19th verse, "Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac; and I will establish my covenant with him, for *an everlasting covenant*, and with *his seed* after him. Let us now dear reader turn to the first verse. Here God reveals to Abraham what He requires of him, as regards his walk. In the second verse God promises to make another covenant with Abraham, not annulling the former, but in addition to it. "*I will make* a covenant" he says, and then reasserts the former one. Hence in the fourth verse He says, after "Abram fell on his face," "behold *my covenant is with thee*;" i. e., the former one, which He goes on to repeat until he comes to the 7th verse; when, taking up the promise begun to be made in the 2nd verse, He says, "And I will establish my covenant," &c.—"*to be a God to thee* and *to thy seed after thee*;" which is the great and comprehensive blessing of this covenant, containing the promise of both means of grace, grace itself, and eternal glory;* to which covenant is added the promise of all the land of Canaan, which in reality was a promise by type of the Heavenly Canaan. This appears both from the fact, that, of earthly Canaan, Abram never became possessed really; besides to have confined the promise *merely* to the literal Canaan, would have been to make a valueless promise, to either Abraham, or his posterity; since gifts of equally fine and greater countries, had been allotted to wicked and rapacious men, by Him who "fixes the bounds of" men's "habitations." See Acts vii. 5. "And he gave him none inheritance in it, no, not so much as to set his foot on." See also Heb. xi. 9. 10. By faith he (Abraham) *sojourned* in the land of promise, *as in a strange country*, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise; *for he looked for a city which hath foundations, whose builder and maker is God*"—14th verse, "For they that say such thinks declare plainly that they seek a country"—16th verse, "*But now they desire a better country*, that is, *an heavenly. Wherefore God is not ashamed to be called their God; for he hath prepared for them a city.*"

—From the above remarks, and particularly from St. Stephens, and St. Paul's explanations, just given, it appears that Abraham understood the blessings promised as spiritual, and the land of Canaan promised in the covenant as having a two-fold sense, and as containing under a typical land, the heavenly Canaan, as did also all those innumerable saints referred to by the Apostle in Heb. xi. 12. 13. To shew more clearly that this covenant included the promise of spiritual and eternal blessing to Abraham, and his lineal posterity, turn to Isa. lxiii., 7th and three following verses, where in the 10th verse it is said, "But they vexed, and grieved His holy spirit;" implying that his spirit was given them. Also to Rom. ix. 4. "Who are Israelites; to whom pertaineth the adoption" (the privilege of being adopted) "and the glory, and the *covenants*," (not the *covenant*,) "and the giving of the law, and the service of God, and the *promises*." Gal. iii. 14. "*That the blessing of Abraham* might come on the *Gentiles through Jesus Christ*, that we might receive the *promise of the spirit* through faith." 17th verse, "And this I say, *that the covenant, that was confirmed before of God in Christ*, the law which was four hundred and thirty years after, *cannot disannul* that it should make *the promise* of none effect." See also Acts ii. 38. 39. and Acts iii. 25. 26.—From all those passages we surely cannot help perceiving that the covenant made with Abraham, and confirmed in Isaac, recorded in Gen. xvii. throughout, was the covenant of grace truly—that is, "*the Divine arrangement, disposition*, or *agreement*," by which the promise of grace and of eternal salvation was made by God to Abraham, to his lineal descendants, and to all believers and their seed; for we see it termed an *everlasting covenant*. We perceive also that it was a conditional covenant—that is—it required certain things in order to its being fulfilled to the parties, such as circumcision, where practicable, but not as essential; because circumcision was *only a sign* of *what was essential* to the actual securing of the covenanted blessings on the part of adults, viz: a sincere repentance or putting away of sin, and therefore he, that without having been circumcised in infancy, as he became capable of true repentance, turned from his sins to God, and sought in God's way, viz., by faith in Jesus Christ—for the mercy of God, would not be turned empty away—see Rom. ii. 27, 28, 29—As also the Israelites in the wilderness. We also see that that covenant contained the promise of the land of Canaan, literally, with temporal prosperity in case of obedience, to Abraham, to his posterity, and to all who from other nations choose to join them and submit to the covenant rite, abandoning idolatry and sin, and observing all God's institutions; not excluding their children, who were also to receive the covenant right with the father; so that, had all the people of other nations embraced the God of Israel as their God, in sincerity and truth, both they and their children would have been incorporated with the descendants of Abraham; and would have been allowed to draw as near to the Holy of Holies in worshipping him, as the "Hebrew of the Hebrews."

God himself debarred none but haughty, supercilious Jews, narrowing God's covenant, as some do now, "saying stand by thyself, I am holier than thou," drove away those who otherwise might have been won to the service of the true God. Lastly we see that this covenant was sealed to Abraham and his seed by a peculiar sign—a token of the covenant viz. Circumcision, and as if to shew that it was not as some would have us believe, a merely "civil" "political," and "national" rite; essential to being accounted of the favoured nation; it was enjoined on *all Abraham's descendants*, on his God—fearing servants and their offspring, no matter of what nation; and on the male children of eight days old, bought with Abraham's money; and all without the observance of what are peculiarly Jewish ceremonies—for these were not instituted until the giving of the law, "four hundred and thirty years after."

What then must my dear readers think of the following statements of one of the latest Anti-pedo-Baptist writers—Rev. Mr. Noel. "This covenant was made with the whole Nation"—"holy or unholy, they were within the covenant." "As an Englishman does not cease to be an Englishman, because he is ungodly, so an Israelite did not cease to be within the Abrahamic covenant because he was ungodly" pp. 149, 150. "The promises of this covenant were of an *external character*, and did not include salvation, nor renewal of heart, nor the gift of the holy spirit" p. 150—"The Abrahamic national covenant was conditional with respect to the external blessings which *alone* it secured," p. 155. How then could the Jew "holy or unholy" be in the covenant? But Mr. Noel says. "The covenant of grace is absolute, unconditional, and effectual!" p. 159. "The covenant of grace is sure and eternal!" p. 160. "The covenant of grace is made with *the elect*, and with no others!" p. 161. "If therefore obedience had been the condition of the covenant of grace, believers would not have been blessed, because still imperfect in obedience?" p. 185. "The natural descendants" were under the law, which still left them, though possessed of great privileges, liable to apostacy and excision; and his sprititual descendants were under the *covenant of grace*, which secured their *eternal Salvation!*" p. p. 186, 187.—Such are some of the singular arguments against infant Baptism, and I am of the opinion that if the rejection of Infant baptism, could be definitely traced to its source; it was first rejected by those who held the doctrine of unconditional election, although the greater proportion of those who have held this doctrine, have through force of truth, and a more comprehensive view of the word of God, still retained the scriptural custom.

But we proceed with the consideration of the covenant further, by passing on to the establishment of what is properly termed the Jewish covenant, that is, the covenant which God made with the Jews when he brought them out of Egypt. This is described in Ex. xxivth chapter, and also in the xxxivth, from the 10th verse,—"And He said behold I make a covenant," &c., &c. See also, Galations iv, 24,—"Which things are an allegory; for these are the *two covenants*; the *one from the mount Sinai that gendereth to bondage*." And Heb. vii, 9,—"Not according to the covenant which I made with their fathers *when I took them by the hand to lead them out of the land of Egypt*, which my covenant they brake."

These passages are sufficient to shew that this covenant, though made known to Abraham, and entered into with him, in part, was not the "arrangement" or dispensation under which he was placed, because the terms of this covenant were not given to him nor to his posterity, until God uttered them from Sinai; nor was circumcision the seal of it, but of the other. It was a disposition or arrangement by which God promised them His favour, and national prosperity, on condition that they fulfilled the law, both ceremonial and moral. By this covenant he also engaged to give them grace, and finally glory, if they faithfully served Him according to the light and privileges of the dispensation under which they were placed. The 10th of Deuteronomy from the 12th verse; the 11th chapter, and, more pointedly still, the 29th and 30th chapters—in the latter of which, 6th verse, we have the following comprehensive promise of converting grace—"And the Lord thy God will *circumcise thine heart and the heart of thy seed, to love* the Lord thy God with *all thine heart*, and with *all thy soul*, that thou mayst LIVE. In the 15th verse we have this declaration—"See, I have set before you, this day, *life and good* and *death and evil*." XX.

Provincial Wesleyan

THURSDAY, MARCH 17, 1853.

A True Witness!

The Montreal *True Witness*, a Roman Catholic paper, says:—"We have never spoken, and with God's blessing, never will speak, a respectful word of, nor entertain a respectful feeling for Protestantism, or Non-Catholicity. If Catholicity be true, then 'as of contraries, both cannot be true,' Protestantism, or any system which is contrary to Catholicity, must be false, and therefore of the devil, who is the father of all falsehood. No man, therefore, can truly believe Catholicity to be of God, without being as firmly persuaded that Protestantism, or the denial of Catholicity, is of the devil; and as no honest man can think, or speak respectfully of that which he believes to be of the devil—no true Catholic can think, or speak, respectfully of Protestantism."

If Romanism "be *true*!" How much depends on that postulate! Of course, it requires no profound wisdom to discover, that what is absolutely contrary to *truth*, is necessarily *false*.—But if Romanism be *not* true, how does the case then stand? Why, unless the *True Witness* has written arrant nonsense, all that he has said against Protestantism, applies to Romanism.

We feel some curiosity to know the standard by which the *True Witness* is prepared to test the truth or falsehood of church-doctrines. A standard, plain, sufficient, accessible and authoritative there must be—otherwise truth cannot be distinguished from error. In all the controversies between the respective advocates of Romanism and Protestantism, we have never seen the former rest their cause exclusively on the testimony of the Sacred Scriptures—and yet, if we are not greatly mistaken, the Head of the Church has more than intimated where the infallible standard is to be found. "Thy word," says he, "is truth." And why does Romanism so much dread the Sacred Scriptures as an *arbiter* between it and Protestantism, unless from a consciousness that its distinctive dogmas are not sanctioned by the Word of God? We have heard of many Roman Catholics being convinced of the falsity of Romanism and of the truth of Protestantism, by the reading of the Word of God alone, but never of Protestants being led to embrace Romanism by a diligent and prayerful perusal of the Sacred Scriptures. "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes."

"Semper Eadem."

The editor of the *Shepherd of the Valley*, a Roman Catholic paper, published at St. Louis, says:—"Heresy and unbelief are crimes, that is the whole of the matter; and in Christian countries, as Italy and Spain, for instance, where all the people are Catholics, and where the Catholic religion is an essential part of the public law of the land, they will be punished as other crimes. Here, the law does not take cognizance of them, because the law does not recognize the truth of the Catholic religion."

What will Dr. Walsh say to this plain outspoken truth? The "Shepherd" has truly expounded Roman Catholic law as it bears on Protestants, even, if by so doing, he has shown it to be without either mercy or justice.

Evangelism in Sardinia.

A correspondent of the *Watchman*, after giving an account of the persecutions to which Bible-readers, in various places of the Sardinian States, are subjected by the adherents of Rome, says—"Nevertheless God's truth is not bound; nor the witnesses for the truth silenced. Our friends the Waldenses, are still labouring in their valleys, and at Turin, with hopeful success.—The evangelical Society of Geneva is also taking advantages of the openings at Savoy, with some signs of encouragement.—Nor are METHODIST labours without their degree of influence in these portions of the Continent. The occasional visits of the ministers from the Alps and Switzerland, have done much to foster and to spread vital Christianity among the Waldenses of Piedmont.—Through the liberality of the Episcopal Methodists of the United States of America, a Minister has been lately appointed at Nice, under the direction of the President of the French Conference. Nice, delightfully situated on the Mediterranean, has been wisely selected for this object. It is an important post for the future evangelization of Piedmont and Southern Italy.—Already, the Missionary Pastor is encouraged in his labours. Several conversions from Popery have takea; place offers for the building of a Church have been made by persons on the spot; and the Piedmontese Government has hitherto manifested favourable intentions towards the infant cause.—While on the one hand Methodism, of all other evangelical system, affords the best capabilities for aggressive Missionary efforts; so, on the other hand, have Methodistic labours been hitherto unmolested, even in those countries on the Continent where most opposition has been dreaded. Let *onwards* be, therefore, our motto."

Jubilee of the British and Foreign Bible Society.

A very interesting meeting of a devotional character, for the purpose of ushering in the Jubilee-year of the British and Foreign Bible Society, was held in St. Matthew's Church on Tuesday evening, the 8th. inst.

The Rev. Mr. Uniacke commenced the services by giving out the cxvii Psalm—"From all that dwell below the skies," &c., and offering up a solemn and appropriate prayer. The Rev. gentleman then read the lv. chapter of the Prophecies of Isaiah, and gave out another Psalm, which, like the former, was sung by the Choir, —part of the audience joining, in a manner calculated to make "melody in the hearts" of all present "to the Lord."

The Rev. Mr. Forrester next engaged in prayer, and then delivered an eloquent and soul-stirring Address—as appropriate for the occasion as it was powerful for the promotion of its objects,—and listened to, as it was, by a crowded audience, in almost breathless silence, could not fail to be productive of lasting good to the cause he so ably pleaded.

The Address abounded in strong facts, placed in a light highly calculated to reflect, with brilliancy, the importance and consequent claims of the British and Foreign Bible Society—especially its present position, and the occurrence of its Jubilee at a time so propitious for the interests of christianity and of the world—upon the mind of every intelligent christian.

After a brief exordium on the objects of the meeting, &c., the Rev. speaker gave a short historical view of the rise and progress of the Society, and enlarged upon its multiplication and distribution of copies of the Sacred Scriptures,—its success in the accumulation of its vast resources of *materiel* for carrying on its important operations, —its numerous Agencies and Depots scattered over the wide field marked out for its conflicts and achievements,—its Auxiliaries and lesser aids enlisted in its service,—its only weapon.—"The Sword of the Lord and of Gideon"—and its final triumph, the triumph of the truth as predicted by ancient prophecy. Our attention was then directed to the state of the world, —its idolatry being dismantled,—Islamism wasting away,—Judaism confounded,—Rationalism and Socialism ashamed,—Romanism becoming a prey to its own rapacity,—and Protestant christianity combining a force which will be found irresistible when more closely united and directed by that WORD which is its only safe guide, its confidence, and the secret of its power.

We were then called to a review of the little we had done, and exhorted to increase our contributions tenfold during this Jubilee year, as an expression of our regard for the claims of this noble Institution.

Another Psalm was sung, and a comprehensive prayer offered by the Rev. Mr. McGregor, and the services concluded most harmoniously by singing the admirable Doxology, "Praise God from whom all blessings flow," &c., to Luther's "Old Hundredth." The Rev. Mr. Uniacke then pronounced the Benediction, and the audience retired a few minutes after nine o'clock.

It was truly gratifying to the friends of the Bible to see that large church so well filled by such a respectable assemblage, and the marked attention which was paid to all the proceedings from beginning to end—evincing the hold which the British and Foreign Bible Society has obtained in the affections of the community, and the respect which is paid to the observance of the Jubilee,—and may we not humbly add —the countenance and favor of the Divine Author of that world which alone maketh wise unto salvation.

Sermons also were preached on Sunday, the 13th inst., in the Churches of the City generally, for the promotion of this same blessed object,—and collections taken up in aid of the Jubilee Fund, as recommended by the Parent Society. —*Com. to Prov. Wesleyan.*

[FOR THE PROVINCIAL WESLEYAN.]

Jubilee

OF THE BRITISH AND FOREIGN BIBLE SOCIETY, YARMOUTH, N. S.

A large and respectable meeting of the friends of the British and Foreign Bible Society, was held in the Kirk on the evening of March 7th; pursuant to the proposition of the Parent Committee. The meeting was opened by the Rev. G. Christie who gave out the 19th Psalm, and prayer by Rev. W. Wilson. The Chair was occupied by Benj. Rogers, Esq., who introduced the subject in a short but appropriate speech; and called upon the Rev. G. Christie to move the first Resolution. The Rev. gentleman showed that the British and Foreign Bible Society took its rise during the most stirring times of European history. The power of France was then dominant on the Continent, and British influence was threatened by Napoleon with annihilation. Moreover infidelity was rampant in the minds of vast masses, while thousands of excellent people trembled as to what would be the result of those portentous phenomena, that filled both the political and moral horizon. It was then, that this Society began by Almighty God putting into the hearts of a number of individuals a desire to furnish every human being with a copy of the Sacred Scriptures, which would be an antidote to infidelity by teaching the doctrine of Jesus; and to war, by teaching "peace and good will towards men." He concluded by moving Resolution 1; That this meeting considers the origin of the British and Foreign Bible Society in 1804, a period when infidelity was making rapid strides, and was devastating the nations of Europe; as peculiarly Providential, the object of the Society being decidedly Catholic, and the tendancy of the Bible to unite mankind into one common brotherhood, and teach the nations to learn "war no more." The Resolution was seconded by Mr. Heman Gardner.

Resolution 2nd was moved by the Rev. Mr. Wilson. That this Meeting desires to express its devout acknowledgments to Almighty God, for the success with which he has been pleased to bless the labours of the Parent Society during the fifty years of its existence by enabling it to raise the vast sum of *three millions eight hundred thousand pounds*; to translate the Bible into one hundred and forty eight languages or dialects. The speaker informed the Meeting that he had in some way been connected with the Society from his earliest youth; and that he had known some of its projectors and founders. He gave an historical statement of its operations to the present day. He then gave an account of the rise of the Bible Societies on the Continent of Europe; and particularly of the Prussian Bible Society under the Royal Patron the Emperor Alexander; and its noble President Prince Galetzin. He shewed that those societies prospered just as the war rose to a crisis; and when peace was restored by the awful conflict on the plains of Waterloo; Bible Societies appeared in their splendour, and shed their glory and their blessings upon the nations around. The resolution was seconded by Dr. Webster, and carried unanimously.

Resolution 3rd. That this Meeting hails with gratitude the Jubilee of the British and Foreign Bible Society, and it highly approves of the appointment of the Parent Committee, and the Committee of the Nova Scotia Bible Society of this day of Jubilee; and of the purpose to raise a JUBILEE FUND for the purposes named in the Societies' Circular. This was moved by the Rev. C Knowles, who expressed his gratitude that he was spared to see this day of Jubilee; that he highly approved of the Societies' proceedings, he believed it to be of God; and that therefore he felt it his duty to employ his interest in promoting the objects of this noble Institution.

Charles B. Owen, Esq., seconded the Resolution: in doing so he made a most interesting speech. He informed the Meeting that in his boyhood, he had known some of the founders of this Institution. He had seen the Rev. Leigh Richmond, and had ridden in the same vehicle that had conveyed the Rev. Joseph Hughes who first suggested the idea of the Bible Society, and who was one of its first Secretaries. That he approved of the Christian Catholicity of the Society, that it united Christians of all creeds without compromise of principle. He observed it was like the waves of the ocean; some waves were large, and some were small; some undulated in one direction and some in another, but all were billows of the mass; and all subject to the same laws. Or it was like the Eastern Shepherds, who while their extensive flocks were divided into folds, they were all under the direction of one Shepherd; so the different sections of the Christian Church were in some sense separate folds; yet they were all united under the same Shepherd and Bishop of souls; all professed to have derived their instructions from the same directory, and that directory the Bible; and therefore Christians of all names should unite in giving this Book to all people and nations and tongues.

Resolution 4th. That Sabbath next, being the first Sabbath in the Jubilee Year, this Meeting do respectfully recommend that collections be made on that day, in all the congregations in this town and places adjacent, whose Ministers are favourable to the British and Foreign Bible Society; for the special purposes of the Society; was moved by Rev. Thomas Brady, and seconded by the Rev. J. Whitman. Both of the Rev. gentlemen spoke of the duty of circulating the Sacred Scriptures, and upon the blessings consequent upon their universal diffusion. The latter gentleman quoting and expounding Isaiah xxxii. 30; "Blessed *are* ye that sow beside all waters, that send forth *thither* the feet of the ox and the ass."

A collection was taken up and prayer offered by the Rev. J. Whitman.

The Meeting separated about half-past ten o'clock, apparently much interested and determined to do more for this, a Society which seems to be prophetically represented by an Angel flying "in the midst of Heaven having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."

J. T. HUTCHINSON, *Secretary.*

Wesleyan Methodist Missions.

CHARLOTTETOWN, P. E. I.

The Annual Meeting of the Charlottetown Branch Wesleyan Missionary Society, was held in the Wesleyan Chapel on Tuesday evening the 22nd of February, a preparatory Sermon having been preached by the Rev. Dr. Evans, on the previous Sabbath evening. The Meeting was attended by a large and evidently highly interested audience. The platform was occupied by Ministers and gentlemen connected with different branches of the Church of Christ, exhibiting on a limited scale the unity of spirit and of effort which ought to actuate the whole evangelical family.

The opening services were led by the Rev. Dr. Evans, the chair was occupied by the Hon. Charles Young, Attorney General, who presented the object of the Meeting in a comprehensive and earnest address. A well written Report was read by Mr. Jas. Moore, the Secretary; and the following Resolutions were unanimously adopted, the movers and seconders of which zealously and effectively advocated the cause of Missions, and claims of the Wesleyan Missionary Society upon continual confidence and support:

1st. Moved by the Rev. J. R. Narraway, seconded by Capt. Orlebar, R. N.—

"That the Report which has been read be adopted; and that this Meeting recognizes with gratitude to Almighty God the encouragement it affords to the friends of the Society to persevering effort in the great work of extending the knowledge of God over the earth."

2d. Moved by the Rev. S. T. Rand, seconded by the Rev. Dr. Evans—

"That this meeting, devoutly rejoicing in the tokens of Divine approval enjoyed by the Wesleyan Missionary Society, and by other kindred Protestant Associations, regards it an imperative duty and a valuable privilege to aid the Society in the prosecution of its evangelistic work, as one of the divinely appointed means of accomplishing the predicted triumph of the cause of Christ."

3d. Moved by the Rev. J. B. Strong, seconded by Mr. James Moore—

"That contemplating the vast multitudes still unvisited by the ministry of reconciliation, the many obstacles which present themselves to the extension and saving reception of the truth, and the utter impotency of merely human effort to evangelize the world—this meeting earnestly urges the necessity and obligation of fervent prayer to Almighty God for continued providential favour, and for the more abundant effusion of the Holy Spirit upon the Church and upon the wide field of Missionary toil."

4th. Moved by the Rev. A. B. Black, seconded by the Hon. C. Young—

"That the thanks of this Meeting be given to the Office-bearers and Collectors of this Branch Society, for their valuable services during the present year; and that they be respectfully requested to conduct its affairs during the year ensuing."

The sums contributed last year by the Charlottetown Circuit, in addition to the maintenance of the resident ministers, amounted to £240 15s. currency; and judging from the public collection at this Anniversary, which exceeded that of last year by several Pounds, it is anticipated, that the closing of the years account will manifest an increased interest in the evangelistic enterprizes of the Society.

The latest Report of the Parent Society contains the following exhibit of its foreign operations:—

Central Stations, or Circuits,	356
Chapels and other Preaching Places,	3,092
Missionaries, and Assistant Missionaries,	176
Other paid Agents, as Catechists, Interpreters, Day-School Teachers, &c.,	782
Unpaid Agents, as Sabbath School Teachers, &c.,	8,477
Full and accredited Church Members (increase 3,843),	108,078
On trial for Membership,	5,499
Scholars, in the Day and Sabb. Schools,	79,841
Printing Establishments,	8

During the year, several Wesleyan Missionaries have been sent to China, a field in which, in common with other Christian communities, the Society is anxious to sow the seed of the kingdom of God.—*Com. to Hazard's Gazette, March 2nd.*

FREDERICTON, N. B.

On Monday evening, the annual Wesleyan Missionary Meeting for this circuit, was held in the new Wesleyan Chapel—the Hon. Judge Wilmot presiding. The Rev Mr. Churchill, the resident Missionary, opened the meeting by giving a luminous and interesting exposition of the progress and present position of Wesleyan Missions throughout the world. The meeting was then addressed in succession by the Rev. Messrs. Casewell, Smithson, Brooke, Spurden and Allison, all of whom spoke ably and to the purpose. The Hon. Chairman afterwards addressed the meeting in that glowing and eloquent strain so peculiar to himself. The meeting was a solemn one, although it was composed of a large and mixed audience. The collection amounted to £16 5s.—*Fredericton Reporter, 4th.*

[FOR THE PROVINCIAL WESLEYAN.]

Sabbath Desecration.

DEAR SIR,—I would call your attention to the melancholy fact, that in no part of the Province, perhaps, is the desecration of the Lord's Holy Day pursued to such an extent as here. Sabbath after sabbath, the youthful portion of the population assemble on the ice, within a few hundred yards of the town, and openly indulge in skating and ball-playing. This takes place under the immediate eye of the whole public, and has become so much a matter of course, as to excite no surprise. When reproved, they reply with oaths and imprecations, and in language the most depraved.

Now, sir, surely in this day of gospel light and knowledge, surely in this day of Temperance Societies, and Sabbath Alliances, and Sunday Schools, such a state of things can be prevented, if some of the influential inhabitants *would take the lead*. No one appears to think it his business —and no one stirs in the matter. Sir, it is the business of the ministers of Jesus Christ, of *every* christian sect—it is the business of the Magistrates, who execute the law of the land—it is the business of the influential merchants, who profess to be reconciled to God through the blood of His Son —to unite as one man, and put down so shameful and public a violation of the commands of the Omnipotent Jehovah. It may be asked "What can be done?" Much can be done; a branch of the "Sabbath Alliance," can be formed—Magistrates can impose fines on Sabbath breakers—and a Sunday School could be established in the place, and teachers provided. All *this* could be done, were the professed worshippers of God to forget their petty disputes, and unite in the suppression of vice and immorality, and the extension of the Redeemer's Kingdom,—and were one-half the sum expended in the establishment of a Sunday School that is spent in gratifying our pleasures and appetites, we should not be long without one.

Hitherto the leading men of the place have not felt it imperative on them to make a move in the matter—but by bringing it under *their immediate notice*, thus, I trust, Sir, you will make them feel the responsibility that rests upon them.

I remain, Yours truly,
NORTH BAR.

N. Sydney, C. B., March 9, 1853

P. S. Will the Editors of the *Christian Messenger* and *Presbyterian Witness*, have the kindness to copy the above. N. B.

Importance of Life Assurance.

An English writer observes, "There is nothing, perhaps, more indicative of the civilization of the age, than the extension of Life Assurance Societies, and the influence they are gradually effecting on the feelings and pursuits of everyday life. When men are eagerly contesting for the acquisition of wealth, and the moral and physical energies of all are put forth for that purpose in the encounter, it is not surprising that in so general a struggle, there should ensue many disappointments and failures; and in consequence, much individual suffering. It has long been a serious problem, with prudent and reflective minds, how to counteract, or, at least, mitigate, what would appear to be the natural result of such universal competition. It falls to the lot of few to be provided with the sure elements of success; the casualties of life will often intervene to mar the brightest prospects, and most frequently, too, at that period when strength is failing, and the faculties are becoming impaired. Now Life Assurance is precisely adapted to meet this exigency; its periodical exactments of stipulated premiums, so infinitesimally small, in most instances, as scarcely to be felt at the moment, grow by degrees, into a large and accumulating fund; and, like the acorn which we have planted in youth, silent and unnoticed, springs up into a noble tree, beneath whose shade, in after years we may find repose and shelter from the storms and tempests of life."

Those who have not yet been led to regard the uncertain duration of life as requiring them to make immediate provision for their families, by means of Life Assurance, we exhort to an early and earnest inquiry of their own consciences, as to their duty in this particular.

Delay is dangerous, prompt inquiry, prompt resolve, and prompt action are required. Just now a "special intimation" from the officers of the Colonial Life Assurance Company appears in our advertising columns, directing attention to the advantage of assuring with this Company before the 25th. of May next.

The 'Colonial' is we believe a Company in the very highest repute. The London *Reporter*, an authority in such matters refers to it as "the most prosperous of the day among the younger (Life) Assurance Offices" and for ourselves we want no better evidence of its character and stability than we find in the zeal of its able actuary to secure for Life Assurance interests the *watchful attention* of Government, as displayed in his suggestions to the Board of Trade, a copy of which has been handed us by Mr. Richey the Agent of this Company.—*Com.*

New York Correspondence.

The new Caloric Ship Ericsson, and entire triumph of the Great Discovery.

There used to be *seven* wonders of the world, but how many are there now? We certainly are about to add another, and the greatest piece of news that I know, is the success of the Caloric Ship Ericsson. I saw the vessel perform, on her first trial trip, and it was entirely successful, and I became a believer in the discovery. Since then, the ship has been to sea in a gale of wind, reached Norfolk, Va., and thence *caloric'd*, (I must coin a new word), to Washington.

Here, of course, she was a wonder, and had to pass the scrutiny of some of the most practical and scientific men in our land. Presidents Fillmore and Pierce, with the entire Cabinet, some of our oldest Naval and Army officers, with a large company of scientific gentlemen, visited the caloric vessel. You could not gather a more intelligent company. Captain Ericsson accompanied his vessel, and explained his own great invention, and its Captain is Mr. Lowber, an old, experienced seaman in the Liverpool line. To your Wesleyan readers, it may be interesting to add that he belongs to one of our old respectable New York Methodist families.

On this occasion, the engines were in motion, which were inspected by the party with the deepest interest. Questions were asked and explanations made about every thing connected with the machinery and its operations, which gave entire satisfaction. The engine room was quite cool and untainted in its atmosphere—not over *three inches in depth* was used of anthracite coal,—and the cylinder so cool that a bare hand could be placed on it without any inconvenience. Not over *four and a half tons* of coal being used a day.

Nearly all the engineers had been employed before in the Atlantic Steamers, and declared, that nothing could exceed the contrast. One of them stated, that the heavy weather encountered at sea had not in the slightest manner disarranged any part of the machinery. It works as smoothly and effectually in the gale at sea, as in the river.

The model of the ship is beautiful. Of the caloric engine, there was but one opinion, and that was favourable. Professional men, the most competent to judge, who had doubted, were now convinced of the success of the invention, and united in bestowing the warmest praises upon the Ericsson.

I shall not speculate upon the results of this wonderful discovery. You and your readers may do this for themselves. Our friends across the Atlantic will soon probably have the opportunity of seeing the wonder with their own eyes, and I indulge the hope that the Ericsson will not pass by Halifax, "without a call."

Some have thought that the discovery of a NEW MOTIVE was out of the question. But here we have one. The CALORIC steam-power has surpassed the most sanguine expectations of the world. What shall we predict of this additional discovered self-moving principle? It certainly will give a new mechanical power to our world and its busy tribes. Imperishable honour to ERICSSON, its discoverer! The time may not be far distant, when the *Provincial Wesleyan* may send forth its useful pages from a Caloric Press. Yours.

New York, February 26, 1853.

Religious Items.

INTOLERANCE.—The French Protestants are at this moment subjected to a systematic annoyance amounting to a petty persecution. In numerous recent instances meetings of a religious character have been prohibited. Protestant clergymen have been fined, and Protestant schools have been shut up. Several Romish Bishops, encouraged by these proceedings of the civil power, have publicly manifested an intolerance towards Protestants which has not been openly professed since 1789. Complaints made to the Minister of Public Worship have hitherto remained unredressed. There are two millions of professing Protestants in France, many of them rich and powerful; and the partisans of religious liberty and equality among the nominal Roman Catholics are without number.

PUTTING PROFESSION TO THE TEST.—Arch-Bishop Hughes, in the letter upon which we commented on Saturday, insinuated that the Roman Catholic Church is in favour of the circulation of the Bible, whereupon Anson G. Phelps, Esq., of this city publicly makes the following proposition: —that he and his friends will pay for the printing and circulating among Roman Catholics of any edition of the Holy Scriptures which the Archbishop and his clergy will approve and permit to be read by their people. The proposition is eminently liberal and courteous. We shall see whether the Archbishop will accept the offer. If he does, he will convince a good many that the spirit and action of his church have been misunderstood. If he does not, assuredly many will doubt the sincerity of his declaration.

GERMAN METHODIST CHURCH.—The *Western Christian Advocate* says that within the year ending the 1st instant, there has been a net increase of 1,500 persons in the German Methodist Episcopal Church in the United States. The whole German Methodist membership is now about 10,000. The Methodist German Churches in Cincinnati are enjoying a fine revival spirit.

EXTIRPATING HERESIES.—The following notice is actually stuck up in several churches of Paris:—

PLENARY INDULGENCE GRANTED BY H. H. THE POPE PIO IX

"A plenary indulgence is granted to every faithful who .... shall visit a church where the Holy Sacrament is exhibited, and there shall pray, during a certain time, for *concord between Christian Princes for extirpating heresies*, and the exaltation of our Holy Mother the Church."—*Corr. N. Y. Independent*

RETURN OF A ROMISH PERVERT.—The Rev. John M. Jephson, formerly curate in Leeds, who some years ago seceded to the Church of Rome, after having returned to the Church of England, has been formally restored, says the *Leeds Intelligencer*, to the duties of the ministry by the Bishop of Norwich, the Bishop of Ripon cordially concurring.

... It is stated by Rev. Dr. Gulick, who has reached Ascension Island in the Micronesian groupe, in that remote corner of the earth, scarcely known to civilization, that he finds the publications of the Tract Society on the shelves of some of the residents, procured from sailors and sea captains.

... A plot of land at the top of Hathon Garden, Holborn, London, has been purchased as a site for a Roman Catholic Cathedral. The Rev. Dr. Melia has been appointed collector-in-chief over all Europe in its behalf.

... In answer to a memorial of the Committee on Popery of the General Assembly of the Free Church of Scotland, in respect to the persecuted Christians in Tuscany, the Earl of Aberdeen says, "Her Majesty's Government will lose no opportunity of protesting against an act so much at variance with the civilization of modern times, and will use all justifiable means to procure the liberation of Madiai and his wife."

... The English residents of Alexandria are making strenuous exertions to complete the English Church in that city, the foundations of which was laid in 1839, and on which £8,000 sterling have been already expended.

... The King of Prussia, it is said, is causing a residence to be executed for the Anglican Bishop at Jerusalem.

... The Committee of the Baptist Missionary Society have determined to propose an augmentation of twenty men to their Missionary staff in British India, which, if carried out, will require a permanent addition of £5,000 per annum to the ordinary resources of the Society.

... The Roman Catholics, numbering about 600, have now one Archbishop, two bishops, four priests, twenty-six Benedictine brethren, and twelve Sisters of Mercy, attached to the mission of Perth, in Western Australia.

... A member of the civil service of the Hon. East India Company, on the Bengal establishment, has placed in the hands of a London Banking firm £300 sterling as a prize to the composer, in the English language, of the best Essay in refutation of the errors of Hindu philosophy, according to the Vedanta, Nyaya, and Sankhya systems.

... Schism has already began to work among the Mormons. A party calling itself the "New Church" has sprung up and separated from the original Mormon Society. The "New Church" has appointed seven rulers, answering to the branches of the Golden Candlestick, and the authority descends from one to the other, so that it can never cease while one is left.

... It is reported that the Rev. Dr. Hawkes, of New York, is to be made Bishop of North Carolina, in the place of Bishop Ives.

... Rev. J. Jenkins, of the Wesleyan Church, Great St. James street, says the *Montreal Witness*, has been doing signal service to the cause of truth in a series of lectures on Protestantism, in which he proves in the most convincing manner the error of the Church of Rome. These lectures are highly appreciated by crowded audiences, including we understand, many Romanists.

Literary and Scientific.

VARIOUS COLOURS FROM SILK WORMS.—It has long been known to physiologists that certain coloring matters, if administered to animals along with their food, possessed the property of entering into the system and tinging the bones.—In this way the bones of swine have been tinged purple by madder, and instances are on record of other animals being similarly affected. No attempt, however, was made to turn this beautiful discovery to account until lately, when Mons. Ronlin speculated on what might be the consequence of administering colored articles of food to silk worms just before they began spinning their cocoons. His first experiments were conducted with indigo, which he mixed in certain portions with the mulberry leaves, serving the worms for food. The result of this treatment was successful—he obtained blue cocoons. Prosecuting still further his experiments, he sought a red coloring matter capable of being eaten by silk worms without injury resulting. He had some difficulty to find such a coloring matter at first, but eventually lighted on the *lagonia chica*. Small portions of this plant having been added to the mulberry leaves, the silk worms consumed the mixture and produced red colored silk. In this manner the experimenter, who is still prosecuting his researches, hopes to obtain silk as secreted by the worm, of many other colors.—*N. Y. Courier and Enquirer.*

INTERESTING SCIENTIFIC FACTS.—Professor Faraday, in a recent lecture before the Royal Institute of England upon the "magnetic force" made the following interesting announcement:

"A German astronomer has for many years been watching the spots on the sun, and daily recording the result. From year to year the groups of spots vary. They are sometimes very numerous, sometimes very few. After a while it became evident that the variation in number followed a descending scale through five years, and then an ascending scale through five subsequent years, so that the periodicity of the variations became a visible fact.

"While our German friend was busy with his groups of sun-spots, an Englishman was busy with the variations of the magnetic needle. He, too, was a patient recorder of patient observations. On comparing his tabular results with those of the German astronomer, he found that the variations of the magnetic needle corresponded with the variations of the sun-spots—that the years when the groups were at their maximum, the variations of the needle were at their maximum, and so on through their series. This relation may be coincident merely, or derivative; if the latter, then do we connect astral and terrestral magnetism, and new reaches of science are open to us."

INGENIOUS INVENTION.—I. Z. A. Wagner has invented an apparatus for ascertaining the speed of vessels at sea, which appears to possess much merit, and is certainly an excellent substitute for the old fashioned log and line. A brass blade, about six inches long, is placed at the side of the keel, which, when not in use, is folded close against the keel, and presents no resistance to the water. By means of a rod, passing through a tube, to the cabin or captain's state-room, it connects with a dial-plate. The apparatus is thrown into gear whenever the captain is desirous of knowing the rate at which the vessel is going, which turns out the blade, so that the whole resistance of the water is thrown against it, and the exact speed is shown by a hand traversing the dial.

IMPORTANT DISCOVERY.—A Paris journal states that the bad