Cardy bound with his family for Bermuda, detained through sickness of a child. The Creole had arrived with passenger, all eager for Halifax, and we must wait to be jammed with sweating passengers and their travelling kit. Long enough at the hotel to be satisfied by ocular demonstration, and olfactory proof, that rum was free enough, and the Maine Law far enough away from Nova Scotia, to make that lovely province a paradise for Governors that loathe Temperance Councils.

Here our troubles began. The sun shone fiercely, the roads were dusty, passengers impatient for places, and after our inside compliment was raised to thirteen, Mr. K. was determined to crowd in another, and I became determined that it could not be allowed. By this time I was holding a child on my knee, one was standing without a seat, while the youngest occupied its mother's arms, and the other passenger were stowed as closely as possible. Not satisfied with this, the "book" must be referred to by the proprietor, to see if I had not occupied more room than I was booked for; sure enough, it was found that I had booked for four, and only occupied four, seats; so by a little firmness we were extruded from having the price of another passenger "swatted" out of us into the pocket of the proprietors. By this time the pile of passengers on the outside began to be alarming to those inside, while the pile of luggage lashed on was scarcely less so to the driver. I felt sensitive about their "best hat" and hat-box. Another coach was equally loaded, and an extra beside; and what was most annoying, we, with Her Majesty's Mail, must wait till all were ready to start. The poor horses at length received the little ones were soon away, toiling through dirt over the highlands. At the first stage horses were changed, and feeling that they were imposed upon, they refused for a time to "go." Thence to Halifax, there was no comfort, except that arising from the conversation and kindness of fellow passengers, and the hope of reaching Halifax by dark. At length Sackville bridge was reached, and the Railway station. Here we got into the "rail-coach,"—being an arrangement with that line of coaches to turn the passengers out, to take the train, and pay an extra fare to reach the station, outside the city, and then jump out, and either walk in, or take a mile or so to the coach again. It was a relief to get into a rail-car, and hear the rattling wheels, and feel the inspiring hope that it called to Windsor by that route next year, one can go with comfort and less imposition.

But Station is about miles as surely as just stepped out of the station house to take coach when a drunken row began just behind me, among a party that had gone out by rail to Sackville to a picnic, got up by the Irish Society of Halifax. Malicious blows were struck, and the row became general; wives and sweethearts screamed and groaned, while the men cursed, growled, and pommelled each other's faces, like very devils; but it happened that they were so drunk they could not strike steadily enough out to knock each other down senseless, and after bruising each other's faces, destroying each other's hats, and tearing their picnic hury, some officials succeeding in quelling the row. Having got my frightened family out of the way a little, I stood observing the fruits of rum in the comfortable frame of mind, when one of the combatants came up near us with a sinister look, to whom I gave stern warning to keep at a respectable distance; when he replied, "Sure I would rather die than strike the likes of you." Poor fellow, he either saw I was a clergyman, or drank as he was, or discerned my frame to be no shadow. By this time horses were harnessed again, and we soon reached the coach boarding house of Mrs. McNeil, in Aylesford street. We felt thankful to find that our comfortable lodgings had been spoken for us by the kindness of Brother

In Halifax I had the pleasure of finding four friends belonging to this town, who were to be fellow passengers, and of seeing a few acquaintances; but when I repaired to the office of the Agent for the "Oprary," and at first the gloomy prospect of having to stow my family on the Lockers and Sofas

so called; but as much like Sofas as the Oprary herself resemble the Boston steamers. By the kindness of Capt. Corbin however, at the instance of Mr. W. Conard, I wished State-rooms were secured for Mrs. C. and two children. Myself and the rest of my children had to bunk it. The second evening went on board to prevent the inconvenience of embarking in the night, should the steamer come in from Boston, but the fog prevented the arrival of the Boston boat until the next day at noon.

The Merlin Steamer bound for Bermuda lay on the opposite side of the wharf waiting for the Boston boat also. By coach the second evening Bro. Cardy and family had arrived, and were safely on board bound for Bermuda. This long Atlantic swell, my recollections of the arrival of the Boston boat until the next day at noon.

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up—had the opportunity of going through the saloons of the Canada. It was about 3 p. m. we were under weigh and steamed down the harbour at about 7 knots. It was pleasant and smooth, and we all kept the deck as long as possible; but as soon as the boat began to feel the long Atlantic swell, my progress changed had to be stowed away after another, and my heart felt sick to see them all tormented with sea sickness in a crowded cabin, and with the thought that, for at least four days, this must continue. To add to our annoyance the screw made such a horrible thumping noise, and shook the boat so violently, that for the first night sleep was impossible to those unaccustomed to it. The next evening the fog was thick and the boat was of necessity kept at respectful distance from land, and obliged to steam round the Scatarie. Sabbath morning about 8 a. m. the fog cleared away, and we were soon at the coaling wharf, Sydney, where to our pain and annoyance a large supply of coal was laid in, and butter, cattle, and sheep, for St. John's market. We felt it a mercy however to walk ashore, and rest a little. In the course of two hours we cast off and were soon out in the gulf, with a smooth sea and bright sun. Thought of holding service, but what with the recent Sabbath breaking, care of children, and want of an invitation gave it up. The sea continued smooth until Tuesday morning, when a stiff north-east breeze met us off Cape Race. It blew away the fog, and at sunrise for the first time, I saw the bold rugged coast of Newfoundland on the left hand, and at ten miles distance on our right saw a monster iceberg rising about 150 to 200 feet out of water, looking white and cold as January. The sight was exciting, and helped with the piercing east wind to make one feel chilly. Our voyage thence to St. John's was somewhat rough, slow, and monotonous; and sorry enough to the sea-sickness. At last we passed Cape Spear light, and saw ahead of us an iron-bound lofty cliff with a signal staff on a Black House, and colours flying; and all around, while boats with crews of hardy fishermen, then a narrow gorge between the lofty cliffs, and the appearance of some buildings, then "the narrows" were entered and a long line of wharves and masts of vessels; then the wharf with people crowding down. Then the natural anxiety about our reception increased and the "brushing up" absorbed every other consideration, except the cheering thought that we were safe at the end of the voyage through Divine mercy. Soon we are all on board, and the vessel under way, and friends are rushing on board to shake hands with their returning ones; while those who have come as strangers are wondering if the Mission house is ready, and whether there will be any chance of a fire, and a cup of good tea, &c. While thus wondering in good faith, and stirred up by some of the safe passage, and getting the children ready to land, the sad news was overheard passing among our St. John's friends on board—"Mrs. Pinney is dead." This at once chastened our joy and reminded us that death is before us at this land also. At this point we were hastily informed that our circuit, the Messrs. Green and Blackwood, who hastened away for a wagon, then to kind friends who had hastened down to see their new preacher. We were soon conducted by bro. Ayre and others to the wagon of S. Rendle, Esq., which, though comfortable, was no more than capable of holding us all. We were soon at the Mission house, where several ladies were waiting, with kettle on the fire. How like a palace the unprenching Mission House seemed? I could scarcely refrain from weeping with joy and gratitude to see my dear family safely at their journey's end, in our new home. The little ones were soon capering round, as if they had escaped prison. Truly God was good to us in all our voyagings, although we had much discomfort.

The greater proportion of our passengers were all that we could desire. The captain was one of the most vigilant and careful of his duty, and I judge a first rate pilot, the coasts of Newfoundland, and Cape Breton; and is well deserving a more commodious and speedy boat.

Yourself and your readers will pardon me for occupying so much space, I hope I will be more brief in my next in which I intend to give some information about this field of Missionary labour.

R. A. C. St. John's, N. F., Sept. 17, 1856.

Provincial Wesleyan

THURSDAY, OCTOBER 2, 1856.

Conference of the Evangelical Alliance.

We readily show a high degree of interest in the proceedings of this Alliance and recur with pleasure to a topic on which our last number we but briefly touched. If we were asked to select that feature of the age in which we live which affords us the greatest satisfaction, we should not hesitate to point to the efforts after Christian Unity by which it is so happily distinguished. Whilst it cannot be denied that a common feeling of estrangement and even of bitterness still survives in many sections of the nominally Christian church, there is nevertheless, it can be confidently affirmed, a manifested desire—an earnest purpose acquiring strength day by day—among the pure Protestant churches of the present time to yield a willing obedience to the precept of St. Paul, applied to their intercourse with each other, "that ye walk worthy of the vocation wherewith ye are called with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace" and to act under the constant influence of the grand truth which the Apostle so emphatically inculcates—"There is one body, and one Spirit even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all who is above all and through all and in

you all."—Christian Associations and Evangelical Alliances are the patent and pleasing fruits of this spirit. Their progress and their stability are truly cheering indications of the enlightened Christian concord in which they originate, and which they tend so powerfully to cement.

The Evangelical Alliance was inaugurated amid the sneers of the sceptic and the distrust of many of the wise and good; but it has disappointed the hopes of its enemies and dissipated the fears of its diffident friends. Its continuance and success may no doubt be attributed in good measure to the caution which characterized its commencement and the candour which has prevailed in its progress. It has had to suffer the taunt of inaction because it would not precipitate; but it should have been borne in mind that a project which wanted the sanction of successful precedent, required not only much consideration in its inception but much prudent deliberation in its further development. It was no light matter to set and define the basis of such an association: it might have been so expanded as to embrace in its sanction the most deceitful latitudinarianism, it might have been so contracted as to have excluded the most worthy of its recognition; in either case, it must have proved inefficient. We cannot but regard the basis which it actually exhibits as remarkably indicative of the guiding providence of the Great Head of the Church.

Now, however, that ten years, and as many harmonious annual gatherings, have clothed the experiment with the sanction of success; have cheered the hopeful and confirmed the faltering; the friends of Evangelical Alliance are ardent not only for union in sentiment but for union in action. The Rev. Dr. Steane one of the honorary secretaries of the Alliance suggested, we observe, at its recent Conference in Glasgow, two modes of Christian usefulness. The first of these was the preaching of the Gospel in halls and public rooms throughout the Kingdom. This suggestion is grounded on the same consideration which has induced the Wesleyan Conference in England to put forth greater energy in its Home Mission work—the loudly appealing claims of perishing untaught thousands in the cities of Britain. It is seen to be in vain for the profligate and indifferent classes of the community that sanctuaries are reared, and soul-stirring sermons delivered within their walls, if the church be not entered and the word be not listened to. There are thousands who shun the House of God, and who therefore bear not the voice of the preacher. The appeal on behalf of the remotest heathen could not possibly be stronger than for them, "How shall they believe in Him of whom they have not heard? and how shall they hear without a preacher?" Dr. Steane pleads in the following eloquent and truthful strain:—"Men do not come to worship God until they have some love for Him, or at least practically admit His claim to their love.—The Church places herself in a mistaken attitude, and indulges an expectation resting on no satisfactory basis, when she builds churches and chapels, and then waits for people to come, and then she is disappointed. The world will not come to her; she must go to the world. She must seek the unbelieving portion of the community upon their own territory. She must carry the Gospel to them, and not content herself with saying that she has shown her readiness to receive them, and only waits for them to come and receive it at her hands. The latter was never God's method, and it ought never to have become the method of His Church. He did not wait for apostate man to return to him; he sent His Son to seek and save the lost; and His people must go to their fellow sinners, that they may reclaim them to Him."

"Experience has shown that when the Gospel has been carried into secular buildings, as well as when it has been preached in the open air, large numbers have come to bear it who never enter a sanctuary for any other reason, but who, probably, will be induced to do so. Of the crowds of earnest listeners who thronged Exeter Hall last winter (and every time it was opened, it was so full that hundreds went away unable to get in), it was estimated by those whose knowledge qualified them to judge, that at least two thirds consisted of persons never accustomed to go to any place of worship. Instances also are known in which, by previous arrangement and concert, neighbouring families living in the habitual neglect of the house of God, enabled themselves to go alternately to Exeter Hall thus manifesting a desire to hear the Gospel when brought to them in this manner, which they had never evinced before. It would no doubt be easy to show that the conduct of such people is unreasonable, and to insist that we are under no obligation to accommodate ourselves to such unjustifiable prejudices. But it is submitted that, if we act in the spirit of Christ, we shall bear with human perverseness, and even stoop to its unreasonable demands, rather than suffer our fellow-sinners to perish."

It is then urged by Dr. Steane that this work is especially appropriate to the Evangelical Alliance; he thinks that in their associated capacity they are the body which it might best be undertaken; and that this new and aggressive effort of Christian love should be entered upon by the united counsel and zeal, and by the practical cooperation of all the branches of the Church of Christ; for, he says, while in our separate and denominational efforts, when they are conducted in the Christian spirit we may hope for the Divine blessing, we have the highest authority for believing that the presentation of the Gospel to the popular mind will be attended with unaccommodated success; then will the world believe when the Church is one. It is we must be excused for here remarking, as a reflection, that such a course as is thus proposed should be attended with difficulty on the part of clergymen in connexion with that branch of the Church which loudly declares its aspirations after unity; but many, we trust, of the Episcopal clergy will feel at liberty to fraternize in so holy an undertaking.

The other suggested scheme is that of an exchange of pulpits upon a comparatively large scale, between the pastors of all Evangelical denominations north and south of the Tweed. "The proposal, as it shaped itself to the mind of the writer, would involve the simultaneous exchange of their pulpits for a month or six weeks, by a hundred, or, were that too many for a first effort, by fifty ministers in Scotland, and a similar number in England, who, during

that period should preach according to special arrangements; not, however, in such a manner as each should be stationary and minister all the time to the same congregation; but, so that each should occupy a different pulpit every successive Lord's day."—"Such an influx of Christian ministers from the north among the Churches of the south, together with a corresponding influx from the south among the Churches of the north," Dr. Steane conceives, "would be attended with manifold blessings, and would tend, in a practical and striking manner, to show, that, with whatever diversity of administration, the Church of Christ is one."

Thus our readers will perceive that it is not the disposition of the pious men who constitute the Evangelical Alliance to rest in mere "unproductive sentimentalism," as has been ungraciously attributed to them, but they aim at making their organization instrumental in achieving on a large scale, practical good.

The hints thrown out in the above suggestions need not be lost on us here though no branch of the Evangelical Alliance be in operation in our midst. We have a home hearth, as well as other countries, on whom the combined efforts of the Christian churches of our land should be brought to bear for their evangelization. When shall we awake to the realization of our duty to the world around us that lieth in wickedness—and with the Word of Life to those who will not come to us to receive it?

Methodist Doctrine and Practice.

The new year of our Connexion began auspiciously in the last week of the Circuit, and begins with the present for others. There are few congregations which have not just changed one or more of their Ministers, and the first impressions made on either side, much of the harmony, happiness and prosperity of the pastor and the societies during the year will, in hundreds of places, greatly depend. Our itinerant system causes many painful partings, but it has made us all one family, and the Minister who bids farewell to one circle of Wesleyan homes is sure to be received by a "God speed" by another. And if, in any case, unhappy circumstances have arisen, which make separation rather a relief than a privation, there must, on the one part or the other, if not on both, have been errors which may be avoided by the pastor in his changed sphere, or by the Circuit on the arrival of the new Minister. It is generally, and ought always to be, a season of renewed consecration, to be by the preacher alone, and by the Members also, to their several labours in the same sacred cause; and the earnestness of feeling at such a time often impels to fresh exertions and further undertakings in the Circuit, so that while kind recollections of the past remain, personal regrets are soon lost in the activity of new work and new agents. Above all, it is a season of much prayer, and therefore of deep solemnity. And at this commencement of the Methodist year it is that our Members are called together—often by the Minister who has just arrived among them—to give a few last thoughts to the Annual Conference held in the previous month, and to listen to its Pastoral Addresses to themselves. This week we print the Address for 1856, which we hope will be perused in private, as well as read out in the chapels. During the years of discouragement the tone of the Pastoral Addresses was always admirable, full of mingled confidence and humility, but never prolonged into a vindictory or apologetic strain. This year, with prospects greatly cleared and brightened, there is the same meekness of wisdom, and no undue elation. Almost every topic interesting to Methodists and the Church at large is touched upon, but each is directed into a practical and spiritual training. Leaving these, for the most part, to receive that enforcement which belongs to the pastoral office rather than to our own, we shall in this place notice only two points which deserve the attention, not merely of Wesleyan readers, but of all who are concerned in the present condition of the Protestant Churches. We select, then, for such illustration as the Address affords, the two great questions of the doctrine and the practice of the Methodists of the present day.

First as to doctrine. We read in one of the clerical magazines of the current month, where the writer is commenting on the "Bible of Conviction" that "Disenters easily descend into a practical and spiritual training. Leaving these, for the most part, to receive that enforcement which belongs to the pastoral office rather than to our own, we shall in this place notice only two points which deserve the attention, not merely of Wesleyan readers, but of all who are concerned in the present condition of the Protestant Churches. We select, then, for such illustration as the Address affords, the two great questions of the doctrine and the practice of the Methodists of the present day.

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Rev. Isaac Keeling.

In moving the thanks of the conference to the Ex-President, Dr. Bunting mentioned two things in his conduct which had been remarked with particular satisfaction; his assiduity in the discharge of his official duties, and his almost oracular wisdom. He wished that many of his wise sayings had been taken down, for if collected, they would form a manual of instruction from which we might all derive benefit. The Ex-President in his reply stated to the conference that these occasional utterances were the result of a habit of observation and reflection, and a constant avoidance of ready-made phrases. We ourselves have often been struck with Mr. Keeling's pithy and laconic sentences and sayings. In Martin Tupper's "Proverbial Philosophy," there are many beautiful and sublime things, but whether in prose or poetry we hardly know a kind of cross between the styles of Keop and Osian, we believe. The proverbial wisdom of the Ex-President is marked by no such ambiguity. It is decidedly prosaic, and for conciseness, clearness, point, and originality, far surpasses the writer

alluded to. We sympathize with Dr. Bunting's regret that so many good things have been lost, and we hope that, to prevent this, Mr. Keeling will further imitate the wisdom of Solomon, and write a book of proverbs.—Eng. Corr. W. C. A.

St. Stephens.

The Rev. Mr. Smithson, Wesleyan minister, preached on Sunday afternoon in the S. R. Cemetery grounds, at 2 1/2 p.m. previous to the usual service in the usual manner; by singing, prayer, and reading of the Word of God.

He then took for text, the 11th and 12th, verses of the 20th Chapter of the Revelation, and delivered from the solemn words, a most impressive discourse. It was indeed a novel circumstance—to see the Preacher on an elevated platform, the evergreen Pine tree's waving its long branches above him, and an immense concourse of human beings of both sexes, and all ages, around him. It was also an hour, never to be forgotten. Some 12 or 15 hundred persons, apparently, with deep reverence listening to this man of God delivering his master's message. We noticed many from Cahns, Milltown, and from various parts; some, however, many more, than usual decorum and quiet prevailed; and the Preacher thanked them at the close of the Service for their strict attention and orderly behavior. The Rev. Gentleman also gave notice that there would be preaching at the same place, on Sabbath day fortnight, at the same hours.—The road outside the grounds, was literally closed with covered carriages and wagons. Our limited space prohibits a more extended notice, but should we be spared to attend the next Outdoor Sermon we will endeavour to report for the readers benefit, we hope, the leading parts of the discourse. We regret that this Outdoor preaching is not prevalent among us—Mother Earth beneath us, and the bright Canopy of Heaven above us—how impressive.—Provincial Patriot.

Bermuda.

WESLEYAN SABBATH SCHOOL.—We understand that the examination of the children in connexion with the above named institution in this town, took place on Thursday last, according to previous advertisement, and that it passed off very satisfactorily, and highly creditably to several of the scholars. The attendance of ladies and gentlemen, interested in the religious training of the rising generation, was numerous and respectable, which was doubtless encouraging to those immediately engaged in conducting the establishment. The scholars were amply regaled previously in the examination; and subsequently a select party of friends, who had been invited, took tea with the Managers of the School, among whom were the Reverends Messrs. Cardy, Whitehouse, Duncan, and Thornburn, Mr. McKean, from St. Georges, and others. Through Mr. Hallett, the indefatigable Superintendent of the School, a flattering Address, accompanied with suitable mementos was presented to the Misses Whitehouse, who are on the eve of removal from Bermuda, from the Senior Scholars, who in very appropriate terms expressed their sense of obligations for the unwearied attention they had received from those young ladies; and several addresses were delivered by the Reverend and Gentleman present on the subject of Sabbath School Institutions, which it is hoped will operate as an impetus to future exertions on behalf of the young.—Bermuda Royal Gazette.

A Wesleyan Missionary Murdered.

"Never since the death of the Rev. William Threlfall, who was killed by Hattori's robbers in the year 1825," says the London Watchman of the 10th ult., "have the Committee and friends of Missions had to deplore a calamity of the character of that which we now record. The Rev. J. Stewart Thomas was killed by the assassin of an assailant on Saturday, 14th June last. Mr. Thomas had arrived only one week previously at Becham Wood, to commence the organization of a mission at that station, being more than two years ago that he had been engaged to do so. He was a man of a high order of talents, and a most unwelcome departure from the general rule, that natives residing on mission stations are not to take part in tribal disputes, appears to have led to the fatal consequences we now deplore. Mr. Thomas, it is said, remonstrated against Becham Wood, to commence the organization of a mission at that station, being more than two years ago that he had been engaged to do so. 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Popish Outrage in Ireland.

The Christian Times of the 5th ult. records an instance of Romish violence in Ireland, where the Rev. J. B. Wallace, a Wesleyan Minister, was the sufferer. The Christian Times says:— "It appears that on the Sunday afternoon, in pursuance of a previous engagement, he took his stand in an open space in Kingston, apart from any public thoroughfare, and proceeded, as is his wont, to conduct a religious service for the benefit of the passers by. Some verses of a hymn were sung with entire decorum at the conclusion of the service, and a large number of persons collected on the spot. During prayer, a person, of an evil disposition; these called down the preacher, dragged him to the ground, beat and wounded him, and he lay, and then coolly walked away, without the slightest interference from the police, although policemen were on duty within sight. Lastly, to complete the afternoon's work, a person who came to the spot, and may therefore be suspected of having shared in managing the plot, he had prepared would-as he was seen, he was taken into charge of the policeman, who was sent to his duty, and on Sunday night last, the Rev. Mr. Wallace was thrown into a turn-out of a cart, and taken to the prison, where he was kept for trial on the accusation of exciting a riot. On the following morning the case was brought before the sitting magistrate. A Mr. Lynch—a singular condescension of name to a once notorious ringleader in the United States of America—appeared as chief witness against Mr. Wallace. This Mr. Lynch, indeed, had neither seen nor heard anything of the prisoner, except that he had seen him ill-treated, and protested that he bore the marks of violence. There he gave him in charge, but could only produce a witness to swear that he had called the victim a man who was indeed inclined to swear, but Mr. Lynch, the magistrate, could not entertain a charge so manifestly false, and after allowing some witnesses to be called, the case was dismissed, and the prisoner was set at liberty. The case, however, cannot be so quickly settled, and will be brought before the law for protection, which was most fully awarded, although, at the request, the assailant was not punished. And now, ruffians are employed to drive him from the ground, and perhaps to take his life. In short, the question of open preaching is to be settled in Ireland between the two powers of brute force and law. All that can be done, for the present, is to watch the administration of the law, as respects which the antecedents are yet promissory, but Mr. Wallace is certainly a man who should have the process of his trial.

Religious Intelligence.

PALESTINE.—Religious Progress. A meeting of extraordinary interest was recently held in London, to consider the project of an Agricultural Colony of converted Jews in Palestine. Many distinguished gentlemen were present, as the Earl of Shaftesbury, Earl Southesk, Sir Charles Eardley, Sir William Drummond, the Bishop of Jerusalem, &c., &c. Lord Shaftesbury presided.

Mr. Herbert submitted to the meeting a statement of the objects which it is sought to accomplish by the contemplated association. It is intended to make arrangements for the purchase of tracts of land in the most suitable districts in Palestine, on which to found an agricultural colony of converted Jews, which should answer the double purpose of providing the means of subsistence for these poor Israelites who, after they had embraced Christianity, were reduced to great straits, hardly having an amount of food necessary to sustain existence—and of raising and maintaining the standard of the cross in the land in which the great sinner, recorded by the Evangelists, were transplanted, and by that means to bring the Jews in Palestine under the power of Christian influences.

The Bishop of Jerusalem addressed the meeting in a most able and interesting speech, expressing his cordial concurrence in the scheme proposed, and pointing out the course which should be adopted to insure its success. He spoke in the most emphatic terms of the universal desire which at present pervades the Jewish mind to return to Palestine, and said that never at any period since the destruction of Jerusalem, did so many seem so anxious for the return of the Jews to their own land as they do at present. The Rev. Dr. McCull expressed himself in similar terms regarding the singular occurrence of circumstances favorable to the return of the Jews from all parts of the world to Palestine, and that, consequently, it was the duty of Christians to do everything in their power to facilitate their wishes. The Rev. Dr. Marsh also addressed the meeting on "the signs of the times"—one of the most remarkable of which he considered to be the earnest desire of the Jews in all parts of the world to return to their own land. Other gentlemen likewise addressed the meeting to the same or a similar effect, and steps were taken to form a society having for its object the establishment of an Agricultural Colony in Palestine, consisting of believing Israelites, who should at once provide the means of subsistence for their poorer converted brethren, and seek to bring the unconverted Jews to the knowledge and reception of Jesus of Nazareth as the Messiah promised to their fathers. The measure proposed, we think, much for the cause of Jewish Evangelization.—Advocate and Journal.

The Protestant Church in Turkey.

The following letter, says Sir Culling Eardley, has been addressed to me by a young man in Turkey containing Christians of various nations, sects and denominations. The Secretary, who writes in an American; the President is the Dutch Ambassador to the Porte, English, American, French, Germans, and other nations, Turkey, Greece, Armenia, and other Oriental, are members. The withdrawal of the English and French troops will test the capacity of the Turkish empire for reform, of which the carrying out of the promises of the Hatti-Sherif is a primary element. I cling to the hope that that able and generous statesman, Mr. Pacha, will protect the Protestants. What he was in England I showed him the Imperial edicts issued and signed by the Emperor, and he was so far from saying that the Protestants were to be expelled from the Empire, as he is reported to have done in England.

to the Committee of Council of the Turkey Branch, and I was instructed to express to your best thanks for the cordial interest manifested by British Christians, and to send you a brief statement of the present religious condition of the East. By a former mail I forwarded to you our first annual report, which takes a favourable view of the state and prospects of Turkey at the time it was presented. Then, the Hatti-Sherif had just been proclaimed, granting religious liberty to Christians and Muslims. The Government seemed anxious in carrying out its provisions. English and French troops were here to enforce them, if necessary. The Muslims themselves appeared more kindly disposed than ever towards Christians, and entirely ready to receive the Bible and listen to its teachings.

"Now that the foreign troops have been withdrawn, foreign influence seems in a great measure to have declined at the capital, and has entirely ceased in the interior. The Hatti-Sherif has aroused the bigoted prejudices of the Muslims. Violent persecutions are excited against Protestants, both by the Christian sects and Moslems, and there is no protection or redress. Several aggravated cases have recently been brought before our notice. We have appealed again and again to the European Ambassadors, who have interested themselves warmly in the matter, but have been unable to procure any relief to persecuted persons, who have been imprisoned or banished.

"We have therefore decided to prepare a full report of these cases to present to the British branch of the Evangelical Alliance hoping that through them the subject of the suffering Protestants in Turkey will be fully brought before the British public. Our hope in extending our Evangelical Alliance in Turkey is, that we may thereby secure religious liberty, and advance the cause of the Gospel in the East. But we must rely, in order to attain this, on the aid of Christians on the continent of Europe, and still more upon the powerful support of British influence and sympathy.

General Intelligence.

MUNICIPAL INCORPORATIONS. We are pleased to learn that the enlightened portion of the inhabitants of some of the inland counties are beginning to move in the matter of Municipal Incorporations. In Colchester county, the necessary Requisition has been placed in the hands of the Sheriff, and on the 8th day of October next is appointed for holding the meeting required by law to take the sense of the county upon the subject. The same steps have been taken in Annapolis county, and the meetings of electors are appointed for the 14th of October. A correspondent in Windsor informs us by last night's mail, that the Sheriff of Hants, has also received a Requisition from 170 of the electors in the Eastern part of that county to call the necessary meeting for trying the feelings of the people upon the question there.—Recorder.

Domestic.

PROVINCIAL SECRETARY'S OFFICE, Halifax, Sept. 23 1856.—His Excellency the Lieutenant Governor, by the advice of the Executive Council has been pleased to appoint the Hon. Robert A. McHolley, (Member of Her Majesty's Legislative Council) and John M. Kimion, Esq. M. P. P., to be Members of the Executive Council, provisionally, until the resignation of Her Majesty's pleasure.

New Brunswick.

PROVINCIAL APPOINTMENTS.—George Lang to be Commissioner for erecting a Breakwater and Steamboat Landing at the Albert Quarries, Harvey.

The Rev. W. Scovil and Dr. W. Livingston, to be Directors of the St. John Grammar School.

George J. Thompson, Esq., to be Surrogate and Judge of Probates for the County of Charlotte, in room of the Hon. Harris Hatch, deceased.

Francis Elliot to be Supervisor of the Great Road from Fredericton to Newcastle, in room of D. Crocker, deceased.

John Duncan, Esq., to be Warden of Fisheries, in room of James S. Morse, resigned.

fare, which was the whole cause of my coming to his acquaintance; I did my duty for him before the Lord, as far as I was able. I called at the Government House to see him about a week after I arrived here, and up to the time of His Excellency leaving for Quebec he was a cordial supporter of my mission from St. Catharines. I called on him, and was greatly pleased to find him labouring under the effects of excessive drink. I found him great power over him, and I thought it my duty to him and His Excellency to try to win him from such courses. When he saw me, he got up from his chair, threw his arms round me, and said I was his guardian angel; he remained several hours with him, and when he became more sensible, I spoke to him seriously of his state and condition. He was greatly moved at what I said, and I prevailed on him, as I saw that he would do no good while he had liquor at hand, to give me the keys of the cellar. Next day I called about noon, and I saw that he was drunk, and I was surprised how he got at the liquor and the cellar keys in my pocket. He laughed, and said "I did you." I saw a bottle of brandy on the table. I asked a female servant how Mr. Halway had got the brandy, and the answer was that she believed he took it out of her store room. I then went to her for allowing him to take brandy which was under her charge, she replied that Mr. Halway had a key to the store room. I accompanied her to the store room, and found that one bottle of brandy was taken away. I saw there was a press in the room, she said she could not refuse to give it to me, and I told her that I would give it to him, and I got it from her. I also took the bottle of brandy which was in his room in a small cupboard in his room, and kept the key. I should say that, on the previous day, he showed symptoms of delirium, and very painful ones indeed. I was informed that he had not slept for five or six days, and when endeavoring to calm him for one or two nights "Do you know, Atkins, I have a great mind to cut your throat." On the second day he said, in an incoherent manner, "I wish Atkins you would take away the razors." I watched my opportunity, as he again would forbid me to do so, and I took them away from his neck since. I called on Dr. O'Brien, whom I knew about two years and a half since, when I visited this country, and made him acquainted with the case. He prescribed for me, and I administered the medicine, which did him a great deal of good. When he became restored, he told me that he had had an hotel in London, containing 40 rooms, and that he failed in business, and for three months was in a state of continual intoxication. At the end of that he returned, and said that for two years he drank none. He also told me after a night's sleep "My dear friend, I have done this morning what I have not done to any mortal before. I have gone on my knees to ask pardon of God." He made me a promise that he would not drink liquor again without my permission. From that period, up to His Excellency's return, I am satisfied he drank nothing but what I agreed he might take; as I did not wish to be too hard with him for a while. When I saw he was sober and all right, I returned him the keys, and placed the razors in a box. Either the day, or the day but one after His Excellency's return, I found he was drinking. I called at the Government House again at an early hour the morning, and finding him a little more sober I returned with me to my residence before. I have gone on my knees to ask pardon of God. He made me a promise that he would not drink liquor again without my permission. From that period, up to His Excellency's return, I am satisfied he drank nothing but what I agreed he might take; as I did not wish to be too hard with him for a while. When I saw he was sober and all right, I returned him the keys, and placed the razors in a box. Either the day, or the day but one after His Excellency's return, I found he was drinking. I called at the Government House again at an early hour the morning, and finding him a little more sober I returned with me to my residence before. I have gone on my knees to ask pardon of God.

C. N. RIGHEE, Secy.

Prussia.

A letter from Berlin, of the 23rd, in the Presse of Brussels, announces a singular incident which has caused considerable excitement in the capital. Two high following the footsteps of the Emperor of the palace of Charlottenburg have disappeared from their posts, and their bodies have been found the following morning in the Spree, bearing marks that show that they must have first been stunned by a sudden blow and then thrown into the river. The policemen are making the most rigorous search to discover the authors of this outrage.

Austria.

A Paris correspondent states that Queen Christina of Spain, has received from Madrid the draft of a decree, which not only authorizes her to return to Spain but restores to her all her property. The draft has been sent to her in order that she may make such alterations in the wording of it as she may think fit. The return of the late Queen to Spain will be one of the most important events in the history of the latter country.

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Austrian Atrocity in Italy.

LETTER FROM GARIBALDI. There are some crimes, says the London Times of August 19th, so horrible and unnatural, that the bare report of them cannot force itself upon human belief without strong confirmation. Such a one is the assassination in cold blood by Austrian troops of the Roman Tribune, Angelo Brunetti, better known as Mazzini, together with his two sons, one of seven and the other of thirteen years, and four other persons. General Garibaldi, than whom a more upright and honorable man has not adorned the modern annals of Italy, is the author of this report; and although we would fain disbelieve it, we fear that upon such authority it must be received as correct.

The Golden Age.

ADVERTISEMENT.—The nineteenth century may be called the "Golden Age." "The good time has come, and with it no more sickness—Messrs. Comstock & Brother, of New York, prepare an assortment of cods, trouts, and other fish, taken according to directions, are never failing, and are always sure to please the user. Among them are the Cherry and Langoust, which are declared to be the best in the world for health, and others. They also are the Proprietors of Carlton's Young's Horse and Cattle Medicines, which are known to be the best in use.

Important Indian Treaty.

IMPORTANT INDIAN TREATY.—The treaty between the United States and the Creeks and Seminoles residing west of the Mississippi, is considered one of the most important ever concluded with the aboriginal tribes. The treaty was recently ratified in Washington, and is a most important step towards the civilization of the Indians, and the settlement of the territory.

Canada.

INTEMPERANCE AND SUICIDE.—Canadian papers contain a lengthy account of an inquest held on the body of Mr. Halway, the house-steward of the Governor General, who had committed suicide while labouring under temporary insanity, caused by intemperance. A portion of the evidence of one of the witnesses is copied by the Canada Christian Advocate, as follows:—

will yield a large surplus beyond the supply of our own wants. The Journal estimates the yield at 150,000 tons, and the probable export demand at 100,000 tons. Upon this estimate, the export demand can be filled without creating any unusual excitement, but prices will not be likely to rise very low.

Russia.

Alexander III, Emperor of all the Russias, was crowned at Moscow on the morning of Sunday last, which there was here a bright autumnal day. We must wait a few weeks for particulars, but we have already several accounts of the Czars entry into his ancient capital, and the splendid procession to the Kremlin, a week before the coronation. I was one of those poor, gawky pageants in the mind of the beholder, is taken captive by the outward show, and abandons itself to the influx of the visible splendour before it. London could not have poured forth a brighter display, nor the British Empire have presented itself by a greater variety of people, races, clans, languages and costumes, than were to be seen at the coronation. The Czars, dressed in barbaric, Christian, Mohammedan and Pagan; while the attendant military array and pomp were such as we cannot wish, and need not envy. On an occasion like this, we should prefer to be once more on terms of international amity with a Monarch whose sway is acknowledged from Lapland to Japan, and by sixty or seventy millions of human beings, who but sparsely occupy a territory capable of supplying hundreds of millions more. Having lately thought and beaten this point of the north, like honest Britons we are quite ready to shake hands and be friends. Yet it is not that that has been a marked cordiality in the welcome given to the brilliant Ambassador of France, Earl Granville, has been received with formal and frigid courtesy. Even during the war, the habit of the enemy was to flatter the French and to affront the English; and causes of further ill-feeling towards us have been operating during the pageantry of the coronation.

Between Lord Clarendon and the Foreign Minister of the Czars angry Notes have been exchanged on a disagreement of Russia in fulfilling the contract into which she entered by the Treaty of Paris. Russia has violated her treaty with Prussia by her refusal to pay the execution of Kira. But this was not done without some pressure; and it being given back to Turkey her own, in part repaid for the withdrawal of her Allies from the Crimea; and a much more delicate part of the bargain is the cession of the south-western tract of Bessarabia. It is now quite indisputable that Russia intended to seize, first by fraud and then by force, the title of Sargents, which might give her the command of the mouths of the Danube. Prince Bismarck indignantly refused to consent to such a violation of the principle of international law, and he has been obliged to demand the execution of Kira. 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