The Provincial Wesleyan.

horns on their heads which distinguish them from the Mahommedan females, were washing at a pool below. We crossed the valley, and slowly ascended the height on gagemules. The mountain sides were brilliant with flowers, and many new and beautiful specimens arrested our attention. The asphodel grew in bunches beside the streams, and the large scarlet anemone outshone even the poppy, whose colour here is the quintessence of flame. Five hours after leaving Banias we reached the highest part of the pass, a dreary volcanic region, covered with fragments of lava.

Leaving the heights, we descended cautiously into a ravine with walls of rough volcanic rock on each side. It was a pass where three men might have stood their ground against a hundred, and we did not feel thoroughly convinced of our safety till we had threaded its many windings and emerged upon a narrow valley. A village, called Beit Jenn, nestled under the rocks, and below it a grove of poplar trees shaded the banks of a rapid stream. We had now fairly crossed the Anti-Lebanon. The dazzling snows of Mount Hermon overhung us on the west, and from the opening of the valley we looked across a wild, waste country, to the distant range of Djebel Hauaran, the seat of the present rebellion, and one of the most interesting regions of Syria.

Before sunset we reached the last declivity of the mountains, and saw, far away in the dusky plain, the long, green belt of the gardens of Damascus, and here and there the white glimmer of a minaret. Katana, our resting place for the night, lay below us, buried in orchards of olive and orange. We pitched our tents on the banks of a beautiful stream, enjoyed the pipe of tranquility after our long march, and soon forgot the Druses in a slumber that lasted unbroken till dawn.

In the morning we sent back the men of Banias, left the baggage to take care of itself, and rode on to Damascus, as fast as our tired horses could carry us. The plain, at first barren and stony, became enlivened with vineyards and fields of wheat, as we advanced. Arabs were everwhere at work, ploughing and directing the water courses. The belt of living green, the bower in which the great city, the Queen of the Orient, hides her beauty, drew nearer and nearer, stretching out a crescent of foliage for miles on either hand, that gradually narrowed and received us into its cool and fragrant heart. We sank into a sea of olive, pomegranate, orange, plum, apricot, walnut, and plane trees, and were lost. The sun sparkled in the rolling surface above; but we swam through the green depths, below his reach, and thus, drifted on through miles of shade, entered the city.

Where hast thou Gleaned To-Day.

The clear, sweet harmony of the great choral hymn filled all the courts of heaven. The spirits went and came on their love-fraught errands; but when the voice of one died away in the distance, other tones came from afar, and other angels rejoined the mighty choir. One of them was commissioned to our earth; but he sang on until the sun dipped below the wave, and the twilight glided past scattering her manifold soft shadows.

As the stilness deepened, the commissioned one left his place in the heavenly band. More than once he paused in his heavenly flight. More and more slowly he approached the earth, as if reluctant to commence his task.

"Obedience!" murmured he, at length. "What if some reject my warning? what if some scorn my reproof? Did not men hate the master? am I better than He?"

So with his one question of deep significance he passed on. Noiseless, invisible, yet everywhere recognized and understood, he found no obstacle to his viewless course. The barred cell of the criminal and the palaces of kings, the peasant's cottage, and the consecrated temple, the throng and the solitude, were alike free to his footsteps.

He entered a gorgeous mansion, and asked of its princely owner, "Where hast thou gleaned to-day?" The young man laughed lightly as he replied, "In the field of my own pleasure. Am I not master of myself?"

The angel bent over a little child, and whispered, "Where hast thou gleaned to-day?" And the child answered, "I have been among the flowers. I made garlands of the sweet-scented valley lily, and the honeysuckle that the bee loves so well; and I thanked the great Father that he made them grow and blossom."

The angel entered the chamber of a maiden who sat looking out at the moonlight, and asked softly—"Where hast thou gleaned to-day?" "Among the sick and the sorrowing," answered she gladly; "for our Saviour has said—'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.'"

The angel stood in the wilderness, and asked sternly of one hiding there gold and jewels—"Where hast thou gleaned to-day?" The man answered with a frown, "In the field of theft; yet away with thy boding voice, threatening the vengeance of the Eternal! Away! away!"

The angel paused amidst the graves, and asked of a bereaved mother—"Where hast thou gleaned to-day?" And the lone one answered, "In the field of prayer; and, behold! even now have I received a blessing. Already is my mourning turned to joy!"

A scholar sat in a vast library, amidst the gathered lore of departed centuries. But the verse of the poet, and the wisdom of the sage, were forgotten in the intense interest awakened by the volume of divine truth. The angel looked a moment on his damp brow and anxious eye, then gently whispered—"Where hast thou gleaned to-day?" The scholar sighed deeply, and exclaimed: "In the field of endeavour, but alas! I cannot understand how man can be saved."

The heavenly visitant lingered yet awhile, for he knew that the Holy Spirit had been there.

The scholar wept and prayed, and soon the book glowed to him with light, and he exclaimed, rapturously, "God hath given his salvation also unto me."

Quickly the swift pinions of the angel beat the air, and, rejoining the heavenly host, he proclaimed the glad tidings of the return of another soul. The countless multitude responded again and again, and these were the words of the chorus: "Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever."

Youthful Neglect.

Walter Scott, in a narrative of his personal history, gives the following caution to youth:

"If it should ever fall to the lot of youth to peruse these pages, let such readers remember that it is with the deepest regret that I recollect in my manhoood the opportunities of learning which I neglected in my youth; that through every part of my literary career, I have felt pinched and hampered by my own ignorance; and would this moment give half the reputation I have had the good fortune to acquire, if by so doing I could rest the remaining part upon a sound foundation of learning and science."

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THURSDAY, OCTOBER 14, 1852.

Universalism.

Universalism, in its modern and now prevalent aspect, is essentially anti-christian. There is scarcely one of the fundamental doctrines of evangelical orthodoxy, that it does not repudiate and emphatically condemn. It vainly essays to fix exclusive attention on the one point following, as being that which distinguishes it from what we, and other evangelical denominations, hold to be the true faith of the gospel:—viz., "that at last every individual of the human race shall become holy and happy." (The Plain Guide to Universalism, by Thomas Whittemore, p. 15. 1846.) The same writer, however, (p. 15.) admits that "this sentiment does not comprise the whole of the faith of Universalists; but merely that feature of it, which is peculiar to them, and by which they are distinguished from the rest of the world." We are warranted then in enquiring into other, and it may be, equally important portions of the faith of Universalists, in order that an adequate view may be obtained of this scheme as a whole. This is the more necessary, as the belief of the dogma of the final holiness and happiness of "every individual of the human race," must of necessity be materially influenced by previously formed views of the condition of man, his relative position toward God, and the character and work of Christ.

We shall give a brief statement of the teachings of Universalism on some vitally important points, and our readers will easily decide whether such a system be of God or of man.—We shall confine our selections this week to the doctrinal views of Universalism on—

1. *Original Sin.*

The primal holiness of Adam is distinctly and positively denied. Thus, among others, Otis A. Skinner, in his "Universalism illustrated and defended," (p. 78—1839.), says—"Adam had the same appetites and passions, the same propensities to sin, that his posterity have."

The natural consequence from this premiss, is, that Adam never fell from a state of holiness, and his posterity are not naturally in a fallen state. In proof of this position, the same writer, asks—"Is it possible to conceive of one act tainting, not only the whole moral world, but the whole animal? For myself I am fully persuaded that this is all romance, that it is the work of fiction, that it has no higher foundation than the fruitful imagination of a Milton! Perhaps it will be said, this is not fiction, for God made man in his own image, which he does not now naturally possess; and therefore he is a fallen being. But I say every child is born into the world with as much of the image of God, as Adam had when he was created."—(p. 80.) Again: "Thus we see there was no sudden and total change produced in the natural and moral constitution of Adam by his first sin. We have the same natural and moral constitution which he had: and consequently the common opinion about the fall is altogether imaginary. Adam fell; but it was simply a fall from innocence to sin; such a fall as any man would now experience, if placed in the world as Adam was. His fall was yielding to temptation, giving way to his animal nature. Such a fall could not affect his posterity, in any different way from what the sin of a parent will now affect his children. This will be admitted by all, who are convinced that Adam was constituted as we are." (p. 81.) "Sin does not make us mortal; we were originally constituted mortal." (p. 77.)

As a further consequence of this fundamental error on man's primeval state, the scriptural doctrine of total depravity is rejected. "We believe," says Mr. Skinner, "that sinners have a carnal mind, which is enmity against God; that we must all be born again to see the kingdom of God; that we need cleansing from the filthiness of the flesh; that sinners are in a lost state; but we find no necessity for referring this to any original depravity."—"We believe," he adds, in defining his views of the natural state of man, "that man is by nature, that is, as he is born into the world, equally free from sin and destitute of holiness, no more inclined to vice, than to virtue, and equally capable in the ordinary use of his faculties, and the common assistance afforded him, of either." "The proneness of people to stray from duty—implies no original depravity; but is to be wholly attributed to the influence of temptation." (p. 91.) "Man is not born depraved; but born with capacities for dealing justly, loving mercy, and walking humbly." (p. 97.)

In these erroneous and unscriptural notions, on the doctrine of original sin and total depravity, the chief expounders of Universalism coincide, which can easily be shown from the materials with which their writings, now on our table, abound. Their departure is a grievous error, and almost every subsequent step, carries them farther and farther from the simplicity and truth of the gospel. Of course we here speak of this system as a theory—we make no especial reference to the moral conduct of those who, in our judgment, unwisely for themselves adhere to a strong delusion, and ruinously for others seek to propagate it.

[FOR THE PROVINCIAL WESLEYAN.]

Branch Institution for Females.

Mr. Editor,—An extraordinary meeting of the Board of Trustees of this Institution, was held on the 16th inst. This meeting, which had been called for the purpose of making "further arrangements for the establishment of a Branch Institution for Females," was more numerously attended than any previous one, either regular or extraordinary. "The Board," as constituted by the Act of Incorporation, consists of "the Chairman and Secretary, and two laymen from each District into which the Provinces of Nova Scotia, New Brunswick and Prince Edward Island are or may be divided, and the Principal of the Academy for the time being," now making thirteen members, ten of whom were present from the beginning, and the eleventh arrived just at the close of the late meeting, the Steamer, in which he was travelling hither, having been detained several hours in the Bay of Fundy. Of the two members who were not present, one was from home, and the other was unexpectedly and unavoidably detained at home by public business. But as these are known to take a deep interest in every well directed educational enterprise, and particularly so in the one in which we are now engaged, we feel assured that they would have concurred in the proceedings of the Board, all of which were characterized by the most perfect unanimity.

In the first place, the result of the applications recently made to the friends in Halifax, St. John and Charlottetown, was reported to be subscriptions already amounting to two thousand four hundred and seventy-three pounds fourteen shillings and sixpence, and certain promises *not yet defined in pounds, shillings and pence;* whereupon it was, upon motion made by Rev. Mr. Temple, and seconded by the Rev. Dr. Richey, unanimously resolved,—"That this Board is grateful for the success which has attended the Agency; and, that as the amount, less than which we could not feel justified in going on with the erection contemplated, has been promised, we agree, therefore, to proceed with the undertaking with all convenient speed."

In the second place—a plan, with specifications, &c., prepared by Mr. Sheard, of Toronto, and the outlines of a plan by Mr. Isaac Smith, of Charlottetown, were submitted to the Board, when, after suitable examination, comparison and consideration, it was, upon motion made by John H. Anderson, Esq., seconded by C. F. Allison, Esq., unanimously resolved,—"That such a building should be erected as had been sketched by Mr. Smith, and that he should be requested to complete the plan as soon as possible."

In the third place—a Building Committee, consisting of the President of the Board, the Treasurer, the Principal, and the Superintendent of the Sackville Circuit, was appointed.

The Board directed this Committee to secure, if possible, the professional services of Mr. Isaac Smith, to superintend the erection of the edifice; and also to send copies of the plan and specifications to the Trustees residing in Halifax, Charlottetown and St. John, respectively, in order that they might obtain tenders from suitable persons, in each of these places, for the performance of the work. It was also determined that the Contractor or Contractors should be bound to have the whole work finished, and the building ready for occupancy by the first of March, 1854.

Another matter, which occupied the anxious attention of the meeting for a considerable time, was the question as to the possibility of making arrangements for the employment of a suitable Agent or Agents to visit the several Circuits throughout the three Districts, for the purpose of bringing this enterprise under the notice of those persons whose sympathy and assistance are indispensable to the success of our plans; but the Board not being able to fix upon a suitable person for the work, whose services could be immediately secured, resolved "to leave the matter in the charge of the Executive Committee until the next Annual Meeting," which will be in June next. In the meanwhile, the Trustees, encouraged by the favour and liberality of those who have had the opportunity of manifesting their disposition to aid in the accomplishment of the very important object contemplated, and confidently believing that others, in every place yet to be visited, will be found similarly disposed, and equally ready to unite in the furtherance of our designs, will be going forward with the work. The Contracts will be entered into in a few weeks, so as to give the persons undertaking the jobs the opportunity of collecting materials and making other preparations to enter most advantageously upon their several tasks as soon as the winter shall have passed.

As there are many persons, doubtless, throughout the Districts, whose sympathies are already enlisted, it may be well for me just to say that *our Subscription Lists are open, and that it will be very encouraging to us to hear from any and all of them, as soon as convenient, the amounts they will severally contribute, either for the purchase of Scholarships or as Donations to the object we have in view.*

I remain,
My Dear Brother,
Yours truly,
H. Pickard.

Wesleyan Academy, Mount Allison, Sackville, Sept. 30, 1852.

The Second Quarter.

The present number commences the second quarter of Volume IV. of the *Provincial Wesleyan*, and, as stated in our last, we have struck off some extra numbers to supply *new* subscribers who may wish to obtain the paper from this date. Judging from the past, we anticipate an increased demand for the future. We naturally feel anxious that *all* our Ministers should endeavour to increase its circulation in their respective localities, as we, with many others, think the introduction of the *Provincial Wesleyan* into the families of our people, and of other friends, will prove, under the divine blessing, the means of spiritual good, as well as of general edification.

Besides this important consideration, there is another which ought not to be overlooked.—Even with our enlarged list of subscribers, no profit can as yet accrue, owing to the very heavy outlay necessarily incurred by getting out so large a paper, with such a great amount of reading matter, and at so low a price. The matter which will be spread over our pages during this year, would, if printed in book form, make quite a number of large volumes, so that we are doing what we can to furnish a large amount of interesting and instructive reading at a very cheap rate We would seriously call the attention of Wesleyans and other friends of popular improvement, to the importance of sustaining us liberally in our arduous and laudable effort to promote mental and religious improvement on an extensive scale. We might as well be circulating some thousand or so more copies of the paper, weekly, as not; and were all the Methodist families, to say nothing of others, in Nova Scotia, New Brunswick, Prince Edward Island, Newfoundland, Bermuda, and Eastern Canada, who can well afford to take and pay for the paper, to enter heartily into this undertaking, the above additional number would be called for in a few weeks, with some hundreds or thousands more, in a few months; and that, too, to their own personal advantage, and the benefit of their families. With us, and with all who are interested in the welfare of the *Provincial Wesleyan*, the prosperous sustentation of it, is now a serious affair; and every new subscriber is of great importance. As its conductor, we are thankful for the past, and look with confidence to the future, believing that the paper, as the organ of our body in these Provinces, is destined to become a still more powerful agent for good.

Micmac Mission.

The Annual Meeting of the Micmac Mission was held in Halifax, in Salem Chapel, belonging to the Congregationalists, on the evening of the 29th ult., Rev. Dr. Twining in the Chair.

The meeting opened with singing, and prayer by the Rev. Mr. Forrester, and several hymns were sung during the meeting.

The Report drawn up by the Rev. Mr. Geikie, contained a condensed account of the object and operations of the Society from the beginning, detailing the proceedings and progress of the past year, and was listened to with great attention and apparent interest by a crowded audience. Several Resolutions were passed expressive of confidence in the Missionary, and in the proceedings of the Committee, and a determination to support the Society. Among the speakers were the Rev. Chairman, now the President, Dr. Richey, Dr. Sawers, Com. Olebar, R. N., Rev. Mr. Hill, and Rev. Mr. Rand, the Missionary. The Report stated that two Tracts had been issued in the Language of the Indians, the expense having been met by the Religious Tract Society of London. That three of the Gospels, the Acts of the Apostles, and Genesis, were nearly ready for publication, and that the B. and F. B. S. had undertaken to bear the expense of publishing them. It further stated that a Dictionary and Grammar had been compiled in the language of the Micmacs, which would not only be of incalculable importance to the present Missionary, but in case of his being called from the work, would enable others to take it up with comparative ease, where he might leave it.—Great interest was added to the occasion by the presence of an intelligent Micmac, dressed like a gentlemen, who could not by any external mark be easily distinguished from the rest of the congregation. His native good sense and modesty led him to refuse to take a seat on the platform, or to be *exhibited* in any other way; but it was understood that he was the *native assistant*, having been engaged for some time past in assisting Mr. Rand in the business of translation, that he is making rapid progress in learning and civilization, and is desirous of being taken under the patronage of the Society, to which he can already render important service, and receive in return just that advantage which it is the grand design of the Society to impart. We understand that Mr. Rand has engaged to devote a few weeks immediately to the business of visiting different localities in these Provinces, to deliver lectures and collect funds, and this city is to be immediately canvassed for the same purpose.—*Communicated to Provincial Wesleyan,*

The Australian Deputation.

The Deputation to the Wesleyan churches in Australia has been sent forth with prayers and benedictions. The Rev. Robert Young and his companion the Rev. John Kirk, presented themselves, with other Missionaries, on Thursday evening, at Queen-street, in the chapel where, fourteen years ago, Messrs. Waterhouse and Bumby took their leave of English friends, before departing to the same regions, from whence they were, not long afterwards, taken to their reward. To-morrow evening, when the week has gone round, Messrs. Young and Kirk will be on their voyage. At Plymouth, some may be able to give them a brief farewell on next Lord's Day or Monday; and then our friends will find themselves upon the deep, with the polar star sinking nightly in the horizon, till at length the constellation of the Southern Cross rises in another hemisphere, and points out their way to that which lately was but a conjectural continent, a mere *terra Australis incognita*. The Deputation goes to assist in forming what have heretofore been the Australian missions of the Methodist Society, into a Connexion—"a separate though affiliated Connexion;" or, as the Report of the Missionary Committee more precisely sets forth, they go with full instructions as to the main principles and chief features of a plan, "which shall secure the Union of the Societies extensive Mission in those Colonies with the Conference and the Committee, as an affiliated branch of the Wesleyan Connexion; but shall, at the same time, leave to it free and separate action, under the obligation to provide for its own perpetuity and support." Under the Divine blessing, we have fostered, as the President of the Conference remarked, the work in that remotest region of the globe to such maturity, that we can now hopefully commit it to its own management.

It is about fifty years since the first Wesleyan "Class" there was spontaneously formed by a few pious settlers and emigrants. Some years later, they desired that a Missionary should be sent out to them; and in 1815, the late Rev. Samuel Leigh arrived at Sydney. The peculiar but simple organization of Methodism was soon completed; Classes were multiplied, Leaders, Local Preachers, Exhorters, Stewards, and other officers were raised up; Chapels were built in the rising towns, and connected with Sunday Schools, and preaching places were marked out at distant spots among cattle-farms and pastoral wildernesses. From Australia the Missions gradually extended to Van Dieman's Land, New Zealand, and many of the Polynesian Islands; and these may, perhaps, be one day united under a general Australian and Polynesian Conference. The number of Wesleyan "Members" in the whole of these regions is now about 19,000. But the young Connexion in Australia could not of course at present sustain the burden, or take charge, of the Polynesian Missions and New Zealand, with nearly as many members as Australia, but in circumstances, both as to political situation and the character of its population, very different, could not well enter now into the same group. Mr. Young has it, however, enjoined upon him to proceed, after a time, to New Zealand also. Such a visit was determined upon at the close of last year by the General Committee, who observed that, although the affairs of the New Zealand District "had recently been carefully examined into and, such measures adopted as circumstances seemed to require;" yet the Committee deemed it very desirable that sufficient time should be allowed for the Deputation to Australia to visit New Zealand, with power to inquire into any matters which may require some further consideration, and especially to consult with the General Superintendent, and the other Missionaries and friends, with the view of ascertaining whether more convenient District arrangements could be adopted, for the prompt and efficient transaction of the greatly-increasing business of this important Mission."

Australia and Van Diemen's land will commence, as an affiliated Wesleyan body, governed directly by, we suppose, its own Conference, with five thousand "Members;" but a non-Wesleyan reader must comprehend that these are all Communicants, and, as such, form the innermost Church circle of congregations which are dispersed over thirty-two Circuits, filling 280 chapels and minor preaching-houses. For the last seven years, the Wesleyan Societies here have flourished under the general superintendency of the Rev. William Boyce; and, of late, they have provided for the support of their own Ministers, requiring assistance from the parent body only for the proclamation of the Gospel in remote and thinly-inhabited districts. The Missionary Committee at home, seeing with great satisfaction this state of things, and recognizing, as a principle, that "Foreign Missions cannot, in the nature of things, be always maintained in a state of dependence upon Home Societies," have, for some past years, been concerting measures with the Australian brethren, introductory to the present change. The result is, that the Societies there are now prepared for it, having, as we are told, instituted, under Mr. Boyce's able superintendency, their own Contingent Fund, Chapel Fund, and other Connexional Funds, and placed them, as those at home are placed, under the direction of committees, consisting both of Ministers and laymen. The Australian Connexion, therefore, has the form and limbs and strength, needing but growth and exercise to constitute, a noble body. The Church there is not cast off, nor does it separate itself, from the sympathies and aids of British Wesleyans; but, still in connection with us, though a Connexion itself, it will preserve the doctrines of Methodism entire, and retain the same models as to organization and discipline, with such adaptations as the geographical relations of the Circuits, spread over an area nearly as large as Europe, and the habits and tendencies of the people who are members of the Australian Societies, may require.

Of its influence upon the thickly-arriving multitudes from Europe and America, and upon the not very remote countries of Eastern Asia, and the myriad islands which extend from Australia eastward, it may be premature for us to reason: we leave these happy anticipations to be suggested by the speeches of Mr. Young and Mr. Kirk. Of its progress and development, we shall have ample means of keeping our readers informed. Perhaps we ought to mention, that the design of placing the Wesleyan Churches in Australia and Van Dieman's Land upon the present basis, was formed before the news arrived of those surpassing discoveries of gold which have reversed the poles of society, turning everybody's mind and eye southwards. There may have been, it can scarcely be doubted that there was, some relation between those two events in councils higher than human ones, which these may providentially be permitted to work out.—The political future of Australia is clouded by the pestilential breath of convictism, and not brightened by the glitter of gold. Our departing friends and our distant brethren will still require, and will have, the prayers and aid of British Methodism in their warfare against Mammon and Belial, and in their glorious efforts to subjugate a continent, shut out from the older world, and reserved, in these latter days, for the enterprise of civilized man, under the universal dominion of the Prince of Peace.—*Watchman, Sept. 22.*

Methodist Book Concern, N. Y.

From the report of the Book Agents to the General Conference, on the 5th inst., it appears that the immense establishment, known as the Book Concern of the Methodist Episcopal Church was started in 1789 on a borrowed capital of $600. And although it has been once burned down, involving a loss of several hundred thousand dollars, yet it now has a capital of over five hundred thousand dollars and is doing an immense business. The amount of sales during the last four years has reached the sum of $653,-190 78—being an increase on the sales of the preceding four years of $165,968 74. The profits during the same period have amounted to $38,475 79.

The establishment publishes a large number of periodicals—weeklies, monthlies, and quarterlies. The *Christian Advocate and Journal*, published at N. Y., the father of the great family of Methodist papers, has a circulation of 30,000 copies; the *Western Christian Advocate*, published at Cincinnati, Ohio; the *Pittsburg Christian Advocate*, Pittsburg, Penn.; the *Northern Christian Advocate*, published at Auburn, N. Y. These papers have an extensive circulation, and are exercising an influence upon the moral and religious interests of the community of the most salutary nature, and to an extent which it is impossible to estimate. Besides these the *Ladies' Repository*, published at Cincinnati, Ohio, a monthly Magazine, is of a superior character, and has a very extensive circulation; the *Quarterly Review*, published at N. Y., has a larger subscription list than any other quarterly in the country; the *Sunday School Advocate* has reached 90,000, and the *Missionary Advocate* 33,000.

This is indeed a mammoth establishment, possessed of every facility to accomplish its grand purpose of good to man on the most extensive scale. It is impossible to estimate its beneficial effects upon human society, through its various periodicals, and its hundreds of thousands of volumes, which it is annually sending out into every part of the land, east, west, north and south. A potent influence is wielded through all the ramifications of society, which is destined to increase and expand from year to year, and from age to age, until the "kingdoms of this world shall become the kingdoms of our Lord Jesus Christ."

Warning to Protestant Parents.

Many examples of the evil results of Protestant parents sending their children to schools taught by Romanists, have already been published. The last number of the *Louisville Christian Advocate* furnishes the following additional one:—Not very far from this city, there lives an opulent and distinguished Protestant family, celebrated alike for its hospitality and its wealth. The parents of this family, under the influence of the strange delusion which so commonly prevails, that Roman Catholic schools are the most learned and safe institutions among us for the education of youth, consigned, a year or two since, their lovely young daughter to the Nuns and Priests of a neighbouring seminary for her mental training. Believing that the pledge of the principles of the school would be kept, that her religious sentiments and feelings should not be tampered with, they rested in the false security that all was right with their beloved child. A few weeks ago she returned home from the seminary, sick unto death. The family physician who had been called in, announced to the distressed father and mother that their child must die. Then came the test of Roman Catholic fidelity in the keeping of Protestant pledges. The venerable minister of the family was proposed to the young lady as a spiritual comforter in her last hours, but, to the amazement of the family, the dying girl peremptorily refused his visitation, and demanded that a Roman Catholic Priest should be sent for. She said she would receive the consolations of religion only from him, declaring, at the same time, that all else besides the Catholics were heretics, and were consigned to perdition. "Where did you hear that?" said the father. "I was taught it at the school," murmured the poor girl. The father bit his lips as the conviction of the truth flashed across his mind, but it was too late now, the deed was done, and could not be remedied. Under the circumstances they were compelled to yield to the wishes of their daughter, and thus a Roman Catholic Priest was introduced in the chamber of a dying Protestant girl, who, probably, was as well acquainted with the experimental religion of the Bible and the kingdom of heaven, as the horse he rode was with the paths of Egypt and the kingdom of the Pharaohs. Protestants, (and some Methodists, too,) what think you of patronizing Catholic schools?!—*Canada Christian Advocate.*

The Bible and Civil Liberty.

Look over the face of Christendom, and where do we find civil liberty? Precisely where, and only where the Bible and the Reformation were received by the people. Holland was an appendage of the Spanish kingdom. She received the Bible, threw off the yoke of Spain and Romanism, and after unheard of sufferings and heroism established a republic, upon a territory scooped out, and secured by an embankment from the ocean, which arose to such eminence among the nations, as to contend with the world for the mastery of the seas. England, too, received the Bible, and the glorious rugged land of the Pilgrims; and the Gospel of civil and religious liberty, has gone out from them to all nations. From them we received the Bible, and with it the charter of human rights civil and religious, and have instituted a form of government so perfect in theory and so successful in practice, as to be the admiration of the world. Now, turn the eye to the nations and peoples of Europe and America, which have adhered to Romanism, and submitted to be deprived of the Bible. Are they not yet bound in the fetters of ecclesiastical despotism. Austria, Italy, Spain, Portugal, are they not sunk to the depth of sloth and slavery? We do not say Germany; for there are "free towns" in Germany; but they are Protesant, and show distinctly the contrast we wish to present. And France, how pitible the condition of a people who know not the Bible, Twice has she essayed by the most terrible convulsive efforts to throw off the religious and civil despotism which oppress her, and struggle into liberty. But the essential element of liberty was not found. The public conscience was not enlightened by the Bible; and the multitude, like a blind man in a general melee, cut and thrust, right and left, at friend and foe until, by common consent, they agreed to secure repose again under the shield of despotism.

And if we look into the history of this continent, we read that thirteen British colonies, where the Bible had always been a school-book, with a population of some three and a-half millions, entered into a conflict with the mother country for the right of self-government, established their freedom and secured its enjoyment by civil institutions so perfect as to find no parallel in the history of the world. Some forty years ago, Mexico and the South American provinces of Spain, encouraged by our example, set up the standard of liberty, and found it easy to shake off the authority of the mother country, which had long since sunk into the imbecility and decreptude to which despotic governments are destined by the vices of their organization But the Bible had not been there; and the people knew not how to improve their deliverance. They succumbed to the denomination of their military chieftians, and these, each in their turn, contending for supremacy, successively convulvused the nominal republics by their ambitious pretensions, and subjected them to all the calamities of interminable civil war. No one of the former Spanish provinces were found fit for the enjoyment of a free government, and all efforts to establish free institutions with the example of the United States before them, have failed to the present hour. Surely, with the facts before us, he who would exclude the Bible from our common schools, is either an incurable religious fanatic, or a traitor to his country. Every true patriot, every real philanthropist, will desire the universal distributiou of the Bible, as well for the civil and social, as for the religious welfare of the world.—*Christian Advocate and Journal.*

Wesleyan Methodism.

The Richmond *Christian Advocate* in noticing the late session of the British Conference, says:

"A very large proportion of the business of of the British Conference is done in preparatory committees of ministers and laymen. The Conference rarely differs with these committees; and their influence is potential in the astonishing monetary results of each successive year. What else, under God's blessing upon a good cause, could have secured such returns in the midst of one of the severest agitations that, divested of fire and sword, has ever occurred in the history of a Protestant Church? And yet as

"A tree,
Grown in the rifted rock,
'Bides the tempest,"

so has British Methodism grown strong within, despite of the severe pressure from without.—The staunch and sturdy laity who had long been accustomed to work with the ministry in these official trusts, knew the points to be guarded, and how to defend them. And, in the face of a warfare, one of whose battle-cries was, *Stop the Supplies*, they have carried the Church safe; and in the presence of decreasing members, every monetary operation of the Church is in a sound and healthful condition; and some of them pushed ahead of even the anticipations of the warmest friends of the Conference.

Copper Deposits of Canada.

The following interesting account is taken from the Report of the Commissioners of the Great Exhibition of 1851,—extracts from which have been published in the *London Daily News*, in advance of the publication itself:—

The Exhibition of Canada includes the ores of zinc, lead, and copper, from several localities. The ores of copper from Lake Superior and Lake Huron are remarkable for their richness, and that called "Bruce Mine," on Lake Huron has been worked for some years. The Mining Company of Montreal (the proprietors of this mine) have erected an establishment for working the ores on the spot, according to the methods adopted at Swansea, and the objects sent by this company exhibit by the side of the ores, the various products of smelting, besides the specimens of black and refined copper. Specimens of copper and native silver, from the Island of St. Ignatius, on Lake Superior are added to these, and the jury has awarded to the Company a prize medal for these various objects.

The existence of spangles and pepites of gold has been proved, by actual investigation, in several rivers of the East of Canada, and honourable mention is made of the Chaudiere Mining Company who exhibit pepites of native gold, collected in the washing those streams. Messrs. Boudoin and Lebare are also rewarded with a mention for the white quartzose sands which they exhibit, which are used with advantage in the advantage in the manufacture of flint and crown glass.

The last award in the case of Canada is the honourable mention adjudged to Mr. Logan (1, p. 958.) who has exhibited iron ores, lithographic stones, minerals and various rocks. Our colleague has not thought it right to add to these the geological map he has made of Canada, a matter which the jury greatly regret, not because they would then have been able to adjudge a higher reward for this beautiful work,—for the position of Mr. Logan, as member of the jury, render this impossible,—but because of the great interest it would have added to the Canada exhibition.

The lithographic stones exhibited by Mr. Logan belong to a palæozoic rock occurring at Marmora, where the magnetic iron ore has been mentioned as forming a deposit of enormous thickness. These stones are remarkably homogenous and fine grained; the degree of finish of the drawings that Mr. Logan has caused to be made upon them giving every promise of the quality being good. The geological position of the stones is interesting, and the reporter is not aware of such material having been previously found in the old rocks, since, up to the present time, those who practice lithography seek for stones from rocks of the oolitic series. The discovery of Mr. Logan, proving that the palæozoic rocks may also furnish good lithographic stones, increases the resources available for this important branch of engraving and drawing..

We must also notice, among the articles exhibited by Mr. Logan, a cast of the footsteps of an animal discovered in one of the argilaceous schists of the palæozoic period. When this schist was first laid bare to a certain extent, Mr. Logan observed the impression of footsteps repeated several times, and he had the upper bed removed to satisfy himself as to whether they were continued. Their existence, under these circumstances, fully proves that the markings were made at the time of deposit of the bed, and thus carries back the existence of quadruped animals to the earliest Silurian epoch. The length of the track discovered is eight feet, and as many as twenty impressions of each foot are traceable. Besides these is an impression between the footmarks, which may be regarded as the trail either of the abdomen or the tail of the animal.

☞ We would remind the brethren that nothing has been received by the Treasurer for the *Supernumeraries and Ministers' Widows' Fund* since the District Meetings. ☞ Remittances are required.

Religious Items.

Royal Sabbaths in Sweden.—It is customary in Sweden for the King to issue annually a proclamation, appointing four Sabbaths in the year to be observed as days of "solemn thanksgiving, fasting, humiliation, and prayer." The proclamation also sets aside for those days the gospels and epistles as in the Liturgy, and presents a selection of texts which are to be used instead. The royal mandate for this year is dated January 31st, and requires "all, both religious and secular, young and old, men and women, who reside in the kingdom of Sweden, no one excepted, whatever his station and condition may be, unless prevented by sickness, or other insurmountable hindrance, to lay aside all worldly business on the above-named days, and after godly preparation, early and altogether to enter the House of God, and there unitedly meditate on his Holy Word in the texts selected, accompanied with prayer and praises." On the days thus appointed, places of public amusement are closed, worldly business generally suspended, and the churches thronged, though on the other forty-eight Sabbaths, the due observance of which is commanded by God, only theatres are frequented, almost every kind of secular business goes forward, and the usual features of a Continental Sabbath are exhibited. *Wesleyan.*

Income of Archbishops and Bishops.—Sir Benjamin Hall's return, obtained from the Ecclesiastical Commissioners, to Parliament respecting the incomes of Bishops, has been printed. There is a mass of figures given of payments to and by the Commissioners, and of the amount of the income assigned or contemplated by the Bishops. It would seem that the incomes assigned to the Bishops are as follows:—The Archbishop of Canterbury, £15,000; the Archbishop of York, £10,000; the Bishop of Durham, £8,000; Bishop of Bath and Wells, £5,000; the Bishop of Chester, £4,500; the Bishop of Chichester, £4,200; the Bishop of Lichfield, £4,500; the Bishop of Hereford, £4,200; the Bishop of Ely, £5,500; the Bishop of Llandaff, £4,200; the Bishop of Manchester, £4,200; the Bishop of Oxford, £5,000; the Bishop of Peterborough, £4,500; the Bishop of Ripon, £4,500; the Bishop of Rochester, £5,000; the Bishop of Salisbury, £5,000; the Bishop of St. Asaph, £4,200; the Bishop of St. David's, £4,500; and to the Bishop of Worcester, £5,000. Other particulars are given in the returns respecting the several sees.

Missionary Meeting.—The monthly meeting of the Missionary Society of the Methodist Episcopal Church was held at the Mission Rooms on Wednesday, the Rev. Heman Bangs, Presiding. The chief business transacted was in reference to the extension of the work in Africa, the board being determined to extend the missionary work in the interior of that country. It was announced that the Rev. Bishop Scott expected to leave Baltimore for Liberia on the 1st of November While there, he intends to visit the various stations on the coast, and after performing the required Episcopal duties, he will return home. The Rev. Mr Horne, appointed principal of the acadamy at Moravia, will go out in company with the Bishop. It is also expected that Miss Reynolds and Charles Pitman, the former from McGragville, in this state, the latter a native of Africa, will go out at the same time, both as teachers.—*N. Y. Spectator, 20th.*

The Kaffir War.—This calamitous war still continues. On the 2nd of June, a body of rebel Hottentots attacked the cattle kraals at Mount Coke Mission Station: they were resisted by the natives on the Station at the loss seven of killed, and twelve wounded, one of whom afterwards died. The loss of the Hottentots was equally severe. Mrs. Impey, the wife of the Missionary, and the daughter of the Rev. William Shaw, of Graham's-Town, says, "The firing was tremendous. It was a beautiful, still, moonlight night, and we could see well what was going on: the like I hope never to hear or witness again. The whole has greatly affected us; so many of our poor fellows killed and wounded, without a moment's warning, is indeed awful to contemplate! Most of them were married men, with large families, nearly all had been in the habit of attending the service, though none had been members of the church, with the exception of poor Barnabas. We were shocked to see poor young Ford enter our kitchen covered with blood. Mr. Impey dressed his wound immediately, and we made a bed for him on the floor: this was no sooner done than others came to call Mr. Impey away to the wounded. I greatly feared my good husband would be quite laid up; as it is, we are all still feeling the sad effects of that *dreadful night!"—Wes. Miss. Notices.*

Friendly Islands.—The Rev. Matthew Wilson, under date of Lifuka, Habai Islands, February 28th, 1852, says, "The King still holds on his steady course, aiding the cause of God in every possible way, and setting the people the most laudable example of improvement in diligence, piety, and civilization." "The people continue to contribute handsomely towards the cause of God, considering their slender means." Our Schools and religious services are generally well attended, and the blessing of God graciously rests on our labours."—*Ib.*

Popery in Peru.—A correspondent of the London *Christian Times*, says:—A worthy priest in Lima, the capital of Peru, about a year ago, I say, published an extensive work, in that city, condemnatory of the Pope's usurpations and aggressions on the civil and on the ecclesiastical authorities. The nail was hit on the head. The Pope felt it, and in consequence the work was formally condemned and prohibited to be read. A pamphlet was published by the priest in Lima, in which he refuted all the grounds which the Pope had alleged for condemning the work.—This pamphlet was circulated extensively, as it was easier of access and sooner read than the work about which it treated. This again brought the work more into notice. A second and an abridged edition was then published, and to this the Government of Peru openly subscribed, in the face of the Pope's prohibition. The subject is being taken up with interest in that country, both in a civ