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The Provincial Wesleyan is the largest, and, for its class, the cheapest of the Religious papers of the Lower Provinces. Subscribers will confer a favor by recommending it to their neighbors.

Methodism an Instrument for Good.

We need not dwell upon the state of the professedly Christian world at the time JOHN WESLEY commenced his apostolic career. Every student of the history of that period, knows that on the Continent infidelity was rampant, and popery held its dark sway, that in England and Scotland formalism, mixed with Arianism, was prevalent, and that the American Colonies were in a great measure content with an external worship. We speak in general terms. Exceptions to this deplorable state, we cheerfully acknowledge, existed; but, as a whole, vital religion was in a very low condition.

To Wesley and his coadjutors, then, may be justly attributed that revival of religion which became speedily manifest—a revival not resulting merely in the conversion of those who gathered into the Methodist Societies, but which extended its blessed influence to the Established and other Churches of the land. In the evangelism of Methodism, popery and infidelity were destined to meet with an opponent more formidable than any they had encountered since the days of Luther; and it is to this awakened evangelical energy, nurtured and sustained by the Word and Spirit of God, that we look for the final overthrow of the "Man of Sin," and the subversion of all that opposes itself to the knowledge of God.

Methodism, as an organized body, has existed a little over a century, though its doctrines and principles claim to be of apostolic origin. During this time it has been called on to sustain the shock of battle from foes without, and from disaffected brethren within. It is deserving of remark, that no secession from this Body has taken place on the alleged charge of a departure from the original faith, but separations have occurred principally on the ground of some matter of external government. All the branches from the parent-tree, as far as we know, still hold to the doctrines and principles of evangelism.

The recent trial, through which the Old Body has passed, has served to concentrate its energies, whilst it has by no means incapacitated it for good. We do not say, that its power of opinion on surrounding matters of men and on the world beyond, would not have been greater, if those who have succeeded had continued faithful and zealous members; but a smaller number, free from disaffection, and influenced by the spirit of true religion, will doubtless be more potent for the accomplishment of the purposes designed to be effected by church-instrumentality, than a larger number in which are wanting unity of design and oneness of action. Whilst, therefore, we deplore the infidelity of those who, for mere secondary and comparatively inconsiderable ends, have abandoned the Church, in which they have been nurtured and edified, and who have greatly imperilled their spiritual interests, by yielding to a spirit of anti-christian agitation, we have cause for gratitude, that the members of the Old Body are determined to pursue their wonted course of aggression on the world and the powers of darkness, "through good report and through evil report," and that the God of their fathers is animating them with renewed zeal, and crowning their efforts with success.

The world, at this time, cannot spare the evangelizing agency of Wesleyan Methodism. Not only does the home population, but the pagan and anti-christian world, require its effective and zealous operations. The absence of Methodism from the field of the world, now, would leave a blank not easily or readily supplied. Other kindred Churches have not agents more than are necessary to supply the demands pressing upon them, and the withdrawal of Methodist instrumentality would leave spheres now usefully occupied to be overspread with superstition, irreligion, infidelity, and sin.

However other evangelical denominations may differ from their Wesleyan brethren on minor points, which affect not personal salvation, we think, that generally speaking, they would regard the dismemberment of the Methodist Church as an event portentous of evil to the world. That Romanists would hail it with unmingled joy, and observe an universal Jubilee to commemorate it, we have no doubt, but so do we not believe evangelical Christians would rejoice, were the existence of Methodism from this time to cease.

But why speak we thus? Not because we think there is the slightest apparent cause for such an apprehension, but to place in a striking light the difference between christian and anti-christian principle. The one can bear diversity on points not fundamental, and will lead those influenced by it to wish well to, and pray for success to attend the labors of, a pious and devoted people, whose polity, doctrines, and usages may be somewhat peculiar;—the other, shutting itself within the circle of repulsive exclusiveness, is intolerant of any diversity respecting its own distinguishing dogmas, and impute those who are actuated by it, to atheism, and all who own not its head and worship not the image of clay has set up.

During the year past, Methodism has been pursuing its career of usefulness, nourishing its members, and building them up in faith and love, and striving to recover lost sinners to Christ. It has also been devising liberal things for the benefit of the pagan world, and we rejoice to learn, that the total amount of ordinary and extraordinary contributions for the sustentation of Missionary operations, in the last year, amount to the noble sum of £114,198 14s. 3d. "The people," says the *Watchman*, "who have stood by the cause which they have so much at heart, because it is in their own emphatic phrase, 'the cause of God,' are still comparatively a poor people. Many of them have found employment precarious and food dear during the twelve months. They have, within about the same period, contributed £80,000 to another great Connexional object. But their faith has been unbroken by difficulties, undimmed by opposition, unchanged by efforts and sacrifices; and they have not permitted 'the cause of God' to want support."

We are far from making money the criterion by which to judge of a Church's strength and prosperity; but it must be evident to the most casual observer, that a Church, weak and distracted, would have neither inclination nor ability, to raise such sums by voluntary subscriptions as the Wesleyan Church has done. By the reports which have appeared during the year, the arrival of which we perceive that revivals of religion have taken place in Circuits not a few, and the arrival of still more prosperous days, at no distant period, for our Church at home, may be safely predicted.

The arch man may talk flippantly of "the bit of Bunting," and use his scurrilous pen in attempting to depreciate Wesleyan Methodism, but we "glorify God" in Dr. BUNTING, and believe Methodism to be founded on a rock, somewhat different from the imaginary stone on which popery is built. The rock of evangelical truth will remain, whilst the stone of anti-christian error, will turn to sand, or be ground to dust. Adhering to the truth of God, long career of usefulness awaits the future of Methodism, as one of the agencies God has raised up and preserved to accomplish his gracious purposes towards mankind.

[FOR THE PROVINCIAL WESLEYAN.]

MR. EDITOR.—When I penned my communication for the *Provincial Wesleyan*, in defence of the great and good cause of Total Abstinence, little did I suppose that my language could have been misunderstood, or my intentions misapprehended so greatly as now appears to be the case. Certain I am that I have conveyed to your readers a knowledge of the spirit by which I was actuated, results other than good would not have been produced. Yet, notwithstanding that I endeavored, with all carefulness as I supposed, to guard against every expression that could be taken as in the least degree unkind or discourteous, and though I distinctly disavowed all intention of employing a single word in an offensive sense, it unfortunately is the case that by some of my brethren in the Ministry, and by others, my letter is regarded as being disrespectful and injurious. With your permission, therefore, Mr. Editor, I am desirous of communicating to the public, through the same medium which conveyed the letter referred to, some additional explanation of my sentiments, in order to prevent prejudices being cherished to the injury of the cause of Temperance as arising from my well-intentioned advocacy of that cause, and in order especially to remove, as far as it is possible for me to do so, every thing that would interfere with the maintenance of that good feeling and christian harmony which ought pre-eminently to prevail among fellow-labourers in the Church of God.

I know that owing to the occurrence of circumstances over which you had no control, you were led to determine that no further communication on either side should be admitted into your columns. But I have too much confidence in the soundness of your judgment, and in your right feeling with regard to the interests of the Church, to believe that you would not be disposed to alter that determination, if there appeared a probability that thereby misunderstandings might be corrected, evil feelings allayed, and christian peace and harmony promoted. I therefore venture again to trespass upon your kindness in this matter, that I may not hereafter be chargeable with consequences which by any legitimate means on my part might have been averted; and in the course of my explanation, that in this effort to promote peace and to prevent painful collision with my brethren in the Ministry I may be successful. In doing so I would beg leave in the first place to copy a few extracts from a letter on the same topic, published by me a few days since in one of the public Journals of this city.

"I regret exceedingly that any of my Reverend Brethren should so misunderstand the sense and spirit of my letter in the *Provincial Wesleyan* of the 29th ult., as to have supposed that it contained a reflection upon them for not having thought proper to become associated with the Sons of Temperance. A censure of this nature would have been absurd, and upon such a body of men as are the Wesleyan Ministers in this Province, and especially from one of our own number, would assuredly have been unjustifiable, and deserving of reprobation. But I hesitate not to say that no language employed by me can be fairly made to bear this construction."

"It would be ridiculous in the extreme for any person, however attached to the Sons of Temperance, to make union with this Order a *sine qua non*, or to condemn other Temperance men who cannot see to be their duty to co-operate with the 'Sons.' Temperance organizations in their various forms, are but so many different modes for the achievement of the one great object—the deliverance of mankind from the cruel clutches of strong drink."

"I certainly never intended to insinuate that any of my brethren in the ministry were not in practice total-abstainers, or that any of them were opposed to the principle. I did not give any opinion one way or other upon this point. I but expressed my regret, that Ministers in general in the Province, including those of our own denomination, there were not a greater number of earnest advocates of the Temperance Cause, and avowed and zealous members of Temperance Associations, the wants of the times demanding the hearty and united labour of all who wish well to the movement."

"Not being by the most remote implication, can it be made to appear that I designed to cast a stigma upon the character of any of my christian brethren. Their reputation is as dear to me as life. Much rather would I have put my hand in the fire, than to pen a word that would tend to lessen their usefulness, or that would lower them in the estimation of the public; and that they should have so greatly misapprehended the bearing of my observations, has occasioned me much pain. Instead of supposing for a moment that they would afford encouragement to the drinking usages of society, I have the fullest confidence in them as being men of rectitude and integrity—as sustaining an unblemished reputation, and as being above suspicion in the matter, highly and deservedly esteemed as servants of God by the people among whom they labour, and who have the best opportunities of knowing fully their 'manner of life.' Yet I could not but regret that with their other excellencies, and their general usefulness as Ministers of Christ, they did not all feel it to be a duty laid upon them, zealously to labour for the promotion of the Temperance Cause. Most happy shall I be to make reparation if I have done any one of them an injury; and to confess my mistake, if it should appear that a greater number than I had supposed are openly identified with this reform, and throwing the weight of their influence in its favour."

"I never desired to claim for myself any peculiar distinction above my brethren in the Ministry, because of my efforts in behalf of Temperance, or my position in the Order. Others may with all good conscience entertain a different opinion from me as to the course of duty to be pursued. I should be anxious of duty to cast upon them an unworthy reflection, or to utter, respecting them a disrespectful word. On the best method of promoting this reform, we may, with all charity, agree to differ."

It is scarcely necessary to say that any thing to the above, expressive of my regret that my letter had been by any persons understood in a sense so widely different from that intended by me. But I deem it only right to re-iterate, that in no part of my proceeding in the matter has there been the least disposition to misrepresent those who entertain on this subject a different opinion from my own. In all kindness and brotherly regard, and with all respect, personally and officially, for all my brethren, my aim has been to come to the truth,—to vindicate the Temperance Cause, and to present the claims of total abstinence before the christian public. I never supposed that any persons could have regarded us as designing to treat with disrespect the Rev. gentleman whose communication in the

Wesleyan called forth my own,—nor did I for a moment imagine that Dr. Richey could have moved my letter in any other light than as a calm and respectful consideration of the question; and which, I sincerely believed, would result only in good. I unhesitatingly assert that I never thought of placing myself in array with the Dr. I wished in dealing with the objections brought against the Temperance body, to do so in a temper and in a form which would meet with entire approval; and in my trying position it is matter of consolation that so many of my christian friends,—and not a few of them unconnected with Temperance Societies, including some of my brethren in the Ministry, are prepared to appreciate the purity of my motives and the kindness of my spirit. I will yield to no man in my disposition to render all proper respect to legitimate rule and authority;—and especially in the acknowledgment of the claims of our ecclesiastical companionship. Those of my brethren who have been best acquainted with me during twenty years' ministerial labour, I am sure, will bear me witness that I have never exhibited any conduct other than that of cordial, kindly co-operation in the furtherance of our great work.

My advocacy of the Temperance cause, under the circumstances, is condemned by some as having been unprecedented and unseemly; but those accustomed to peruse the organs of the Methodist Episcopal Church, cannot fail to have perceived that it is a matter of frequent occurrence among our American brethren to engage in free discussion upon subjects of much less interest than this one,—and that with a plainness, which, if followed among us, with our extreme sensitiveness on this point, would greatly shock our notions of propriety,—but a plainness which, in the estimation of wise and good men among them, is entirely compatible with the law of christian love.

In conclusion, I can but strongly hope that He who reigneth over all, will interpose His gracious help at this period, which will calm our troubled spirits,—will pour largely into our hearts the grace of christian charity,—will pardon the infirmities of our well-meant, though short-sighted purposes, and cause the whole to redound to the advancement of truth and righteousness, and to the glory of His grace.

With sentiments of respect, I remain, Mr. Editor, Faithfully yours,

JOHN MCCURRAY.

Halfpaz 16th May, 1854.

The British Churches.

The English correspondent of the *Christian Observer* (a New School Presbyterian paper, published in Philadelphia) gives the following observations in his last number:

"The question cannot but recur to the devout Christian—What effect will the war spirit, which is now carrying everything before it, have upon those schemes of benevolent effort, which have grown up under the influence of peace? War may sometimes be a great blessing, but it has a tendency to foster a savage spirit; and we cannot, therefore, for our Missionary and Bible Societies, and all movements and organizations whose life-blood is christian love. It remains to be seen what effect increased taxation, to meet the expenses of the war, will have on the amount of money contributed for religious purposes. It must be conceded, that the tone of mind of those who permit themselves to be freely swayed by the prevailing passions of the day, runs in a great risk of serious injury, especially if the war should be very deadly or very protracted."

The May meetings of the great religious societies, which will soon occur, will furnish some kind of criterion, by which we shall be able to judge to what extent the war mania is likely to shed a blighting influence upon their interests. As to the past year, although the reports are not yet made public, it is confidently anticipated that the income of all has received a considerable augmentation. This is true of the Bible Society, which, during the past year—its jubilee year—has largely increased its adherents and its resources. The largest Missionary Society in this country is that connected with the Wesleyan Conference. This Society, too, with its vast machinery, its wise and gifted executives, and its noble income of upward of £100,000 or \$500,000 per annum, is taking a yet firmer hold upon the hearts of the Methodist people; and its anniversary, to be held in about a month from this date, will, it is believed, transcend all former ones in the number of its adherents, all that have gone before. The London, the Baptist, and the Free Church Missionary Societies are also partaking of a large share of prosperity."

It is gratifying to be able to note any improvement, in matters directly religious, among the British Churches. The alarming and widely-prevalent apathy is in some degree disturbed, and the pulsations of a more vigorous spiritual life are being felt. Revivals have been almost entirely confined to the various Methodist bodies with us, going on in Canada, and in the United States, and by and by, we may expect from the railway, and you can see, already, that short as the time has been since the railway first passed through certain regions, it has awakened a new spirit of enterprise among the Canadians. In travelling along through the forest, you see new log houses erected and trees beginning to be felled, indicating that the moment the railway was opened the spirit of enterprise took a spring forward. I believe that within a short space of time the whole of the track opened up by that railway will be turned into as thoroughly cultivated a garden as will be found in the whole world."

The Dobrudzsch.

The following account of this desolate district, which has suddenly risen into interest and importance, is taken from the forthcoming new edition of *Murray's Turkish Guide*. At Tchernavoda the Danube approaches within thirty-four miles of the Black Sea, and is separated from it by a peninsula or tongue of land, extending north, nearly opposite to Galatz, called Dobrudzsch. From Tchernavoda a road runs to Kustendje, on the Black Sea, partly parallel with a stream, or rather a chain of lakes, called Karasou. At Bourlak (four hours), the stream ceases, and the valley is shut in by hills crowned with downs, from which the sea is visible. Kustendje (Constantina), a small village on a height above the shore, has a little port, with remains of a Roman mole, now destroyed. From a point a little south of this, to Rasova, on the Danube, runs a rampart of earth called Trajan's Wall. It is certain that no branch of the Danube ever flowed into the sea across this tongue of land, which presents on the side of the sea an uninterrupted range of low hills and cliffs. The district of the Dobrudzsch is at most seasons a wilderness, partly owing to its having been deprived of its Tartar inhabitants, after 1829, by the Russians, but chiefly owing to its soil, which, excepting to the north extremity, where rise the hills of Matschin (granite?) consists of porous limestone, which retains no water, and furnishes no springs on the surface. Population is scanty, and villages widely scattered, and drinking water is obtained only through a few deep wells. Corn is scarcely cultivated at all, hay and fodder are very scarce, the scanty herbage dried up early in the summer, and the flocks of sheep and herds of buffaloes

repair to the borders of the Danube for pasture. This desert extends south of the Wall of Trajan, nearly as far as Banaskijak and Varna. It is not tenable by troops, unless they carry food, forage, and water with them. A canal was at one time projected between the Danube and the Black Sea at Kustendje, but a survey made by a Prussian engineer proved that the head of the valley of Karasou was 164 feet above the sea, and that not a drop of water could be obtained from the summit level (limestone hills) to feed a canal if it were made.

Submarine Navigation.

The great invention of the day—the submarine navigation of Dr. Payenne—is about to be put into practice at Cherbourg, the company purchasing the invention having resolved to cleanse that harbour free of expense to the government. The secret consists in the discovery of a means whereby artificial air may be produced in sufficient quantity to enable a crew of fourteen men to breathe freely beneath the water for a space of four hours. A curious experiment has been already made at Marseilles, where Dr. Payenne, in company with three sailors, went to the bottom in presence of hundreds of spectators, and rose at a considerable distance, and climbed the poles of a man-of-war, without being perceived by the crew. Many experiments are about to be tried of the efficacy of this novel means of attack. A submarine fleet of mail boats, each to contain a crew of twenty men is already taking shape as being about to be organised for the Black Sea. It seems that no intimation whatever is given by the slightest ruffle on the surface of the approach of one of these vessels. The apparatus invented by Dr. Payenne enables the crew to remain at the bottom of the sea, and great anticipations are formed of the immense benefit to be derived in submarine history from the adoption of this new method of becoming acquainted with the hitherto unexplored mystery of the ocean. However it is not a bad revelation of the spirit of the age in which we live to remark, that the first application of this tremendous power, which should take rank with the electric telegraph as proof of the wondrous perseverance and ingenuity of man, has been made use of for the supply of oysters from Granville for the balls of Paris—Paris Correspondent of the *London Atlas*.

Denominational Statistics in the U. S.

DR. BAXTER, in the *Christian Advocate* and *Journal*, thus sums up the number of the Protestant denominations in the United States:

Baptists,	719,290
Presbyterians, (Old and New School),	331,068
Congregational,	197,196
Protestant Episcopal,	100,000
Lutheran,	200,000
	1,566,538

Add to these all the other minor sects, numbering in the aggregate 779,150, and the grand total will be,

Other denominations,	2,346,688
Methodists,	3,005,908
	1,049,874

So that we, as Methodists, have about one half the entire number of all the Protestant denominations, amounting, in all, to twenty-three, in the country. We have nearly double the number of Baptists, nearly quadruple the number of Presbyterians, more than seven times as many as the Congregationalists, thirteen times as many as the Protestant Episcopalians, sixty-four times as many as the Lutherans, and about double the number of the other sects, seventeen in number, in the entire country, with the exception of the Roman Catholics. These are estimated at 1,033,470, which is 216,329 less than ours; but as they include, all men, women, and children, and as we may reckon three outward court-worshippers to one member, this would give us 3,917,424, more than three times as many as the Roman Catholics.—*Western Ch. Ad.*

Religious Items.

SANDWICH ISLANDS.—A recent letter from Mr. LYONS contains the following paragraph: "The most heartfelt pleasure was derived from the instructions, and in a few days held in the Stone Church, Honolulu. The house was crowded to overflowing, above and below. What had called this great crowd together? Eight Hawaiians were to be consecrated to the missionary work, receive their instructions, and in a few days depart for their destined home, the dark, yet waiting isle of Fatuhiva. It was a new and most thrilling scene. There, in the midst of the listening crowd, I sat, and blessed God for the privilege of holding a spectacle that doubtless filled all heaven with joy. I contrasted the present with the past—Twenty-one years ago, I was worshipping God in a house near the present one, made of poles, strings and grass, resembling anything else rather than a church, and with a congregation clothed mostly in rags. Now I was seated in a house built by the same congregation, that might vie with any other house of worship in an American city. Then the people were receiving missionaries, and the time seemed far distant when it would be otherwise. Now the people are sending out missionaries from among themselves to other lands. What has God wrought!—*Missionary Herald for May.*

A FORGIBLE REPLICATION.—An intelligent Roman Catholic lady recently said to a clergyman, "Why are you Protestants continually attacking us?" "I beg your pardon, madam, said the clergyman, "it is precisely the reverse. Our names might teach you so. We believe no one has a right to stand between us and our Father in heaven, but the only divinely appointed Mediator, Jesus Christ. You attack us for this belief, and place in his stead the Virgin Mary. We believe that no one has a right to stand between us and the Bible; but you attack us by substituting the Pope. These two articles of our faith are vital and fundamental; we could more easily give up life than relinquish them."

"Well, said she, 'if you think and feel so, you should be allowed to hold your own opinion.'"

"That is just the third grand principle," said the clergyman, "of Protestant faith, 'liberty of conscience.'"

In holding and defending it for ourselves, we mention it on behalf of the rest of the world, Roman Catholics as well as others. It is the Roman Catholics that occupy the aggressive position—not the Protestants; they stand on the defence."

THE MANAGERS OF THE AMERICAN BIBLE SOCIETY held a special meeting on Thursday afternoon, to hear the annual report prepared by the secretaries, Messrs. Brigham, Holdich and McNeill. It was heard with much interest, and is one that will rejoice the hearts of every friend of the Bible cause. The past year has been one of great prosperity, and the prospect for the future is very encouraging. The report will be printed soon after the anniversary, and will contain a brief account of the erection of the new Bible House, showing that not a dollar given for the distribution of the Holy Scriptures has been expended upon this noble building. It is a fact worthy of record, that the first year after the completion of this edifice has been one of unusual prosperity, the receipts being nearly \$50,000 over that of the previous year.—*New York Spectator.*

A NEW WELSH MISSION.—It is source of great joy to the hearts of the godly that there are those who are "moved with compassion for the multitude" of strangers among us. We hail the establishment of a new mission for their benefit with unfeigned satisfaction. A new mission for the benefit of the Welsh has been opened in Cardonville, within the bounds of the Wyoming Conference, and we trust that our American brethren contiguous to it will see that it does not faint for lack of countenance from them.—*Zion's Herald.*

A MISSIONARY FOR IRELAND.—Shall the great work go forward in Ireland, of the turning of hundreds and thousands of Pagans to Protestantism, and our American Methodists have nothing to do with it? This question comes from Methodists, native born, and Methodists from the Emerald Isles, who feel an especial interest. They say that one of their native American brethren should go, with the burning love of Christ in his heart, and tell in Ireland; wherever a hearing can be had among his erring fellow men.

THE EVANGELICAL ALLIANCE.—Rev. Dr. Baird delivered a very interesting discourse last evening in the Charles street M. E. Church in behalf of the Alliance. His statements of the successes attending the labors of those self-denying Protestants who have gone into Catholic countries to preach a pure christianity, was cheering to every christian. He stated that in Italy, France, Germany, and Canada, the people had gladly heard the word of life, and the cause was daily gaining accessions from the Roman Church.

To-day at 10 o'clock there will be held in the vestry of the Charles street M. E. Church a meeting of the ladies of the city, and of as many gentlemen as can attend, favorable to the Alliance. The occasion will be one of great interest. Addresses will be delivered by Dr. Baird and other able advocates of Protestantism.—*Baltimore Clipper, 1st.*

THE LITTLE METHODIST.—A little Swiss boy, who attended a Methodist school, was one day met by a number of other boys, who made sport of him, and called him "a Methodist." The little fellow bore all very well, and determined not to forsake his companions, looked them firm in the face, and put them all to silence by his answer, "If I love the Bible is proof of being a Methodist, I am one, for I love my Bible."

PRaisEWORTHY.—The friends of the Rev. Dr. Walsh, (Baptist), have purchased for him a beautiful retreat, about five miles from Albany, at a cost of \$5,000. The contributors were mostly citizens of Albany, including \$1,000 given by Mr. John M. Newton, who also agrees to give \$100 a year towards the support of Dr. Welch, so long as the latter shall live.

REFORMATION IN DUBLIN.—The Priests' Protection Society continues to pursue its labors with unabated zeal. On Sunday the 2nd of April, two members of the Church of Rome adjured the errors of that Church under the care and instruction of the Society, and received the holy communion in St. Thomas's Church, Marlborough-street.—*Church Witness.*

A CONVERT FROM ROMANISM.—The Religious Herald informs us that the Rev. Dr. P. W. Moshele, a Roman Catholic priest, who has held important positions in the papal church, has recently joined the church at Bethany, Va., under the pastoral care of Elder Alexander Campbell.

PROTESTANT PROGRESS IN TURKEY.—In the last quarter of a century, is proof of the advance of toleration and reform within the Ottoman Empire. During this time the Bible has been circulated, so much so that a writer in the London Christian Times thinks it impossible that the work thus begun can ever be destroyed.

Concerning Popery.

KISSING THE BABY.—A correspondent of the *Baltimore Clipper*, writing from Cumberland, April 21st, says:—

"In the German Catholic Church in this place, they exceed even the Irish in their extravagant fondness for and devotion to the Virgin Mary, and her supposed intercession. During their Easter solemnities (!) on Friday, or rather Sunday last, when the ceremonies were being gone through with, a small doll baby was exhibited by the priest, as an image of the crucified Saviour, with its hands and temples; and as Romanism turns everything into money, they imposed a sacred tariff of an *elevenpenny bit* upon all who desired to kiss it. Well, did any kiss it? Yes, gentle reader, we are informed that scores of both men and women did, in their idolatrous worship of this wax image, both *pay the tax and kiss the baby*."

BIBLES PROHIBITED.—The Archbishop of Mexico has addressed to all the clergy a circular, in which he recommends to the greatest vigilance in preventing the circulation and reading of Protestant Bibles, which are being introduced from the United States in *Amatlapulca*, across the Texas frontier. The Archbishop says that he has received personal information from the Minister of Justice, that measures have already been taken by the government to prevent the introduction of the Bibles and other books, and the operations of the agents alluded to, by whom the Bible Society is said to work.—*Chris. Adv. & Jour.*

NUNNERIES.—A correspondent of the *Bee*, says: "There were now a century, (the Jesuits) acknowledged, 171 regular nunneries in the United States. The truth is there are 300! In these there are at least ten, and probably twenty thousand poor, helpless girls confined."

He recommends that a law be passed authorizing the examination of nunneries by the Grand Jury at every session, with the view of ascertaining if crimes are committed in them, or if persons are confined therein contrary to law.

A PAPER READ in the churches of Hungary for the conversion of England, contains the following invocations:—"Holy Maria mother of God, pray for England! Holy Peter and Paul pray for England! Holy George, patron saint of England, pray for that country! Holy Pope Gregory, father of that country, pray for England! Holy Augustin apostle of England, pray for that country! Holy Bonifacius, O thou apostle of the Germans, who camest from England, pray for that country!"

ENEMIES OF THE TEETH.—Experiments have gone to prove that there are a large number of insects infecting the gums and the substance collected on the teeth; these work on and destroy the enamel of the teeth, and hence their decay.

It is probable that these parasites exist in larger numbers on the teeth of different individuals and at different ages. This may account for the rapid decay of some persons' teeth while very young. The enamel then is soft and more easy to be worked upon. But they are not as frequent in the teeth of children as adults. Hence more notice is taken of their destructive influence when they exist on the teeth of the young.—*Correspondence of Scientific American.*

NOTICE.—The New Brunswick District Committee will commence their Session, on Thursday, the 1st of June, in the School Room of the German Street Chapel, St. John, at 10 A. M.

In connection with this District the following changes are to be effected for the year ensuing: Rev. Messrs. Barrett and Pinney, to be removed to the Newfoundland District, and the place of the former supplied by the Rev. W. L. Bink from England. R. KNIGHT, Chairman.

Carleton, St. John, May 10th, 1854.

All Children are curious, and indifferent of danger. Without consideration, therefore, they rush over the fence, and made up question comes from Methodists, native born, and Methodists from the Emerald Isles, who feel an especial interest. They say that one of their native American brethren should go, with the burning love of Christ in his heart, and tell in Ireland; wherever a hearing can be had among his erring fellow men.

INDIA RUBBER COMBS.—There is no material which has recently been applied in the art which has more rapidly developed its usefulness than India rubber. The improvements in it have rendered it available for a thousand purposes, and the manufacture and consumption of it have grown so large that the annual importations of the crude material reach the value of four or five millions annually. It is the manufacture of combs, and a really beautiful article is produced from it, possessing the lightness, elasticity and tenacity of shell or bone, the price not being more than one-third of the shell combs. The India rubber is first prepared by being deodorized, hardened and rolled to the requisite level. The entire surface is smoothed by a revolving wheel covered with cloth, and the comb is then bent on a metal cylinder heated with steam. The polisher, upon a wheel prepared with a fine polishing material, imparts a beautiful finish. All kinds of combs—dressing, toilet, bath, and shaving—are manufactured by nearly the same process, and the finish and beauty of these articles must recommend them to general use. They neither warp nor split in the teeth, and may be washed in warm water.—*Banner of Industry.*

PAPER MACHE.—Two modes are adopted in the manufacture of paper mache. First, by gluing or pasting directly upon the surface of the paper together, and second, by mixing the substance of the paper into a pulp, and pressing it into moulds. The first mode is adopted principally for the articles—such as trays, etc.—in which a tolerably plain and flat surface is to be produced. Combs will bear such a treatment, and the covers of books, may give some idea of this sort of manufacture. Sheets of strong paper are glued together, and then so powerfully pressed that the different strata become as one. Slight curvatures may be given to such pastebord, when damp, by the use of pressure in moulds. Paper mache is properly so called, however, when the material is pressed into moulds in the state of a pulp. This is either paper maker's pulp, or is made of coarse paper cuttings, boiled in water and beaten into a paste until the coarsest particles of paper are completely dissolved in a solution of Gum Arabic, to give it tenacity. The moulds are carved in the usual way, and the pulp pressed into them, a counter mould being employed to make the cast nothing more than a crust or shell, as in plaster cast.—*Id.*

THE ALMOND.—The almond grows wild in Barbary, but its fruit is very inferior to the cultivated almond, which is raised in Palestine and other parts of the Levant. In commerce it still retains the name of *Jordan Almond*, but is no longer exported from the banks of that river, our supply being now chiefly derived from the south of Europe. Theophrastus, who wrote about three hundred years before the birth of our Saviour, remarked that it was the only tree in Greece which produced its blossoms before its leaves. We all know that such is its habit in our own shrubberies, that those blossoms are among the earliest that adorn the spring. Man has been justly commended for its almond tree, because, as he becomes wise by experience, so the tree becomes more fruitful as it advances in years—a fact well known to the ancients; for Pliny says, "The almond and the pear are in their old age most fruitful." (*Nat. Hist.* l. xvi. c. 27.) So also is extreme old age at last cast off its flowers. With the almond the flowers are pink blossoms; but in the East the flowers are snowy white, and a fitting simile of those white locks, the falling off of which has ever been named as a symptom of extreme length of years.—*Ch. Gardener.*

GILDING WATCH-WHEELS.—Phil. Plantamour prepares an amalgamating fluid for gilding wheels of watches, which, being alkaline, cleans and amalgamates the wheels at the same time, without injuring the steel pivots. Mercury is dissolved in an excess of nitric acid, and ammonia added to the solution until the precipitate at first formed is re-dissolved. The wheels being immersed in this solution, the ammonia dissolves fatty substances, with other impurities, from the surface, and the brass is amalgamated. While still moist, the wheels are covered with gold amalgam, put on a drum with holes for inserting the pivots, and gently heated over a spirit lamp, so that the quality of the steel is not impaired.—*Comptus Rendus.*

ENEMIES OF THE TEETH.—Experiments have gone to prove that there are a large number of insects infecting the gums and the substance collected on the teeth; these work on and destroy the enamel of the teeth, and hence their decay.

It is probable that these parasites exist in larger numbers on the teeth of different individuals and at different ages. This may account for the rapid decay of some persons' teeth while very young. The enamel then is soft and more easy to be worked upon. But they are not as frequent in the teeth of children as adults. Hence more notice is taken of their destructive influence when they exist on the teeth of the young.—*Correspondence of Scientific American.*

NOTICE.—The New Brunswick District Committee will commence their Session, on Thursday, the 1st of June, in the School Room of the German Street Chapel, St. John, at 10 A. M.

In connection with this District the following changes are to be effected for the year ensuing: Rev. Messrs. Barrett and Pinney, to be removed to the Newfoundland District, and the place of the former supplied by the Rev. W. L. Bink from England. R. KNIGHT, Chairman.

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