

Tanker churches, and thirty-five thousand worshippers. Friends, so numerous in Philadelphia, have accommodations for three hundred thousand, or but little more than one-hundredth of the entire population of the United States.

The richest denomination is the Methodist, which is set down in the census tables at \$14,636,871. The next is the Presbyterian, which is rated at \$14,369,889. The Episcopal, which in number of churches stands fifth, ranks third for its church property, being estimated at \$11,261,970.

The fourth is the Baptist, 10,331,332; the fifth the Roman Catholic, \$8,338,338; and the sixth the Congregational, \$7,973,962. Of these various sects the two which sympathize the most in doctrine are the Congregationalists and the Presbyterians; both adhering to the Westminster Catechism and differing only in their form of Government.

Together these two sects have over six thousand churches, can seat nearly three millions of worshippers, and hold church property to the value of twenty-two millions.

The sects whose average value of property ranks highest in the United States are the Dutch Reformed, and the next the Jewish. The Swedenborgians, Roman Catholics, and Episcopalians follow in the order named.

Of the leading denominations the Methodists stand the lowest on the list, and the Baptists next, while the Presbyterians and Congregationalists hold a middle place.

English its manufacturing importance, and which makes our cities of the north out-grow our cities of the south—coal. And then it seems to me that the absence of ability in a great social disadvantage.

We are not altogether destitute of coal. We have one small bed, called the coal-field of Illinois, which runs through Ohio, Indiana, and Illinois, which is larger than the whole of England; and if you will wait till we have some of it, and then bring your island over, we will drop it in, and thus annex you. As to nobility, it, perhaps, has never occurred to you that we have nobody to make nobles of. We realize Pyrrhus's idea of the Romans—a nation of kings!

Then, with all the pomposity I could assume, I said, my bow and said, "You are now in company of one of the royal family of the United States of America."

I was expecting a little badinage in reply; but the company was so polite that they listened and replied with all the gravity and measured decorum of philosophers. Shakspeare has drawn this peculiarity of British character in the precepts of Polonius:

"Give thy tongue no tongue. Give thy ear no hearing. Use no unapproved tongue. Give thy eyes no light. Give thy ears no hearing. Give thy nose no smelling. Give thy mouth no speaking. Give thy hands no doing. Give thy feet no walking. Give thy back no leaning. Give thy side no resting. Give thy legs no bending. Give thy neck no shaking. Give thy head no nodding. Give thy heart no thinking. Give thy soul no dreaming. Give thy life no living. Give thy death no dying."

For the English are no hands to make lions. An amusing illustration of the difference between English and American character occurred at a town on the shore of Lake Erie. Mr. Dickens—the novelist—and his lady, on their way through the country, stopped there for a day or two. Putting up at the leading hotel, they called for private rooms, from which they could look out upon the beautiful boom of the Lake.

It was reported that they were in town, and a gentleman after gentleman, and lady after lady, in their kindness called to pay their respects to the strangers; but in vain. The travelers had no idea of being turned into lions; and as they did not know the persons who called, they declined to see them.

The boarders at the house were congratulating themselves upon their good fortune, and went to meet in high spirits, anticipating the company of the English author and his beautiful lady, and the unspeakable privilege of shaking them by the hand, and enjoying their society. But alas! Mr. Dickens directed his meals to be served in his private apartment. The Americans were persevering, and having their curiosity aroused by denial, they laid a plan by which they felt sure they could compass their end. They made a supper in honor of the distinguished stranger, and sent up flattering cards of invitation to them. All things went happily. The foreigners, richly dressed, duly appeared in the drawing-room, were duly introduced, duly lauded, and then sat down to their amusing and flattering incidents connected with the author and his wife.

The next day the guests departed, when, lo! it was ascertained that Mr. and Mrs. Dickens, instead of appearing at the dinner, had sent down their man-servant and maid-servant, dressed up for the occasion. No American—not even John Randolph himself—could have acted so. Had the President and his lady visited the smallest village in the United States, they would have been met with a sickle, which in a few days terminated her earthly career.

Although she endured severe pain, and the disease made rapid progress, she murmured not; but, with submissive resignation awaited the Lord's coming.

Often was she interrogated relative to her state of mind and future prospects; and made replies which evinced a firm confidence in the Redeemer—her possession of peace, and her prospect of eternal bliss. These expressions of her firm faith in Christ as the only hope, tended greatly to alleviate the extreme anguish of those from whom she was soon to be severed. She appeared to be much comforted by those around her singing some of the songs of Zion—and which she sang with a voice of sweet jubilation, and with such rapture and ecstasy in a far happier clime.

As her dissolution drew near, she faithfully and solemnly charged her partner, children, and friends, to meet her above. While able to speak, she was heard to say, "Victory, victory, and when unable to articulate anything, she pointed with her finger toward Heaven, and, if able, could have joined in singing."

godly men. In the midst of this faithful perseverance—in 1819 he emigrated to America, retaining his love for the Saviour and His cause, wherever he was situated.

It has been testified of him by one who knew him well, that he not only erected an altar for family worship, but maintained prayer meetings and class meetings wherever he could find any one to associate with him.

In 1833 he removed to Fredericton, and from that period to the time of his death was a member of Brother Thomas Richards' class.

There was an evenness of temperament in his natural disposition which gave a tone to his general appearance. Unmarked by any great elevation of feeling, and not subject to any corresponding depression, he retained an unbroken confidence in the Saviour which supported him in his last hours.

His last affliction was of about three months duration, and his sufferings were at times exceedingly severe; yet amidst all this he enjoyed the privilege of visiting his family. It was great pleasure to visit him in his affliction. An aged mother 97 years old would be watching over him with anxious solicitude, herself long supported by the same grace, apparently almost evinced that her son should get home first to his Father's house—and again an affectionate sister, herself so disabled, watching herself on an unintermitted watchings and anxiety; yet, calmly trusting in the prospect of the separation being but brief.

Often has the passage risen to the mind on visiting the three: "Now Jesus loved Martha, and Mary, and Lazarus." The last words were, "I am going to my Father, and I will send Lazarus to you." Charles Hogg in his narrative of his life and his kind and attentive brother James were: "I am very happy." Shortly after, he was absent from the body—present with the Lord. C. C.

SUBAN ALWARD, OF MILL TOWN. This brief notice is intended at once to pay a tribute of respect to the memory of a departed sister in Christ, and to record another triumph of divine grace over conversion and salvation. Her parents, Ashur and Susan Alward, resided for many years on the borders of the Washademooc Lake, where the subject of this reminiscence was born.

At an age when most persons are thoughtless and inconsiderate, her deportment was marked by seriousness, and an habitual reverence for religion. Her habits, her tendency, predisposed her to profit by the preaching of the Wesleyan Missionaries, with which she was occasionally favored; and hence, at a comparatively early period of life, they were made into her a sacred instrumentality, by which she was turned from darkness to light, and from the power of Satan unto God.

Among many excellent traits for which Miss Alward was distinguished, a meek and quiet spirit—constant serenity—and strict integrity were very conspicuous. These sterling qualities manifested themselves in her daily walk and conversation, and secured for her the deserved esteem of all with whom she was acquainted.

Her death was preceded by several months of suffering disease, patiently endured; and during the progress of her illness, the prayers of her friends, and the ministrations of Mr. H. and every member of his family, all the kind and affectionate attention her case required; and all that Christian sympathy and love could devise and supply.

She fell asleep in Jesus on the 19th of April, 1855, and in the 63rd year of her age. The event was marked by a serene and holy Rev. xiv, 13; after which, her remains were conveyed "to the house appointed for all living." Necrologist.

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Correspondents are respectfully requested to condense their communications—and write the names of persons and places very distinctly.

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unlearned, the savage and the civilized, receive the truth as it is in Jesus, and confess the Christ who is the Son of God. The crowd drew in itself and sat under the banner of the polished children of the South and the Roman, and the barbarian broke their temples, consecrated by the veneration of ages in idolatrous worship, and repair in crowns to Christian Churches; and in the close of only three centuries from its origin, the faith of the lowly Jesus of Nazareth is embraced by Constantine, the sovereign of the Roman world, and throughout the wide compass of his dominions is raised to the honors of a triumphant Church, and to all the privileges and security of an established religion.

There is no analogy between the propagation of Mahometan imposture and the spread of Christian truth. That was secured by the carnal weapons of warfare—this by the sword of the spirit; its conquests were not by might nor by power, but by the Spirit of the Lord.

So far of the progress—what of the permanency of the Mahometan creed? Gibbon wrote: "It is not the propagation but the permanency of Mahomet's religion that deserves our wonder; the same pure and perfect impression which he conveyed at Mecca and Medina is preserved unchanged to this day by the Indian, the African, and the Turkish proselytes of the Koran. If the Christian apostles St. Peter or St. Paul could return to the Vatican, they might possibly inquire the name of the deity who is worshipped with such mysterious rites in that magnificent temple; at Oxford or Geneva they would experience less surprise; but it might still be incumbent on them to pursue the catechism of the church, and to study the orthodox commentaries on their own writings and the words of their master. But the Turkish dome of St. Sophia, with an increase of splendour and size, represents the humble tabernacle erected at Medina by the hands of Mahomet. The Mahometans have uniformly withstood the temptations of reducing the object of their faith and religion to a level with the senses and imagination of man. I believe, in one God and Mahomet the apostle of Islam." The system which to the eyes of Gibbon appeared possessed of its pristine vigor, and presented all the tokens of perpetuity, now exhibits at this day not merely the elements, but in its European seat, the actual process, of decay. Of the Turkish State, as a Mahometan power, it has been asserted with more eloquence than truth: "Another great conquering empire is about to descend heavily into the metropolis of nations; and the tenants of the grave may be summoned from beneath to meet her; the mighty dead—Pharaoh, Persian, Greek, and Roman—may be raised to their sepulchral chamber, and hail the last of Ottomans." Art thou also become weak as we are? Art thou become like unto us? Thy pomp is brought down to the grave, and the noise of thy viol. The worm is become thy couch, and the earth-worm thy covering.

Mahometanism is not only indebted to the sword for its ancient rapid progress; to the same agency it owes its continuance. To desert the Mahometan faith is to the Mussulman death, and by the stern and unflinching severity of the laws of the Koran, the freedom of thought being repressed. Passing events invite us to hope for the advent of a new and better order of things. The Christian knows that the dispensations of the providence of God have always ultimate aims of mercy to mankind, and that all the calamities of war, though induced by the conflicts of human anger and ambition, are rendered subservient to the accomplishment of Heaven's high decrees. He must therefore regard the present war as destined in some high degree to further the fulfilment of the purposes of Him who maketh the wrath of man to praise him. And cannot even our limited vision discern through the dark clouds of wrath and blood that brood upon Eastern Europe, the gleaming rays of advancing illumination? Do we not perceive that Britain if true to her sacred trust must secure for the Christian faith in Turkey, a toleration more than nominal—a toleration not only of its existence, but of its enlightenment and conversion of the Mahometan world? This achieved, the word of our God shall have free course and be glorified. The delusion of the disciples of Mahomet that to him had been conceded the power and right to dispense with attestations of his claim, and to consign to eternal torments those who should presume to doubt his opinion, were specially disappointed by manifestation of the power that Christ gave by him such as no other man did; the Koran, without evidence to sustain it, shall soon be discarded for the Holy Scriptures, supported by accumulated and irresistible testimony. This achieved, the power of the word of God shall have free course and be glorified.

It is stated that, until lately, the Emperor was entirely ignorant of the numerous encroachments on religious liberty in France, as were also his ministers; their information being derived exclusively from the reports sent regularly to them by the prefects. As soon as the Emperor became fully acquainted with the state of the empire, he ordered a confidential circular to be sent to all the prefects, enjoining upon them the necessity of granting full religious liberty, whenever religious meetings were not a pretence or cloak for holding political reunions.

Now is the very time for venturing our views and fears: six months hence our warning might be useless. We have come to the very brink of the precipice. If we proceed in our unhappy course our destruction is certain; but if we retract our steps, and exist for the diffusion of the Bible, and the promotion of the best interests of mankind in every land, we shall yet be established. But if our political chiefs will not favor the right, and forward the progress of nations such as China—if, on the contrary, they forbid not the British plenipotentiary there to set in concert with the French minister for the repression of the noble struggle which has been going on for years in that country (the true account of which is, that the millions of China are determined to throw off the intolerable oppression of a foreign yoke, and found a free empire, in which liberty, civilization, and Christianity may dwell safely)—if they will not favor the interests of true Protestantism and European freedom, but confine their infatuated dalliance with the Apocalyptic "woman," who is drunken with the blood of the saints, and with the blood of the martyrs of Jesus—if they will persist in setting the plans of the Papacy abroad, and submit to its sovereign dictation at home, we must, as soon as Parliament is dissolved, help ourselves to men of Christian principles—men who will conduct the affairs of the nation in the fear of God, and as holding office of Him—men who will seek the destruction of the Papacy, which all kinds of righteousness, and look with an approving eye upon the struggles of the nations to roll from off them the nightmare of despotism, and obtain that civil and religious liberty, without which nothing good nor great can be achieved in civilization, morality, and religion.

We must have a parliament that will fairly represent the views of the best and most enlightened portion of the nation, and which will base its politics on the true foundation of the Word of God. It will be our own fault if we send up unconverted men to degrade the British name, as did those statesmen who concurred in the re-

imposition of the Roman Pontiff upon his re- voked, liberal, and peaceful people, and re- created the throne of the most diabolical and blood despotism that ever cursed the nations, and ground the faces of the poor. We must have men who will treat the assumption of irresponsible power, whether it be arrogated by priest or king, as treason against the rights and liberties of mankind; and who will not hesitate to stand by the right against the embattled world.

We want statesmen of the Christian stamp for such a time as this—men who have "passed from death unto life"—for we may expect far more from men of only average talent, but of converted mind, than from men of superior intellectual ability, but of no religion. Decidedly religious statesmen, who would go into public matters with a prayerful dependence on their God, would be far more likely to arrive at right conclusions, and to commit fewer blunders, than those who "have no fear of God before their eyes," who see "men as trees walking," who have not the "Spirit of Wisdom," and whose sole dependence is on "their own understanding." Our first duty, therefore, as citizens (let scoffers jeer as they list), is to see that the House of Commons be filled with men whose hearts burn with the most fervid devotion to Christ Jesus, the world's true King. Unsanctified intellect has already had its full time of political probation.

Never did England concentrate such an amount of political ability and energy as she has at present; and it was under that brilliant intellectual constellation that Britain was brought low, and made to "sit in the dust." Then, since intellect unenlivened by "the life of God," has signally failed us, let us now try what "the Spirit of God" can do for us, and let us as a people act faithfully, and send up to the next parliament, not mere nominal Protestants, but those men only who have been "born again," and whose entire political conduct, will be regulated by the dynamical influence of a "faith that works by love." The present critical condition of public affairs calls imperatively for the assistance of such men; and if we would see our country rally—if we would have the presence and blessings of the Lord of hosts—if we would exert such an influence upon the unprincipled, as should prevent cruel tyranny from succeeding in the attempt which may, ere long, be made to bind the nation, and cast them into "outer darkness," we must not draw upon the services of the "chosen generation," called by the living God, "out of darkness into His marvelous light." But, if we should scornfully reject this only possible provision for fulfilling our duty to God and our mission to the nations, and continue to go on in our old, proud, godless, and unprincipled course, what is there in prospect for us but "a certain fearful look of judgment and fiery indignation," when in the day of universal reaction and dreadful retribution, righteous doom shall overtake all those who have enslaved, oppressed, mis-governed, and ruined the "heritage" of Emmanuel?—British Messenger.

China. Rev. R. S. Maclay writes from "Fyfe-Chau, Nov. 22, 1855," and his letters afford to the Church the heart and mind of a missionary who seems to have some sense of the magnitude of his work:—

DEAR BROTHER,—The encouragements we meet with here in the prosecution of our work, are such only that they give us hope. Our mission does not yet exhibit those evidences of God's blessing which have sometimes been granted to other and older missions, and which command at once the faith and the contributions of the Church. The evidences of God's blessing are such as are of a less tangible, less imposing character. That we are permitted to live, and enjoy every facility for direct and effective missionary labour among these multitudes of perishing souls; that we see our way, as missionaries, gradually, but surely, opening before us; that we find old stubborn prejudices melting with regard to foreigners, yielding to truer views and more genial feelings; and that, in at least some cases, we notice the formation of an enlightened conscience—these are, to our minds, evidences most convincing that God is with us, and that upon our feeble efforts rests "the continual work of His blessing."

I do not, I trust, undervalue those more striking and brilliant exhibitions of the divine approval to which I have referred.—Amid the burden and heat of our toil here, my heart at times has longed almost to breaking for those displays of the power of our God which would triumphantly vindicate His honor among these erring heathen. But still I would not fail to recognize and appreciate the tokens of His favour, which the Lord vouchsafes to us as appropriate to this field. The Church is not to expect, in all the mission-fields she may enter, precisely the same encouragements. In some fields it would seem that the work of preparation had already been performed, and that the missionary has only to gather in the harvest. In others, the harvest so rapidly follows the seed-time that the voice of the sowers mingle with the songs of the reapers. But there are other fields where the giant oak must be felled, the tangled undergrowth torn away, the soil broken up, the seed sown, and then the husbandmen wait through long months of sunshine and storm, for the reward of his toil. At Athens Paul was confronted by the cavilling Stoic and Epicurean, at Lystra he was hailed as a god, at Ephesus he was set upon by an infuriated mob, while at Antioch, where the disciples were first called Christians, he with Barnabas tarried a whole year, assembling with the Church and teaching much people. Some of the Indian tribes in North America, where our own missionaries have laboured, and the Karens of India, where our Baptist brethren have preached the gospel with such success, furnish instances of fields white unto the harvest; while the efforts of the Moravians in Greenland, and of the English and American missionaries in the South Pacific, in parts of India, and in China, give us examples of earnest, faithful labour, and patient persevering waiting for the desired result.

He who knows somewhat of the vastness of the work to be done in China, will be neither discouraged nor surprised to find that its day of preparation is long and toilsome. The immense population of the empire, the vast extent of territory over which its population is diffused, the antiquity and power of its political and religious institutions, the interminable network of superstitions which trammele their minds, and their written languages with its unnumbered spoken dialects—all these circumstances combine to present to the Church an array of difficulties which nothing but the most implicit faith in God's word, and the most prompt and hearty obedience to His commands, can overcome.

It is important that we recognize the greatness of the work to be done in China, if we would have our efforts for its accomplishment wisely directed and efficiently sustained. Let the Church, then, bear in mind that it now seeks to change the religious faith and crush the heathen institutions of one-third of the human race; that it proposes to strike down before their eyes the objects adored to them by a thousand as hearts; that it hastens to tear from their bosoms the hopes and aspirations which their depraved nature and corrupt faith have ever nourished and shielded; that it wages

the war of extermination against idolatry, not sparing even that most insidious and attractive form of it embodied in ancient worship; that it introduces to them a religious system of which they are almost totally ignorant, and the simplicity and purity of whose doctrines must necessarily excite the sternest opposition from their previously formed habits and their depraved natures; and that these doctrines, which are so well adapted for foreigners, with whom they are so well received, are so very different from those of a different language, and dissimilar tastes and feelings, they cannot fully sympathize—these are some of the circumstances which suggest to the Church that the work before her in China is of no ordinary magnitude and difficulty.

What then? With the outlines of this immense field, and the greatness of the work opening up and extending before us, shall we sit down in despondency, and suffer the enemy still to enjoy undisturbed dominion in China? or shall we give ourselves to the mighty struggle, and claim this empire for our Lord and Master, demanding for him the homage, obedience, and love of a whole heart? It is high time for us to consider this subject, to rise to the height of the grand argument. China at this hour demands from the Church ten-fold more of men and means than she receives; and it is almost certain that within the next decade period these demands will increase an hundred-fold. The cycle of wonderful events has already commenced in China. The throes of the approaching conflict have shaken her giant frame. It would seem that the gospel is about to renew its youth, preparatory to the accomplishment of glorious results in this old, storied land. The age of heroism, of hard and conquest, may again return to the Church. There are indications that the gospel is already arresting the attention of the Chinese in an extraordinary degree. The copies of the sacred Scriptures circulated throughout the empire, have opened the eyes and interested the hearts of thousands. A great movement is now going forward, and who can tell how soon other mines may be sprung under the shattered structure of heathenism as it now exists in China?

May God hasten the day when this great nation shall be found sitting at the feet of Jesus; and may we, as Methodists, have a worthy share in accomplishing this glorious result. Yours truly and affectionately, R. S. Maclay.

Protestantism in Hungary. G. de F. of the New-York Observer tells us that "at the time of the Reformation the Hungarians heard Luther's voice with joy, and the majority of them hastened to abandon Romanism." In 1561 the Jesuits were introduced into the country, and, according to their usual uniform policy, sowed dissensions among the principal families, and entered on a system of secret or open persecution as best promised success. In the 17th century they provoked a bloody civil war, with all its usual concomitants of pillaging, burning and slaying Protestant towns and persons. Still, at the beginning of the 18th century, all that the nation continued to profess Protestantism; but the Jesuits increased in power, violated all engagements, and subjected to cruel punishments hundreds of pastors and teachers, closed many temples, and seduced many of the nobility by bribes and flattery, till their persecutions were secured. The latter half of that century gave the persecuted some rest and liberty; Joseph II. published an edict of toleration, for he loved neither the Jesuits nor the priests; but they were not raised to an equality of privilege with their enemies. A great change for the worse has occurred since the political disturbances of 1848, and the Protestants have been and still are oppressed and persecuted.

the French Correspondent of the Richmond Christian Advocate, writing under date, Paris, March 18, says:—

A curious and most interesting circumstance has occurred at Boulogne in regard to the Bible. There is a large camp, as you know, there. The wife of the General is an English woman, and attends the Wesleyan Church here, though not a professor of religion. Well, she asked her husband to grant to a colporteur permission to sell Bibles to the troops, and her request was denied. The General informed her that the man would be imprisoned if he made the attempt. Well, said the noble woman, "I will sell them and I know you won't imprison me." So ordering her carriage, she drove among the troops, and offered to sell Bibles. The soldiers crowded around her, and she soon emptied of its blessed freight. The husband, seeing his wife's resolution, granted her first request, and since that time, (it has been but a few months ago) from 10 to 12,000 Bibles have been sold in that camp. This is not all. A place of worship has been established in the camp, and although Catholics were at first prohibited from attending it, this prohibition does not now exist. Besides a library has been established also, containing the standard works of Protestants, and the Emperor has made it a present of a fine collection of scientific works. Another fact of interest in regard to the Bible cause here is this: That during the last month, some 10,000 more Bibles have been sold in France than in any previous month. I forget to state that as the soldiers received but two cents per day, their buying Bibles is not small indication of their interest in religion. I also forgot to state, when speaking of the Protestants of Paris, that they are estimated from 20 to 40,000—of these only some 4 or 5,000 can be said to attend regularly any place of religious worship. Nothing is so difficult as to make a Parisian a true Christian.

LYONS, FRANCE.—"This city," says Pastor Fitch, "is the metropolis of Romanism in France, and from this spiritual fortress, the Roman Propaganda sends forth its thousands of missionaries, who spread over the whole earth. But here, as our readers already know, the Spirit of the Lord hath kindled a standard. Thirty years ago—1825—the little flock consisted of only three individuals; seven years later—1832 the evangelical church was constituted in its present form, with a membership of fifty persons; they then met in a small chapel, afterwards enlarged to one; but in 1840 they were obliged to build a large house of worship; in four years it became too small, and three halls were opened in succession, in different quarters of the city; and since then, in more distant parts of the city, five other places have been opened, where services are held every week.

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imposition of the Roman Pontiff upon his re- voked, liberal, and peaceful people, and re- created the throne of the most diabolical and blood despotism that ever cursed the nations, and ground the faces of the poor. We must have men who will treat the assumption of irresponsible power, whether it be arrogated by priest or king, as treason against the rights and liberties of mankind; and who will not hesitate to stand by the right against the embattled world.

We want statesmen of the Christian stamp for such a time as this—men who have "passed from death unto life"—for we may expect far more from men of only average talent, but of converted mind, than from men of superior intellectual ability, but of no religion. Decidedly religious statesmen, who would go into public matters with a prayerful dependence on their God, would be far more likely to arrive at right conclusions, and to commit fewer blunders, than those who "have no fear of God before their eyes," who see "men as trees walking," who have not the "Spirit of Wisdom," and whose sole dependence is on "their own understanding." Our first duty, therefore, as citizens (let scoffers jeer as they list), is to see that the House of Commons be filled with men whose hearts burn with the most fervid devotion to Christ Jesus, the world's true King. Unsanctified intellect has already had its full time of political probation.

Never did England concentrate such an amount of political ability and energy as she has at present; and it was under that brilliant intellectual constellation that Britain was brought low, and made to "sit in the dust." Then, since intellect unenlivened by "the life of God," has signally failed us, let us now try what "the Spirit of God" can do for us, and let us as a people act faithfully, and send up to the next parliament, not mere nominal Protestants, but those men only who have been "born again," and whose entire political conduct, will be regulated by the dynamical influence of a "faith that works by love." The present critical condition of public affairs calls imperatively for the assistance of such men; and if we would see our country rally—if we would have the presence and blessings of the Lord of hosts—if we would exert such an influence upon the unprincipled, as should prevent cruel tyranny from succeeding in the attempt which may, ere long, be made to bind the nation, and cast them into "outer darkness," we must not draw upon the services of the "chosen generation," called by the living God, "out of darkness into His marvelous light." But, if we should scornfully reject this only possible provision for fulfilling our duty to God and our mission to the nations, and continue to go on in our old, proud, godless, and unprincipled course, what is there in prospect for us but "a certain fearful look of judgment and fiery indignation," when in the day of universal reaction and dreadful retribution, righteous doom shall overtake all those who have enslaved, oppressed, mis-governed, and ruined the "heritage" of Emmanuel?—British Messenger.

China. Rev. R. S. Maclay writes from "Fyfe-Chau, Nov. 22, 1855," and his letters afford to the Church the heart and mind of a missionary who seems to have some sense of the magnitude of his work:—

DEAR BROTHER,—The encouragements we meet with here in the prosecution of our work, are such only that they give us hope. Our mission does not yet exhibit those evidences of God's blessing which have sometimes been granted to other and older missions, and which command at once the faith and the contributions of the Church. The evidences of God's blessing are such as are of a less tangible, less imposing character. That we are permitted to live, and enjoy every facility for direct and effective missionary labour among these multitudes of perishing souls; that we see our way, as missionaries, gradually, but surely, opening before us; that we find old stubborn prejudices melting with regard to foreigners, yielding to truer views and more genial feelings; and that, in at least some cases, we notice the formation of an enlightened conscience—these are, to our minds, evidences most convincing that God is with us, and that upon our feeble efforts rests "the continual work of His blessing."

I do not, I trust, undervalue those more striking and brilliant exhibitions of the divine approval to which I have referred.—Amid the burden and heat of our toil here, my heart at times has longed almost to breaking for those displays of the power of our God which would triumphantly vindicate His honor among these erring heathen. But still I would not fail to recognize and appreciate the tokens of His favour, which the Lord vouchsafes to us as appropriate to this field. The Church is not to expect, in all the mission-fields she may enter, precisely the same encouragements. In some fields it would seem that the work of preparation had already been performed, and that the missionary has only to gather in the harvest. In others, the harvest so rapidly follows the seed-time that the voice of the sowers mingle with the songs of the reapers. But there are other fields where the giant oak must be felled, the tangled undergrowth torn away, the soil broken up, the seed sown, and then the husbandmen wait through long months of sunshine and storm, for the reward of his toil. At Athens Paul was confronted by the cavilling Stoic and Epicurean, at Lystra he was hailed as a god, at Ephesus he was set upon by an infuriated mob, while at Antioch, where the disciples were first called Christians, he with Barnabas tarried a whole year, assembling with the Church and teaching much people. Some of the Indian tribes in North America, where our own missionaries have laboured, and the Karens of India, where our Baptist brethren have preached the gospel with such success, furnish instances of fields white unto the harvest; while the efforts of the Moravians in Greenland, and of the English and American missionaries in the South Pacific, in parts of India, and in China, give us examples of earnest, faithful labour, and patient persevering waiting for the desired result.

He who knows somewhat of the vastness of the work to be done in China, will be neither discouraged nor surprised to find that its day of preparation is long and toilsome. The immense population of the empire, the vast extent of territory over which its population is diffused, the antiquity and power of its political and religious institutions, the interminable network of superstitions which trammele their minds, and their written languages with its unnumbered spoken dialects—all these circumstances combine to present to the Church an array of difficulties which nothing but the most implicit faith in God's word, and the most prompt and hearty obedience to His commands, can overcome.

It is important that we recognize the greatness of the work to be done in China, if we would have our efforts for its accomplishment wisely directed and efficiently sustained. Let the Church, then, bear in mind that it now seeks to change the religious faith and crush the heathen institutions of one-third of the human race; that it proposes to strike down before their eyes the objects adored to them by a thousand as hearts; that it hastens to tear from their bosoms the hopes and aspirations which their depraved nature and corrupt faith have ever nourished and shielded; that it wages

the war of extermination against idolatry, not sparing even that most insidious and attractive form of it embodied in ancient worship; that it introduces to them a religious system of which they are almost totally ignorant, and the simplicity and purity of whose doctrines must necessarily excite the sternest opposition from their previously formed habits and their depraved natures; and that these doctrines, which are so well adapted for foreigners, with whom they are so well received, are so very different from those of a different language, and dissimilar tastes and feelings, they cannot fully sympathize—these are some of the circumstances which suggest to the Church that the work before her in China is of no ordinary magnitude and difficulty.

What then? With the outlines of this immense field, and the greatness of the work opening up and extending before us, shall we sit down in despondency, and suffer the enemy still to enjoy undisturbed dominion in China? or shall we give ourselves to the mighty struggle, and claim this empire for our Lord and Master, demanding for him the homage, obedience, and love of a whole heart? It is high time for us to consider this subject, to rise to the height of the grand argument. China at this hour demands from the Church ten-fold more of men and means than she receives; and it is almost certain that within the next decade period these demands will increase an hundred-fold. The cycle of wonderful events has already commenced in China. The throes of the approaching conflict have shaken her giant frame. It would seem that the gospel is about to renew its youth, preparatory to the accomplishment of glorious results in this old, storied land. The age of heroism, of hard and conquest, may again return to the Church. There are indications that the gospel is already arresting the attention of the Chinese in an extraordinary degree. The copies of the sacred Scriptures circulated throughout the empire, have opened the eyes and interested the hearts of thousands. A great movement is now going forward, and who can tell how soon other mines may be sprung under the shattered structure of heathenism as it now exists in China?

May God hasten the day when this great nation shall be found sitting at the feet of Jesus; and may we, as Methodists, have a worthy share in accomplishing this glorious result. Yours truly and affectionately, R. S. Maclay.

Protestantism in Hungary. G. de F. of the New-York Observer tells us that "at the time of the Reformation the Hungarians heard Luther's voice with joy, and the majority of them hastened to abandon Romanism." In 1561 the Jesuits were introduced into the country, and, according to their usual uniform policy, sowed dissensions among the principal families, and entered on a system of secret or open persecution as best promised success. In the 17th century they provoked a bloody civil war, with all its usual concomitants of pillaging, burning and slaying Protestant towns and persons. Still, at the beginning of the 18th century, all that the nation continued to profess Protestantism; but the Jesuits increased in power, violated all engagements, and subjected to cruel punishments hundreds of pastors and teachers, closed many temples, and seduced many of the nobility by bribes and flattery, till their persecutions were secured. The latter half of that century gave the persecuted some rest and liberty; Joseph II. published an edict of toleration, for he loved neither the Jesuits nor the priests; but they were not raised to an equality of privilege with their enemies. A great change for the worse has occurred since the political disturbances of 1848, and the Protestants have been and still are oppressed and persecuted.

the French Correspondent of the Richmond Christian Advocate, writing under date, Paris, March 18, says:—

A curious and most interesting circumstance has occurred at Boulogne in regard to the Bible. There is a large camp, as you know, there. The wife of the General is an English woman, and attends the Wesleyan Church here, though not a professor of religion. Well, she asked her husband to grant to a colporteur permission to sell