

dealing oppressed families from that terrible thralldom.

But you do not find her the "bright preaching genius of her home." Her smile and cheering welcome do not greet her husband when he returns from his daily toil; her hands do not draw his arm-chair to that favourite nook; her society does not charm away his weariness and make him forget his cares.

Ask it the best way, with all her pretence, or whisper hope and consolation.

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wishfulness of delay. It is still his work to proclaim the wrath of God—the office, evidences and doctrines of the Redeemer—to

preach the word—to be instant in season, out of season—to reprove, rebuke, exhort, to water his sermons with his tears—to bear sinners on his heart continually before the Lord.

But it is not his work to say to him, "I have forgiven thee"—until Jesus Christ shall make him free by his Spirit, to such a sinner's mind. He cannot believe for the personal salvation of another; he cannot tell the moment, when—affrighted by the prospect of the wrath of God, wearied of sin, and panting for a purer atmosphere—the sinner is willing to receive Jesus as his Saviour.

Such a moment there is; and although the preacher may know it, yet the Redeemer knoweth it, and when it arrives he presents himself to the despairing soul—and, overpowered by a sense of his infinite sufficiency, it is but too happy to cling to him as to an Almighty Saviour.

It is then saved from sin—because it receives his image so fully as to exclude everything else—it becomes intensely absorbed in one idea; and that the contemplation of the features of Jesus, until incapable of thought but silent prayer and adoration.

But before the sinner will thus receive Christ, his mind must undergo a degree of preparation: it must be made to perceive its condition as one of utter hopelessness. And to sit at the feet of the Redeemer, and to wait for the preacher's great effort. To this end he should concentrate all his faith—all his prayer—all his labour.

It is impossible to conceive that the soul will admit the Saviour presented in the Bible until necessitated to do so, by a sense of its desperate condition without him. Or if we may convey the same idea, by way of illustration, let us suppose, one under condemnation for treason, but perfectly unconscious of the fact, and pursuing his calling, in all the peace of mind unsuspecting of danger: that a friend, hearing of the existence of the sentence, obtains its record, and with the glad intelligence hurries to the pardoned, but still unconscious friend. Let us suppose, that on finding him, he begins an incoherent statement, wherein he lauds the King for his clemency, and demands his friend's gratitude, in energetic language. Now, how regret and unmeaning would this sound to his ear: he would neither see the cause of his friend's expressions of joy, nor feel interested in his praise of the King. In vain might it be reiterated—"The King is kind—the King is condescending"—unconscious of guilt, he would feel no sense of the nature of the pardon, or gratitude for his pardon to be told, however—"You were condemned to die—the sentence had been passed"—"Ah! how his eye lights up now—how earnestly does he exclaim,—"And have you procured my pardon? how insensible have I been to have understood this before."

With what transport of affection does his soul grasp his benefactor's hand, in full view of his escape from impending peril.

Thus whatever moral loveliness the preacher may behold in Christ—whatever condescension he may perceive in God—his glowing words will fall in vain upon the ear of the sinner, while the latter is insensible to the nature of the pardon obtained for him individually. He must be made to feel his condition, so as to leave him no alternative but to find a Saviour or perish.

It is answered—"but this is the spirit's work." I reply—the spirit is truth; and wherever the sinner is dealt with faithfully, "preach Jesus the Son of God, who has died to save us from all unrighteousness," he may declare the terrors of the Lord, and describe the glories of the Redeemer; he may demonstrate the necessity of obedience to the Divine law—prove the impotency of the sinner naturally to obey it—evince that "Christ is the end of the law for righteousness to every one that believeth;" but he cannot point to the sinner's soul Jesus Christ crucified for him: he cannot bring his mental eye in contact with the imploring eye of the "Lamb of God," nor compel him to see by faith, Christ as his personal Redeemer. He may persuade him to believe, but he cannot give him the reality of the crucifixion in the man's soul contrary to his own will.

Now, this may be feared, is often attempted, but never accomplished: efforts are, perhaps very often, made to paint on the soul a fictitious Saviour, and this, least the exhibition of the true Son of God, accompanied as that exhibition is, by a heavy cross—should prove too repugnant to the hearer's mind.

And herein lies a perilous error. Let the true Christ be presented fearfully. He will do His own work in the soul; let it be the preacher's duty to perform it.

It is Christ's work to reveal himself to the penitent heart. I need hardly affirm that it is within the experience of every truly converted soul, that at some certain period—some, to him, imperishable, never-to-be-forgotten hour, the Son of God manifested himself to his soul, and that in such a manner as to produce upon his mental eye the picture of the Redeemer bathed in blood, for such a believer's individual sin. Should it here be urged that "unusable guides in matters of faith, I would merely reply—that if the person making such an objection will examine his own heart, he will surely learn that there can exist no faith except there be a corresponding object of idea before the mind. But, I repeat, every Christian born of God's Spirit, can recall the day and the hour wherein he was enabled to view Jesus Christ as a personal Saviour; when objections ceased; prejudices banished—the mental darkness rolled away—the opposition of nature broken down—the resistance of the will conquered, and in which his eyes were opened—his soul baptized with light, and first filled with love to the blessed God—a moment in which his spirit sank into the silence of intense adoration in view of the glory of Jesus Christ crucified for him.

That was the precise moment when Christ chose to reveal himself; because at that moment the sinner was first willing to receive Christ. At no previous period had his mind submitted to the Saviour's demands for adoration; hitherto the Lord's demands had knaved in vain.

It is this true with regard to every converted Christian, it is used for the Preacher to fancy that this moment has arrived—that the law has been broken down, and that the sinner's mind is now in a state of submission to the Son of God; and that he should afterwards as one born of God; and it is foolish, on the other hand, for him to be discouraged from renewed effort, because he does not perceive the outward tokens of that inward change, follow upon its presenting Christ.

It is still his work to proclaim to the sinner the danger of his case—the peril which he is incurring by indulgence in sin—the

Provincial Wesleyan

THURSDAY, MARCH 29, 1855.

This Paper is filed, and may be seen free of charge at HOLLOWAY'S FILL AND GINSENG STORE, 24, Strand, London, where Advertisements and Subscriptions will be received for this Periodical.

No communication will be inserted without the writer furnishing his name to the Editor. We do not hold ourselves responsible for the opinions or statements of our correspondents, unless they are signed. Correspondents are requested to send their communications to the Editor, and to state their names and addresses very fully.

The Provincial Wesleyan is the largest, and, for the time being, the most interesting paper of the Lower Provinces, and will confer a favour by recommending it to their neighbours.

The Sardinian States.

There is enough to attract attention towards Piedmont at the present hour. The political reforms in progress, and the elements of religious renovation which exist and exhibit their influence in that interesting part of Europe are sufficient to awaken the sympathy of those who love the principles of civil and religious liberty.

In a late number of the London Watchman appeared a letter from one of its correspondents, treating of the state of affairs in Piedmont. We write—

"The government of Victor Emmanuel seems firmly and finally resolved to proceed with the reforms contemplated and commenced by the late Charles Albert. Many conflicting forces are, however, brought to bear against this steady purpose: these are the grumblings and the half-suppressed purposes of republicans; the secret or avowed hostility and late of the priests; the murmurs and threats of the Savoyards in favour of an annexation to France; the burdens entailed by the disastrous war with Austria; and the hopes and efforts of the retrograde party, who sigh when they compare present with past times—the palmy days of Jesuitical and tory rule, with that of a free press and liberal institutions.

"To stave off all these difficulties, to avoid excess on either hand, to renovate and invigorate a people untaught and intellectually indolent, to maintain the nation in its present position, and to prepare it for a future and a better status; such are matters of no mean, or no facile accomplishment. What will be the destinies of Piedmont? will she finally succeed in her efforts after good government, and be at once a model and a head to regenerate Italy; or will she be engulfed in the whirlwind of storm and demagoguery, toward which the Italian Peninsula seems unfortunately to succumb? Whether she will be, in fact, the saviour of republican Italy, or her tool, time alone can tell.

"The Government has brought into the chambers a bill for the suppression of the convents in the Sardinian States. Financially, the state would be a gainer to the amount of forty millions of francs, (one million and a half sterling); and, morally, the measure would be a well-merited blow to the power and opposition of the pope and the clergy. It is said that there is some thought of bringing in a similar measure for the secularization of the property of the regular clergy, whose salaries would, in such a case, be provided out of the public treasury, as in France. The clergy, at the head of whom are the ecclesiastics of Savoy, have protested in no measured terms against the suppression of their hot-beds, the convents. Their remonstrance is virulent to the extreme; it is, in fact, a threat of an appeal to civil war. Public opinion is favourable to the proposed measure. Jesuitical domination has had its day in Piedmont, but that day has passed away forever. Would that it were not succeeded by a spirit of Voltairianism and revolution, which would be as fatal to true liberty and real religion as was the other system. Extremes meet, and are to be alike dreaded and shunned.

"The real safety of Piedmont would be in the propagation of gospel truths. Good schools, in which the Scriptures would be a text-book to a host, and the free preaching of the word of life throughout the Kingdom—such are the checks and remedies undoubtedly required in the present case.

"There are some hopes that gradually, and to a certain extent, such means may be attempted. Not that government would ever demand or employ such help; but a degree of liberty might be introduced in the institutions, usages, and tastes of the country, so as to allow or favour evangelical labours on a more extended scale than has been yet attempted.

"The Vaudois, or Waldensian Church, has ever since her emancipation in 1847, recruited her strength within, and spread her influence and labours without her native valleys. At Pignerone, which is at the head of the valleys, at Turin, the capital, and at Nice and at Genoa, on the Mediterranean, new stations have been commenced; and, for a time, there was a missionary pastor at Florence, in Tuscany. Money has flowed in from England and America; new churches have been built at Turin, at La Tour and Cremone. Chapels have been hired on the other stations; residences for pastors and professors have been erected likewise at La Tour, in Lucerne; and the basis of a theological faculty has been laid in connexion with Trinity College, already existing."

"Around the Vaudois Church converted Piedmontese and Italian seemed to gather, with apparent good-will and good faith; and the venerable establishment seemed renovated, and likely to spread her influence and extend her limits as of old, toward Rome and Naples. Money, men, and influence, seemed to flow within her pale, and gave promise of extended influence and usefulness.

"But these hopes seem, alas! too good for poor Italy. A fatal charm seems to hang over the country's destinies. Every effort to benefit her appears to fail and to fall. Among the evangelical party in Piedmont unhappy dissensions have arisen. The Italian converts at Turin, Genoa, and Nice, among whom is Doctor De Sanctis, have retired or kept aloof from the Vaudois Church; a deplorable schism has succeeded to fraternal unity, and divisions have lessened the strength, and somewhat impeded the labours, of the small Protestant band. This is to be regretted in every way. It casts a shade over the character of evangelical Protestantism, and gives the priests of Rome another powerful arm against the truth. It estranges friends along united. It divides the forces, and, as I before observed, weakens the strength of Christian efforts.

"Into the details of these unpleasant affairs I will not enter. The more proximate and apparent motives of the division are not of great importance. The real cause of the schism lies in the democratic and revolutionary tendencies of the Italian converts. From the first, they would have, said they, a revival and Christian institutions purely Italian. They spurned the denomination of Protestants as applied to themselves, and the interference of any foreign Churches in their affairs. Still, the Waldensian Church might, perhaps, suit them; she was of Italian origin—formerly worshipped and taught in the Italian language, lived and breathed on Italian soil. But these half-formed notions have soon died away. Political tendencies have given their tints and shades to religious opinions and feelings, and radicalism has led the upper

hand. I have myself heard some of the converts of Naples and Lombardy criticise, in no measured terms, the forms and teaching of the Waldensians, at the very time when they were being benefited by their kind assistance. And I regret to add that the Plymouth, or, as we call it on the continent, the Dribist influence, has been brought to bear on the question. Advice and help from the brethren at Geneva, and in London, have acted as oil on the flame of discord and distrust, and the division has thus been consummated.

"Perhaps it was inevitable, after all. The principles and labours of the Waldensians could hardly well mix with the radical semi-political views and tendencies of the Italians. Only Italy is deeply to be regretted that the Waldensians have taken such a turn, and has already occasioned such a scandal. Perhaps, too, our friends, the Waldensians, may be enabled to improve by the trial; to stand less on terms of etiquette and of supposed pre-eminence; and to adopt such additional means of revival and of action as may be called forth by a new state of things, and by the increased wants of Italy.

"I may be allowed to doubt whether the real wants of the Waldensian Church and clergy lie in the lofty ecclesiastical aspirations which various parties would fain have introduced among them. Social establishments and expensive educational institutions which start up among a poor and simple people. No! what we need is the employment of the means and of the spirit of genuine revival. Sound conversions to God, practical Christianity, and godly discipline introduced into the Churches, a large measure of the true missionary spirit in the ministry,—such are the requirements of the times. When the Sabbath shall be a holy day in the valleys; when the pastors shall be truly men of God, zealously labouring after souls; when the people shall be taught to pray and to give; when the youth shall yield up the tempting offers of situations at Lyons and Marseilles to labour in Piedmont and Italy as co-workers and evangelists; when a holy war against Popery and sin shall be proclaimed from Pavia to Turin; then, and not till then, will the Waldensian Church do her power, and answer to her sacred responsibilities.

"That time may come, and I may be allowed to state that one means to its attainment would be the labours of Methodism in the midst of, and in connexion with, the Waldensian Churches. Labourers unsectarian in their spirit, disinterested in their tendency and object, as those of John Wesley and his helpers in the Episcopal Church of England, and those of Charles Cook and his brethren among the Reformed Churches of France, would be likely to meet the case. To revive the Church, and to spread spiritual Christianity throughout the nation, would be an object worthy to be wished for.

"Methodist labours have already been blessed in Piedmont. Visits from the Alps are still continued, and well received, and gratefully acknowledged. All that is wanting is that they should be regular and combined; that the French Church and Wesley should be in a position to answer to the call in that quarter."

Charlottetown Circuit.

Our Missionary Anniversary has recently been held, eliciting, in the great work of a world's evangelization, that deep and earnest interest, for which Charlotown Methodism, for many years past, has been noted; and affording gratifying evidence that our people on this interesting Circuit have been well instructed as to the duty and privilege of self-denying efforts for the furtherance of the Redeemer's Kingdom in the earth.

We were favoured with the assistance of the Rev. W. C. BEALD, of Quebec, who on Sabbath the 20th ult. in our spacious Chapel, ministered the Word of Life, in large and deeply attentive congregations. On the following evening we held our Annual Meeting for the head of the Circuit. The opening devotional exercises having been conducted by the Superintendent, Commander ORLEBAR, R. N. was called to the Chair, who introduced the business of the evening, by an appropriate and impressive address, breathing sentiments of Christian catholicity, and expressive of his undiminished confidence as to the success of the evangelistic labours of our Church.

A concise report of the Society's operations, affording gratifying intelligence, and touching upon several striking incidents of Missionary life, was read by the Secretary, Mr. J. A. CLARK. The first resolution, on the adoption of the Report, and expressing an acknowledgment of Divine goodness in the success attending our own, and other kindred institutions,—was moved by the Rev. J. B. STROGO, seconded by the Rev. Mr. BURNETT, (Baptist) and supported by Mr. Wm. HEARD. The second resolution, referring to present movements in the world as calling for earnest prayer, that the way may be prepared for the wider diffusion of the Gospel, was moved by the Rev. W. C. BEALD, seconded by the Rev. Mr. BURNETT, and supported by the Hon. C. YOUNG. The third resolution, recognizing the hand of God in the past history of Evangelical Missions as presenting encouragement to further zeal and liberality, was moved by the Rev. A. B. BLACK, seconded by Mr. H. SMITH, and supported by the Rev. T. M. ALBRIGHTON. The collection was then taken up, amounting to £27 10s. The fourth resolution, moved by Mr. JOHN BOYER, relating to the past exertions and zeal of the apocryphal and collectors of the head-waters of the Euphrates, a remarkable opening has occurred.

"Mr. Clark arrived in Arakbir, with his family, on the 1st of October, 1853. Shortly after, and when he had studied the language only six months, he commenced a service in a private house with the assistance of his teacher: eight or ten were present. A room fitted up for a place of worship was opened December 18th, with a congregation of thirty-two. In a month this number doubled, and the place having become too strait, a larger room was with some difficulty obtained; and now the hearers have increased to more than one hundred, which fills the place, the largest that can be obtained. It is the general feeling that a place of meeting is needed that will accommodate three hundred. The preliminary measures have been taken for the organization of a community, in which every desirable aid has been received from the Turkish authorities. Indeed, such has been the course pursued by the Pacha, and others under him, that Mr. Clark says, 'Many a time have I been affected to tears, thinking of the good hand of God that has so wonderfully provided for our personal comfort and protection, as well as for the success of the cause of our dear Redeemer.' More than three-fourths of the Armenians of the Circuit, it is believed, are enlightened in respect to the errors of their Church; and yet they cling to them. There is a strange mixture of intelligence, independence, and maturity of opinion, with an inconsistent prejudice." Progress, however, has been rapid. A year ago Protestant books could not be circulated. Now a Bible or Testament from the Protestant press could be read. But now very many copies of the Bible have been sold, even to leading Armenians of the old Church; and the demand continues. Tracts are scattered throughout the whole city, and not a day passes without calls for them and other books. Prominent men in the Armenian Church are making efforts in various ways to be half of the truth. Some of great influence are

advising their friends to join the Protestants, saying, "We will wait a little. Now we have access to all. We will persevere as far as possible, and then bring up the rear." Persons of this class often visit the Missionary, but never come to the public services. They appear deeply interested in the work.

The truth has made much progress at Mash-kehr, a village six hours from Arakbir. Fifteen families, the wealthiest in the place, consisting of thirty individuals, have separated themselves from the old Church, as Protestants. The Priest preaches the Gospel every Sunday. The teacher is secretly a Protestant. The whole village is enlightened.

In Tschermeghress, a large town east of the Euphrates, ten hours from Arakbir, the truth has made some progress. The champion of the truth in this wild region is a Koord, a Chief of the Koords in all that section. He rejects the Koran, and preaches the Gospel to Koords, Turks and Armenians. He owns many villages, has seven thousand men under his authority, and is very desirous that a Missionary should visit that region.

JOHN McMURRAY, Charlotown, P. E. I. 12th March, 1855.

Letter from Amherst.

REVIVAL INTELLIGENCE. MR. EDITOR.—As the shout of victory from one part of the battle field cheers the faithful warrior in another part of it, so does the cheering intelligence of revivals in one Circuit kindle the zeal, influence the love, and awaken the courage of the Christian Minister in another Circuit.

During the last four months we have seen the arm of the Lord made bare, and his grace richly displayed on this Circuit. In entering upon the duties of a Christian Minister on this Circuit, I had much to quicken and encourage me. I found myself on the first Sabbath in the same pulpit in which I preached my trial sermon, and when I plighted my earliest and purest vows to be a faithful Minister of Christ. I heard the Church praying for God's choicest blessings to follow Brother Beale to his new sphere of labour, and the name of Father Coscomb was, and is, and shall be while this generation endures, like precious ointment poured forth. And above all, this we shared largely ourselves in the blessing given to an affectionate and praying Church. Cheered and encouraged by these things in our holy toil, we were induced to hold special religious services at Amherst, Porter Town, Amherst Head and Tintish. At each of these places the Lord hath visited his people—so that about one hundred and ten new names have been added to our class papers.

"What the saints will say of this, and how they will praise to their glory, is a matter which I leave to them. At the same time we rejoice with trembling, remembering that it is written—"Let not him that girdeth on his harness boast himself as he that putteth it off." They have just entered the ranks of the militant Church—the sharp battle of life yet again—the trial of their faith, more precious than of gold, must yet be endured—Satan, self and sin, are all to be subdued—there must be some—if they would gain the victor's crown. Final salvation depending upon faithfulness unto death, the believer is never out of danger—nor the Ministers work done till each member lays down the cross in death and grasps the crown of life—then and not till then can—

They laid aside every fear, And with their streaming eyes, O, thou great Shepherd!

In safety led the little flock, And made the world, and sin secure; And made his feet upon the rock, And made him in their going sure.

We are laid under the most affectionate obligations to Brother Starr, and Brother Lodge, for their highly appreciated help in this good work, and pray that in heaven they may be rewarded for their labours. R. SMITH, Amherst, March 23, 1855.

Glorious Work in Turkey.

[Not among the Turks, who are killed if they profess faith in Christ, but among the Armenians in Turkey. We are indebted to the Rev. Cutburt Young, Secretary of the Western Asia Mission, A. S. Society, 7, Adam-street, Strand, for the following heart-cheering intelligence. Such intelligence we are now constantly receiving.—Eds.]

Kerrab is an Armenian village of two thousand inhabitants, far from Mount Casius, twelve miles from Antioch. The work there only commenced four years ago, and has been carried on entirely through native instrumentality.

In Kerrab and the neighbouring villages this work has gone forward with unrivalled power. One of the four Priests with fifteen men came over together to the cause of truth; and, not long after, six more followed. They visit the villages, and talk, and search the Scriptures, and it spreads like a prairie-fire. There has been five conversions since the beginning of the year. The first was a night-walker who was made of the house of the keeper, to find the "renewed;" and after this they cut down the trees of the Protestants, and destroyed their vineyards; but still the work goes on. The community now consists of not less than three hundred. There have been twenty-two additions to the church, making its present number thirty-four. They have a school of thirty scholars, supported by themselves.

From Antioch, an English lady writes—"I have now a very large class of young women and girls, who come here to sew, and to whom I am teaching the Arabic alphabet, and a few words of English. Some Turkish girls, who can speak a little, have begun the twentieth chapter of St. Matthew. I should tell you, there are Turkish, Jewish, and Christian girls, at the same time; and they get on very well. We are making clothes for some who are very poor; but in this way we shall be able to do a little better."

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France.

THE "UNIVERS" AND THE POLITICAL PRESS. A curious quarrel has recently broken out between the Jesuit faction, represented by the "Univers" and two influential journals of Paris, the "Siecle" and the "Presse," which are the organs of liberal opinions in France. The following is the cause of the dispute and its results:—

The "Siecle" had published an argumentative and well-written article on the pretended miracle of La Salette, or the apparition of the Virgin to some young shepherds on a mountain near Grenoble; an extravagant invention of which I have frequently spoken to your readers. The Parisian journalist shows that this miracle has been accepted by stupid credulity on the one hand, and fabricated on the other by avaricious cupidity. What must the Jesuits do in the face of such an attack? They had certainly the right of refuting the objections of their antagonists, and of proving, if this were possible, that the appearance of the Virgin was perfectly authentic. But instead of engaging in a liberal discussion, the "Univers" denounced the article of the "Siecle" to the civil authority, demanding that a severe admonition should be given to it; that is to say, that the propriety of the journal should be confiscated, or, at least menaced by the rigor of the law! This was proceeding according to the ancient manner of the Inquisitors, who, when entering into any controversy with heretics, delivered them over to the secular arm to be burnt!

The "Siecle," as you may imagine, did not keep silence before such a wicked and brutal denunciation, and it found in another journal, the "Presse," a powerful auxiliary. "You excessive fanaticism, your odious intolerance," such was the united reply of the political writers, "no longer belong either to our times or our country. What! you recede before contradiction as certain reptiles bite themselves before the light of the sun! Ultramontanes and Jesuits, who for so many years have been demanding liberty for yourselves, how do you dare refuse it to your adversaries? If you have any good reasons, produce them, and we will listen to them; if you have none, remain quiet. But know that it is a disgrace and an injury to yourselves that you should invite the civil power to shut the mouth of your antagonists! You clearly avow by this that you are incapable of refuting them."

Notwithstanding its habitual arrogance, the "Univers" suffered some measure of confusion, especially as some Roman Catholic journals, the "Gazette de France," for instance, were turned against it. It endeavoured, however, to reply by saying that the ordinances of bishops ought to be as much respected as those of prefects, and that religion was entitled to be protected as much as the administration. This apology did not even possess common sense. There are in France several distinct religions, equally recognized by the law, and there is but one government. The bishops have around them Protestant pastors, Jewish rabbins, and even philosophers, who are in no way bound to submit to their jurisdiction, while the prefects must be obeyed by all in the domain of administrative affairs. The "Univers" confounds questions of spiritual order with those of secular order, which is a monstrous error, and entirely forgets that religious liberty has been solemnly established for sixty years in our national constitutions. The Jesuits are indeed singular people; they have a very long memory for the law, and there is but one government. The bishops have around them Protestant pastors, Jewish rabbins, and even philosophers, who are in no way bound to submit to their jurisdiction, while the prefects must be obeyed by all in the domain of administrative affairs. The "Univers" confounds questions of spiritual order with those of secular order, which is a monstrous error, and entirely forgets that religious liberty has been solemnly established for sixty years in our national constitutions. The Jesuits are indeed singular people; they have a very long memory for the law, and there is but one government. The bishops have around them Protestant pastors, Jewish rabbins, and even philosophers, who are in no way bound to submit to their jurisdiction, while the prefects must be obeyed by all in the domain of administrative affairs. The "Univers" confounds questions of spiritual order with those of secular order, which is a monstrous error, and entirely forgets that religious liberty has been solemnly established for sixty years in our national constitutions. The Jesuits are indeed singular people; they have a very long memory for the law, and there is but one government. The bishops have around them Protestant pastors, Jewish rabbins, and even philosophers, who are in no way bound to submit to their jurisdiction, while the prefects must be obeyed by all in the domain of administrative affairs. The "Univers" confounds questions of spiritual order with those of secular order, which is a monstrous error, and entirely forgets that religious liberty has been solemnly established for sixty years in our national