

# The Wesleyan

Published under the direction of the Wesleyan Methodist Conference of Eastern British America.

Volume X. No. 36.

HALIFAX, N. S., THURSDAY, AUGUST 26, 1858.

Whole No. 476.

## Original Poetry.

FOR THE PROSINGIAL WESLEYAN.

### The Atlantic Telegraph.

ENGLAND AND AMERICA UNITED.  
The triumph of love is at hand, is at hand!  
The reign of old discord must quickly be o'er;  
The length of the ocean by science is spanned,  
And words now pass swiftly o'er oceans round.

The first that'er sped beneath the sea's feet  
Were won by love and came from its seat,  
To shepherd angels bringing  
The birth of a Saviour with melody meet.

The triumph of love is at hand, is at hand!  
When the lightning can speak love's message  
So well,  
That Victoria at once in her happy land  
Can through the dark ocean her good feelings  
Tell;

And the chief of the new world return the same  
Love,  
A proof of Old England's love's mighty power!  
And hail, scarce believing,  
The much-achieved  
That science has gained when the dark clouds  
Did lower.

The day of firm peace is at hand, is at hand;  
The mightiest of nations can talk every day,  
And send through the ocean,—beneath billows  
Grand—  
The words that the good will of millions  
Convey.

This feat of keen science was helped on by love,  
And shall to the nations a peace maker prove;  
For those who can commune  
Through an ocean so soon,  
Must bear on their banners the badge of the  
Love.

The speed of an angel once in heaven was found  
To carry God's message to earth to convey,  
When bidden, the good, by all cities was bound  
For the ill of his people in grief still to pray;  
The wings of an angel were made still more fleet,  
That the words of God could comfort the prophet  
might meet:  
Love touched his wings anew,  
And from their pinions drew  
A speed that thought but power Divine could  
beat.

The reign of Jehovah was needed below,  
But nations were distant their love to repeat,  
Their dwellings were far off,—their words came  
too slow—  
The speed of an angel seemed for message  
more meet.

For those who one feeling in his kingdom should  
prove,  
And live upon earth the religion of love:  
God taught men to know  
The lightning's swift flow,  
And made it at once through the ocean to move.

The darkness of earth must be o'er, must be o'er,  
When science sheds light through the waves  
of the deep;  
When linked by God's lightning is each distant  
shore,  
And hourly communings the nations can keep,  
Of the light of religion and science abroad,  
Must quit the lost field.

Where they forced men to yield—  
When the light of man's mind for ages was  
stayed.

The triumph of love is at hand, is at hand!  
For the nations must hear the sweet notes of  
peace,  
All conspire'd they'll be by the little wave hand  
That bids by its lightnings old discord to  
cease.

The message of heaven has passed through the  
air,  
"O glory to God and man must be free!"  
It was sung above earth  
At the loved Saviour's birth—  
And the hymn of our world it forever must be.  
T. H. D.  
Westminster, N. B., August 22th, 1858.

bow my head before God in grief. . . What  
a sweet and holy bond there was between  
my soul and that of this precious and dear  
friend! What instruction I always gained  
in his intercourse, and how I loved to meet  
him! Amen. Let us weep, but upon the  
bosom of the Lord Jesus, who cherishes us  
with an overcoming tenderness.

Little is known of the early years of the  
Rev. Charles Cook. He was born in the  
suburbs of London, in 1787, and was edu-  
cated in the Wesleyan principles. After  
his conversion he went to Waltham Abbey,  
where he faithfully preached the word of  
God. His work in this place was fruitful,  
and made a lasting impression. But it was  
in France especially that he was called  
from on high to labour.

As soon as peace among the great powers  
of Europe was signed, in 1816, priest men  
in England turned their sympathies toward  
France, seeking what they could do to  
awaken among this nation, especially among  
the Protestants, the faith weakened by re-  
volutions, wars, and attacks of infidelity.  
The Church of England, the Presbyterians,  
and other evangelical denominations, sent  
pastors into our country to examine into the  
religious condition of the ancient Hugu-  
enots. The Wesleyan communion did not  
wish to be backward, and Mr. Cook was  
chosen to visit the protestant congregations  
in France, in 1817.

The choice of this pastor was suitable and  
judicious. Mr. Charles Cook, then about  
thirty years old, possessed, along with  
the vigor of youth, much prudence. To  
great piety, he added a knowledge of men,  
business talent, great reserve, a firmness  
tempered by the habit of reflection and ca-  
ution. He was tall, his countenance serious,  
and strongly marked. Perhaps his first ad-  
dress was rather cold; he had that English  
reserve which forms such a contrast to  
French manners. He never learned to  
speak our language easily; there were many  
difficulties in his speech and writings. But  
his conscience was so upright, his faith so  
profound, his character so respectable, his  
zeal so ardent and devout, that he soon gained  
great authority.

The Reformed Churches of France had  
fallen, for forty years, into a sad state of lan-  
guage and laxness. I would not judge them  
too severely. There were still among us  
venerable pastors, the last remains of the  
congregation of the Desert, who faithfully  
preached Jesus Christ—Christ crucified;  
and labored unflinchingly for the conversion  
of souls. But unfortunate circumstances of  
modern times had weakened the Calvinistic  
churches generally. The young  
men who entered the pastoral career were  
superficial in their attainments. They adopted  
a latitudinarianism which, without ex-  
ternally attacking the chief doctrines of the  
Gospel, left them too often aside. They  
taught morals rather than doctrine. No  
confidence in faith was universally adopted.  
Little light as to what constitutes orthodox  
doctrine; good intentions, but a ministry  
destitute of that life which accomplishes  
great things. The congregations were de-  
teriorated even more than the pastors. Many  
nominally protestant were imbued with the  
opinions of Voltaire and Rousseau. They  
had been educated in the evil days of the  
French Revolution, when churches were  
shut and pastors proscribed. The Hugu-  
enots were deemed to them superannuated.  
They were the faith of their fathers, and  
upon Divine service, and thought it enough  
to send their children to be catechized in  
some months. Painful decline of that na-  
tion which had produced such numerous mar-  
tyrs, under the strong discipline of Calvin!

None of our religious societies were at  
that time established. Napoleon the 1<sup>st</sup> did  
not like free associations; he only allowed  
what was officially regulated by the state.  
No institutions for spreading the Scrip-  
tures, for carrying to the heathen, for ex-  
tending the scattered Protestants, etc. Nei-  
ther Sunday schools, nor religious publica-  
tions, nor the oldest journal the *Archives of  
Christianity*, did not make its appearance  
until 1818.

Such was the condition of French Protes-  
tantism when Mr. Cook arrived in our land.  
Thanks to God, various circumstances con-  
curred in causing the awakening, as it was  
called, which restored to the hearts of the  
children the faith of their fathers. Grad-  
ually powerful orthodox preachers, em-  
inent writers, earnest and resolute men arose,  
and poured new life into our congregations.  
Christian societies were established in Paris  
and elsewhere. Protestants again took the  
way to their churches, and clergy awoke  
from their slumber.

Among those who were privileged to take  
part in this revival, Mr. Charles Cook was  
not the least influential. Others, doubtless,  
as Mr. Mark Wilks and Messrs. Haldane,  
to mention only English names, took an active  
part. But Mr. Cook had his share in the  
work and in the success. He visited the most  
southern provinces of France, especially the  
city of Nismes and Cevennes, where were  
the most numerous Protestant congregations.  
There, ascending the pulpit of the  
national Church, when they were opened, he  
or, assembling small private meetings,  
he tried, with God's blessing, to convert the  
heathen, to arouse the indifferent, to lead back  
the wandering into the right way, to feed  
the faithful; in short to do the work of a  
Christian soldier.

According to the custom of his denomina-  
tion, he made frequent tours, going from  
place to place, sometimes to Paris, some-  
times to Lyons, and one day to the North,  
the next day to the South, leaving every-  
where traces of his ministry. I will not ac-  
company him in these changes of residence;  
the outline of his life only can find place in  
this brief notice.

Mr. Cook's activity and influence soon ex-  
cited great opposition against him. This  
was natural. First, the national pastors,  
who lived quiet without displaying much  
zeal for the edification of their flocks, were  
dissatisfied to see a stranger agitate their  
Churches and disturb their convenient re-  
pose. They asked who this intruder was,  
who meddled in matters and things entrusted  
to other hands. Next, the peculiarities  
of Wesleyanism shocked certain well-meaning  
persons; it seemed to them a new religion  
of English manufacture, and that there  
were serious objections to its introduction  
among our old congregations. Lastly, al-  
though Mr. Cook had no intention of organ-  
izing dissenting Churches, and he announced  
his wish to respect the established religion,

## A Lovely Experience.

The light which has for some time past  
been rising more and more upon my soul,  
in the way of salvation throughout, by faith  
in Christ, increases in clearness and glory,  
till it seems as if it would soon be noon-day.  
I have always, in theory and intention, and  
in some degree in practice, looked for all  
good by faith in Jesus; especially I have  
taken and held the definite blessings of the  
Gospel in the way taught by the Methodist  
Church; they formed independent meetings,  
with the distribution of the sacrament, and all  
other ecclesiastical forms. They certainly  
had a right to do so; every one should be  
free to enter into a distinct communion.  
But French Protestantism was not accus-  
tomed to these dissents. Besides, it must be  
confessed that the Wesleyans did not always  
show proper moderation. Some new con-  
verters were indiscreet, but the majority  
of the national pastors, hostile and harshly.  
Hence arose some sad struggles and divisions  
even in the bosom of families.

Rev. Charles Cook, we are most happy  
to say, did not encourage these indiscretions  
and bitter feelings. He recommended by  
actions as well as by words, the delights of  
peace. He could not would not, however,  
prevent the formation of dissenting congregations.  
Sometimes, when preachers of the  
official Church seemed to him to be strag-  
glers or enemies to sound doctrine, he re-  
garded it his duty to establish dissenting  
Churches. Controversies on the subject have  
continued without intermission; and only  
last year, when he was afflicted with the  
disease which caused his death, he wrote  
one or two letters to vindicate himself from  
the reproaches of the national pastors.

Mr. Cook had other controversies with  
men who attacked either his doctrinal views  
or the Wesleyan discipline. Thus, for ex-  
ample, he exchanged some pamphlets with  
the excellent Dr. Malin upon the doctrines  
of predestination and election. Mr. Cook  
remained faithful to the ideas of Mr. Wes-  
ley, who, upon the subject of election and  
system of Arminianism, adopted the prin-  
ciple of Calvinism. Mr. Cook's views  
extended the cause of strict Calvinism. But  
these controversies as you have seen by the  
letter of the Geneveve pastor, never changed  
the affection and esteem that these two  
faithful Christians felt for one another.

Mr. Cook also opened a discussion with  
Mr. Darby, an English dissenting minister,  
of a new sect called *Darbyism*, and similar  
to that of *Plymouthism* in Great Britain.  
Mr. Darby maintained that there ought not  
to be any pastors, or organizations, or any  
form of Church, and that Christians ought  
all to have an equal right to speak in meet-  
ings, as they were moved by the Spirit.  
This is radicalism in religion. Mr. Cook  
opposed it by Scripture and reasoning. His  
pamphlets are not remarkable for superior  
talent, but they contain good ideas, and  
show a deep study of the Bible, as well as  
a sound Christian experience.

While laboring with his pen, Rev. Mr.  
Cook prosecuted his work as an evangelist.  
He counted, by degrees, not only many pros-  
elytes, but zealous and devout fellow-lab-  
orers. To give you an insight into the pre-  
sent state of Wesleyanism in France, and in  
French Switzerland, I will borrow some  
statements from last report of Conference.

The Wesleyan Church in these two coun-  
tries possessed, the past year, 141 chapels  
and other places of worship, 8 evangelists,  
and colporteurs, 65 local preachers, 1,386  
members and candidates, 34 Sunday schools,  
under the direction of 177 teachers, and  
containing 1,631 scholars, 11 day schools, or  
institutions for education, with 219 scholars.  
The receipts from these different  
sources amounted to more than 35,000 francs.  
The Wesleyans have stations even in the  
island of Corsica. In France, especially in  
the eastern government of Alsace, they have  
firmly resisted their persecutions, and persisted  
in discharging their duties.

Mr. Cook has been, under God, the prin-  
cipal author of this interesting religious  
movement; and his labors are going down to  
the grave, he could count on his hands and  
feet, an abundant harvest.

But old age came upon him; he had  
reached his seventieth year. Still he lab-  
ored, in July, 1857, the great English  
Wesleyan Conference. His health was  
weakened, but he persevered down under the  
weight of infirmities. Still he attended to  
his duties, and gathered together his  
last physical and intellectual forces. After  
the Conference he returned to Lausanne;  
for Switzerland had become the country of  
his adoption. He had collected in the Can-  
ton of Vaud a large and flourishing congre-  
gation. Four weeks only before his death,  
he attended service on Sunday in the chapel  
at Lausanne. A stranger would have  
thought that this venerable old man, seated  
near the platform, afflicted by disease, would  
not be able even to give a short exhortation.  
But when he had ascended the pulpit, he  
seemed to recover all the vigor of his youth,  
and knew how to captivate the attention of  
his hearers. He preached for the last time  
the 24th January, upon the text, 2 Peter, 1,  
5-9, and explained lucidly the characteris-  
tics and obligations of the Christian life.

He did not leave his chamber again, and  
with resignation the suffering that it pleased  
the Lord to lay upon him. The 21st February,  
near one o'clock in the morning, he had  
some spasmodic convulsions, and his  
soul returned to God.

On the 24th of February a long procession  
of brethren followed his mortal remains  
to their last resting place. The various  
Christian denominations were there repre-  
sented, testifying by their presence that the  
deceased pastor was never governed by a  
sectarian spirit; it was like an evangelist  
alliance around his grave. Mr. Charles  
Cook left sons, who like him have entered  
the career of the holy ministry. They walk  
in the footsteps of their venerable father, and  
will help to comfort us for his loss.

I am, etc. G. D. F.

## Religious Intelligence.

### Declaration.

ISSUED BY THE MINISTERIAL CONFERENCE  
HELD AT HALIFAX, AUGUST 4TH, 1858.

The undersigned ministers of the Gospel,  
of various Denominations assembled in con-  
ference in Halifax this fourth day of August,  
1858, for the purpose of taking into con-  
sideration the present aspects and wants of  
the Temperance cause in this Province,  
deem it expedient to issue the following Decla-  
ration.

They agree in affirming, that of all the vic-  
ious habits by which fallen humanity is de-  
graded, and the fairest prospects blighted  
for ever, intemperance deserves to be reck-  
oned as one of the most fearfully destruc-  
tive. Insidious and alluring, it exerts a  
strange fascination over its victims. Some  
are brutalized. Some are maddened. Men  
of mighty intellects are enslaved. Useful  
members of society sink into disgrace. Dis-  
ease in manifold forms is one of the earliest  
fruits of the indulgence. Poverty and crime  
too often follow. The hospitals, poor-houses  
and jails of every civilized country furnish  
meantime proof of the power of the evil,  
while in uncivilized lands the savage be-  
comes yet more barbarous, and populous  
tribes waste away under the desolating in-  
fluence.

They maintain that the drinking customs  
of society, by which intemperance is fed and  
sustained, are fraught with evil. The teach-  
ings of sound physiology denounce them, as  
not only useless but injurious. Their in-  
fluence on manners and habits is altogether  
of a deteriorating character. They are un-  
natural and costly indulgences, paralyzing  
the sensual appetite, destroying all social  
comfort, and in many cases transforming  
men into idiots and demons. They are the  
profitable sources of drunkenness; for, were  
they abandoned, it would to a great extent  
cease to exist.

The undersigned hold that abstinence  
from all intoxicating liquors, as a aver-  
age, is the dictate of common sense and Christian  
propriety. It is recommended by the  
testimony of medical men of every country,  
and in the highest standing in their profes-  
sion. It is a practical exemplification of the  
principles set forth by the Apostle Paul in  
the fourth chapter of his Epistle to the  
Romans, wherein he inculcates the duty of  
self-denial for the good of others, and shows  
that "it is neither good to eat flesh, nor to  
drink wine, nor any thing whereby our brother  
stumbleth, or is offended, or is made  
weak." And it is essential to the success  
of every one who is willing to engage in the  
war against intemperance. If he be not  
himself an abstainer, how can he expect to  
succeed in persuading others to abstain?

Will they not say to him, "Thou which  
teachest another, teachest not thyself?"

They think that Temperance Societies,  
formed on the principles announced in the  
preceding paragraphs, deserve every encour-  
agement. Individual effort, well directed,  
and constantly sustained, is the life of all  
useful institutions; and by individual effort  
is meant the effort of individuals com-  
pacting a Society, and carrying into effect its  
plans and resolves. A Society thus constitu-  
ted, every member of which recognizes the  
obligation to personal labor, and is pre-  
pared to contribute his quota to the advance-  
ment of the enterprise, cannot fail of suc-  
cess; but extensive and continuous success  
cannot be looked for without such combina-  
tion. Isolated individual effort is of small  
service to any cause. The benefits of mu-  
tual encouragement and stimulus are obvi-  
ous to all. Temperance societies are formed  
on such principles, and have already  
proved productive of an immense amount  
of good. Their cultivation and increase  
cannot but be earnestly desired by every  
true philanthropist.

The undersigned are fully prepared to ad-  
mit that it is the duty of ministers of the  
gospel to aid the Temperance cause. As  
Christians they are bound to "do good unto  
all men," as they have opportunity." As  
ministers, they must be prepared to do every  
good work. That it is a "good work"  
to reclaim the drunkard, and by so doing to  
relieve the wretchedness and repress the  
crime which are the natural fruits of intem-  
perance, cannot require any proof; nor  
ought it to be questioned that Christian  
ministers are walking in the path of duty  
when they co-operate with the benevolent  
in forwarding measures which are adapted  
to secure results so desirable. Would they  
not be deeply baneful if their sym-  
pathy and zeal were withheld? Would they  
not incur the guilt of the Priest and the  
Levite, who refrained from the path of duty  
when they co-operate with the benighted  
and ungodly? They are persuaded that in thus  
rendering assistance to the friends of Tem-  
perance the ministers of the gospel are further-  
ing the interests of religion. It is their  
high commission to preach "Christ and him  
crucified." Through the gracious influence  
of the Holy Spirit such preaching becomes  
"the power of God and the wisdom of God,"  
turning sinners from the error of their ways,  
and training them to obedience to the divine  
will. Then, sin is hated, "the world is cruci-  
fied" to him who truly believes the Gos-  
pel; and he is crucified unto the world.  
But truth cannot influence the soul unless it  
is understood and to be so must be listened to  
and received. Can the sinner man receive  
it? Will he who is steeped in drink listen  
even to an angel's voice? Has not intem-  
perance supplanted his ears and hardened his  
heart, and does it not place him out of the  
almighty speaking and ruling in favor of such  
him from his intemperance, are we not pre-  
paring the way for the reception of the gos-  
pel, when his power is experienced in  
his heart, will perpetuate the delinquency?  
And there is yet another view of the sub-  
ject. Embracing in this cause, and includ-  
ing the principles on which we may rescue  
humanity—educate their people accord-  
ingly. Every congregation under their care  
is in fact a Temperance Society, and  
professors of Christianity instructed by such  
men, instead of leaving the drunkard to his  
fate, seek him out, and labour to bring him  
to sobriety, that they may "save a soul  
from death and hide a multitude of sins."

The undersigned are further of opinion  
that a strong expression of their views in  
reference to the liquor traffic is loudly called

## The Resurrection Body.

There is a point to which I wish to lead  
your thoughts, but which lies outside the  
province of physical science, though this  
point is to it; I mean the glorified body  
which shall enrobe the soul in heaven.  
That the soul shall have an embodied ex-  
istence there, that it shall have a personal  
and corporeal manifestation, the  
Bible fully declares. What its real nature  
will be we know not. It will not be formed  
of the component elements of our present  
bodies, for St. Paul declares, "Flesh and  
blood cannot inherit the kingdom of God."  
It will not be fashioned of materials need-  
ing nutrition and repair, for it shall  
hunger no more, neither thirst any more.  
It shall not be subjected to the wearying  
processes of sickness and sorrow, for it shall  
never suffer pain, never weep a tear, "and  
sorrow and sighing shall forever flee away."  
It is not a body of dust to be again re-  
solved into dust, for though "sown" in the  
grave "in corruption," it will be raised up  
in incorruption, and "this corruptible shall  
put on incorruption."

It is not a natural or a terrestrial, but a  
spiritual and celestial body, made like unto  
Christ's glorified body, the body of his re-  
surrection, the body of his ascension, the  
body which he now wears at the right  
hand of God. But who shall describe that  
body? Who analyze its elements? Who  
tell its functions? Who reveal its laws of  
being? Like the disciples on the Mount of  
Ascension, we can gaze up into heaven,  
looking intently after the ascending body of  
him who has gone up thither, but a cloud  
receives him out of our sight, and we com-  
e down from the mount with strained eyes  
and aching hearts.

Yet we know this much, that our "bodily  
shell" is fashioned like unto "Jesus, our  
glorious body." That though "it doth not  
yet appear what we shall be, we know that  
Christ will so appear to us, so that we shall  
be like unto him, for we shall see him as he is."  
That "this mortal shall put on immortality,"  
and that, like with Jesus "in the like-  
ness of his death, we shall be also in the  
likeness of his resurrection." Thus, a  
simplest organism of animals points, by  
the fourth chapter of the Epistle to the  
Romans, toward his heavenly frame, and  
his heavenly frame to Christ's spiritual  
body, and we see that all animated things  
on earth point onward to Christ's glorified  
humanity, as the grand archetype of all  
that has life.

The bodies which you now bear about  
with you must soon die. The heathen will  
cannot destroy death; it is the only possi-  
ble for a little while a dying life. The  
soul which inhabits your body shall not die,  
it shall return to God who gave it.

Would we, however, rise from the grave  
with a glorified body, made like unto  
Christ's body, by a living faith, by having our  
lives linked with his, by a living faith, by having  
our nature renewed by the Holy Ghost, by  
having our sins washed away in atoning  
blood, by having our souls arrayed in  
Christ's spotless righteousness, by having  
our hearts purified within us the hope of glory,  
and thus, pardoned, repentant, and believ-  
ing, we shall rise to newness of life, and  
these bodies of dust and breath "shall be  
changed, and made like unto his own glo-  
rious body, according to the mighty work-  
ing whereby he is able to subdue all things  
unto himself," and "so shall we be ever with  
the Lord."—Rev. W. B. Steens, D. D.

## One Form of Parental Neglect.

There lives in certain city, a man who  
is a prominent church-member—his son  
drunkards, and visitors of dens whose  
names we will not mention. How came  
this state of affairs? Years ago, we hap-  
pened to be at that gentleman's house, and  
while there, the father and older sons had  
an altercation about theatres and theatre-  
going.

"You never taught us anything by your  
example," said one, "against the sins of  
which you complain. You take no religious  
periodicals or newspapers, and you never  
read any. Some time ago I saw a newspaper  
about the house full of puff of theatres,  
grog-shops, saloons, and all other places of  
amusement; and I never heard you say  
one word against those puffs, and you  
never at blame us now if we want to enjoy  
ourselves a little."

There was pugnacity in the young man's  
remarks and the pugnacity started us more  
than the disrespect tone intoned by him.  
We asked you, professing Christians, to take  
some religious paper or periodical. Your  
boy there will have something to read, that  
girl, too, will have something to interest and  
instruct, and if you fail to meet the wants  
of either, that girl will have something to  
read, that girl, too, will have something to  
interest and instruct, and if you fail to meet  
the wants of either, that girl will have some-  
thing to read, that girl, too, will have some-  
thing to interest and instruct, and if you fail  
to meet the wants of either, that girl will  
have something to read, that girl, too, will  
have something to interest and instruct, and  
if you fail to meet the wants of either, that  
girl will have something to read, that girl,  
too, will have something to interest and in-  
struct, and if you fail to meet the wants of  
either, that girl will have something to read,  
that girl, too, will have something to interest  
and instruct, and if you fail to meet the  
wants of either, that girl will have some-  
thing to read, that girl, too, will have some-  
thing to interest and instruct, and if you fail  
to meet the wants of either, that girl will  
have something to read, that girl, too, will  
have something to interest and instruct, and  
if you fail to meet the wants of either, that  
girl will have something to read, that girl,  
too, will have something to interest and in-  
struct, and if you fail to meet the wants of  
either, that girl will have something to read,  
that girl, too, will have something to interest  
and instruct, and if you fail to meet the  
wants of either, that girl will have some-  
thing to read, that girl, too, will have some-  
thing to interest and instruct, and if you fail  
to meet the wants of either, that girl will  
have something to read, that girl, too, will  
have something to interest and instruct, and  
if you fail to meet the wants of either, that  
girl will have something to read, that girl,  
too, will have something to interest and in-  
struct, and if you fail to meet the wants of  
either, that girl will have something to read,  
that girl, too, will have something to interest  
and instruct, and if you fail to meet the  
wants of either, that girl will have some-  
thing to read, that girl, too, will have some-  
thing to interest and instruct, and if you fail  
to meet the wants of either, that girl will  
have something to read, that girl, too, will  
have something to interest and instruct, and  
if you fail to meet the wants of either, that  
girl will have something to read, that girl,  
too, will have something to interest and in-  
struct, and if you fail to meet the wants of  
either, that girl will have something to read,  
that girl, too, will have something to interest  
and instruct, and if you fail to meet the  
wants of either, that girl will have some-  
thing to read, that girl, too, will have some-  
thing to interest and instruct, and if you fail  
to meet the wants of either, that girl will  
have something to read, that girl, too, will  
have something to interest and instruct, and  
if you fail to meet the wants of either, that  
girl will have something to read, that girl,  
too, will have something to interest and in-  
struct, and if you fail to meet the wants of  
either, that girl will have something to read,  
that girl, too, will have something to interest  
and instruct, and if you fail to meet the  
wants of either, that girl will have some-  
thing to read, that girl, too, will have some-  
thing to interest and instruct, and if you fail  
to meet the wants of either, that girl will  
have something to read, that girl, too, will  
have something to interest and instruct, and  
if you fail to meet the wants of either, that  
girl will have something to read, that girl,  
too, will have something to interest and in-  
struct, and if you fail to meet the wants of  
either, that girl will have something to read,  
that girl, too, will have something to interest  
and instruct, and if you fail to meet the  
wants of either, that girl will have some-  
thing to read, that girl, too, will have some-  
thing to interest and instruct, and if you fail  
to meet the wants of either, that girl will  
have something to read, that girl, too, will  
have something to interest and instruct, and  
if you fail to meet the wants of either, that  
girl will have something to read, that girl,  
too, will have something to interest and in-  
struct, and if you fail to meet the wants of  
either, that girl will have something to read,  
that girl, too, will have something to interest  
and instruct, and if you fail to meet the  
wants of either, that girl will have some-  
thing to read, that girl, too, will have some-  
thing to interest and instruct, and if you fail  
to meet the wants of either, that girl will  
have something to read, that girl, too, will  
have something to interest and instruct, and  
if you fail to meet the wants of either, that  
girl will have something to read, that girl,  
too, will have something to interest and in-  
struct, and if you fail to meet the wants of  
either, that girl will have something to read,  
that girl, too, will have something to interest  
and instruct, and if you fail to meet the  
wants of either, that girl will have some-  
thing to read, that girl, too, will have some-  
thing to interest and instruct, and if you fail  
to meet the wants of either, that girl will  
have something to read, that girl, too, will  
have something to interest and instruct, and  
if you fail to meet the wants of either, that  
girl will have something to read, that girl,  
too, will have something to interest and in-  
struct, and if you fail to meet the wants of  
either, that girl will have something to read,  
that girl, too, will have something to interest  
and instruct, and if you fail to meet the  
wants of either, that girl will have some-  
thing to read, that girl, too, will have some-  
thing to interest and instruct, and if you fail  
to meet the wants of either, that girl will  
have something to read, that girl, too, will  
have something to interest and instruct, and  
if you fail to meet the wants of either, that  
girl will have something to read, that girl,  
too, will have something to interest and in-  
struct, and if you fail to meet the wants of  
either, that girl will have something to read,  
that girl, too, will have something to interest  
and instruct, and if you fail to meet the  
wants of either, that girl will have some-  
thing to read, that girl, too, will have some-  
thing to interest and instruct, and if you fail  
to meet the wants of either, that girl will  
have something to read, that girl, too, will  
have something to interest and instruct, and  
if you fail to meet the wants of either, that  
girl will have something to read, that girl,  
too, will have something to interest and in-  
struct, and if you fail to meet the wants of  
either, that girl will have something to read,  
that girl, too, will have something to interest  
and instruct, and if you fail to meet the  
wants of either, that girl will have some-  
thing to read, that girl, too, will have some-  
thing to interest and instruct, and if you fail  
to meet the wants of either, that girl will  
have something to read, that girl, too, will  
have something to interest and instruct, and  
if you fail to meet the wants of either, that  
girl will have something to read, that girl,  
too, will have something to interest and in-  
struct, and if you fail to meet the wants of  
either, that girl will have something to read,  
that girl, too, will have something to interest  
and instruct, and if you fail to meet the  
wants of either, that girl will have some-  
thing to read, that girl, too, will have some-  
thing to interest and instruct, and if you fail  
to meet the wants of either, that girl will  
have something to read, that girl, too, will  
have something to interest and instruct, and  
if you fail to meet the wants of either, that  
girl will have something to read, that girl,  
too, will have something to interest and in-  
struct, and if you fail to meet the wants of  
either, that girl will have something to read,  
that girl, too, will have something to interest  
and instruct, and if you fail to meet the  
wants of either, that girl will have some-  
thing to read, that girl, too, will have some-  
thing to interest and instruct, and if you fail  
to meet the wants of either, that girl will  
have something to read, that girl, too, will  
have something to interest and instruct, and  
if you fail to meet the wants of either, that  
girl will have something to read, that girl,  
too, will have something to interest and in-  
struct, and if you fail to meet the wants of  
either, that girl will have something to read,  
that girl, too, will have something to interest  
and instruct, and if you fail to meet the  
wants of either, that girl will have some-  
thing to read, that girl, too, will have some-  
thing to interest and instruct, and if you fail  
to meet the wants of either, that girl will  
have something to read, that girl, too, will  
have something to interest and instruct, and  
if you fail to meet the wants of either, that  
girl will have something to read, that girl,  
too, will have something to interest and in-  
struct, and if you fail to meet the wants of  
either, that girl will have something to read,  
that girl, too, will have something to interest  
and instruct, and if you fail to meet the  
wants of either, that girl will have some-  
thing to read, that girl, too, will have some-  
thing to interest and instruct, and if you fail  
to meet the wants of either, that girl will  
have something to read, that girl, too, will  
have something to interest and instruct, and  
if you fail to meet the wants of either, that  
girl will have something to read, that girl,  
too, will have something to interest and in-  
struct, and if you fail to meet the wants of  
either, that girl will have something to read,  
that girl, too, will have something to interest  
and instruct, and if you fail to meet the  
wants of either, that girl will have some-  
thing to read, that girl, too, will have some-  
thing to interest and instruct, and if you fail  
to meet the wants of either, that girl will  
have something to read, that girl, too, will  
have something to interest and instruct, and  
if you fail to meet the wants of either, that  
girl will have something to read, that girl,  
too, will have something to interest and in-  
struct, and if you fail to meet the wants of  
either, that girl will have something to read,  
that girl, too, will have something to interest  
and instruct, and if you fail to meet the  
wants of either, that girl will have some-  
thing to read, that girl, too, will have some-  
thing to interest and instruct, and if you fail  
to meet the wants of either, that girl will  
have something to read, that girl, too, will  
have something to interest and instruct, and  
if you fail to meet the wants of either, that  
girl will have something to read, that girl,  
too, will have something to interest and in-  
struct, and if you fail to meet the wants of  
either, that girl will have something to read,  
that girl, too, will have something to interest  
and instruct, and if you fail to meet the  
wants of either, that girl will have some-  
thing to read, that girl, too, will have some-  
thing to interest and instruct, and if you fail  
to meet the wants of either, that girl will  
have something to read, that girl, too, will  
have something to interest and instruct, and  
if you fail to meet the wants of either, that  
girl will have something to read, that girl,  
too, will have something to interest and in-  
struct, and if you fail to meet the wants of  
either, that girl will have something to read,  
that girl, too, will have something to interest  
and instruct, and if you fail to meet the  
wants of either, that girl will have some-  
thing to read, that girl, too, will have some-  
thing to interest and instruct, and if you fail  
to meet the wants of either, that girl will  
have something to read, that girl, too, will  
have something to interest and instruct, and  
if you fail to meet the wants of either, that  
girl will have something to read, that girl,  
too, will have something to interest and in-  
struct, and if you fail to meet the wants of  
either, that girl will have something to read,  
that girl, too, will have something to interest  
and instruct, and if you fail to meet the  
wants of either, that girl will have some-  
thing to read, that girl, too, will have some-  
thing to interest and instruct, and if you fail  
to meet the wants of either, that girl will  
have something to read, that girl, too, will  
have something to interest and instruct, and  
if you fail to meet the wants of either, that  
girl will have something to read, that girl,  
too, will have something to interest and in-  
struct, and if you fail to meet the wants of  
either, that girl will have something to read,  
that girl, too, will have something to interest  
and instruct, and if you fail to meet the  
wants of either, that girl will have some-  
thing to read, that girl, too, will have some-  
thing to interest and instruct, and if you fail  
to meet the wants of either, that girl will  
have something to read, that girl, too, will  
have something to interest and instruct, and  
if you fail to meet the wants of either, that  
girl will have something to read, that girl,  
too, will have something to interest and in-  
struct, and if you fail to meet the wants of  
either, that girl will have something to read,  
that girl, too, will have something to interest  
and instruct, and if you fail to meet the  
wants of either, that girl will have some-  
thing to read, that girl, too, will have some-  
thing to interest and instruct, and if you fail  
to meet the wants of either, that girl will  
have something to read, that girl, too, will  
have something to interest and instruct, and  
if you fail to meet the wants of either, that  
girl will have something to read, that girl,  
too, will have something to interest and in-  
struct, and if you fail to meet the wants of  
either, that girl will have something to read,  
that girl, too, will have something to interest  
and instruct, and if you fail to meet the  
wants of either, that girl will have some-  
thing to read, that girl, too, will have some-  
thing to interest and instruct, and if you fail  
to meet the wants of either, that girl will  
have something to read, that girl, too, will  
have something to interest and instruct, and  
if you fail to meet the wants of either, that  
girl will have something to read, that girl,  
too, will have something to interest and in-  
struct, and if you fail to meet the wants of  
either, that girl will have something to read,  
that girl, too, will have something to interest  
and instruct, and if you fail to meet the  
wants of either, that girl will have some-  
thing to read, that girl, too, will have some-  
thing to interest and instruct, and if you fail  
to meet the wants of either, that girl will  
have something to read, that girl, too, will  
have something to interest and instruct, and  
if you fail to meet the wants of either, that  
girl will have something to read, that girl,  
too, will have something to interest and in-  
struct, and if you fail to meet the wants of  
either, that girl will have something to read,  
that girl, too, will have something to interest  
and instruct, and if you fail to meet the  
wants of either, that girl will have some-  
thing to read, that girl, too, will have some-  
thing to interest and instruct, and if you fail  
to meet the wants of either, that girl will  
have something to read, that girl, too, will  
have something to interest and instruct, and  
if you fail to meet the wants of either, that  
girl will have something to read, that girl,  
too, will have something to interest and in-  
struct, and if you fail to meet the wants of  
either, that girl will have something to read,  
that girl, too, will have something to interest  
and instruct, and if you fail to meet the  
wants of either, that girl will have some-  
thing to read, that girl, too, will have some-  
thing to interest and instruct, and if you fail  
to meet the wants of either, that girl will  
have something to read, that girl, too, will  
have something to interest and instruct, and  
if you fail to meet the wants of either, that  
girl will have something to read, that girl,  
too, will have something

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

Provincial Wesleyan

THURSDAY, AUGUST 26, 1858.

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

Protestant Persecutions.

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

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

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

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

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

Dr. and Mrs. Palmer.

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

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

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

ST. JOHN, N. B., AUGUST 20th, 1858.

DEAR BROTHER AND SISTER.—We, the official members of the Wesleyan Church in this City, on the eve of your departure from among us, beg to say that we esteem your visit here eminently providential.

For twenty-three days, you have labored with all possible zeal and faithfulness for the spiritual improvement of this community, holding public meetings every afternoon and evening. The afternoon meetings have been largely attended, and those in the evening have been crowded to excess. Upon these occasions an extraordinary union from on high has descended upon the people, scores of sinners have been awakened to an apprehension of their danger, and have found peace with God through faith in Christ, and many of our members have experienced the sanctifying influence of the Holy Ghost. Our entire Church has been quickened, and "the overshadowing power of saving grace" has been realized to an extent seldom, if ever, before witnessed in this City.

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

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

We are, Dear Brother and Sister, Your Affectionate Brethren in Christ Jesus. Signed in the name and by order of the Official Members of the Saint John South Church.

D. J. McLAUGHLIN, ) Committee.  
E. E. LOCKHART, )  
E. LLOYD, )

REPLY.

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

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

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

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

The French Conference.

SOUTH OF FRANCE, July 12, 1858.

The eighth annual Conference of the French Methodist Ministers has just closed its sessions at Dieulouard, in Dauphiny. Some account of our proceedings will doubtless interest the readers of the Watchman, and I therefore hasten to make the best use of a spare hour to forward a few particulars.

Various circumstances led to give peculiar interest to our present Conference. For the first time since we assumed the responsibility of directing our affairs, the venerable man who had hitherto presided over us was absent, and absent never more to appear in our midst! The brethren then fell how important were the duties laid upon them on this occasion, and therefore, earnestly, and not unavailingly, as we trust, did they seek from above that "wisdom which is

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

Another circumstance, likely to impress upon our minds, was the fact that we were to meet in the presence of the assistance afforded us by our transatlantic brethren was likely to interfere very considerably with engagements already contracted; and it was, in fact, eventually found that besides other sacrifices, one important part, that of Marseilles, undertaken last year, was to be given up till better prospects returned.

The various points of view which were presented by another trial. We met this year under a sort of apprehension that perhaps, owing to the present peculiar state of things in France, our liberty might be interfered with, and that, indeed, this Conference might not close its sittings as peacefully as those of preceding years. Nor were our fears ungrounded. An interdiction, from the Prefect of the Drome, embracing, not only our public services in the Conference town, but likewise those on the whole plain, arrived on the first Sunday of our meeting. This sweeping measure led us to fear that we should be constrained to remove to other quarters, out of the jurisdiction of the Prefect. Our fears were, however, happily allayed. A personal appeal to the presiding official secured for us that far that interdict was obtained for our Conference Services at Dieulouard, although the boon did not extend to our country places.

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

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

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

Dieulouard is a town of some five thousand inhabitants, and only of whom are Protestant. It is peculiarly situated at the extremity of a well cultivated valley, from whence the rugged hills and mountains tower, till they reach the summits of Mount Atlas, on the Alpine range. In this pleasant spot, Methodist Missions have been carried on since the year 1810, and has been converted into a Methodist Chapel, and a compact and zealous society exists; the Missionary Pastor in his labours. Behind the chapel, which may seat about 300 hearers, a large room, used as a school-room and vestry, is partitioned off. In this quiet retreat did the Conference meet, on Wednesday, the 6th of June, at ten o'clock in the forenoon, under the presidency of the Rev. Matthew Gallienne, Co-delegate appointed by the British Conference.

After the usual devotional exercises, and a short address from the presiding officer, the Rev. W. Arthur addressed the brethren on matters concerning some of our future arrangements. His remarks were, he said, offered merely by way of suggestion, for our brethren in England felt kindly towards us, and he could assure us of their affection and confidence.

The Conference now proceeded to business.—The Rev. James Hicart, of Paris, was chosen Secretary; a Finance Committee was formed, and the writers of the Pastoral Address, and of the Letter to the British Conference, were appointed; these were, respectively, the Rev. Philip Neal, of Bastia, and the Rev. Peter Lucas, of Naxos. The hours of sitting were fixed from six to eight, from ten to one, and from two to six; the Minutes of the District Meetings were read; and the two following important questions were proposed:—What Preachers having completed their probation, are now admitted to the full exercise of the ministry, and received as members of this Body?—and "What Preachers remain on trial?"

In answer to the former question, it was found that we had only one probationer; to be received into full connection this year, Simon Dugand, native of the Drome, and a man of good abilities and superior mental training. His examination was appointed for the following day, and it was decided that he should preach before Conference. Both the examination and the sermon were found satisfactory, and he was afterwards unanimously admitted for ordination.

It may be interesting to some of your readers to know that on the fourth year, our probationers are called to submit to a three-fold examination; the usual fourth year's three-fold course, and two theological examinations, one before the District Meeting, and another at Conference. Eight Probationers remain on trial; and the reports on their several examinations before their respective District Meetings were highly satisfactory, as a whole.

The fourth question on our Minutes brought before us the melancholy duty of officially recording the death of our late President. The neurological record was read by the Secretary, and received with some few slight changes. This duty over, Conference had to accord another loss to our Body in the withdrawal of the late, Jean Le Lievre, after twenty-seven years of uninterrupted and zealous service in various parts of France. Brother Le Lievre's life was one of great interest. He was a soldier in Napoleon's armies on the invasion of the French territories by the allied powers; he lived to see, at the close of the battle of the Marston, the same ground, on the very spots where he formerly ministered.

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

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

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

These various matters brought us to the close of our first day's sittings. I was then that we first learned, with hearts of bounding gratitude to God, that our appeal to the Prefect had been successful, and that we were allowed to meet at Dieulouard, both publicly and in private, without the fear of being molested.—Watchman Correspondence.

Shall India be Converted?

LETTER III.

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

No sooner had Delhi fallen, than the massacre of Gwalior followed. And what can give us a more graphic picture of the treachery of the Hindu—rendered treacherous by his religious fanaticism—than the fact, that when the English commander received intelligence of the approach of the rebels from Meerut, he communicated with the Native Infantry. They vowed loyalty with cheers, and requested to be led against the advancing rebels. The history of our souls presents no such scene as that morning's work. On the one hand, men dressed in the British uniform and in British pay, went forth from the Cashmere gate to meet men who came on in "double quick" time, wearing only the scarlet coat and bearing at their belts a scimitar and a bow. On the other hand, the English commander commanded their men to fire. They fired in the air! and the mutineers of Delhi mingled with those of Meerut—the British flag flew over the city, and the British flag, O, does it stir our souls as we remember that these gallant Englishmen were victims to that anti-Christian policy which frowned at missions, but encouraged the pagan religion of Juggernaut!

At the close of the day, four European soldiers remained. Sixty-four Europeans were slain; and the British flag was planted on the summit of the citadel. The rebels to possess the magazine, this officer blew it up, destroying 500 mutineers, and over two millions of rounds of ammunition. Covered with wounds and scorched by his rifle, he was the first to be rescued. He was not Romanist, nor Mahomedan, nor yet wholly Hindu; it was British. Far be it from the writer to heap obloquy upon the government by which he is protected—under which he lives—but rights are for him to be preserved. The cause of the Sepoy insurrection, when treated with kindness and confidence.

The Conference now proceeded to business.—The Rev. James Hicart, of Paris, was chosen Secretary; a Finance Committee was formed, and the writers of the Pastoral Address, and of the Letter to the British Conference, were appointed; these were, respectively, the Rev. Philip Neal, of Bastia, and the Rev. Peter Lucas, of Naxos. The hours of sitting were fixed from six to eight, from ten to one, and from two to six; the Minutes of the District Meetings were read; and the two following important questions were proposed:—What Preachers having completed their probation, are now admitted to the full exercise of the ministry, and received as members of this Body?—and "What Preachers remain on trial?"

In answer to the former question, it was found that we had only one probationer; to be received into full connection this year, Simon Dugand, native of the Drome, and a man of good abilities and superior mental training. His examination was appointed for the following day, and it was decided that he should preach before Conference. Both the examination and the sermon were found satisfactory, and he was afterwards unanimously admitted for ordination.

It may be interesting to some of your readers to know that on the fourth year, our probationers are called to submit to a three-fold examination; the usual fourth year's three-fold course, and two theological examinations, one before the District Meeting, and another at Conference. Eight Probationers remain on trial; and the reports on their several examinations before their respective District Meetings were highly satisfactory, as a whole.

The fourth question on our Minutes brought before us the melancholy duty of officially recording the death of our late President. The neurological record was read by the Secretary, and received with some few slight changes. This duty over, Conference had to accord another loss to our Body in the withdrawal of the late, Jean Le Lievre, after twenty-seven years of uninterrupted and zealous service in various parts of France. Brother Le Lievre's life was one of great interest. He was a soldier in Napoleon's armies on the invasion of the French territories by the allied powers; he lived to see, at the close of the battle of the Marston, the same ground, on the very spots where he formerly ministered.

ing between friend and foe. They fell in heaps by each other's hands. At length the heavy guns of the English were turned on the Sikhs, and as they were so completely defeated, they again began to fire into the British ranks. The discharges of the British cannon continued for an hour and a half, and at last the European troops stood victorious on the parade ground. Confused as are the accounts of this day's work, they are sufficiently connected to give a true picture of the scene, whilst they very doubtfully detract from the shadow of the picture that wild melee. It is now believed that the Sikhs were faithful, but became frantic, and could not distinguish between friend and foe.

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

The British Conference.

DR. RICHIEY'S ADDRESS.

The Watchman, of the 5th inst., contains the following report:—

The Address of the Conference of Eastern British America was read, after which the Rev. MATTHEW RICHIEY, D.D., President of this affiliated Conference, thus addressed the Conference.—Venerated Fathers and highly-respected Brethren in the Lord!—Although I have endeavored in several addresses to consider and in connection with the responsibilities of various offices to serve the interests of this great body, I never had the honor of occupying the same situation in which I am now happy to be presented before you. The necessity of an enlarged address being obviated by the visits of my respected Brethren who experienced a kind reception from you, I come rather to present greetings of fraternal love, than to engage any important business. And I conceive, Sir, that this was an object of itself amply sufficient not merely to compensate me for the toil and exposure of several weeks, but to operate in a salutary manner, in drawing closer those bonds of union which are of so vital importance to the prosperity, solidity, and extension of the work of God. It is with unmingled gratitude that I meet you, Sir, occupying the Chair, which I am sure you will sustain with dignity. Your name is among the first that mingle with the associations of my memory, and I rejoice, Sir, that having sustained an unspotted reputation, having perforce your distinguished talents in the work of God and been unwaveringly attached to the constitution of Methodism, you are unanimously invited by your Brethren to occupy that honor. I offer my congratulations to this body on the retiring title of propriety by which God is now distinguishing you. I recollect the period when my heart trembled, not indeed in diffidence as to the ultimate result of the contest, for when many hearts were agitated with fears as to the issue, I heard the venerable Stanley as President of the Conference preach from these words, "Thou God of all grace, who hath called you to His eternal glory by Christ Jesus, after ye have suffered a while, make you perfect, establish, strengthen, settle you." Those words my mind has often reverted to as prophetic of the storm which burst upon the Connection, and which has now given place to a serene sky and returning blessings, so that pastors and people can rejoice together. I have felt the hallowed influence of this renewed prosperity ever since I entered these walls; there has been a more than usual baptism of the Holy Ghost, which has the strength of Methodism, and must ever be its glory while it maintains its position. I have deeply sympathized with the devotions of my brethren, and with the love and peace that characterize this august ecclesiastical assembly. I rejoice, and I only convey the sentiments of the Conference I represent in telling you that I rejoice and admire the wisdom that has led you to promote the education of the masses, for the social state and the interests are intimately connected with the church's propriety. I have looked with great admiration upon the wise and effective manner in which so important an obligation to society and to the land has been discharged by that eminent individual placed by God's providence at the head of this movement. Although I have ever had a very high appreciation of the mental acquisitions of the venerable Mr. Scott, I was not quite prepared for those masterly disclosures of the principles of mental philosophy, and a practical education that have distinguished his address without a single exception. I look forward with deep interest to the success of this scheme, and trust that the reasonable introduction of so important an organization as the educational one affixing tangible masses, will receive the sympathy and cooperation of all friends of Methodism. I speak thus, because while I fully agree in sentiment with those who have expressed alarm at the machinations of Popery, I dissent from the idea that Ireland is to be the theatre of the earth, and that all power is given to him in heaven and on earth. I have no fear for the results of this contest that is ever so needed. Reformation spirit, or rather its vital truth, to be held up, and enforced, that period is now. I am no disciple of the Rev. Mr. F. J. M. P. I believe in human form to settle this question. I believe the cross will never give up merely to the crown, but that both are inseparably associated, and that our highest consolation amid the signs of the times is that His word should be obeyed, and that the banner of the cross, and that all power is given to Him in heaven and on earth. I have no fear for the results of this contest that is ever so needed. Reformation spirit, or rather its vital truth, to be held up, and enforced, that period is now. I am no disciple of the Rev. Mr. F. J. M. P. I believe in human form to settle this question. I believe the cross will never give up merely to the crown, but that both are inseparably associated, and that our highest consolation amid the signs of the times is that His word should be obeyed, and that the banner of the cross, and that all power is given to Him in heaven and on earth. I have no fear for the results of this contest that is ever so needed. Reformation spirit, or rather its vital truth, to be held up, and enforced, that period is now. I am no disciple of the Rev. Mr. F. J. M. P. I believe in human form to settle this question. I believe the cross will never give up merely to the crown, but that both are inseparably associated, and that our highest consolation amid the signs of the times is that His word should be obeyed, and that the banner of the cross, and that all power is given to Him in heaven and on earth. I have no fear for the results of this contest that is ever so needed. Reformation spirit, or rather its vital truth, to be held up, and enforced, that period is now. I am no disciple of the Rev. Mr. F. J. M. P. I believe in human form to settle this question. I believe the cross will never give up merely to the crown, but that both are inseparably associated, and that our highest consolation amid the signs of the times is that His word should be obeyed, and that the banner of the cross, and that all power is given to Him in heaven and on earth. I have no fear for the results of this contest that is ever so needed. Reformation spirit, or rather its vital truth, to be held up, and enforced, that period is now. I am no disciple of the Rev. Mr. F. J. M. P. I believe in human form to settle this question. I believe the cross will never give up merely to the crown, but that both are inseparably associated, and that our highest consolation amid the signs of the times is that His word should be obeyed, and that the banner of the cross, and that all power is given to Him in heaven and on earth. I have no fear for the results of this contest that is ever so needed. Reformation spirit, or rather its vital truth, to be held up, and enforced, that period is now. I am no disciple of the Rev. Mr. F. J. M. P. I believe in human form to settle this question. I believe the cross will never give up merely to the crown, but that both are inseparably associated, and that our highest consolation amid the signs of the times is that His word should be obeyed, and that the banner of the cross, and that all power is given to Him in heaven and on earth. I have no fear for the results of this contest that is ever so needed. Reformation spirit, or rather its vital truth, to be held up, and enforced, that period is now. I am no disciple of the Rev. Mr. F. J. M. P. I believe in human form to settle this question. I believe the cross will never give up merely to the crown, but that both are inseparably associated, and that our highest consolation amid the signs of the times is that His word should be obeyed, and that the banner of the cross, and that all power is given to Him in heaven and on earth. I have no fear for the results of this contest that is ever so needed. Reformation spirit, or rather its vital truth, to be held up, and enforced, that period is now. I am no disciple of the Rev. Mr. F. J. M. P. I believe in human form to settle this question. I believe the cross will never give up merely to the crown, but that both are inseparably associated, and that our highest consolation amid the signs of the times is that His word should be obeyed, and that the banner of the cross, and that all power is given to Him in heaven and on earth. I have no fear for the results of this contest that is ever so needed. Reformation spirit, or rather its vital truth, to be held up, and enforced, that period is now. I am no disciple of the Rev. Mr. F. J. M. P. I believe in human form to settle this question. I believe the cross will never give up merely to the crown, but that both are inseparably associated, and that our highest consolation amid the signs of the times is that His word should be obeyed, and that the banner of the cross, and that all power is given to Him in heaven and on earth. I have no fear for the results of this contest that is ever so needed. Reformation spirit, or rather its vital truth, to be held up, and enforced, that period is now. I am no disciple of the Rev. Mr. F. J. M. P. I believe in human form to settle this question. I believe the cross will never give up merely to the crown, but that both are inseparably associated, and that our highest consolation amid the signs of the times is that His word should be obeyed, and that the banner of the cross, and that all power is given to Him in heaven and on earth. I have no fear for the results of this contest that is ever so needed. Reformation spirit, or rather its vital truth, to be held up, and enforced, that period is now. I am no disciple of the Rev. Mr. F. J. M. P. I believe in human form to settle this question. I believe the cross will never give up merely to the crown, but that both are inseparably associated, and that our highest consolation amid the signs of the times is that His word should be obeyed, and that the banner of the cross, and that all power is given to Him in heaven and on earth. I have no fear for the results of this contest that is ever so needed. Reformation spirit, or rather its vital truth, to be held up, and enforced, that period is now. I am no disciple of the Rev. Mr. F. J. M. P. I believe in human form to settle this question. I believe the cross will never give up merely to the crown, but that both are inseparably associated, and that our highest consolation amid the signs of the times is that His word should be obeyed, and that the banner of the cross, and that all power is given to Him in heaven and on earth. I have no fear for the results of this contest that is ever so needed. Reformation spirit, or rather its vital truth, to be held up, and enforced, that period is now. I am no disciple of the Rev. Mr. F. J. M. P. I believe in human form to settle this question. I believe the cross will never give up merely to the crown, but that both are inseparably associated, and that our highest consolation amid the signs of the times is that His word should be obeyed, and that the banner of the cross, and that all power is given to Him in heaven and on earth. I have no fear for the results of this contest that is ever so needed. Reformation spirit, or rather its vital truth, to be held up, and enforced, that period is now. I am no disciple of the Rev. Mr. F. J. M. P. I believe in human form to settle this question. I believe the cross will never give up merely to the crown, but that both are inseparably associated, and that our highest consolation amid the signs of the times is that His word should be obeyed, and that the banner of the cross, and that all power is given to Him in heaven and on earth. I have no fear for the results of this contest that is ever so needed. Reformation spirit, or rather its vital truth, to be held up, and enforced, that period is now. I am no disciple of the Rev. Mr. F. J. M. P. I believe in human form to settle this question. I believe the cross will never give up merely to the crown, but that both are inseparably associated, and that our highest consolation amid the signs of the times is that His word should be obeyed, and that the banner of the cross, and that all power is given to Him in heaven and on earth. I have no fear for the results of this contest that is ever so needed. Reformation spirit, or rather its vital truth, to be held up, and enforced, that period is now. I am no disciple of the Rev. Mr. F. J. M. P. I believe in human form to settle this question. I believe the cross will never give up merely to the crown, but that both are inseparably associated, and that our highest consolation amid the signs of the times is that His word should be obeyed, and that the banner of the cross, and that all power is given to Him in heaven and on earth. I have no fear for the results of this contest that is ever so needed. Reformation spirit, or rather its vital truth, to be held up, and enforced, that period is now. I am no disciple of the Rev. Mr. F. J. M. P. I believe in human form to settle this question. I believe the cross will never give up merely to the crown, but that both are inseparably associated, and that our highest consolation amid the signs of the times is that His word should be obeyed, and that the banner of the cross, and that all power is given to Him in heaven and on earth. I have no fear for the results of this contest that is ever so needed. Reformation spirit, or rather its vital truth, to be held up, and enforced, that period is now. I am no disciple of the Rev. Mr. F. J. M. P. I believe in human form to settle this question. I believe the cross will never give up merely to the crown, but that both are inseparably associated, and that our highest consolation amid the signs of the times is that His word should be obeyed, and that the banner of the cross, and that all power is given to Him in heaven and on earth. I have no fear for the results of this contest that is ever so needed. Reformation spirit, or rather its vital truth, to be held up, and enforced, that period is now. I am no disciple of the Rev. Mr. F. J. M. P. I believe in human form to settle this question. I believe the cross will never give up merely to the crown, but that both are inseparably associated, and that our highest consolation amid the signs of the times is that His word should be obeyed, and that the banner of the cross, and that all power is given to Him in heaven and on earth. I have no fear for the results of this contest that is ever so needed. Reformation spirit, or rather its vital truth, to be held up, and enforced, that period is now. I am no disciple of the Rev. Mr. F. J. M. P. I believe in human form to settle this question. I believe the cross will never give up merely to the crown, but that both are inseparably associated, and that our highest consolation amid the signs of the times is that His word should be obeyed, and that the banner of the cross, and that all power is given to Him in heaven and on earth. I have no fear for the results of this contest that is ever so needed. Reformation spirit, or rather its vital truth, to be held up, and enforced, that period is now. I am no disciple of the Rev. Mr. F. J. M. P. I believe in human form to settle this question. I believe the cross will never give up merely to the crown, but that both are inseparably associated, and that our highest consolation amid the signs of the times is that His word should be obeyed, and that the banner of the cross, and that all power is given to Him in heaven and on earth. I have no fear for the results of this contest that is ever so needed. Reformation spirit, or rather its vital truth, to be held up, and enforced, that period is now. I am no disciple of the Rev. Mr. F. J. M. P. I believe in human form to settle this question. I believe the cross will never give up merely to the crown, but that both are inseparably associated, and that our highest consolation amid the signs of the times is that His word should be obeyed, and that the banner of the cross, and that all power is given to Him in heaven and on earth. I have no fear for the results of this contest that is ever so needed. Reformation spirit, or rather its vital truth, to be held up, and enforced, that period is now. I am no disciple of the Rev. Mr. F. J. M. P. I believe in human form to settle this question. I believe the cross will never give up merely to the crown, but that both are inseparably associated, and that our highest consolation amid the signs of the times is that His word should be obeyed, and that the banner of the cross, and that all power is given to Him in heaven and on earth. I have no fear for the results of this contest that is ever so needed. Reformation spirit, or rather its vital truth, to be held up, and enforced, that period is now. I am no disciple of the Rev. Mr. F. J. M. P. I believe in human form to settle this question. I believe the cross will never give up merely to the crown, but that both are inseparably associated, and that our highest consolation amid the signs of the times is that His word should be obeyed, and that the banner of the cross, and that all power is given to Him in heaven and on earth. I have no fear for the results of this contest that is ever so needed. Reformation spirit, or rather its vital truth, to be held up, and enforced, that period is now. I am no disciple of the Rev. Mr. F. J



Poetry.

A Clear Day in Summer. At God's command, the beautiful air...

Notes & News.

A DROP OF WATER IMPRISONED AT THE CREATION. By Dr. E. E. Bouchele, one of the most interesting geological curiosities...

More than a Match.—A Scotch farmer, celebrated in his neighborhood for his immense strength and skill in the athletic exercises...

New Family ALMANAC FOR 1859. At the Provincial Wesleyan, a NEW FAMILY ALMANAC...

London and New York Repository. HAGARTY & WILKINS, Corner of Prince and Barrington Streets...

NOVA SCOTIA RAILWAY. PROPOSED TIME TABLE. On and from MONDAY, the 12th inst.

HOLLOWAY'S PILLS. To remove the pains and swellings of the bowels...

Alas! there is a silent land; Which gives not a thankful sound; Alas! for only man a woe...

Miscellaneous.

A Leaf Worth Preserving—Facts From History. The Saxons first introduced archery in the time of Voltaire...

MONUMENTS.—Tombs are the clothes of the dead; a grave is but a plain suit, and a monument is a shroud...

How to RAISE A FALLEN HORSE.—We have seen it recommended by a gentleman who has had much experience in the matter...

COLONIAL BOOKSTORE! 4th volume of Colonial Bookstore. Sprague's Grammar...

ENGLISH AND AMERICAN SHOE STORE. GOREHAM & RICKARDS, New Stock for the Season!

UP TRAINS—HALIFAX TO WINDSOR. DOWN TRAINS—WINDSOR TO HALIFAX.

Female of all Ages. From various varieties of the venereal disease...

SALE OF EARLY BIBLES.—At a sale of black-letter editions of the Holy Scriptures and theological literature...

The oldest known book, which has the same name as the present, is a copy of the first Latin Bible, supposed to have been printed at Mainz between the years 1450 and 1455...

CURE FOR STAMMERING.—At every available opportunity, at the same time with the finger. By doing so the most inveterate stammerer will be surprised to find he can pronounce quite fluently...

Halifax Yacht Club. The adjourned Special Meeting of the Club, held at the Masonic Hall on Wednesday Evening, the 11th inst.

Photograph & Ambrotype Rooms, 36 Hollis Street. J. M. MARGSON, Over E. G. Fuller's American Bookstore.

"STAR" Life Assurance Society, CHIEF OFFICE, 45 Moorgate Street, London.

Woodill's Real Old English GARGLING OIL. An Invaluable Remedy For Horses and Cattle.

THE QUEEN OF HOLLAND.—An American lady, who was at Stuttgart during the meeting of the Emperor, thus writes of her own sex as represented in the Imperial party.

THE FOLLOWING REMEDIES ARE OFFERED TO THE PUBLIC AS THE BEST PERFORMED BY THE ART AND WITHOUT EXPENSE. ALEX'S CATAPLASM PLASTER...

THE SUBSCRIBERS HAVE RECEIVED PER CENT OR OVER FROM GREAT BRITAIN AND THE UNITED STATES, a large assortment of all kinds of HARDWARE GOODS.

SPRING IMPORTATIONS OF HARDWARE, CUTLERY, & C. THE SUBSCRIBERS HAVE RECEIVED PER CENT OR OVER FROM GREAT BRITAIN AND THE UNITED STATES...

DU BARRY'S Revalenta Arabica, For Infants and Invalids. Discovered, exclusively grown and imported by BARRY, DUBARRY & CO., 77 Regent Street, London.

1858. SPRING SUPPLIES. THE SUBSCRIBERS HAVE COMPLETED THEIR STOCK, as White Star, London, George Bradford, Liverpool, and Home...

CONDITION POWDER. The Condition Powder has been found to be a most valuable and efficient remedy for all the various diseases of the horse...

TO STANCH BLEEDING WOUNDS.—A very little knowledge of chemistry would suffice to suggest any writer of directions on the subject, the employment of two articles...

THE HONORABLE B. A. FAHNESTOCK, a nobleman lately residing in Scotland was asked by a friend the High Street of Edinburgh, by a little ragged boy. He said he had no change; upon which the boy offered to procure it...

Just Received AND FOR SALE AT THE WESLEYAN BOOK ROOM. MEMBERS OF Captain Viper, Mastering Landlady, and other interesting characters...

B. A. FAHNESTOCK'S VERMIFUGE, FOR THE CURE OF WORMS, IN CHILDREN AND INFANTS. RETAIL PRICE, 25 CTS.

ALBION HOUSE. New Goods!! THE SUBSCRIBERS HAVE RECEIVED PER CENT OR OVER FROM GREAT BRITAIN AND THE UNITED STATES...

OPERATIONS ON TEETH. Drs. Macalister & Paine, DENTAL SURGEONS, formerly of Boston, have opened a new and complete Dental Establishment...

Langley's Antibilious Aperient Pills. THE GREAT PURGATIVE acquired by this Pills is the most powerful and efficient...

THE USE OF LANGUAGE.—Speech was given to man to conceal his thoughts. This remarkable saying, descriptive of the disguise which decent assumes in every sphere of life...

THE LUST FOR RICHES.—The grudge with which most men part with a little pile for the most part, is as unwholesome as the grudge with which most men part with a little pile for the most part...

Public Notice. E. W. SUTCLIFFE & CO. have great pleasure in thinking the public generally for the very first time...

THOMAS A. TEMPLE, COMMISSION MERCHANT, 71 Water Street, NEW YORK. Dates, Prunes, Lemons, FILBERTS, & C.

COFFEES! COFFEES!! ENJOY the most of the superior Jamaica and Java COFFEES, just received by SUTCLIFFE & CO.

PARAFFINE OIL. FOR BRILLIANT AND ECONOMY OF LIGHT that Paraffine Oil is superior to Coal Gas, or any oil or kerosene...

Wholesale Prices of ENGLISH STATIONERY. At the London Book Store. PURE Cream Varnish for all kinds of Stationery...

ORIENTAL AND WESTERN SERRA. A NARRATIVE OF THE ADVENTURES OF A PARTY OF THE ARMY OF THE EAST, who were sent to the mountains of the Himalayas...

FIGS, FIGS, 100 BOXES each choice Naples Figs. Just received, and for sale by E. W. SUTCLIFFE & CO.

MATTHEW H. RICHEY, Barrister and Attorney at Law, OFFICE—50, BEDFORD ROW, HALIFAX, N.S.

AMERICAN VOCALIST. A LARGE supply received at the LONDON BOOK STORE. Price 3s. a dozen. Orders from the country may be sent by post...

REMOVAL. THE SUBSCRIBERS HAVE TO AQUIESCENCE IN THE REMOVAL of their business to the new premises...

BOOK BINDING! PERSONS wishing to have their books rebound by us at the Wesleyan Book Store, may have them bound in any style and with all possible dispatch.

PROVINCIAL WESLEYAN. IS PUBLISHED EVERY THURSDAY, At the Wesleyan Conference Office and Book-Room, 136, ARGYLE STREET, HALIFAX, N.S.