

but some imprudent speech made in England, led to the suspension of this grant, and an ukase was published ordering the operations of the society to be wholly suspended. Every thing remains exactly as it was. The Bible, bible-house, registers, all are exactly in the same situation. Nothing is destroyed or dissolved but all suspended. The Emperor has, however, seen fit to allow a new society to be formed, called the Protestant Bible Society. He also suffers, and indeed encourages, a Tract Society. Of course the tracts are first examined by a censorship; but even this in Russia is no evil—for the stamp of the government is on all the tracts, and this stamp gives them force and value in the provinces. The Russian government is very liberal as to all religious opinions, and the greatest freedom prevails in the dissemination of Gospel truth. From forty to fifty tracts have been approved by the censorship, and are distributed in large quantities, and in different languages in the Russian dominions. The Protestant Bible Society which has existed four or five years, has circulated several thousand copies of the Holy Scriptures every year. But then, in Russia, few can read when compared to the bulk of the population. There are half a million of nobles that can read, and of course the merchants and those engaged in commerce can. The nobles are well instructed. The class of merchants is increasing and improving. The slaves cannot read. There are 22,000,000 of slaves belonging to the nobles! and 13,000,000, of slaves belonging to the government! None of these 35,000,000 of slaves can read! in Finland and Courland there are no slaves. In Poland there are none. In St. Petersburg and Moscow there are many devoted men—many sincere and zealous Christians in Southern Russia. Prince Alexander Galitzin is a devoted Christian. "I observed many Mahometans, I attended at their mosques and worship," said Mr. Baird, "and their zeal and sincerity in the cause of the false prophet struck me forcibly. They appeared to me to be the class for whom, and for whose conversion, the least is doing in Russia." On the whole the cause of Protestantism and truth is gaining ground in that country.

In Poland, the state of religion is deplorably low. In no country that Mr. Baird had visited had he seen religion so low as in that land. The Protestants are very few indeed, and those which exist are Germans. There are a large number of Poles belonging to the Greek Church, and then the rest are Catholics or Jews. The Jews in Poland form a distinct race, and fulfil by their presence, their appearance, and their condition, the predictions of Holy Writ. There, indeed, they are a separate people. They do not dress like the rest of the inhabitants. They wear a long coat down to their heels, have a girdle round their waists, a broad-brimmed hat, and their beards are unshaven. They look indeed, like strangers in a strange land—and their custom of carrying sticks and staves gives them the air of pilgrims who are about to leave for their own native land once more. They are not citizens—they cannot live within the walls of cities. They are divided into sects; Mr. Baird conversed with several of them. Some of them confessed their full belief that their Saviour was yet to come, but some of them have so far degenerated as to have no faith, no religion at all. There are eight missionaries employed by the London Jewish Society in labouring amongst them, and their labours have been successful. They are all of them devoted and eminently pious men, and much good has by them been effected. But, then, how few are the labourers, compared with the extent of the work. There are only seven or eight tracts translated into the Polish language. There is just now a reasonable spirit of enquiry among the Jews, and great hopes are to be entertained that the period of their redemption is not far off. Unfortunately intemperance exists to a deplorable extent in Poland, and this hinders the furtherance of the Gospel.

In the Austrian dominions there is not much good going on. The Roman Catholic religion prevails nearly everywhere. In Hungary indeed, and in Transylvania, Protestantism is improving; and the wife of the Viceroy of Hungary takes a deep interest in the cause of truth, is a sincere Christian, and exerts her commanding influence on the side of truth.

The outline of the tour of Mr. Baird could not fail of exciting great interest in all who heard it, and I feel persuaded, that though I have thus rapidly and imperfectly presented to the readers of the Standard, my recollections of the meeting of yesterday evening at Paris, yet that, as true Protestants, they will delight to mark the progress of the cause, and will sincerely desire that the hopes of the excellent man who has just returned from his Protestant tour will be more than realized.

MINISTERIAL.

From the London Watchman.

In another column, we insert a letter from Mr. Conder, rather in explanation of the passage in his speech on which we thought it our duty to offer a few observations, than in reply to the observations themselves. The tone of Mr. Conder's letter makes us willing to hazard some additional remarks on the important subjects to which both we and he have referred.

Our first remark must be on English Methodism, and on what we may be allowed to term its general career of prosperity, so far as that may be supposed to be indicated by an almost uniform and annual increase in the number of its members. We spoke, in our former notice, of the two years of decrease, (1820 and 1837,) as presenting only insulated facts, from which no general conclusions could be inferred, least of all, a conclusion in support of the argument which ran through Mr. Conder's address. To the object of that address, we of course never intended to offer any opposition. We are quite agreed with our respected Correspondent as to the absolute necessity of a godly and faithful ministry, and we dare say that, had we the opportunity of mutual explanation personally, we should not disagree on the subject of a learned—we should prefer saying, a well and suitably instructed—ministry. For the latter, the Wesleyans have recently made a provision similar to that which has been made by some other bodies of Christians; but it should not be overlooked that the theological training of candidates for the ministry had by no means been neglected even previously to the establishment of their Theological Institution:—that this Establishment, in fact, only aims at accomplishing systematically, and upon a larger scale, and (we are perfectly willing to admit) with far greater assurance of success, what had previously been done less regularly, less extensively, and with far greater probabilities of failure. As to the other requisites, they have never been for a moment pretermitted. Suitable instruction has always been acknowledged to be important,—and we rejoice that the plan for its regular and extensive bestowment has been attended, even at its outset, with such happy omens of future success; but godliness and fidelity having been from the beginning contended for as necessary, absolutely and essentially necessary, and all that human foresight and prudence could do to secure them has been done, and done, we may be permitted to say, not in vain.

We are not sure that Mr. Conder will accompany us a step farther; but among the Wesleyans it is a first principle that the ministry must be divinely called. They believe that no man may engage in it professionally, even though he should be willing to devote himself to the full performance of all its arduous duties. They have placed what we may call, in passing, the doctrine of the Church of England on the subject, at the very basis of that ministry which alone they can consent to recognise, and with them

the principle is the strictest of this point; and ministerial probation this divine call ordeal in reference every year, at Annual Conference take place as And to this the with which it Church to favour yard which he called them to affectionate co other by minister tried two or three triumphantly astonishment which anticip Wesleyan Society their strength vity, yet the of the sort he we believe the The successful godly and faithful bonds of the Preachers and ble basis for delightful in results.

We might Methodism reference, that is system, and tions. But particularly few facts, aware; and opportunity in zealous, have very few published, not very written by profession times been with which gone for in writings of themselves members of Ireland and mistaken, to the public ful dispute tion of the hands of the with certainty the course namely, amounting And then, condition the feeling who dwell touch not discourag to emigrate in Ireland ample, tions, there been a there app of four Wesleyans suffering