The Provincial Wesleyan.

were all engaged in business during the day. Of this ten, eight are now among the most efficient of our clergy and laity. In another case, we are informed of a similar meeting, though this was of a congregational character, in which the very few who first assembled, agreed that they would endeavour to draw to the succeeding meeting one person, when this was practicable. The result was an accession to the church so great and so real, that over fifty earnest Christians can now point back to that meeting, as the cause of their enlistment in the army of the living God. It was the institution of just such meetings as these, that made the ministry of Bishop Griswold, in Bristol, Rhode Island, so eminently successful. And it is not too much to say, that by the adoption of such meetings in future, the church would be taking the means of all others the most efficient, for throwing off the spiritual sluggishness with which she is now oppressed.

[FOR THE PROVINCIAL WESLEYAN.]

Obituary Notices.

TRIBUTE OF ESTEEM TO DEPARTED WORTH.

"He was worthy for whom he should do this: for he loveth our nation." Luke vii. 4, 5.

To the reflective mind the termination of one year and the commencement of another, must ever be a season of solemn interest. Nor can the festive joyousness with which that period is celebrated in the social observances of our land, divest it of this character in any appreciable degree. The undefinable, mysterious future, with its possible changes whether for good or ill, cannot fail, despite the sanguine expectations of prosperity in which we may indulge, to awaken a throb of anxiety. The past, with whatever fervour of devotional gratitude its mercies and blessings may be brought under review, will present its humbling record of neglected or ill-discharged duties, avoidable failures, blighted hopes and estranged friends. Nor will that be the least felt pang of sorrow inflicted in the retrospect at the close of a year in which we are warned by the death of esteemed friends that the circle of earthly enjoyments is gradually but surely narrowing to a point. The golden chain of well-tested friendship is not of that length that the abstraction of one of its links can be regarded with indifference or remembered without regret. Of this saddening truth the writer had the evidence of his own consciousness when at the termination of the recently departed year he was apprised of the decease of a valued friend of former years, Mr. Joseph Crowe of Onslow.

As a parting tribute to his venerable friend, now no more. The writer will rapidly sketch the outline of his mental and moral portraiture. Mr. Crowe was a very fine old man—a highly favourable specimen of a Nova Scotian Farmer. In the earlier years of his life, diligent industry in connection with rational frugality secured to him, under the Divine favour, a decent competency. He trained his large family to his own praiseworthy habits; and he was permitted the felicity in later days to behold his children comfortably settled around him—some of them occupying highly respectable positions in society. Happily free from worldly care in the decline of life, his ripe old age was "frosty but kindly," more than usually exempt from the querulousness too frequently attendant upon advancing infirmity. Frank in disposition, independant in spirit and of genial sympathies, he looked abroad with healthful vision upon all the manly and benevolent enterprises of the day.

Mr. Crowe was a thoroughly Christian man. Bred a Presbyterian, he eventually connected himself with the Baptist Denomination—a connection unsevered till death removed him to the rest of God. He was in the highest sense of the terms a Catholic spirited Christian; and therefore in an equal degree an ardent lover of scriptural truth. Wherever he met a man influenced by a Gospel Spirit—perused a work redolent of Christian love, or heard a sermon leavened with evangelic grace and charity, he was both warm and sincere in his commendation. He had an eye quick to "discern the things that are excellent," among the various Christian sects that hold the Common Head; and he had an ear thirsty to drink in the words that savoured of truth and goodness from whose lips soever they might fall. No section of Christ's Church shared more largely in his esteem and love than the Wesleyan Body—upon most of the grand features of the Gospel economy he was in perfect accord with Methodism; and he so frequently partook of the sacramental elements of the Lord's Supper in the Wesleyan Church that he might almost be regarded as a regular communicant thereof. It was ever a source of lamentation to him that ecclesiastical rivalries and sectarian bigotry separated or kept asunder the true followers of Jesus.

The heart-expanding principles which his life illustrated, shone forth brightly when he came to pass through the dark valley to the realms of light. Nearly eighty-five years had rolled over his head when his Master called him home. The summons found him calm, collected, ready. The chill death shadow fell upon heart and brain; but throughout the struggle preceding dissolution, neither thought nor emotion were arrested in their flow. The oft recurring theme of his latter years, the union of God's people, strung the dying patriarch's tongue with unwonted energy; and in presence of those awful realities from which death was lifting the veil, "quite on the verge of heaven," he uttered the prediction that the yearning desire of his Christ-loving heart would be speedily accomplished. He described Wesley and Whitfield as angels of light; and recommended the Bible as a companion for all.—He expressed the desire that the Wesleyan Minister on the Truro Circuit should take part with the pastor of the Onslow Baptist Church in those services with which his remains should be consigned to their kindred dust.

Thou art gone, venerable counsellor of other years! Thou art gone!—and the "angels of light" have welcomed thee "to the bosom of thy Father and thy God"—to thee, and to his sainted dead of other days, in humble faith the writer dares to say, "Farewell, we shall meet again"!

J. R. Narraway.

Guysboro', Jan. 1856.

Mr. Editor,—You will oblige by inserting in your Paper the following notice of the death, by drowning, of Captain John N. Redding, formerly of Yarmouth, Nova Scotia, but for late years owner and master of the Schooner "Lowland Lass," which he sailed chiefly on Lake Erie and adjoining Lakes. His residence was Port Burwell, where he has left a bereaved widow and two children to mourn their loss. He met with his death on Monday the 3rd inst., in the cause of humanity. While attempting to rescue the crew of a vessel wrecked on Long Point, his boat was upset in the surf, and himself, his mate, and one of his men were drowned. He was a man highly respected by all who knew him, and a deep sympathy for his family, and a universal expression of regret for his untimely end is manifested throughout the whole of this neighbourhood.

Daniel Cornwell.

Port Burwell, Dec. 20, 1855.

Correspondence.

(FOR THE PROVINCIAL WESLEYAN.)

Greenwich Circuit, N. B., and the Temperance Movement.

Mr. Editor,—Will you be kind enough to give insertion, in your journal, to an account of a Temperance Celebration recently held in our chapel in Jerusalem? I am induced on several accounts to ask this favour:—(1) I have been requested to do so by several of the patrons of the *Wesleyan*; (2) many of its readers may be interested or profited thereby; (3) the late N. B. District of Wesleyan Ministers, by a unanimous vote, at its session in June last, approved of the Prohibitory Law, and its members pledged themselves to seek, in all consistent ways, the enforcement of the law, and many doubtless will be gratified to know that, in this department of our field of labor, that duty is not neglected; and (4) as this Province of New Brunswick will now occupy a marked and distinguished attitude in the Temperance Reform before her sister Provinces and our Fatherland, and even the civilized world, and as it will be asked, is this law in accordance with public opinion? can it be enforced? will it be enforced? does it stop the traffic and the evils that grow out of it? &c., &c., I wish, so far as may be in my power, to furnish information touching these important points.

As the first day of January was the day on which the Prohibitory Law was to become the law of our Province, it was suggested by the ladies of this vicinity, that there should be a public temperance meeting on that day, and that a Bible should be presented to the Division of the Sons of Temperance located here. The meeting was accordingly held, and an elegant and beautifully bound Bible presented to the Division, by Miss Susan Sleep, accompanied by the following address:—

"Sir,—A number of the ladies of Jerusalem have desired me to appear before you, as their representative, and to present to your brethren, through you, this Bible, as a small token of the high estimation in which we hold the Order of the Sons of Temperance, and also to express to you the deep and thrilling interest which we feel in the efforts and success of your institution.

"The great work in which your order is engaged is peculiarly a Christian enterprise, and based upon the principles of this book. We rejoice in the fact that already it has effected incalculable good, and still greater results, we are confident, it is designed to achieve. We congratulate you on being identified with the hosts of the army of Temperance. Yours is a warfare more glorious than that of which the conquest of kingdoms is the end desired; and the trophies you will win will be more imperishable than the baton of the conqueror, or the rich spoils of many victories. We hail the approach of this day with feelings of peculiar interest as the commencement of a new era when the laws of our Province no longer regulate, protect and encourage the evil against which you are leagued in hostility, but when the laws of the land seek to accomplish the suppression of the evil and its removal from our midst. May increasing prosperity cheer you in your onward march; and, standing on the vantage-ground which you have already won in this great moral revolution, may you labor on with renewed diligence and untiring perseverance, until this great ally of the tempter is banished from our world.

"To your brethren, through you, we tender this treasure of priceless value—"This holiest, sublimest book; the author, God himself; the subject, God and man." To its sublime truths are we mainly indebted for all that makes our life here upon earth agreeable and happy; and to its pages we would turn when we would learn of the life that is to come. May its sacred truths be graven upon your hearts; and amid the anxieties of uncertainty, and the perils of the future, may it be as "a lamp from off the everlasting throne." And may you, in the haven of bliss, meet a countless multitude, who, through the instrumentality of your Order, shall have been redeemed from degradation and woe, and who, with us, shall surround the Throne, and drink from the streams of imperishable life."

To which Mr. Timothy W. Smith, who received the Bible on behalf of the Division, replied as follows:—

"I am most happy in having had it assigned as my duty to receive at your hands this beautiful Bible, a gift to which, I assure you, we attach no ordinary value. It is a pleasure and a satisfaction to receive any mark of the confidence and approbation of the Ladies; and it is doubly so to receive this "gift of priceless value—this holiest, sublimest book," which you have presented in the name of "a number of the ladies of Jerusalem," as a "small token of the high estimation in which you hold our Order.—It is certainly a gift which is beautifully appropriate to be presented to a society based upon that principle of universal benevolence which is taught on every page of this book. And by this token we are reminded of your confidence in its sublime truths, as well as your solicitude for the prosperity of the great cause which we are united to perpetuate.

"We have certainly great cause for thankfulness and gratitude to Almighty God, for the success with which he has been pleased to crown the efforts of the "army of Temperance." The struggle has been long and severe. Opposition has been met at every step. Every inch of the ground has been contested. But victory after victory has been recorded in our annals. And laurels more precious than "munitions of war" are twined all round our banners.

"I confess that, when I look back upon the past, I am proud of what has been done. I am proud of this day—the first day of January, 1856—a day that will be remembered, I trust, in the history of our Province forever. I rejoice to see this day, when the statutes of our country no longer confirm and sanction the agents of intemperance, but seek by absolute prohibition to stop the flowing curse; and now, from this day forth, the influence of authority will be on the right side and not on the wrong.—When we look back upon the past and rejoice, we remember that our work is not yet done. Though the Sebastopol of Intemperance has fallen into our hands this day, yet the enemy is still in the field. Though beaten he is not wholly subdued. It remains for us still to keep our armour on, and with even redoubled vigor to assail the enemy, "till the last armed foe expires;" and this with the help and blessing of our Father in heaven we will be enabled to do.

"To the Bible we are indebted for an enlightened system of Christianity. Through Christianity woman has been elevated and blessed. And woman, in turn, true to the noble instincts of her nature and generous purposes of her heart, is blessing the world of mankind by engaging in every good work of benevolence and love. And it is for woman to render the cause in which we are engaged that efficient aid and support which will quicken our zeal, encourage us in adversity, and guarantee our success.

"In conclusion, I beg to return to you, and through you, to "a number of the ladies of Jerusalem," the most sincere thanks of our Division, praying that the choicest blessings of heaven may be yours, and that you may never want for a friend while there is a Son of Temperance who has a heart to feel, and a hand to offer, or an arm to lend."

The Chapel was crowded to excess in every part, even within the communion rail, and on the pulpit steps. A lecture on the Prohibitory Law was delivered. At the close of the lecture, Mr. Leonard Slip moved a Resolution substantially as follows:—

"*Resolved*, As the opinion of this meeting that the principles of the Prohibitory Law which this day has become the law of the land, are correct; and that said law ought to be enforced, can be enforced, and must be enforced; and that we hereby pledge ourselves to use our influence in the accomplishment of so desirable a result."

The Resolution was unanimously adopted by the meeting. Public opinion is decidedly in favour of Prohibition in this section of the country. In Jerusalem the intoxicating beverage is not sold. In the parish of Greenwich there have been, until recently, two taverns in which liquor were sold; one of these closed up a few days ago, the remaining one closed business, *in the liquor line*, on the day the law came into operation. The traffic has ceased to exist in Greenwich; at least it is not carried on publicly, and if at all, it is as other deeds of wickedness are perpetrated, very slily and very cautiously.

The principal difficulty in enforcing the law will be, probably, in two or three of the larger towns of the Province, where, perhaps, some of those interested in the traffic may refuse to yield to its requirements. Indeed we cannot scarcely expect that a great social resolution, such as this is, should be consummated without difficulty. Society in passing from a diseased state to a healthy one, must pass through an ordeal somewhat similar to that of an individual passing from under the influence of disease to health. When the progress of a fever shall have been arrested, and the individual may be regaining his health, he must pass through an ordeal critical, painful, and often protracted, and unless the treatment the patient receives be judicious there will be danger of a relapse. So is it with society in this Province now, we have been in a diseased and feverish state, under the old license laws, which protected, and encouraged, and sanctioned the rum and wine traffic; and now that law and authority are on the side of right and truth, we may anticipate the removal of the disease from the body-politic. And we must remember that we have approached a crisis—that the period is a critical one, that there will probably be seasons of painful trial, and that the struggle may even be protracted. Let us then be wise, and temperate, and prayerful, and at the same time firm and unflinching in dealing with the enemy, and we need not fear a relapse.

D. D. Currie.

Jerusalem, N. B., Jan. 3rd 1856.

Provincial Wesleyan

THURSDAY, JANUARY 17, 1856.

We referred a week since to the outrage said to have been committed in Ireland by certain of the Redemptorist Fathers in the public burning of the Holy Scriptures, and to the consequent institution of legal proceedings against Vladimir Petcherine, one of that order. The result of the trial has elicited the following timely article from the London *Watchman*.

We trust the day is not far distant when we shall see emanatory from the English press such a paper as our cotemporary justly regards as a necessity of the times.

THE RUSSIAN FATHER'S ACQUITTAL.

Our Roman Catholic fellow-subjects have the most extraordinary notions of what constitutes persecution, and we must add that certain *literati* of our daily press, who sometimes affect to be eloquently anti-Popish, but continually relapse into the anything arian, or all-religions-in-general-but-none-in-particular denomination, have quite as unaccountable conceptions of the true characteristics of bigotry. It is after all as well, argue the latter, that Vladimir Petcherine has not been convicted. Why should Exeter Hall and the Orange newspapers have had such a victory? Rather than that, as the man is a Russian, let Government confine him, or send him out of the country, if he is found disturbing the public tranquility, instead of indicting him for burning Bibles and Testaments. We confess that we see a difficulty in that *ex post facto* way of coming down upon a man for being a foreigner, after you have treated him as a citizen for a number of years, and when his offence has nothing to do with international complications. If he were to commit forgery or manslaughter; the law would not hesitate to take hold of him; and we cannot discern why Government should come in, and, by the summary process recommended, imprison or exile the man, without form or ceremony, because he has committed an offence against religion. Such a procedure would be a precedent which, in Roman Catholic countries, would be quoted, and stretched to a much greater length, against Protestant Missionaries. Quite as little are we able to see why mention should be made of Exeter Hall, or of the Orange party, in connection with this business. Government was not moved to commence the prosecution by instigations from either of these quarters, and Mr. Keogh, who conducted it, is as innocent of complicity with them as they are of asking any favour, or expecting any victory, at the hands of that excessively clever gentleman. Although Protestant bigotry is charged by English newspapers with stirring up its furnaces on this occasion, we defy any one to point out a fact in support of the allegation, except the general abhorrence with which all who profess any regard to Christianity heard of the Word of God having been contumeliously brought, together with a pile of trumpery novels and books declared to be of an immoral character, and burnt by the orders and under the eyes of a Romanist Missionary, with every aggravation that place and circumstances could give to such an outrage.

This is the bigotry for which we are rebuked, and we entreat Protestants to be content to endure that stigma from the anything-arian eclectics, and think it no shame to feel a public act of disrespect to the inspired Oracles,—a solemn burning of them by a priest in default of the hangman,—at least as keenly as men of the world do an injury to their commercial reputation, or as a soldier would an insult to his flag. They will be reproached and scorned for showing so much sensibility about the Bible, for the world would have all such feelings placed in abeyance when political convenience seems to require it; but if Protestants cannot bear this reproach, and if they do not feel that the cause of Christianity is paramount to every other consideration, they deserve to be trampled on, and to find the foot of their enemies upon their neck, as it has been before and as it may be again.—By no means, however, let it be thought that the passive virtue of endurance is all which Protestants are called upon to exercise when they find the Scriptures publicly burnt in Ireland, and the English press amusing itself on the occasion with sneers not at Romanist but at Protestant bigotry. How is it that in London there is not a single daily paper—in London the capital of Protestant Britain—not one which is devoted, above all political considerations, to the defence and service of Christianity? We are sensible of the aid which some of our daily journals frequently, and perhaps all of them occasionally, render to the highest interests of humanity. But can we rely upon any one of them taking its line, independently of party alliances and special objects, independently of Toryism, Whigism, and Radicalism, of the Plutocracy and of the Licensed Victuallers, in constant and consistent defence of Christian truth and Protestant principles? If not, the fact that the Church cannot command such an influential organ of its own, in a land where liberty of thought is so free, and the facilities for establishing a first-class journal are so abundant, ought to be a subject of self-reproach as well as of regret. We are not at all advocating the establishment merely of what is called "a religious paper," far less of a denominational one; we express only what has been long felt, a growing dissatisfaction, not unmixed with alarm, at the practical monopoly which a union of commercial patronage and, no doubt, of great talent and consummate management, has given to a single organ. The last number of the *Edinburgh Review* only shadowed out the dangers of this peculiar power, and the difficulty of restraining or competing with it. The recent alteration of the law, however, has removed some obstacles. It needs but a united, unsectarian committee of management, a proprietary so extensive that a large expenditure at the beginning would not be ruinous, and above all a firm resolution (by taking every proper means to secure business advertisements and the best mercantile intelligence at all events, by fixing the price somewhat lower than that of its rivals, and even, if necessary, by guaranteeing a respectable *minimum* of circulation) to make the paper necessary to the commercial world as well as to religious and political circles,—in a word, it needs but a calculable and prudent expenditure of money, to effect all that could be necessary for the success of an undertaking which, notwithstanding our denominational diversities, we shall, it would seem, be compelled some day to attempt.

We are not about to begin the hopeless labour of proving to Roman Catholics that there has been no Protestant persecution of the Redemptorist Fathers. While they themselves approve of or connive at the stoning of any of our Missionaries who may penetrate into Ireland, (to whom in fact that country is more dangerous than Western Africa or Feejee); while they defend the ancient massacres by their Church of the Albigenses and the Hugenots; while they gloat over the Concordat with Austria and the excommunication of the Government of Sardinia, they, forsooth, must raise an outcry against Protestants because the law is attempted to be put in force against a disciple of St. Alphonsus Liguori who is accused of making a public bonfire of Bibles, Testaments, and Prayer Books. By the verdict of a Dublin jury, consisting, for the major part, of Romanists, Vladimir Petcherine has been acquitted,—it may now be said, quite in accordance with everyone's expectations. The *Daily News* intoned, which also must have its fling at the Protestants, calls the scene within the Court a "solemn humbug," and says that Mr. Keogh "appears to have had one eye steadily fixed on the Scylla of priestly influence at elections, and the other upon the Charybdis of Protestant indignation against a Government exposed to the suspicion of favouring Papists; and to have been engrossed by the delicate task of steering safely between these dangers:—at all events, both of the learned counsel appear to have concurred in the expediency of bowing the case out of court as civilly and silently as possible."—Be this as it may, it follows that, notwithstanding the law has been again laid down by two Judges, and acquiesced in by the Counsel on either side,—that an ostentatious act of disrespect to the Holy Scriptures, whether in the Authorised or the Douay Version, is a criminal offence,—it may nevertheless be transgressed in Ireland by a Popish priest with the most perfect security.—He has only to throw copies of the Bible, together with a wheel-barrow full of other books, into the flames, and to walk aside while the pile is burning, and he may calculate on acquittal, on impunity, and on a burst of faithful fanaticism in his favour.—We do not say that M. Petcherine, the Redemptorist Missionary and Father Confessor, has actually done this,—that is a question which we take leave of now that the verdict has been given; but we say that the verdict itself appears to us to warrant the inference we have drawn. What effect it will have, we shall not pretend to calculate. In England, a trial like this would have elicited such moral condemnation of the offence, whatever became of the party accused of it, that it could not soon be repeated. But in Ireland the same facts are viewed under lights so extraordinary and unnatural, that we are not certain the acquittal of Petcherine will not be celebrated by Bible bonfires in that island regularly every Fifth of November.

Wesleyan Intelligence.

New Brunswick.

Wesleyan Sabbath School, Woodstock.—The annual examination of this very interesting School, which took place on Tuesday last, (New Year's day,) in the presence of the largest audience we ever recollect seeing on such an occasion, was very interesting. A large number of children were present. There was one peculiar feature very observable, viz:—The large number of young children, ranging from six to twelve years of age.

The examination was conducted by the superintendant, L. P. Fisher, Esq., and the large amount of Scriptural knowledge which the answers to the several questions elicited, was certainly creditable to the industry of the children, and speaks in high terms of the energy and assiduity with which the Superintendant and the several Teachers have devoted themselves to the arduous and important duties of communicating religious instruction to a large portion of the juvenile members of our community. There were a number of pieces recited. Several amusing and instructive dialogues were introduced and delivered in a very pleasing manner. We were much pleased, and we believe the audience were much gratified at the taste displayed in the selection of the dialogues. Each conveyed a moral that had a direct bearing on the object and design of Sabbath School institutions. One showed the practical benefits of a religious life; another inculcated a proper observance of the Christian Sabbath; a third showed the evil tendency of some of the sources of amusement to which young people are so much addicted; and a fourth went to prove the pernicious effect of forming an acquaintance with what is called "Games of Chance"—often leading to a gambler's life, and to a gambler's disgraceful end.

After the examination was over, a treat provided by the friends and teachers was introduced, and we must do the little ones the justice to say, that they discovered full as much readiness in discussing the various edibles placed before them as they did during the mental exercises of the day. Pies, tarts, cake in every variety, and fruits of various descriptions, disappeared as if by magic.

The practice of bringing so many people together on such occasions, cannot fail to have an happy effect. It leads to the cultivation of kindly feeling among neighbours, as well as to stimulate the children to greater improvement, when they find that their efforts are appreciated by parents whom they are taught to reverence and obey.—*Sentinel.*

Fredericton.—The Children of the Wes. Sab. School were entertained by the officers of that institution at a Tea Soiree held in the basement of the Church on Wednesday evening.—There were we think, about 600 present, and we believe the enjoyments of the evening were unmixed with a single feeling of alloy. The place, under the management of the Hon. Judge Wilmot, Chief Superintendant of the School, was tastefully decorated, and the sweet singing of the large Juveuile Class under his masterly training delighted the whole audience, during the intervals unconnected with immediate references to the school. An Address, the equal of which we have seldom listened to, was delivered to the children by the Rev. Mr. Lightbody, Congregational Minister, from Sheffield; and six reference Bibles, the gifts of Mr. Conner, were distributed as prizes to three girls and as many boys, for their aptitude and industry in collecting scriptural texts in illustration of the fullness and freeness of Gospel salvation.—*Reporter.*

United States.

General Minutes of 1855.—From this important annual, says the *Western Christian Advocate*, we collect the following statistics:—

The entire membership, comprising 692,255 full members, and 107,176 probationers, 799,431; or we may say, in round numbers, 800,000.

The increase for the year is 16,073. In fourteen conferences, there was a decrease of 4,442, so that in the twenty-five remaining conferences, there was an increase of 20,515. Thus the aggregate increase, as stated above, was 16,073. This is a small increase, and though it calls for thankfulness, it, at the same time, is a warning to the church to stir up the gift that is in her, so that there may be a vast increase, not only numerically, but in all spiritual graces, and in all good works.

During the past year, 95 preachers located; 58 died, 505 were admitted on trial, 501 are superanuated, 189 supernumeraries, and 4,758 are effective. The total is 5,408. The number of local preachers is 6,610.

The whole amount for missions is $197,973, being an average of 25 5-10ths cents per number, which is less than the average of last year. There are however, three conferences, namely, California, Ohio, and Illinois, from which there are no returns made. We have not calculated how this would affect the average.

Methodism in Washington City.—This is one of the strongly fortified cities of Methodism in the East. And here and in Baltimore, more than in any cities in the Union, are the plainness, frankness, and simple city of Methodism preserved free from the inroads of fashion. This is, however, no less true, than remarkable.

Methodism in New Mexico.

The Rev. B. Cardenas has been the representative of Methodism in this territory for about two years past. His history, we suppose, is generally known to the church. That he was a Roman Catholic priest, had some difficulty with his bishop, appealed from his decision to the pope, carried up his appeal to Rome in person, got the order against himself reversed, obtained his secularization from the order of friars to which he belonged, and then renounced his connection with Romanism entirely. He embraced Protestantism, and, in London, fell into the company of the Rev. Mr. Rule, a Wesleyan minister and thorough Spanish scholar, having been a missionary at Gibraltar for many years. He more thoroughly instructed him in the doctrines and practices of the pure gospel; and, when he returned to the United States, he connected himself with the M. E. Church. The Missionary Society sent him as a missionary to New Mexico, where he had been known in the character of a priest, and where he has been employed, as above stated, for about two years.

During this time, he has preached in a large number of the towns in this territory, declaring his conversion, and denouncing Romanism—many times with much opposition, and at considerable hazard to his personal safety. Only two weeks since, a man died in this town, Socorro, from a gun-shot wound, to whom the Roman Catholic priests offered *one hundred dollars*, if he would shoot Padre Cardenas. On the day that he was buried, Cardenas preached in the same place to a company of Protestants, gathered and converted by his own exertions, among whom is the sister of the very man whom the priest sought to employ to kill him. Cardenas says that he was fired at, and heard the ball whistle past him!

Cardenas' ministrations were the first efficient Protestant teachings in the Spanish language. He made the first impression in this way on the native mind. And, indeed, he is still the only efficient preacher, in Spanish, in the territory. The efforts of the American ministers are very lame and limited; their Spanish vocabulary is soon exhausted. Cardenas has succeeded in gathering small congregations in four towns, who call themselves Methodists.

At Peralta, there are about twenty hearers. Some twelve of these profess conversion, not in opinion merely, but a change of heart. In Jarales, (Ha-ral-es,) where the padre resides, there are some four or six adherents. In both of the above places the flock was larger, but the fold has been robbed. At Polvidera there are some half-dozen professed Methodists, and quite a number of hearers.

In Socorro there are about twenty hearers, and some *ten* converts. Thus it will be seen that there are, in all, about *thirty persons*, who call themselves Methodists, as a beginning of a Spanish Methodist Episcopal Church. With a majority of those persons we have had personal intercourse, and conversation on the subject of religion, and have reason to believe that they are truly enlightened and changed. But if we attempt to judge them by the standard of intelligence, experience and practice which we set up for ourselves, we shall, most assuredly, make a mistake. They are children in all these respects. We must remember that the rule of righteous judgment is, according to that which they have, and not according to that which they have not.

From the above statement it will be seen that about all that the natives have heard on the subject of true religion, has been heard in connection with Methodism, and through Methodist instrumentality. And, as far as we have been able to ascertain, all who now profess to be Protestant Christians, whether Methodists or not, received their light from Cardenas. With this beginning, in our judgment, the prospect for success among the natives, is greatly in favour of our own church, over every other. We have more adherents—more congregations—and more influence.—*N. W. Chn. Advt.*

Wesleyan Methodism.

The Rev. Charles Prest gives an interesting account of the state and progress of Methodism in Wales, from which we make extracts:

The population of Wales in 1851 was 1,005,721; the total number of places of worship, 3,477, containing 778,102 sittings, and the largest number in attendance on March 30, 1851, was 361,543.

The Methodists—Wesleyan Connection—have 428 places of worship, providing 77,095 sittings. The largest number in attendance in these places on March 30, 1851, was 44,000.

There are in Wales 29 distinctive Welsh circuits, in which the religious services are conducted in the native language; all but three of these circuits are dependent on the Contingent Fund, the grants from which Fund amounted last year to five hundred and fifty-five pounds.

In these Circuits there are 10,005 members of our society, and 49 ministers, or taking into account the first south Wales district, and circuits in Wales attached to other districts, there are 14301 members, and 74 ministers in Wales. This gives one minister to every six places of worship, and one to every 590 attendants, on March 30, 1851, and one to every 218 members of society.

We have 328 Sunday schools, with 27,364 scholars, and 4,060 teachers.

They have raised for foreign missions $7,475

The journeys of the ministers are extensive, and *performed on foot*. One minister writes: "I take my present circuit as a favourable specimen of the whole in south Wales. I travel about 1,600 miles in a year. There is nothing allowed us for riding on any occasion; nor for attending District Meetings, etc." In north Wales there is less travelling, but as in south Wales, the ministers walk their journey.

The average allowance to each minister in these circuits, is but $360 per annum. It may be said that the incomes of Congregational ministers in Wales, are equally low; but it must be borne in mind, that while our ministers are, with propriety prohibited from entangling themselves in business, this is not the case with those of Congregational Churches in Wales. Many of them derive a large portion of their support from their farms, or other employments, with which they are directly or indirectly connected, and are not altogether dependent on the ministry for support.

A correspondent says: "We are greatly in want of men as home missionaries to introduce Methodism into thickly populated localities where we are quite unknown. We could employ half a dozen men this year in south Wales, if we had the pecuniary means. One of our great wants at present is, more of efficient preaching. There ought to be four ministers at least in this circuit instead of two, and more good would be effected if the circuit were divided, and made into two or three fields of labour. This would prevent much undesirable and wearisome physical exertion, and increase the pastoral efficiency of the ministers."—*Western Chris. Adv.*

The Wesleyan Soldiers in the East.

Some weeks ago we spoke of the church formed in the camp by the association together of Wesleyan soldiers in the Army, and we stated that a Minister would be sent out as soon as possible to undertake the duties of this most interesting pastorate. The difficulty was not to find a man who would go, but to make the most fitting selection; for volunteers at once offered to leave home engagements, comforts, and friends, for the privilege of ministering in the hospitals of Scutari, or the old Greek chapel where the Wesleyan soldiers in the Crimea have been wont to meet for worship. Within the last few days the appointment has been made, and we have the pleasure of announcing that the Rev. Peter Batchelor, who has for some time been in this country, will proceed to his novel mission station in the East before the new year is many weeks old. Mr. Batchelor has had large experience, during a residence of many years in the South of India, where he has occupied at different times several stations from the Carnatic to the Mysore, of becoming acquainted with the English soldier when on foreign service in eastern lands; and he will probably meet at Scutari or at Balaklava with individuals who have attended his ministry at Madras or Bangalore.—*Watchman.*

The War.

[From the London Watchman, Dec. 12.]

Almost the first act of the Czar after his return from the Crimea, has been to surround himself with as many of his Generals and Admirals as could be brought to St. Petersburg to assist at a grand council of war. The resolutions taken, we may learn hereafter. It is said that the two capitals of Russia are to be fortified, the commission for that purpose at Moscow having at its head the famous General Todtleben.—These precautions frown gloomily upon our hopes of peace. Perhaps the fortification of Moscow, like the surrounding of Paris with military works, may have little relation to the idea of an invasion, except in so far as this is to be made the pretext for dressing the ancient capital of Russia in a military strait waistcoat. But there are prudential reasons of a different kind, which may well make it expedient to fortify St. Petersburg. The overtures of the Western Powers to the Courts of Stockholm and Copenhagen, have at last been regarded by Russia with a very just and serious concern, for whether the Scandinavian kingdoms join the Alliance or not, the great efforts made to induce them to that course reveal an intention which is also thought to be disclosed in the unprecedented activity seen in the ports and arsenals of England. The two facts together—the mission of General Canrobert and the energetic naval preparations of Great Britain,—to which we may add a third, the recall of the Imperial Guard from the Crimea as if for operations in another part of Europe, have produced an impression at St. Petersburg that the third campaign in the Baltic will be far more eventful and formidable than the two preceding ones.

The British fleet in the Baltic next spring will be mightier, and incomparably better adapted to the service it has to perform, than any armament which has yet left our shores. At the same time the land forces of England in the East, under the command of General Sir W. Codrington, will be more effective, and consist in a larger proportion of British troops, than the army which followed Wellington in the Peninsular War and conquered for him at Waterloo. As to the fleet, we are informed by a Government organ that we may calculate upon having available next year "forty line-of-battle ships and large frigates of the new heavy-armed class, about twenty corvettes and smaller vessels of war, with not less than 170 or 180 gun and mortar boats of light draught, each mounting from one to four guns of very heavy calibre. There will thus be at work in the Baltic some 230 vessels of all classes under the English pennant, propelled by steam, most of them expressly built for the peculiar service which they will have to accomplish, efficiently manned and carrying more than the usual force of artillery and marines, which latter admirable and most useful corps is now at its full strength and in the highest state of discipline." The strength of the British army in the East is thus rated by the same authority:—

"As regards the force under the command of Sir William Codrington, we may roughly calculate upon having at its disposal auxiliary non-combatant corps, at a strength of 100,000 fighting men, of which over 70,000 will be British soldiers, 20,000 Turkish Contingent, and about 10,000 or 12,000 German, Swiss and Italian Legion. The 70,000 British we have at present between the Crimea, Malta, and the depôts at home, and few of them will encounter an enemy with less than eight or nine months' drill. We have, in addition, some ground for anticipating that in the course of a few days new measures of an energetic character will be brought into operation for the purpose not only of keeping this force always in the field, but of providing a large reserve, more than sufficient to supply any wastes that can, even under extraordinary circumstances, be caused."

The preparations of France will be corresponding, greater than our own by land, but less by sea. One would be glad to think that armaments so mighty would prevail upon Russia to submit to peace by their mere array of superior strength, and before she incurs ruinous disaster. She is, notwithstanding, making every effort to prepare for another campaign. After more than a dozen levies, the serfs are flattered with a promise of emancipation, which it is to be hoped is sincere; and to obtain money supplies for the war, another Russian loan is said to have been concluded at Amsterdam. Meanwhile conscripts are being driven to the field like cattle to the shambles, and Prince Gortschakoff's army is observed to be recruited from the militia, which now supplies it with boys under age, and men past the prime of life. It would indeed seem that so much of the population of Russia as is of the proper military age, has already been pressed into her legions. She now maintains no fewer than eight great armies on the frontiers and in the centre of her empire, which, according to a letter from Poland, are thus disposed and commanded. The first army is that of Finland under General Berg; the second, of St. Petersburg, under General Rudiger; the third, of the Baltic, under General Sievers; the fourth, of Poland, under General Soumarakoff; the fifth, of the centre, under General Paniutin; the sixth, of the centre, under General Luders; the seventh, of the Crimea, under General Gortschakoff; and the eighth, of the Caucasus, under General Mouravieff." Vast as these efforts are, they are not greater than the Allies had reason to expect when they defied the strength of the oppressor of the nations, and they certainly had no warrant to believe that the immense bulk of the Colossus would have so soon been assailed by enemies springing up on every side, or would by this time have shown such unequivocal symptoms of exhaustion. It is impossible for Russia to go on much longer with her commerce excluded from every sea and every port, her internal resources either left undeveloped or squandered upon the war, her "imperial commercial Banks" reduced, as that of Odessa has just been, to suspend cash payments, and her male population absorbed by the army and perishing in the field by hundreds of thousands every year the war lasts. From these calamities, brought down upon her as the necessary retribution of her own ambition, we wish her a speedy deliverance by a peace which shall be consistent with her just rights, but at the same time consistent also with those of every neighbouring nation which she has enslaved or despoiled, and with the durable tranquility and security of Europe.

The French, British, and Sardinians are ready to meet any attack, whether it be from the bayonet of the Russians or the tooth of winter. They have made every thing secure and snug against both the enemy and the elements, like a man-of-war that prepares at once for action and for the tempest, and feel certain to outride the storm. Comfortable huts or double tents, abundance of food, fuel, and forage, an ample wardrobe of warm and waterproof clothing, solid roads from the harbour to the camp, and, instead of a tramway, a railway with steam engines upon it, consoles the survivors of the first Crimean winter as they enter upon a second, and make them the envy of their French comrades who formerly were their commiserating benefactors.

Of late, the worst foes of the Russian army have undoubtedly been Captain Sherard Osborn and Commander Kennedy.—Some weeks ago we referred to the exploits of the little squadron in the Sea of Azov, and its effectual mode of stopping the supplies. The ice has by this time covered over that Sea, and the squadron is withdrawn, but its last performances in the bay of Gheisk, on the eastern coast, eclipse all that was previously done. Such wholesale incendiarism was never before perpetrated. The account of it is enough to make a poor man both hungry and angry, though he may have the spirit to admire the gallantry and the consideration to sigh over the necessity of the thing. Surely the Russians will never again be such simpletons as to stack their corn on the water's edge, their only excuse for doing which around the Gheisk liman we suppose to be, that they thought the season was too far advanced, or their troops too numerous, to permit an attack from the sea. This was a capital mistake of theirs, as they learnt when on one evening they saw two miles' length of corn and hay burning in double and triple line of flame, and on a following night four miles of stacks and stores turned into fuel for a still grander illumination. Captain Osborn says he despairs of conveying any idea "of the extraordinary quantity of corn, rye, hay, wood, and other supplies, so necessary for the existence of the Russian armies both in the Caucasus and the Crimea, which it has been our good fortune to destroy."

The Crimea.

Gen. Codrington writes, Dec. 6th, that the enemy continues to fire occasionally, and sometimes heavily, on the town, without causing any inconvenience. Winter commenced suddenly on the 26th and 27th of November, with snow, and had varied with gales and rain. A very deep state of ground had damaged all communications. Constant attention was given to the roads, which, although it had worked into holes, was of the greatest service to the army. The general state of the army continues favourable. The Land Transport Corps have the heaviest sick list, but this was owing to many of them having recently arrived. Capt. Lord R. Browne was slightly wounded by a shell.

A despatch from Marshal Pelissier, Sebastopol Dec. 8, says:—A body of from 2,000 to 3,000 infantry, and about 400 or 500 horse, at daybreak this morning attacked Baga, Ourkusta Skvaka. The enemy beat a retreat, after a sharp fusilade which lasted for an hour and a half. Some thirty prisoners were left in our