The Provincial Wesleyan.

neighbours, that many men live and die unconverted.

Nothing but the grace of God can subdue the pride of the human heart. All the miracles of Moses, even the death of his first-born, failed to bring down the pride of Pharaoh. All the preaching, and reasoning, and pleading of the most eloquent minister of Christ that ever spoke will fail to abase the pride of a single individual in his audience, unless the rays of the Gospel are made to fall by the Holy Spirit upon his heart. The wind may beat upon the icicle —the storm may smite it—the earthquake may split it—the avalanche may descend, and send it thundering down into the valley below, but it is the sunbeam only that can thaw and melt it. Experience of mercies and of judgments cannot subdue the pride of man's heart. How often do you see this verified. Have you not tried cistern after cistern, and found them broken cisterns that could hold no water, and yet gone on digging others as laboriously as if you had had no experience in failures? And you, that other young man, have you not found flower after flower fade and wither, the instant you touched it? and yet you are still seeking other flowers as fragile. How is it that, after joy on joy has been pursued, and has perished, the instant you thought you had grasped it, that you seek, and still seek, pleasures where they cannot be found?—Why is it that you will still seek the living among the dead? It is because you do not like to be indebted even to God for salvation. You would like to save yourself—to justify, regenerate, and sanctify yourself.—If by money, or commercial integrity, or domestic virtues, or if even by penance and pilgrimages you could work out your salvation, you would be content; but to submit to be saved by grace, just as the greatest criminal may be saved, is revolting to the pride of every unrenewed heart. But there is no other way to heaven than by faith in Christ. The song of the redeemed ascribes all the praise to Him who hath loved them, and washed them from their sins in his own blood.

"All Nations shall Serve Him."

[Ps. lxxii. 11.

It is delightful to reflect, that a period will arrive when all nations, or in other words, all mankind, from pole to pole, and from the rising to the setting sun, shall be brought into holy subjection to Jesus Christ, and willingly acknowledge him as their Redeemer and Sovereign. There are at present many obstructions in the way of such a consummation, and humanly judging, it would seem to be impossible, or at least far, very far, in the remote future. But great changes may take place in a short time, and as God has said that all nations shall serve his Son, and he is a God of truth, the time will certainly come, when, "all knees shall bow to Christ, and all tongues confess that he is the Lord, to the glory of God the Father."

What is the evidence on this subject?—We have already alluded to the divine declaration, but for the sake of system and perspicuity, we shall briefly present the argument in the following order:

1. *From predictions found in God's word.* These predictions have been uttered—

a. *In figurative language.*

Rev. 20, 2–3. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him unto the bottomless pit, &c. Ps. 82, 8: He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. * * * * Yea, all kings shall fall down before him; all nations shall serve him. Dan. 2, 34. A stone was cut out without hands, which smote the image, * * * and the stone that smote the image became a great mountain, and filled the whole earth.

b *In literal terms.*

Ps. 2, 8. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Mal, 1, 11. For from the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered in my name, and a pure offering; for my name shall be great among the heathen. Matt. 24, 14. For this gospel of the kingdom shall be preached in all the world for a witness unto all nations. Rev. 11. 15. The kingdoms of this world shall become the kingdoms of our Lord and his Christ; and he shall reign forever and forever. Gen. 22, 18. And in thy seed shall all the nations of the earth be blessed.

These passages, properly interpreted, can leave no doubt in the mind of the Christian that Christianity is designed to be universal, or that God in his counsels has appointed a time, when the whole world shall be subdued to the sceptre of Christ, and all nations, kindred and tongues shall worship him.

2. We also regard the last dying command of our Lord to his apostles as proof on this subject. Matt. 28, 19. Go ye, therefore, and teach all nations, baptizing them, &c. This command, taken in connection with the preceding predictions and promises of the universal reign of holiness, sustains the position assumed, as clearly as language can do it.

3. The manner in which Christianity was introduced and the character of its Author, render its universal diffusion probable. As to its introduction, we must remember that there was a train of antecedent preparation, carried on for four thousand years. In fact, the substance of the Old Testament is but an exposition of the means which God employed to prepare our world for, and introduce into it, the religion of Christ. All the grand events there recorded have a bearing upon the subject. We must remember also the character of Christ. He existed before the world was, and thought it not robbery to be equal with God. In order to introduce the true religion this person became incarnate, and died in ignominy. These circumstances, we say, render probable the universal diffusion of the Gospel. For it is natural to ask, has all this been done for a few nations merely, when all are in the same necessity, especially if it be borne in mind that the provision is perfectly adapted to its universal use?

4. The peculiar nature of the Christian religion is an indication of its universal prevalence. It is spiritual in its nature. Its precepts are all moral. Its positive institutions are such as all may regard; and in these respects Christianity differs from every other system. The Jewish dispensation, although divine in its origin, was not adapted for a universal religion. It was, in many respects, suited only to a nation occupying a limited territory and a temperate climate.—The prohibition to make a fire on the Sabbath, would not suit Greenland or the arctic regions. It would be an absolute impossibility for any but a small nation to assemble three times annually at one place. Were all the inhabitants of our land, for instance, compelled to go to Washington city every year to keep the Passover, the Pentecost and the feast of Tabernacles, it would in a few years result in the greatest disasters, if not completely ruin the nation.

So with the false systems of religion; we shall find something in every one of them which must forever hinder its becoming universal. Take Mohammedanism. Tyranny is its grand characteristic, and it is a matter of unquestionable certainty that it could prevail only in connection with tyrannical forms of government. Take Hindooism. Its most striking feature—and it is as disgusting as it is striking—is licentious superstition. And this licentious superstition could not be made to fasten itself any where but in a climate that fosters licentiousness. Neither Mohammedanism, nor Hindooism, nor any form of Paganism could be introduced where the full light of modern science is enjoyed.

But none of these obstacles are found in our religion. It is adapted to all climates and to all governments, or rather we ought to say, is adapted to no climate and no government. Its precepts strike only at the heart. Its positive institutions, the Sabbath, Baptism, and the Lord's Supper, may be regarded by thousands and tens of thousands, as well as by one individual, and by men in one age or country as well as another, as it will bear the severest scrutiny of science and philosophy. It has been attacked by infidelity, in almost every possible shape, and has come off with complete victory and triumph.

5. The progress of Christianity within the last half century, as well as in the present day, encourages our most enlarged hopes. How rapid and triumphant has been the march of the Gospel, and how numerous and magnificent its achievements during the last sixty years! And almost every revolving month announces some new Christian enterprise: some new measure adopted for the advancement of Christ's kingdom, and proclaims some new field won from the moral wilderness and illumined with the Sun of Righteousness. Colossal superstitions have been undermined and are tottering. Providences are working wonderfully for the extension of the kingdom of God. How can we but indulge the hope that at no very distant day Christian institutions shall be the glory and joy of all lands, they being "filled with the knowledge of the Lord, as the waters cover the sea."

INFERENCES.

1. Let us thank God for his precious promise in regard to Zion.

2. Let us rejoice in the glorious prospects of the Church. Not only shall the gates of hell never prevail against her, but she will ultimately conquer all her enemies and extend her triumphs to the uttermost limits of the earth.

3. It is a high honor to participate in the noble work of promoting the interests of Christ's kingdom. It is thus that we become co-workers with God and help forward the accomplishment of his purposes of wisdom and mercy. Who would not be thus engaged and bless God for the privilege?

4. The Christian has nothing to fear from the progress of sound learning. Every advance of science, every fresh discovery, every new development, so far from impairing the argument for the Gospel, furnish and will continue to furnish new proof in its favor, add new lustre to the truth as it is in Christ, and multiply the trophies of the cross.—*Luth. Observer.*

Provincial Wesleyan

THURSDAY, SEPTEMBER 14, 1854.

This Paper is filed, and may be seen free of charge at HOLLOWAY'S PILL AND OINTMENT ESTABLISHMENT, 244, Strand, London, where Advertisements and Subscriptions will be received for this Periodical.

No communication will be inserted without the writer furnish us with his name *in confidence*.
We do not hold ourselves responsible for the opinions or statements of correspondents unless editorially endorsed.
Correspondents are respectfully requested to condense their communications—and write the names of *persons* and *places* very legibly.
The *Provincial Wesleyan* is the largest, and, for its size, the cheapest of the Religious papers of the Lower Provinces. Subscribers will confer a favour by recommending it to their neighbours.

The preservation of this province from those heavy calamities which have befallen other portions of the earth is a subject for devout and grateful acknowledgment to Him who wields the sceptre of the universe. While some of the fairest countries of our world have been desolated by the ravages of war, and pestilence, as a besom of destruction, has swept the circumference of our globe, we have been spared by the mercy of our God. "He has covered us with his feathers, and given us refuge under his wings." We have not been struck with the "terror by night," nor with "the arrow that flieth by day," nor with "the pestilence that walketh in darkness," nor with "the destruction that wasteth at noon-day. A thousand have fallen at our side, and ten thousand on our right hand; but the destruction has not come nigh to us." "Only with our eyes have we beheld, and seen" the panic and perils, that have everywhere prevailed. Only with our ears have we listened, and heard the tidings of the devastation which disease or the sword hath wrought.

And why this immunity from the sufferings which have fallen with such sore severity on others? Is it by any righteousness that we have done, by any peculiar conformity to the will of God as a people, that we have procured exemption from the scourge? Nay, is it not palpable to common observation, and a fact deplored in the depths of his heart by every true disciple of Christ, that our sins as a community, and the sins of each one of us as the individuals composing that community, are such as loudly challenge the visitations of the wrath of God? Do not crime and iniquity stalk impudently and unrebuked up and down in our midst? Do not drunkenness and debauchery pollute our land and mock the long suffering of the Lord? Is not the Sabbath profaned, the ordinances of God's house neglected and despised, and his name every day blasphemed? Surely, we are a people laden with iniquity; justly have we merited the displeasure of the Holy One, and that he should "make the pestilence cleave unto" us "until he consume us from off the land." And may we not tremble, while contemplating our exceeding sinfulness, with the apprehension lest the Almighty hath reserved some direr manifestation of his wrath for us, and that even now the vials of his indignation may be about to burst upon us? That we have passed unscathed thro' the summer season is no guarantee of continued security. The seasons, all, are under the control of Him who "doeth according to his will in the armies of heaven and among the inhabitants of the earth." The winds are subject to his behest; and laden, at his command, with the instruments of fearful punishment, they may waft to us, in an autumn or winter of enfeebling dampness and unseasonable warmth, the poison of pestilence. The premature coldness of the past week might seem to portend such things; at all events to justify the fear. But we have no desire to excite alarm; only we would not fail of our duty to cry aloud; "Be ye also ready, for in such an hour as ye think not," the awful infliction may come; and we cannot banish from our minds the recollection of that warning of our Lord, when there were present some that told him of the Galileans whose blood Pilate had mingled with their sacrifices,—"Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? Or those eighteen upon whom the tower in Siloam fell and slew them, think ye that they were sinners above all that dwelt in Jerusalem? I tell you, nay: but unless ye repent ye shall all likewise perish."

What is then our duty in our present circumstances; spared by the goodness of God while others have been destroyed, and conscious of our deserts in the sight of Him whom we have grievously offended? Clearly, to turn from the evil, to humble ourselves before the Lord, and pray unto him, "Take away our sin that we may not die." We have encouragement to hope that if in sincerity and contrition of heart, we repent us of our transgressions, and make our appeal unto Him, He will preserve us from the destroyer, even though already the commission had gone forth to slay and spare not. "At what instant I shall speak concerning a nation—to pull down and destroy it. If that nation turn from their evil, I will repent of the evil I thought to do unto them." It is therefore with feelings of high gratification as Christians that we have noticed in the *Royal Gazette* a call from His Excellency the Lieutenant-Governor of this Province, to all the subjects of Her Majesty in Nova Scotia, to "set apart the 21st of the present month as a day of Thanksgiving to God, for His signal mercy vouchsafed to us,—and of prayer that we may be further spared from a visitation of that fearful pestilence which His Providence hath hitherto averted from us." We trust that throughout the extent of our country, the day will be reverently and religiously observed, and that all may lay the occasion so seriously to heart that the guilt of our Province may not be augmented by the way in which we regard it.

England and Russia.

The principles of antagonism which exist between England and Russia are so much deeper than those existing between France and Russia, that morally the struggle lies between the two former powers as principals.

In the first place they are rivals, as the two nations possessing in themselves the greatest powers of expansion, the greatest resources for the future, just as they are also the least vulnerable at the present moment. If the world were to remain as it is for a century, without any great changes or commotions, the other nations of Europe would maintain the same position and relative strength that they have now; while Russia and England would both have become far stronger in proportion than they are now. The one would have filled her vast territories with a prodigious population, and probably augmented her continental acquisitions; the other would have spread over the seas, peopled distant regions with millions of her children, and augmented her oceanic acquisitions, colonizing with the energy of the ancient Greeks, but on a vastly larger scale. It is remarkable that both the nations of the future should be enemies of the Pope; so that, in the natural course of events, even without any considerable proselytism, Popery must more and more lose its hold on the world. Hence the equally bitter hatred with which both Russia and England are regarded by reflecting men of the Ultramontane school, as, for instance, by the late Donoso Cortez. Some eighty years ago, Herder, in his "Philosophy of History," after criticising the Chinese, breaks off with a—"But what is to be expected of a people who fill their stomachs with hot water?" He would have been surprised to learn that the empire of the world should be one day disputed by two tea-drinking nations. Our readers are aware that tea is a favourite beverage of even the poor in Russia. The humblest housewife's first purchase is a tea-pot, and a *samovare*, or kettle of yellow copper.

In the second place, there is the rivalry of material interests.

We meet in China, in India, in Persia, in the Levant. The present Russian expedition against Khiva is the fourth; and, if successful, the conquest will soon be extended along the Oxus to the northern slopes of the Hindoo Koosh. The conquest of Herat and Kandahar by the Shah of Persia, had it been accomplished, would have been another Russian advance towards India, at least for the purpose of intrigue and disorganization. The latest Russian acquisitions south of the Caucasus, bring her frontier within nine miles of the road from Trebizond to Tabriz,—the route by which an immense amount of British manufactures are conveyed to Persia. In short, all Asia is either English or Russian, or the debatable ground of English and Russian outposts. Again, one is a manufacturing and commercial people, opening its ports to the world; the other, jealous in matters of commerce as in politics, adopts not merely a system of protection, but in many cases one of absolute prohibition. She is glad to dispose of her raw produce, but will make no return.

There is the rivalry of different races and civilizations. The Sclavonians are not in contact with the Celto-Romans; but there is a long frontier between the Sclavonian and the German. The Russian peasant calls the latter a *dummy*. Now, of all the Germanic tribes, the Anglo Saxon is the most complete antithesis of the Sclavonian. He is pre-eminently the man of the Western world—the man who has carried out to the fullest extent the instincts and the calling of the noble Germanic stock. His civilization is essentially one of great cities. There are in the British Isles thirteen cities, reckoning each more than a hundred thousand inhabitants; there are already seven in the United States; there are eight more in British India; that is, in all, twenty-eight,—one third of the cities of that rank in the world, inhabited by, or belonging to, Anglo-Saxons. There are but three such cities in all the vast empire of the Czar.

There is the rivalry of political and social institutions. This, indeed, is partially shared by the French; for there is more equality of ranks, more social democracy, in France than in England. But the Frenchman is at all times, and more especially under Louis Napoleon, accustomed to the omnipotence of the police, and to have his personal liberty interfered with in a way that would not be borne in England. It is the spirit of England that is essentially antipathetic to that of Russia. On the one side is a self-governing people, becoming at every crisis of its history, more its own master, more worthy to be so, and more anxious to spread the boon to others; on the other, a people of serfs, unhappy instrument in the hand of the Autocrat to crush every people within his reach, who aspires after freedom.

The last element of antagonism that we shall mention is the difference of religion. This also is shared by France, who unfortunately prides herself on being the eldest daughter of the Church of Rome, and as such must regard with aversion the pretentions of the military Pope of the North. Most of the Roman Catholic Missionaries in the Levant are Frenchmen, and have frequently to complain of Russian intolerance and intrigues. But in this sphere again, the Anglo Saxon is the real antagonist of the orthodox Church: our Missionaries, or those of America, labour among all the Asiatic population, over which the Russian Empire and Russian Church desire to extend their sway. We have got the start of both bayonets and holy oil, and are pre-occupying ground with moral influences such as neither of them can eradicate. We are becoming from year to year more emphatically the champion of religious liberty, while the Autocrat's despotism is becoming in the same proportion more and more ecclesiastical.

Prince Menschikoff complained to the Porte of the labours of the American Missionaries, and would have gladly swept away all that had been done for religious liberty in the East during these last eight years. The antagonism of religion is, indeed, the most deep-rooted and persevering of all; and we live in an age which is beginning to feel its power. Unfortunately, as Russia understands the matter, religious disputes are not to be settled by religious weapons.

Apparently, it ought to have been a great object with the Russian Court to gain time, colonize its forests, and let its immense resources accumulate; while the construction of railways would have made its armies available for immediate service wherever wanted,—north, south, or west,—instead of having, as now, to drag themselves along a slow and wearying march, sometimes of many months' duration. We may hope, that the precipitation which has brought on the present crisis has been providentially overruled, in order to give an effectual check to the advance of Russian ambition. It is impossible to review the events of the last hundred years,—with their significant commentary, the Czar's overtures to Sir H. Seymour,—without feeling that the tremendous conflict between the Englishman and the Russian must have arisen sooner or later. As it is, we have secured the help of the most formidable of the military powers, after Russia herself: nay, France has been the most forward of the two. The privileges she asked for the Latins at Bethlehem were the first occasion of the Sultan's difficulties with the Czar. Her fleet was first in the Greek seas; her Ambassadors used the most stringent terms when the combined fleet entered the Black Sea. With the natural reluctance of a commercial people to engage in war, and with a somewhat vague instinct of the desperate nature of the conflict if it should be finally entered upon, we have been, as it were, dragged into it; just as it was France that dragged all Europe into the Crusades. And now the sons of Richard Cœur de Lion and Philip Augustus stand in the East shoulder to shoulder, as they did seven hundred years ago. If the alliance is nominally in favour of the Crescent now, it is not the less true to the spirit of the Crusades; it is formed against the common enemy of the civil and religious liberties of Europe. The Christians of the East will be the first to profit by it; and it is to be hoped Philip will not abandon Richard this time.

There has been some unseemly levity in high places at the beginning of this war, some confidence in our own strength, that, however natural, would have been better-placed in the righteousness of our cause. Moreover, the attitude of the press has been by no means uniformly worthy of this country. The leading Journal reflected the difficulties of the situation in the incoherence of its language,—one day declaiming against the Divan, and the next railing against the Czar. We trust there is more self-possession and more earnest consistency in the English mind, than a stranger would be led to infer from the perusal of its supposed organs. And we fervently desire, that, in peace or in war, the high calling of the British nation may be present to the thoughts of all its members. Let us not act in the spirit of mere selfish national rivalry, but with the strengthening and ennobling consciousness of a providential mission.—*London Quarterly Review.*

Romanism in America.

One of the most formidable dangers for America is to be found in Romanism; which, besides including all the evils of infidelity, has some which are peculiar to itself.

It was a most favourable ordering of Divine Providence, that Protestantism should gain so extensive and permanent a footing in America, before Rome was permitted to make much effort to spread her pestiferous heresies in that fair land. It is only within some twenty-five or thirty years that the Roman Catholic Church has begun to exert much influence in the United States. At present there are six Archbishops, twenty-six Bishops, about fourteen hundred Priests, fifteen hundred Churches, four hundred and fifty young men in seminaries preparing for the priesthood, eleven or twelve colleges, a large number of female schools and nunneries, eight or ten newspapers, and, including men, women, and children, about two millions and a half of people who prefer the Romish Church. The increase of late years has been rapid; but it has been an increase by *emigration from Europe* not by *proselytism.*

Rome finds the United States to be a hard field. There are a thousand influences which give her trouble. First of all, there is a *free press* there, which is a great annoyance. Her followers are continually reading what is more or less dangerous. In the next place, there is a *freedom of speech* on the subject of her claims, which is also very dangerous. In the third place, dispersed Romanists in the rural districts, away from the visits of the priest, are very likely to imbibe ideas and opinions from the Protestants around them, which, sooner or later, subvert the peculiarities of their faith. Romanists in the cities are also much exposed to Protestant influences, and can easily escape the notice of the Priests which those who live in the villages find more difficult to do. The influences just named lead many Romanists to "fall away," as Father Mullen said, in his letters to his friends in Ireland, less than two years since, after he had surveyed, during six months, the state of the Roman Catholic Church in America, from New York to New Orleans. Father Mullen supposes that there are not as many Roman Catholics in that country, by *two millions*, as there would be, had they all remained in the bosom of Holy Mother Church, (and their children after them,) who were Roman Catholics when they went to America. This is probably an over-estimate by *one-half.* Still, there certainly has been an "awful falling away," and it is going on still!

The Free Schools in America have troubled Rome very much, and her Hierarchy have made violent opposition to them. At first they called them "sectarian," because the Bible was read in them. And when they had succeeded in getting the Bible out of them, as they did in the city of New York to some extent, then they pronounced them "Godless." Of late, their great effort has been to get what they call "their share" of the School moneys; that is, a share proportionate to the number of their children, (not to the amount which they pay in the shape of taxes,) in order that they may have Schools of their own, and teach in them such doctrines as they please. One thing is certain, they would have in them no Bible at all. But they have been defeated in these attempts in the States of New York, Massachusetts, Ohio, Michigan, Illinois, New Jersey, and Maryland.

The most recent movement is that of endeavouring to get laws passed in the State of New York, to be followed in other States, without doubt,—which would allow the Church property of all descriptions to be held by the Bishops and their successors. But this movement has also, for the present, at all events, been defeated. In California, the Roman Catholic Bishop has recently succeeded in getting the Legislature, just as the session was terminating, to grant, on the subject of schools, what Rome has not been able to gain any where else in the United States, But this triumph will be of short duration. The President of that new State will hardly submit to such an indignity. The author of all these widespread attempts of Rome to secure advantages to herself, by intriguing with legislators and politicians, is Archbishop Hughes, of New York, an Irishman by birth, a man of some talent, much cunning, and less wisdom; who has rightly been called "the Hildebrand of America." It is cheering to see that a spirit is evoked in the United States, which makes a most effective resistance to the attempts of Rome, wherever seen. It will be hard for her to hold her own in that land,—much more to gain the ascendency by proselytism. Within ten years, about twenty Protestant Ministers in the United States have become Roman Catholics, including one Bishop: but they have all been such as took "Oxford" (Puseyism) on the way. Although Rome is making desperate efforts to triumph over Protestantism in America, and for this purpose the Society of the Propaganda, the Leopold Society, and other associations, send over more than £40,000 annually; yet we have no fear for the result.—*London Quarterly Review.*

Windsor Wesleyan Chapel.

The following communication reached us too late for insertion last week:—

MR EDITOR,—It may be gratifying to some of your readers to learn that the Wesleyans in the pleasant town of Windsor are progressing with their new sanctuary.

On Tuesday last we had an interesting service in connexion with laying the foundation stone. A little before 10 A. M. the children and teachers of the Sabbath School assembled in the Old Church—formed in order—and walked to the ground selected for the site of our new Church; where a suitable platform had been laid for them to stand upon. The day was beautifully fine—and we were favoured with a gratifying and respectable attendance, not only of our own congregation, but also of christian friends belonging to other Churches.

We commenced by singing the 737th hymn.

"Thou who hast in Zion laid
The true foundation stone, &c."

Prayer having been offered for the Divine blessing upon our undertaking—the ceremony of laying the stone was performed by David Scott, Esq., assisted by Mr. John Smith.

After laying the stone in the name of the Father, the Son, and the Holy Ghost, Mr. Scott gave us a neat and suitable address. The resident Minister also delivered an address, and concluded by singing the 620th hymn. Having pronounced the Benediction, a collection was made in aid of the building fund.

In a cavity of the stone is deposited a leaden box, containing a parchment record of when, and by whom the stone was laid, the year of Her Majesty's reign, the names of resident Minister, Trustees, Contractor and builder; also the latest 'Watchman' and 'Wesleyan' we had.

On the following day, which was also beautifully fine—the strong frame-work of the Church, Tower and School Room was raised, we are thankful to say, without any misfortune.

Yours, &c.,
JAMES ENGLAND.

Windsor, Sept. 4, 1854.

Tea-Meeting at Bridgetown, N. S.

On Thursday last, a large Tea-meeting was held in the grounds of Joseph Wheelock, Esq., which he kindly opened for the occasion. Over 500 persons enjoyed a sumptuous repast, provided by ten or twelve noble-hearted Wesleyan ladies. The proceeds amounted to nearly £30, which sum is to be appropriated to repairing the mission residence. After tea, the meeting listened to addresses from the Revs. M. Pickles, Barratt, Rand, (Indian Miss.), Armstrong, and Lockhart, after which a vote of thanks was passed to the Ladies for the bountiful manner in which they had supplied the tables, (as there was provision enough for hundreds more); also a vote of thanks to Mr. Wheelock for the use of his garden, and to the Baptist preachers and people for their united support; after which the people dispersed, much gratified with the social meeting.—*Com.*

Lunenburg Circuit.

A Tea Meeting will be held at New Germany, on Wednesday the 20th inst., at half-past two o'clock, P. M.—Admission by ticket. The object contemplated is to raise a fund in order to complete the Wesleyan Chapel in that interesting settlement.—*Com.*

Conduct of the War.

It is now twenty weeks since the declaration of War appeared, and many persons think the interval has been ill employed by the Allies.—Perhaps it is forgotten that it was at that period doubted whether even Constantinople could be protected from the advance of the enemy. At present there is an end to the apprehension that the Russians would pass the Balkans. Their failure before Silistria, and the subsequent advance of Omer Pacha, have driven them out of Bulgaria and the Drobrudscha. The Danube has been cleared of the invaders, and Bucharest, so lately the head quarters of their General, is in the occupation of the troops of the Sultan.—The Emperor of Russia has found it necessary to disguise, under pretexts of strategy and respect for Austria, the total frustration of his designs. He no longer affects to hold any "material guarantee" in Turkey, and the retreat of his forces will probably continue until the last Russian has recrossed the Pruth. How much the presence of the allied army at Varna has contributed to this improved posture of affairs is capable of being disputed; but the effect—whether attributed to the bravery of the Turks, or to the threatening attitude of Austria, or to the fact that the English and French were in a position either to reinforce Omer Pacha by a march inland, or to make a diversion by transporting themselves to Odessa in the rear of the enemy, or to the Crimea, in order to form the siege of Sebastopol—is as indisputably in favour the cause of right against might, as it is humiliating and disastrous to the opposite.

Because no sounding blows have been struck and no trophies of victory brought home, it is ignorantly concluded, and rashly or malevolently represented, that the period for a campaign has been trifled away. In particular, our naval commanders have been subjected to the most ungrateful censure, because they have not risked the costliest fleets ever sent forth by Western Europe in an engagement with impregnable granitic fortresses. The fleets have everywhere performed the most important services. In conjunction with a few troops, they put down at once the mischievous insurrection of the Greeks, which it is very doubtful whether the Sultan could have spared men to suppress. In the Black Sea they have dislodged the enemy from the Asiatic coast, opened communications with Schamyl, convoyed troops, and almost completed the emancipation of Circassia. Both in the Euxine and the Baltic, they have hermetically sealed up the imperial and commercial marine of Russia, and closed every spiracle of that huge body seaward. Whatever the friends of Turkey may think of the events of the last twenty weeks, it is evident that the foe of Turkey both feels his defeat and dreads further reprisals. Count Nesselrode, in a despatch which the *Moniteur* published on Friday last, but which was written several weeks previously, promised the Government of Vienna that the Danubian Principalities should be evacuated on certain (of course inadmissible) conditions. The tone even then was that of a beaten man:—

"It is quite clear (says the Russian despatch) that before voluntarily giving up, in deference to Austria, the only point where, by assuming the offensive, we should have any chance of *restoring in our favour the balance against us*, we ought, at least, to be made acquainted with the securities which Austria has to offer us. For, if the hostilities continue, if the Powers, released from all apprehension in Turkey, should be free, either to *pursue us on the evacuated territory*, or to employ all their disposable forces in *invading our European or Asiatic dominions*, with a view to impose upon us conditions which could not be accepted, it is evident that the demand made by Austria was that we should weaken ourselves morally and materially by a sacrifice wholly useless. To require that Russia should place herself entirely at the mercy of her enemies, who do not conceal their intention to overthrow or diminish her power, to expose her to all the attacks which they may think right to make against her, *particularly by reducing her to the defensive*, to take from her, in short, in the name of peace, all the means of obtaining that peace except those which would be ruinous and dishonourable,—this would be an act so contrary to all the laws of equity, and to all the principles of military honour, that we feel pleasure in believing that such an idea would not for a moment enter into the imagination of his Majesty the Emperor Francis Joseph."

The first step to a general peace is the conception of what its terms ought to be. The principles at least, if not the definite proposals of the Western Powers, may be read in the admirable reply, which will be found elsewhere, of M. Drouyn de Lhuys to these deprecations addressed by Count Nesselrode to the Court of Vienna. From intelligence received last night, it appears that Austria has made a great advance towards the same positions. Meanwhile it is, we think, no mean advantage within five months to have reduced the aggressor to the defensive. And now his other apprehensions are about to be fulfilled, and those who will be satisfied with nothing short of fortresses stormed and pitched battles fought, are in a likely way to be satisfied. In the Baltic, the French troops have been landed upon one of the Aland isles near to Bomarsund, while the ships were engaged with the forts. A few more posts will bring us the details of this affair. A far more important expedition, comprising, it is said, ninety thousand men, has sailed from the eastern shores of Turkey. Its destination might be Odessa, in the rear of the Russian army, or Sebastopol in the Crimea. The latter is the more probable, and it is believed that a landing may be made good at either of several spots, after which, unless the enemy has a force in the Crimea sufficient to deliver battle, the southern arsenal of Russia—impregnable by sea, but ill-secured against an attack by land—must fall, with the fleet it shelters, into the hands of the Allies.—*London Watchman.*

Gleanings.

TRANSMISSION OF HER MAJESTY'S SPEECH BY FEMALE TELEGRAPHERS.—The occasions of the opening and prorogation of Parliament are always field-days at the electric telegraphic stations, owing to the general desire throughout the country to receive the Royal speech with the utmost possible despatch. All the officials are on the *qui vive*; picked hands are appointed to work the instruments communicating with the principal stations; and a spirit of friendly rivalry prevails amongst the manipulators as to who shall transmit correctly the greatest number of words within a given time. Upwards of 150 clerks are generally engaged in forwarding, receiving, and transcribing her Majesty's address; and on Saturday, for the first time, the services of the female clerks, or "lady telegraphers," now employed at the Electric Telegraph Company's Central Station in Lothbury were called into requisition. They forwarded the speech with remarkable rapidity, in one or two instances equaling the more experienced male coadjutors. It may not be generally known that the Electric Telegraph Company have established departments for young girls, under a matron, with a view of affording a wider and more intellectual scope for female employment, and the experiment promises to be highly successful. The greatest rate of speed attained on Saturday was thirty-five words per minute. The transactions to the continent (*via* Hague) was effected in twenty minutes.

TEMPERANCE FETE AT THE SURREY GARDENS.—The entire of the south side of the Thames was in commotion on Monday, in consequence of an imposing invasion by the whole of the temperance league, headed by Mr. G. Cruickshanks, Mr. Gough, and the other members of the movement. The procession was upwards of a mile in length, and included every variety of vehicle, from the smart barouche and four to the humble market cart. Bands of music banners &c., were present in abundance, and the destination of the whole was the Surrey Gardens, where the annual fete was to take place. On the arrival of the procession at the Gardens the members were addressed by Mr. Gough, the principal topic being the new Temperance Crystal Palace, the prospectus of which has just been issued. Mr. Gough eloquently impressed upon his hearers the expediency of taking shares in the undertaking, and argued for its success an immense accession of strength to the temperance cause.—At the conclusion of the address, which was tremendously cheered, the company which by this time numbered nearly 20,000 persons, separated, to enjoy the other amusements of the place, which went off with great *eclat*, especially the pyrotechnic *piece de circonstance* which had been got up especially for the occasion.—*English Paper.*

Summary from Exchanges.

THE CATHOLIC PROPAGANDA.—The annual report of the Catholic Propaganda for the last year has just been published in Europe, and from it we glean some information of interest. This report states that during the year 1853 the receipts of the Propaganda amounted to 3,953,149 francs, and the balance remaining from the year 1852 was 1,245,112 francs; thus giving a total fund of 5,198,262 francs for operations. Of this large amount of money France contributed 2,364,148 francs, Sardinia 257,114 francs, Prussai 200,998 francs, and Great Britain 193,746.—The manner in which this was expended is thus stated, the amounts quoted being in francs:

Missions in Europe	936,121
Missions in Asia	1,440,510
Missions in Africa	342,700
Missions in America	1,089,423
Missions in Oceanica	413,737
Expenses for printing the Annals, &c., in France and foreign countries	172,632
Expences of Administration in France and foreign countries.	32,089
Total expenses for the year 1853,	4,427,274
Balance of excess of receipts for the first payments to the mission of 1854,	752,088
Sum total	5,180,262

There will be observed an item above for printing the "Annals of the Propagation of the Faith." This is a publication issued every two months to the number of 172,000 copies, 106,500 being in the French language, 16,000 in English, 15,200 in German, 1,200 in Spanish, 4,800 in Flemish, 24,300 in Italian, 2,500 in Portuguese, 200 in Dutch, and 500 in Polish. Asia and America appears to be the chief fields of missionary labour to which this Propaganda devotes itself, and the reader will no doubt be struck with the magnitude of the sum credited to the latter, when compared with the total expenditure for for missions.

THE LONDON MISSIONARY SOCIETY.—This large and important institution has issued its sixteenth report. Its ordinary income is about that of last year, by £5564 11s. 9d. It has 33 agents in Polynesia, 16 in the West Indies, 38 in Africa, 3 in Mauritius, 16 in China, and 57 in India.—Six hundred natives of various countries are employed by it, as evangelists, catechists, school masters or readers. French interference at Tahiti is the subject of complaint—political dissatisfaction in Raiatea and Huahine—war in the Navigator's Island gives uneasiness. There is also much to encourage. Tahiti gives $1000 to the Bible Society for Tahitian Scriptures, and other contributions from various stations for a similar purpose are unambiguous signs of progress. Even Erromanga is now blossoming under the gospel.

CONVERTS FROM POPERY.—At Geneva, Switzerland, large numbers of converts from Rome are in attendance upon Protestant instruction, and five times the number more of Bibles and Testaments, have during the last year been issued from the depot of the Bible Society, than in any year preceding. A deputation from the Evangelical Alliance, and from the Dissenting Churches of the Canton of Geneva, recently attended, for the first time, the Anniversary of the Geneva Missionary Society.

A law for the better observance of the Sabbath in New Jersey, enacted by the last Legislature, has just gone into effect. It was designed more especially to check Sabbath profanation on the canals and rail-roads of the state. It forbids the running of all freight trains, and canal boats, and passenger trains, except those in which the mails are carried. The law has been received with great favour; and by none more so than by the operatives.

ALL HANDS AT WORK.—At Perne, a station of Free Church of Scotland in South Africa, in enlarging the church, the missionary, Rev. Mr. Ross, built the walls; his son did the wood-work during his vacation; native assistants did the plastering and built the seats; Mr. Ross glazed the windows; the native women laid the floor which was of clay and white-washed the whole, within and without, colouring the inside with yellow ochre, which the school girls brought.—When all hands, in the Christian church, with equal alacrity, set to work in the spiritual building, how rapidly will the walls go up!—*Newcomb's Cyclopedia of Missions.*

PRAYING TO SAINTS.—Adam Clarke thus comments on the account of the rich man calling upon Abraham: "He cried and said, Father Abraham, have mercy on me." &c.—"There was a time when he might have prayed to the God of Abraham, and have found mercy; now he dares not approach that God whom in his lifetime he had neglected, and he addressed a creature who has neither the power nor authority to bless. This is the only instance in the Bible of praying to saints; and, to the confusion of the false Popish doctrine, which states it to be necessary and available, let it forever be remembered that it was only practiced by a damned soul, and then without any success."

General Intelligence.

New Brunswick.

BUSINESS IN ST. JOHN.—We never saw such a change in the business aspect of this City as was manifested towards the last of the week. From death-like stillness every thing has suddenly sprung into new life and activity. We doubt, if there ever was such a bustle in King Street as there was on Saturday. A good Fall business may yet be done.—*Morning News.*

There have been very few deaths in Fredericton for the last week. The instances are as few at the present as at any period during the last five years.—*Reporter.*

It is gratifying to be able to state that no deaths from Cholera have taken place, at the Marine Hospital in this City, nor at the Provincial Lunatic Asylum on Carleton heights.—*Courier.*

We learn that Mr. Morton is now engaged in locating the remainder of the railway line between Saint John and the Bend.—*Courier.*

On Friday morning as seven men were proceeding in a small boat through the Falls, through carelessness or mismanagement the boat drifted against Split Rock, and was capsized. Four of the men were picked up by a boat that put off to their assistance. A fifth man, named Lorgan, swam to the small island above the Falls and held on for some time to a rock, but being obliged to let go, he swam for the shore. Getting into one of the eddies he was unable to make way, and rapidly becoming exhausted was sinking when rescued. He was with difficulty restored to animation. Two men named Fitzgerald were drowned. One of them was never seen after he fell into the water.—*Freeman.*

ORR, the street preacher, who goes in the United Stanes by the name of the "Angel Gabriel," having created much disturbance in almost every place he has visited, arrived here on Thursday evening in the steamer Eastern City, and yesterday held forth in different parts of the City. He appeared to excite considerable curiosity among the juvenile portion of the community from his singular appearance and manners, but the good sense of the people allowed him to have his full scope. He is not likely