

For some months previous to the commencement of this good work, I was led to indulge the hope, that a revival was at hand, from the peculiarly attentive and serious manner in which the increasing congregations listened to the truths of the Gospel.

On Sunday, March 7th, my last regular appointment, a very gracious influence evidently pervaded the minds of the people, which encouraged me to continue the services. We had not but a few times, until the power of God was displayed in subduing the hearts of the people. Penitential tears began to flow, and nearly all in the house, on some occasions, seemed bowed in spirit before the Lord. An invitation was given to those who were resolved to flee from the wrath to come, to stand up in the congregation.

Several soon rose up in succession, declaring that they were determined at once to seek the Lord, and it was not long until there were enabled to rise again and tell what God had done for their souls. Our little band of brothers and sisters were greatly animated, in seeing their children and neighbours taking a stand for God. It would have gladdened the heart of any lover of Jesus, to have seen and heard persons of all ages, from the man of seventy to the youth of ten years, confessing their guiltiness before God, and asking the prayers of the pious. There were some noble testimonies, as to the reality of religion—the possibility of knowing our sins forgiven. The meetings continued nearly a fortnight, but were held only once a day during the last week. On Sabbath (21st), after the morning service, I read the Rules of our Society, and gave a short address on some of the peculiarities of Methodism, and invited all who had been benefited in the late services, to unite with us in Church fellowship.—Then, and subsequently, upwards of twenty received a copy of the Rules, and gave in their names, as candidates on trial for Church membership. It is probable that more will yet unite with us, as the work is still extending. Praise the Lord."

Challenge on Infallibility.

The Rev. Theophilus Campbell, A.M., of Belfast, in a sermon recently delivered at Drogheda, on the dogma of Romish Infallibility, says:

"Beloved, of all the controversies which we have with our Roman Catholic brethren the dogma of infallibility is one of the greatest and most momentous. Infallibility is one of the most glorious attributes of God, an incommunicable attribute which neither angels nor men possess. The angels which kept not their first estate are reserved in chains of darkness unto the great day, and the highest and greatest archangel, created a pure and holy angel, abode not in the truth; and the entire hierarchy of Heaven might have fallen, if they had not been preserved by the power of God and not by their own strength. The Church of Rome, however, claims for her members, or for some portion of them, this God distinguishing attribute: the claim is made by all her controversialists, but they cannot tell us the locality, nor the tribunal, nor where the seat of this infallibility is. Doubtless, you expect that I will produce before you the assertions of bulls and decrees of councils, and decisions of creeds, claiming this attribute; but you will be surprised when I tell you that no authorized bulls of Popes, no decision of councils, and no creed whatever, has claimed this attribute of infallibility! You will be astonished to hear, that in the whole range of the many authorised documents of the Church of Rome, no Pope has set up this claim, so that I have no documents to produce, no decrees to combat, no bulls to comment on, and no creed to canvas on this important subject. I have read, searched, examined—I have considered, and I find that infallibility is not necessarily an article of faith, and nowhere clearly laid down. I challenged the priests of Belfast to produce, if they could, any authorised document where such a doctrine was authoritatively defined! The claim is indeed a false light, alluring many to the rocks where they are sure to make shipwreck of faith and their immortal souls in the voyage from time to eternity. I now repeat the challenge which I gave the priests of Belfast, and I ask Dr. Cullen, and the Romish clergy of Drogheda, to show me where, in any decree, in any bull, or in any creed, the doctrine of infallibility is defined, and claimed to belong to the Church of Rome. There is no mention of the doctrine in the last creed of the Church of Rome—the creed of Pope Pius IV.—and it is not as much as once spoken of in the Council of Trent. The Tridentine Fathers make no such claim; and, therefore, you are not, Roman Catholic brethren, bound to believe in this doctrine so often urged upon your consideration by controversial writers of the Church of Rome. It

is a popular opinion fostered by many and embraced by almost all, and yet not authoritatively determined nor affirmed in any creed, council, or bull."

Rev. Mr. Wilberforce's Charge of Bribery.

Mr. Wilberforce, the English apostate, lately accused the Irish Church Mission agents of the most wholesale bribery and seduction. Mr. Dallas, honorary secretary to the mission, at once met the charge with the most direct denial, offering if Mr. Wilberforce could bring but one proof of his assertion, to pay all the expenses of his investigation. We have Mr. Wilberforce's reply to this challenge, in which he rejoinder he reiterates the same assertion, but declares that he is not able to prove that the Irish Church Mission ever made use of any bribery or intimidation, but that other prosecuting societies have done so.

On the publication of this letter, withdrawing his attack on the Church Mission, but reiterating his charges against other societies, without naming any one in particular, Mr. Wilberforce was challenged by the Rev. Mr. Nangle, who not only offers to prove that he has used none but fair and honourable inducements, but that he is able to show that the Romish priests in the west have, in the most unblushing way, used bribery and intimidation. This settles the matter between Mr. Wilberforce and the people of England, no declaration hereafter made by him will be received there. He, the son of an honoured parent, and with some germs of Protestant truth and honour, now stands upon a par with such lying prophets as MacLure and Cullen, whose acknowledged principles are, that a certain amount of lying may be permitted without sin—that a certain amount of thieving can be perpetrated without the conscience being defiled—that holy frauds for the service of the Church are commendable—that faith may be broken with heretics with impunity—that all vows, contrary to the interests of the Church, ought to be violated—that sacramental confessions can and ought to be revealed if religion demands a breach of the engagement. The fruit of these false and pernicious maxims has been greedily devoured by this unhappy people, so that now he stands before England marked "mendax," sunk to the lowest pitch in religious knavery and imposture.—*Drogheda Conservative.*

View of the Present Religious State of Switzerland.

(From Correspondent of the "London Watchman," Feb. 11, 1852.)

In religious matters, there is nothing which is not at most of every day occurrence. No formidable Popish aggression invades us, as it does England; no Jesuitical influence excites our fears, as in France; no rationalism, pantheism, or socialism, at least on a large scale, threatens, as yet, to overflow, as a flood, our Protestant institutions, as lately in Germany. But I must add, on the other hand, no very powerful impulse is given to evangelical labours; no glad-ome revivals, on a large scale, delight our hearts; no new era of spiritual visitation from on high seems close at hand.

Let me not be misunderstood, however; there is, notwithstanding, much that is evil among us; and much, too, that is good.—Evil there is: we have been sadly inoculated from without, besides having to bear our own native ailments. Good there is, also, for which we bless God, and would take courage. These remarks have reference to Protestant Switzerland generally.

Let us now turn to some individual Cantons, and see what is doing there. We begin with *Geneva*. Although there is spiritual progress in that city, it does not strike an attentive observer to be proportionate with the advantages enjoyed. If I may venture on an exception, it would be in favour of the *National* church. A work of grace is there deepening in many hearts—the ministry is becoming more thoroughly evangelical and earnest; while there is, among the Christians to whom allusion is now made, a true catholicity of feeling towards what is not strictly theirs, which it is pleasing both to witness and to experience. They are in a fair way to outvie, in this respect, their dissenting neighbours.

Neuchâtel furnishes, too, its contingent of true Christianity, both among pastors and people. Converted people remain, mostly, in connection with the establishment, which, although democratically remodeled, yet does not appear to have suffered by the change.

The revival, small as it is, in *Berne, Basle, Zurich, St. Gall*, and other Cantons speaking the German language, remains also in close connection with the church, as by law established. But there needs a stirring up from without. Some efforts of this description are

being attempted, on a small scale, in the Canton of *Berne*. O, that a Whitefield, or a Wesley, were raised up! The land is before them, and there is a needs-be for such an instrumentality.

True, Gospel truth is not a strange thing in these Protestant states; nor some good models of the pastoral office either; but there is also a sad medley of formality, churchism, and worldliness. Take, as an example, a *Sabbath*, as spent by professedly pious people as *Basle*, or there about, and you have Church service, family devotion, perhaps Christian social intercourse, mixed up with intervals of card-playing, or a visit to the tavern or billiard-table! The Gospel plummet needs surely be applied to such Christianity.

And what of the *Canton de Vaud*? Here we may sing both of judgment and mercy. Of mercy: for toleration is now enjoyed, although not as yet recognized religious liberty; an impulse, though slight, is also being given to objects of Christian enterprise; and some of the good seed of the Kingdom does spring up, and yields fruit. Methodism does help, in some degree, in this good work, but it still has to struggle with various adverse circumstances, which strongly militate against what I consider to be its peculiar mission in this country, namely, a call to the unconverted,—a gathering-in of the outcasts.

As to the Roman Catholic Cantons, we have nothing striking to notice. *Louvain* felt last year the effects of Jesuitical manoeuvring, in two foiled attempts at revolution. The Jesuit party still continues to be laid prostrate there, as elsewhere around, until a fitting opportunity occurs, when the Phoenix may once again rise from her own ashes. The *Valais*, our nearest neighbour, still remains in thickest darkness, and resists all attempts at bettering her spiritual state.

Although the Holy Scriptures are looked upon, in the generality of the Popish Cantons, with distrust or dismay, especially if offered by Protestant hands, yet in some places in the interior of the country, they are far from being rejected, or even unappreciated. In some Roman Catholic families in retired spots of the old Swiss territory, where the good ancient traditions and customs of past times are still kept up, God's own book is there read and treasured up. Such instances have come within the cognizance of the writer. This happy state of things is doubtless due to some specially favourable local circumstances. In such cases, the doctrines of the Council of Trent are not rigidly carried out;—the light of truth is not quite intercepted by the thick darkness issuing from Rome Papal.

The American Board have recently opened a mission upon the Micronesian islands, near the equator, 3,000 miles southwest of the Sandwich Islands, where the gospel has never been preached. The inhabitants are said to be mild, amiable, and unwarlike, who give a higher rank to their women than any other heathen nation. They have no idols, no temples, no sacred days or priests, but pay to and worship the spirits of their ancestors. They have heard from sailors the great change in the Sandwich Islands, and the advantage of it, and have sent for missionaries to come and improve their condition.

A Missionary in India writes:—"I am more than ever convinced that Methodism is better adapted than any other system to convert the world. It seems especially adapted to meet the spiritual wants of a new country; for it supplies agencies that no other system adopts, makes available every particle of talent that a Church may contain, and with the greatest facility strikes forth its roots in every direction."

The native Hindus are, at present, under a very general impression, that their religion will be overthrown, and Christianity be universally established.

The *London Record*, of Feb'y 26, states that twenty-seven Roman Catholics, consisting of men and women, read their recantation of Popery, at St. Paul's, Bermondsey, on Sunday evening, Feb'y 22.

Evangelical agents, amid great difficulties, are receiving great encouragements at the present day.

Interesting Extracts.

NATURAL WATER PURIFIERS.—Mr. Warrington has for a year past kept twelve gallons of water in a state of admirably balanced purity by the action of two gold fish, six water snails, and two or three specimens of that elegant aquatic plant known as *Valisneria spiralis*. Before the water snails were introduced, the decayed leaves of the *valisneria* caused a growth of slimy mucus, which made the water turbid and threatened to destroy both plants and fish. But under the improved arrangement, the slime, as fast as it is engendered, is consumed by the water snails, which reproduce it in the shape of young snails, whose tender bodies again furnish a succulent food to the fish; while the *valisneria* plants absorb the carbonic acid exhaled by the respiration of their companions, fixing the carbon in their growing stems and luxuriant blossoms, and refreshing the oxygen, (during sunshine in visible little streams) for the respiration of the snails and the fish. The spectacle of perfect equilibrium thus simply maintained between animal, vegetable, and inorganic activity, is striking and beautiful; and such means may possibly hereafter be made available on a large scale for keeping tanked water clear and sweet.—*London Review.*

WEATHER SIGNS FROM PLANTS.—Some one has said that not only the coming weather may be foretold by an acquaintance with flowers, but also the time of the day and the time of the year. And, in fact, Linnaeus possessed such a knowledge of them that he needed neither watch, nor calendar, nor weather-glass. Lord Bacon observed that when the flowers of the chick-weed expanded fully and boldly no rain will succeed for hours or days. If the flower of the Siberian sow thistle keep open during the night, rain, it is said, is certain to fall the next day. The leaves of the trefoil are always contracted at the approach of a storm. If the African marigold does not open its flowers by seven o'clock in the morning, rain may be expected with certainty on that day. An uncommon quantity of seeds is produced by white thorns and dog rose bushes in wet summers, and this is considered a sign of a severe winter. Many plants with compound flowers direct them towards the east in the morning, carefully following the direction of the sun, and appearing towards west in the evening; but before rain they are punctually closed, as with the tulip. A species of wood sorrel doubles its leaves before storm, but unfold them under a clear sky. *Cassia* and the sensitive plant do the same. The flowers of the pimpernel appearing widely open in the morning indicate a fair day, and if the petals are closed, rain may be expected soon. Nettles appearing abundantly in winter indicate a mild season.

WIVES WELL APPRECIATED.—The clergy of the Greek Church are permitted to marry while in deacon's orders, but their bishops and monks are unmarried. It, however, the wife of a papas dies, he cannot give her a successor; and it is said that the knowledge of this gains her a larger amount of respect and attention than is usually the lot of her sex in the East. A friend of mine who had resided some time in Syria, was much surprised at entering the house of one of the principal priests, to find the reverend papas washing with his own hands the linen of the household. On inquiring the reason the papas replied: "I do this to save my wife labour, that she may live longer; for you know, O Kyrie, that the law of our Church does not permit me to have another, and I wish to keep this one as long as I can."—*Notes from Ninerech.*

ABSENCE OF MIND.—One afternoon last week, an individual from the country was passing down the High street, evidently in a high state of excitement, talking to himself, and tearing to pieces a bit of paper with his teeth, and throwing them from him. An acquaintance went up and asked him what was the matter. The other started from his abstraction, and on discovering it was a friend who addressed him, said he was "just on the way to settle that black bargain about the horse," and hurriedly unfolding the shred he had between his thumb and fingers, exclaimed "I'm done—I have been chewing my five-pound note!" On this discovery both retraced their steps a considerable way, and every shred and patch of paper that could be found, picked carefully up. When this labour was exhausted, the two retired, and, as best they could, selected from the scraps they had gathered as many, after great difficulty, when posted on the back of a handbill, as gave actually something like the representation of a five-pound note. To the great relief of the owner the bank paid the amount.—*Perth Courier.*

PROVISION OF NATURE.—Buds of trees are protected from severe cold by an apparatus so wonderfully perfect, that nothing in nature can be discovered calculated to render it more complete. Silk, wool, gum, resin, whatever science had declared to be best adapted for keeping out cold—or, to speak more correctly for keeping in heat—has been called into requisition. Accordingly the tender germ remains unaffected, though coated externally with ice.—*Winter Ramble.*

TRAP FOR THE DISCONTENTED.—An eccentric wealthy gentleman stuck up a board on his estate upon which was painted the following:—"I will give this field to any man who is contented." He soon had an applicant. "Well, sir, are you a contented man?" "Yes, sir, very." "Then what do you want with my field?" The applicant did not stop to reply.

A NATURAL MISTAKE.—An old gentleman of about eighty-four, having taken to the altar a young damsel of about sixteen, the clergyman said to him—"The font is at the other side of the church." "What do I want with the font?" said the old gentleman. "Oh! I beg your pardon," said the clerical wit. "I thought you had brought this child to be baptized."