

Obituary Notices.

Died, in the town of Niagara, C. W. Mr. JOHN EMMONS, aged 82 years. Mr. E. was a native of New York, from which place he, with his parents and other loyalist refugees, came to Nova Scotia on the recommendation of Great Britain of American Independence. About 1797 he was converted to God, and joined the Methodist Church, of which he was a very consistent member at his death in the town above named. Although he was moved from this Province in 1825, it is not impossible that some of our ancient members on the old Shelburne Circuit may remember him, and would be thankful to hear of the power of Scriptural Christianity to sustain and bless a consistent profession for so long a period in one of their early brethren. Mr. E. read much, thought much, prayed much, and consequently possessed an enlightened and well regulated mind. He suffered much in his last sickness, but he died in the full assurance of his faith in Jesus as a present and precious Saviour was vigorous, and many of his last words were of a cheering and triumphant character.

Provincial Wesleyan.

THURSDAY, NOVEMBER 18, 1858.

Communications designed for this paper must be accompanied by the name of the writer in confidence. We do not undertake to return rejected articles. We do not assume responsibility for the opinions of our correspondents.

To a Correspondent.

MONTROSE.—We long ago adopted and published as our rule, that intelligence regarding operations of any of the Circuits comprised within the bounds of our Connection could only be received when addressed to us through the Superintendent of the Circuit. We sometimes regret the inconvenience which a strict adherence to this rule occasions our friends who kindly, and with much trouble to themselves, send us revival, obituary, and other notices, but such experience has taught us that it is better to make no deviation from it, even in such cases as do not seem to come strictly within the reason on which it is based. Our highly esteemed correspondent will therefore, we trust, be willing that the document forwarded by him should be retained in our hands until the letter of the Superintendent is received.

The Open Bible.

It is now a quarter of a century since the various American Bible Societies resolved "That, with the blessing of God and the co-operation of other Bible Societies throughout Christendom, the world shall be supplied with the Holy Scriptures in twenty years." The promise has not been realized; and by most be would be considered open to the charge of enthusiasm who should regard as feasible the accomplishment of this grand project even within another quarter of a century. Yet the calm observer of the present state of the world, and of the means within the reach of Christ's Church for carrying out its desires will not deem the enterprise extravagant. It was all the Bible Societies of the world now to unite in such a resolution as the one to which we have just referred, and labor with the zeal which such a resolve would indicate, their efforts might be crowned with complete success.

If the Bible, the Bible alone, is the religion of Protestants; with what untiring diligence should all evangelical bodies be employed in the dissemination of the Word; and what incentives and encouragement do they not possess to urge them forward in the work. Let us mark the truthful statements of a most excellent contemporary, the *London Review*:

"The universal success of Protestant Christianity is certain. It is the Lord's decree. Its date is uncertain. Immense and populous are the fields which have yet to be won to even nominal profession of Christ. And what is the instrument by which this stupendous work is to be accomplished? Let it be remembered that comparatively but a small part of Christendom is agreed upon the nature of the agent to be used. It seems strange—we need not say that—that while China and India, to cite other districts, remain to be reached by the spoiler of this world, Europe itself, to which the achievement has been committed, is still divided on the means to be employed. This apparent strange vanishes on a review of the past. What is that has secured British liberty, the freedom of the East, Europe, Switzerland, and part of Germany? We fearlessly answer, the open Bible. What is it that binds Spain and Austria, France and Italy, in comparative national and spiritual bondage? As fearlessly we reply, the restricted Bible. The policy of the Romanist always has been, and it is at present—scriptural suppression. The policy of the true Protestant has always been the reverse; his every watchword is *Bible* circulation. This sent the first preachers of the Gospel through the 'wilds of Africa' to the remotest islands and far off lands. This sent Knox through Scotland, Wesley and Whitely through England, Brainerd to North America, and Barrow to Spain; and this same mystic but open Book has sent, and is continuing to send, cohorts, the agents of different evangelical societies, and the effectors of its sale through the vast and unexplored regions of Asia. Leo XII. took the alarm in 1824, and with the usual tolerance of a Pope, wrote thus to the Church: 'You are aware, venerable brethren, that a certain society, called the Bible Society, strolls with effrontery through the world; which society, containing the traditions of the holy fathers, and contrary to the well-known decrees of the Council of Trent, labors with all its might, and by every means, to translate, or rather to pervert the Holy Scriptures into the vulgar language of every nation.' &c. Well was it for the Holy Father to take upon his guard, for seven hundred thousand copies of the Bible were circulated in France alone in fifteen years. 1838 saw 70,548 volumes issued and disposed of by the British Society alone, 17,000 of which had passed through the hands of the individuals of Rome's sect. And how did the territories of Rome respond to the peaceful mission? In two ways: the priest with his anathema and proscription; the laity in many parts with almost open arms. It is notorious that multitudes of Italians are at this moment, thirsting for the Gospel—that they are only hindered from entering the Protestant Churches of foreigners by the jealousy of the priest and the vigilance of the *gendarme*. The despised Frenchman is becoming weary of the materialism and infidelity into which he was hurled by the stern exactions of his reason demanded by the priesthood. There is a heaving to be observed among the Continental King, does that is indicative of blessed results. There is a Protestant combination, even in hitherto-barred Italy, already working on the side of truth; and the number of Protestants and Protestant agencies employed in the good cause in France, will bear a fair comparison

Church answers the questions raised by our propagation of truth, by new bulls and edicts, and the invocations of fresh miracles. The weakness of its cause is visible through the thinness of its invocations and expedients, but we dare not trifle with it on that account. To be successful with Europe and the world, we must be as accommodating as our own open Bible permit us. Relieved from Jewish bondage, our religion has become a more spiritual transaction between God and the soul. Let its few simple institutions preserve our unity, order, soundness, and purity; still even these appointments are not inflexible as the institutions of the old dispensation. All nations, said a good great man, men of all habits and manners are to drink from the beneficent stream as it flows. It is to throw down no obstructions that are not absolutely incompatible with its progress. It is appointed to pervade every place where it visits, and while some it enters without hindrance, in others it meets with wounds and barriers; while others, again, are so fenced and fortified, that it winds round them, and flows forward, and it thus continues to do, until at length it finds some means to penetrate itself. The colporteur, with the open Bible, has insinuated himself into the strongholds of Romanism. The foreign papers admit this, and lamentations over the departure of their creed. "It cannot be concealed that faith has forsaken our Church, say both Jesuit and Jesuit; notwithstanding the noise made by the Ultramontanists, the Church has but a very small number of true believers. Let us, then, wisely improve our opportunity, and let not Southern Europe be forgotten in the more attractive regions of Asia, China, and India. It is the closed Bible that first reduced her to, and then held her in, the thrall of ignorance; it is the open Bible that alone can deliver her."

Missionary Meeting—Cornwallis.

(For the Provincial Wesleyan.)

Heavenly in its origin, benevolent in its spirit, and glorious in its results is the Missionary enterprise. In Divine Author is opening wide doors for its progress, and beckoning it onward to extensive fields of conflict, conquest and reward. Wonderful is the condescension of Deity in thus inviting to co-operation with Himself in the great purposes of his grace the entire evangelical Church, in his collective capacity and individual membership. Such is the mystery of Godliness. Every step of Gospel grace becomes an agent for the diffusion of its benefits, and a pledge of its universal triumph. Look at the world—the universal millions of our race! To them truth has long been absent in error's dismal, stony night. Their feeble attempts for help—soliciting no sympathy, obtaining no relief—have been drowned in the wall of despair: Humanity, patriotism, gratitude, religion and duty call us to sustain the noble cause which contemplates their deliverance, and can effect their rescue; to aid in sending forth its agents, bearing the Gospel salvation to those ready to perish; till upon them the light of morn shall break and Hope's cheering ray dispel their gloom; till Truth shall meet inquiry, and Mercy respond to the cry of distress; till the golden Hand of Heaven shall place the emblem of "FORGIVENESS" on the dark calendars of crime; and dead souls shall awake to life, liberty, and joy.

To speed the flight of the messengers of reconciliation is to obey an injunction, improve a privilege, and reap a reward. To refuse our aid is to imitate the seditious servant and to share in his doom. Our duty is plain, our success is sure; for the period will come when along the entire globe the embattled host—bearing the Gospel commission, and contending for the Faith—the shout of victory shall be heard—the kingdoms of this world pass from the usurper to the scepter of the Prince of peace, and

Jesus shall reign where'er the sun
Doth his successive journeys run.
To this important, soul-winning subject we have called the attention of our people at the Anniversary Meetings of the Society, recently held on this Circuit. We commenced at CANISTOTA. The evening was unfavorable, but the congregation was encouraging. We were pleased to perceive that our people were actuated by a nobler and more exalted motive than the mere gratification of the love of novelty; and that the deputation, Brethren Angwin and Hininger, had evidence of this in greeting for the third time, on a similar occasion, the friends of missions in this village and receiving their renewed proof of unabated interest in the furtherance of the Gospel.

Brother J. H. Clark, Esq., kindly occupied the chair, and introduced the business of the evening. During the reading of the Report by the Superintendent, the speakers were missing, and while they mused the fire was burning. When called on, they spoke with their tongues. The worthy Chairman of the District was the first in order. The pathos which forms a distinguishing element in his public addresses had received enlargement from the exciting topics of the Report—India, China, and Fiji—to each of which he gave marked prominence, earnestly advocating their claims. Affecting recollections of the sainted WATERHOUSE and HUNT found impressive utterance. He brought before us the sublime and thrilling scenes of their glorious triumph over the last enemy, on the mission battle-field, and we heard again, as at a school from their lips, in death-tones that speeded the flight of their spirits to the victor's reward, the cry—"Missionaries!" "Missionaries!" and the inspired prayer—"Lord, save Fiji!" "Lord save Fiji!"

Those cries were heard in heaven; were caught in the golden chariot, recorded on imperishable page. Did their freed spirits hasten on, and were they present when the record was made? We cannot tell. But from the glory-flooded plains of bliss they have beheld, and now behold the glorious results in the falling mantle of Waterhouse descending upon three of his sons, after the flesh, who, baptized into the same spirit, now fight in the van of the small but victorious hosts who wave the standard of the Cross on heathen shores—zeal in the salvation of thousands and tens of thousands of Fiji's cannibal race who now sing the Lamb in hymns bold, while Hunt's wrapt spirit sweepeth the harp strings to loftier songs before the Throne.

The Rev. Mr. Henniger came next. His heart was inditing a good matter; his tongue as the pen of a ready writer. The fire was there, glowing, expanding, longing to pour forth its molten streams of living truth. And they came—with his usual persuasive eloquence, winning attention and prompting to duty—the duty of giving, the duty of praying.

Brother Lusher followed, and carried us with railway velocity over the entire tract of mission operations, and explorations; and, drawing largely on the resources of a prodigious stored memory, presented before us, in rapid succession and pleasing variety, things new and old; till, having made the circuit of the globe, showing the adaptation of the Gospel to its wants, he anticipated the future in the sublimity of its fulfilled prophecy, and the universal spread of Messiah's reign.

The last Resolution was moved by the Superintendent, with a few observations, to prepare

was immediately taken, and presented in a subscription list amounting to twenty-eight pounds.

The choir did good service, sweetly singing select pieces of mission music.

The following Monday we were at the West Cornwallis. The congregation was good; the speaking good. Bro. Angwin introduced touching reminiscences of Newfoundland—regarded as a heaven conferred honor that he was called to spend a portion of his mission-life in that interesting field of labor, and paid a merited tribute of Christian regard to the warm-hearted Methodist there. Bro. Henniger could not help but exclaim—"Newfoundland" without affecting and pleasing emotions, and united his sympathies and prayers for its prosperity. India, and China were well represented in the several addresses, and the interest of the meeting was kept up till a late hour. The sum subscribed was nearly fifteen pounds.

BERKLEY. It was with deep interest we entered our beautiful Sanctuary in this village. To hold the first missionary meeting ever held here was no ordinary event, and was with occasion mingled feelings of anxiety and hope. The occupancy of the chair was an honor which fell to the lot of our faithful brother, A. N. Bent, who was eminently qualified for it by a first baptism of the missionary spirit, and his own personal labors in the field of evangelization. The brethren came to the work under the like influence. God was with us. We had a satisfactory and successful meeting. A good precedent for following years.

Several of the speakers had an important addition in the person of the Rev. Mr. Soanerville, of the Covenanted Church; who, by request, kindly came to our assistance. This is a pleasing feature of the Mission cause. All who hold the Hierarchy of the Gospel are to be united in the power of his Gospel can be united in the power of his claims, rally round the Cross, and rejoice in the growing empire of our King. His address, setting forth the responsibility of the Church—the Stewardship of its members—was listened to with great interest. Various portions of Scripture received admirable exposition and beautiful illustration. The duty of giving to the treasury of the Lord on Christian principles was referred to with distinguished ability and appropriate expostulation—was ably sustained by the object of our Meeting. The amount of subscription at our first Missionary Meeting at Berkley was Seventeen Pounds Ten Shillings!

Taking the sum subscribed, with the additions expected from friends who were not present, we hope to show an advance of more than thirty per cent on the previous year. For this we are thankful to our friends, and to the God of Missions who put it into their hearts to devote liberal gifts.

All the speaking at these meetings was good—marked by the importance of the subject demanded; and comparing with the dignity and responsibilities of Christian ministers, seeking to promote the glory of God.

If this advance in finance be a key note to the whole, we have no reason to be pessimistic. The receipts to the "Worship-Freedom Fund," "The Contingent Fund," and the "Circuit Expenses" will warrant us to exclaim—"Well done Cornwallis!"

Conning, Nov. 1858. J. T.

Letter from Digby.

For the Provincial Wesleyan.

MR. EDITOR.—As it has been with most of the brethren, judging from the infrequency of their correspondence in your columns, so we have found it—that the current of events has flowed so evenly on the Circuit as to afford little room for interesting record. Of late, however, we have had a pleasing interruption of the monotony of our course by the return, and I may add to some extent, the successes of our Missionary Anniversaries. These interesting services were held according to the programme of the Circuit, and were with one exception well attended, and the exception was owing to what is frequent occurrence in autumn, a blustering, cloudy day, succeeded by a rainy night. But this did not prevent us from holding our meeting and suggesting to some extent the Mission Fund. With this exception the weather was all that would be desired, and the Missionary feeling everywhere was excellent. If comparisons were not invidious we might say much in praise of the Missionary spirit among our friends at Digby town.

Notwithstanding the hardness of the times, they have evinced that they are not going to act upon the principle of "stop the supplies," but their subscriptions fully equal, if they were not called, those of last year. One circumstance, however, tended not a little to discourage, I might add, to annoy us. Though during the preceding week we were blessed with the finest weather and the most of traveling, yet the hour of meeting found us with a heavy rain, and a cold wind. This was the more trying as the burden fell principally upon the one, and then we had to go before the people with the same apologies that we had done the year previously—two of the deputation had been placed on a sick leave. It is just, however, to say that one was detained last year from a part of the Meeting only in order to attend the funeral of an aged friend; and this year Rev. Mr. Pokes informed us that he was unable to attend, owing to the illness of his wife, and that he would preclude the pleasure of his fulfilling the task assigned him. I do not allude to this, Mr. Editor, out of censoriousness, or to reflect blame where it may not rest, but as one of those circumstances of disappointment for which we can have no control, and which, in some form or other, ever meeting us, blighting our hopes, and like "the little foxes spoiling the vines." The Rev. Mr. Smallwood, the only member of the deputation present, we were sorry to find laboring under a severe cold, and a sore throat, but notwithstanding his physical inadequacy to the task left to him by his brethren he was a host in himself. The burden of the speaking devolved upon him, and well did he carry it: hence our success.

It has occurred to us, Mr. Editor, as we have been engaged in these Anniversaries on this and the Annapolis Circuits, that Methodism in respect to other denominations does occupy a very anomalous position. Is there anything in the Church's organization of this or any other age like its *Missionary machinery*? No; in this it is perfectly unique, and has received, as it has merited, the admiration of the most enlightened and Christian minds in all Churches. If these Churches, however, pointed to emulation by her, would adopt a similar method to augment their Missionary revenues how soon would they equal if not outstrip her, as she now outstrips them in her Missionary resources and agencies. But while some, appreciating the desire of emulation, and the good in Methodism, would like their own systems modified or improved by the introduction of some of her appliances in order to increase their power of doing good, others would deprecate the adoption of anything Methodistic in their system simply because it is *Methodistic*. They are ever ready to start the objection, "Can there any good thing come out of Nazareth?" and regardless of those who would say in reply, "Come and see!" and "Taste and see that the Lord is good," and her doings and her successes are ever speaking of her in depreciative language, representing her as the "offspring of enthusiasm," or as the "mere work of men." But however such persons may depreciate Methodism, or whatever they may think as to the

deed into their systems, they cannot fail to see in her their most complete success; and success too in an ever increasing ratio. Our people never tire of our means of doing good of getting good. Year after year they are found attending these meetings and giving, meeting their thousands of pounds, some their dollars and cents: carrying out the Apostolic injunction, "Every man as he hath proposed in his heart so let him give, not grudgingly, or of necessity; for God loveth a cheerful giver;" and all to help forward a cause which they believe to be the cause of Christ, which many of them feel to be dearer to them than life itself, because they owe to their salvation and all their hopes of future blessedness. Some not only give their most precious things, their silver, their gold, and their jewels, but what is infinitely more precious than these, Parents lay their children—their sons and their daughters—their hearts and their souls on the altar of the Lord, and their blood only to contemplate. And are we to be told again and again that this is all from *enthusiasm*; that it arises from some occult or mysterious law of association in our own minds; that it is the result of a "good" or "evil" influence, or that it is the result of some law of the mind? Is God to be excluded from any part in the origination and carrying out of this mighty machinery for evangelizing, civilizing, and elevating the nations? If this had been "the work of men," it would long since have come to naught. But God has ample time to test the universality demonstrated and approved principle of Gamaliel in its application to Methodism. Generations have sprung into existence and passed away. Societies and churches have been organized and broken into fragments. Nearly a century and a quarter has elapsed, and yet Methodism, after outstripping all other Protestant Churches, exists—exists too in more than her primitive zeal and vigor; while her resources and her power have been increased, and she is constantly augmenting and enlarging. "Her line has gone out into all the earth and her words unto the ends of the world." She has evangelized and improved the physical as well as moral condition of whole islands and tribes. Through her agency a Nation has been born in a day. She has instrumentally turned her Millions "from darkness to light, and from the shadow of Satan to God;" and millions of her happy subjects have been brought to the Father's house, and are now rejoicing before the throne of God, "where there is no more pain neither sorrow nor crying, for the former things are passed away." Is this the work of man? or is it a work of God? The latter is the only answer. The former is a work of Satan. The latter is a work of God. The former is a work of man. The latter is a work of God. The former is a work of Satan. The latter is a work of God.

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Class Meetings.

An English correspondent of Zion's Herald thus opens a late letter: "There is a movement among the Independents and Baptists of England toward the Methodist class meeting. They claim that under their present system they have scarcely any facilities for spiritual intercourse. Church meetings once a month, and prayer meetings once a week by these sister Churches are not only attended, and are altogether routine and uninteresting, but they are altogether unprofitable. No wonder that they look toward Methodism for help for the class meetings. The class meeting in this country works admirably. It is one of the chief sources of the strength of Wesleyanism; and persons of high culture, and even genius, are frequently heard to speak of the signal benefit they have found in attendance on a class with an ordinary pious leader. As a rule, the entire membership of the Methodist Church becomes interested and engaged in spiritual work; they break of day in some portions of England's con-

ter it is religious thoughts, feelings, and anxieties every week, and this has much to do with the fact that Methodists are such a cohesive body. We are the Methodist connection, but we are not the Methodist Church of England; and one of the chief reasons of our success is that we are under the united and maternal government of the Queen of England. Yet, these great blessings of power, of possessions, and of people, constitute not the chief greatness of this kingdom. Her true greatness is to be found not in deeds of power, though in valiant acts she "passes surpassing" well; not in her eloquence, though "thoughts that breathe and words that burn," pour from the lips of her sons, when pleading for a nation's cause or an individual's wrong; not in her riches alone, vast as is her territorial and commercial wealth—in all these things, England is indeed a country which an enemy may dread, and an opponent may envy. Yet, illustrious as she is, in whatever constitutes the past or the present greatness of other nations, her noblest renown, her brightest honor, arises from the purity of her creed, and from the devotion of those great Protestant principles which she has given to conscience its sacredness, to intellect its unshackled power, and to devotion its spirit and its truth."

Ireland Turning the Corner.

From the English Correspondence of the *Northern Christian Advocate* we make the following extract:

The signs of improvement in Ireland are multiplying on every hand. That lovely island of the sea is fast throwing off the fearful incubus of popery. The returns of the registers, just published, contain the gratifying fact, that, great as was the excess of land under cultivation in 1857 over the returns of the preceding year, there is a yet further increase of upwards of 23,000 acres under crops of every description during the present season. The potato disease, the gradual disappearance of the manorial system, the introduction of a system of agriculture the best suited to the soil and climate of the island.

The country has now, for some time past been "turning the corner." Rents have steadily risen, the demand for labor, and, with the demand, the rate of wages have both enormously increased; the productive powers of the land itself have, by a judicious system of drainage, and the use of improved implements of husbandry, been increased, in many cases, three and four fold. And the agrarian outrages, though not yet extinct, are at least uncommon, and there is good reason to hope for the gradual disappearance of that class of crime for which Ireland has been, unhappily, so notorious. A still better sign than the extension of mere temporal prosperity, is the increased activity of the Christian churches of Ireland. The Established Church is even being rescued from the lethargy which engrossed her at the opening of the present century. Alive to the fact that her own neglect has been, in past times, one of the main causes of her want of hold on the surrounding population, she has lately come forth a true English tongue, and, in her own words, she has called her aid to the "voluntary principle," and is now more efficient and enterprising than in any portion of her history.

The Irish Presbyterian Church is partially endowed—a circumstance deeply to be lamented. But in spite of this letter she has achieved noble evangelical triumphs, especially in the north of Ireland. Belfast is the centre of strength to the Presbyterian. Dr. Cooke, Morgan, and Edgar, of Belfast, have done mighty things for the salvation of the Irish people; and if they would only insist on their church asserting their independence, and causing to be the pauper of the state, a far brighter era would dawn upon her.

The Methodists of Ireland have won for themselves a name of renown; but for the unfortunate division some twenty-five years ago on the question of the sacrament, by which the body was split into two equal parts, this battalion of the Redeemer's army would have been the most imposing of any now "contending for the faith" on the Irish soil. During the past few years, efforts for the spread of scriptural beliefs through the land on a grand scale, in which they have been generously aided by the English, but still more generously by American, Methodists.

Queen Elizabeth.

Wednesday next, the seventeenth of November, will be the three hundredth anniversary of the accession of Queen Elizabeth to the throne of England, and we rejoice to find that arrangements are being made in the mother land to make that an occasion of a special celebration commemorative of the event, in connection with the cause of Protestantism. A meeting has been held in London, in furtherance of the object, when the subject was introduced by Rev. W. Goad, Rector of St. Margaret, Lothbury. The mode of celebration, suggested by him, was a voluntary service on the anniversary in all churches and chapels, or, where that was impracticable, for example in the rural districts, a special reference to the subject in the sermons of the succeeding Sunday. The Archbishop of Canterbury has signified his approval of the object, and intimated that he intended to address a circular, relating to it, to the principal clergy in his diocese, and, in general, it has so far been regarded with much favor. We believe that the matter merely requires to be mentioned to obtain the warm approbation of all Protestants; and we therefore confidently expect that the 17th of November, or a part thereof, will be devoted in England, and in all her colonies, to a special commemoration of an event whereby Popery was dethroned, and God's Holy Word opened to all who, from that day, desire to read it.

The Reformation has indeed been the source of unnumbered blessings to England, and may her sons unite to celebrate its establishment. Of England it has been, by a recent writer, most justly affirmed, that since the period she renounced the unscriptural sentiments of Rome, she has risen from among the lowest in the scale of nations, to a marvellous height above any nation in the globe; since that illustrious hour, she has never suffered one great degrading disaster; her shores have never seen the foot of a foreign invader, and this, during a period when war raged round the world; she has endured blows in war, and calamities in peace, but both alike have tended to her good. When scenes of carnage desolated Europe she stood—she stood alone, not alone, for the Lord of Hosts was with her; she stood with her hand on the Bible, and there the fount of strength that has never yielded to the sword.

England is great, too, in all that constitutes greatness. Look at her territories; of all ancient aggregates of power, the empire of Rome was the largest, the most powerful, the most systematic, and the most vigorous. At the height of its grandeur, Rome issued its Imperial edicts for the government of 120,000,000 of subjects, and possessed a territory more powerful and more extensive than had ever yielded obedience to any of the kings of the earth; yet, at this moment, is more powerful, and her territories still more extensive; her numerous colonies skirt the globe; the sun never sets upon the dominions of Britain; and, at every hour of the day, and at every hour of the night, is to be heard the beat of drum, announcing the break of day in some portion of England's con-

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The Great Wall in China.

A letter from Shanghai of the 2nd of August, in the *Montrose* contains the following interesting account of a visit to the Great Wall of China.—
"The treaties of the Tien-Sin having been ratified by the Emperor Hien-Fung, Baron Gros was desirous of visiting the Great Wall, and of judging from its construction of the correctness of the statements representing it as commencing in the east at the entrance of the Bay of Leotung. At 7 o'clock in the morning of the 11th of July the Ambassador, followed by his secretaries and attendants, was embarked on board the mail steamer the *Prepente*. The distance of the wall from the place where the *Audacious* frigate was at anchor was thought to be from 30 to 40 miles. Very clear, it was thought prudent not to approach too close to the shore, and the steamer came to an anchor in the offing. At daybreak on the following morning she again got under way, and soon after the wall appeared in the distance. It looked like a range of buildings of the same height, crenellated, and traversing the plain from the sea to the foot of the chain of mountains which run parallel with the coast, but at more than a league inland. An hour after the wall, which was crenellated on top, and had numerous villages buried in trees, and at the back a horizon of lofty mountains. At the foot of the wall, on the side of China, were seen the white tents of two Tartar camps, with their horses grazing at liberty around. Seen from this vantage point the wall resembles an immense wall of earth, crowned with a crenellated wall in brick, but in a very delapidated state. On the Manchouria side, on the contrary, it is built of brick on a foundation of stone. It has, along the wall, and in front of it, a distance from each other of about two bowshots' length, so that the enemy might be struck from either of them. It runs down into the sea by two parallel jetties, the incline of which is so slight that persons could walk on a horse, and even walk up them. The largest vessels may approach within two miles of this spot, which is the place where future tourists ought to land. Unfortunately we were not then aware of this fact, and we came to an anchor at a spot where the landing was very easy. The shore was so covered with Chinese from the neighbouring villages, the mission, and Count d'Ozery, the commandant of the *Prepente*, were the first to go on shore, in order to confer with the authorities and ascertain whether any objection would be made to the landing of the party. A mandarin mounted on a white horse, and followed by two horsemen, arrived from the camp to enquire what these men came from as unknown world, wanted. On receiving pacific assurances from our interpreters, and no opposition would be made to the disembarkation. When all were on shore, we proceeded direct toward the wall.
We had to cross several little rivulets which run down toward the sea, and we then came to a public house, a little way inland in order to find ground where to rest. As we approached toward the wall we observed the Tartars mounting their horses, and betraying by their gestures considerable emotion. They separated into three bodies—one remained on horseback in front of the tent, the second body went to the front of the wall, and another proceeded on foot to meet us. They asked whence we came, where we were going, and if we were armed. They said that we were advancing further. Their chief, they said, was absent, and they could not take upon themselves the responsibility of permitting us to approach. You may judge of our astonishment when we learned from these men, who camped at the foot of the wall, that the Chinese country having been taken by the Tartars, the

number of the ambassadors to Constantinople have given out that Europe will not recognize the title of the Sultan's brother in the event of a successful termination of the rebellion. Our last advice from Alexandria shows a horrible state of things. Our correspondent says: "There we heard of the murder of many Franks by the fanatical Mussulmans; and the report reached us that the Turks had executed five thousand men at one time, and twenty thousand at another, in their mosques, to be used in a general rising for the destruction of the Franks and the Christian residents of the city." Rumor of disturbances at Mr. Landon had been sent to Beirut, and the Pasha there, who had only in dignity to the Grand Vizier, had upon representations of the consuls of that place, dispatched a troop of soldiers to quell the rebellion, as well as to protect foreigners. A number of missionaries, on their way to different parts of Palestine, were detained awaiting the execution of the Jaffa criminals, fearing that it might cause a general insurrection throughout the country, and preferring to remain under the protection of the guns of the men-of-war collected in the harbor.

The Great Wall in China.

The writer of the above-mentioned letter says: "An English man-of-war arrived here yesterday, and a French man-of-war came last week. A Turkish frigate stationed here sailed for Tripoli a few days since, where an outbreak was rumored to have commenced. News was also reported that there will be six steamers in the harbor; so if a general rising should take place, we can escape. There are also about thirty sail of merchant vessels in the harbor, of all nations except our own. We need an American man-of-war here, and expect one as soon as the exigencies of the public service will permit."

From all accounts, the only safety for Franks in that country is under the guns of their national frigates."

There can be but one issue of this state of things; and that is a combination of all the powers of Christendom to exterminate Mohammedanism, root and branch, from among the powers of the earth. Either the present Sultan will be upheld in his reforming and liberal policy by those united powers, or he will be set aside as incompetent to govern his turbulent dominions, and the interests of the Christian population of Turkey, and of foreign residents, will be put under a joint protectorate of the Christian powers. Thus the scheming of France for a Latin ascendancy at Jerusalem, and the scheming of Russia for a Greek despotism at Constantinople, will be of no avail, and Mohammedanism, with its numerous vices and its fanatical fanaticism, will be displaced by the safety, peace, order, and freedom of a Christian civilization.

Events in China, India, Japan, and Turkey are the exposition by God's providence of the promise given to his Son in the second Psalm, and the victory foretold by the inspired seer of Patmos. Nevertheless, when the Son of Man cometh, shall he find faith in the earth? Now, in this seed-time of nations, now in this grand era of Christ's kingdom in the world, where is the faith, the zeal, the liberality, the consecration of those who pray, "Thy kingdom come?"

The Great Wall in China.

A letter from Shanghai of the 2nd of August, in the *Montrose* contains the following interesting account of a visit to the Great Wall of China.—
"The treaties of the Tien-Sin having been ratified by the Emperor Hien-Fung, Baron Gros was desirous of visiting the Great Wall, and of judging from its construction of the correctness of the statements representing it as commencing in the east at the entrance of the Bay of Leotung. At 7 o'clock in the morning of the 11th of July the Ambassador, followed by his secretaries and attendants, was embarked on board the mail steamer the *Prepente*. The distance of the wall from the place where the *Audacious* frigate was at anchor was thought to be from 30 to 40 miles. Very clear, it was thought prudent not to approach too close to the shore, and the steamer came to an anchor in the offing. At daybreak on the following morning she again got under way, and soon after the wall appeared in the distance. It looked like a range of buildings of the same height, crenellated, and traversing the plain from the sea to the foot of the chain of mountains which run parallel with the coast, but at more than a league inland. An hour after the wall, which was crenellated on top, and had numerous villages buried in trees, and at the back a horizon of lofty mountains. At the foot of the wall, on the side of China, were seen the white tents of two Tartar camps, with their horses grazing at liberty around. Seen from this vantage point the wall resembles an immense wall of earth, crowned with a crenellated wall in brick, but in a very delapidated state. On the Manchouria side, on the contrary, it is built of brick on a foundation of stone. It has, along the wall, and in front of it, a distance from each other of about two bowshots' length, so that the enemy might be struck from either of them. It runs down into the sea by two parallel jetties, the incline of which is so slight that persons could walk on a horse, and even walk up them. The largest vessels may approach within two miles of this spot, which is the place where future tourists ought to land. Unfortunately we were not then aware of this fact, and we came to an anchor at a spot where the landing was very easy. The shore was so covered with Chinese from the neighbouring villages, the mission, and Count d'Ozery, the commandant of the *Prepente*, were the first to go on shore, in order to confer with the authorities and ascertain whether any objection would be made to the landing of the party. A mandarin mounted on a white horse, and followed by two horsemen, arrived from the camp to enquire what these men came from as unknown world, wanted. On receiving pacific assurances from our interpreters, and no opposition would be made to the disembarkation. When all were on shore, we proceeded direct toward the wall.
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The Doom of Mohammedanism.

The New York *Independent* furnishes the following article:
The knell of the False Prophet has sounded. The doom of Mohammedanism is sealed. The angel of retribution already stands in the sun, in the sight of all nations, crying: "Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and the flesh of all men, both free and bond, both small and great." The first summons to this feast of slaughter was given in the Crimean war. The death-blow of Mohammedanism as a spiritual power was inflicted by the Sultan, when, at the instigation of the allied powers of Christian Europe, he signed the decree of religious toleration for his empire. From that moment the spiritual, the social, and even the political supremacy of Islamism was subverted in the seat of the successors of the Prophet.

But that very act has led to a development of Moslem fanaticism which must precipitate the annihilation of the system of the False Prophet from among the powers of the world. The Sepoy rebellion was the first outbreak of the fanaticism; for the insurrection in India was in a great measure prompted by a Moslem jealousy of the encroachments upon Mohammedanism in Turkey. And the recoil of that insurrection was another blow upon the system of the Prophet, the death-blow that inflicted by the Hatti-Sheriff at Stamboul.

Now, however, Mohammedanism in Turkey is challenging the powers of Christendom to complete its destruction. There are wide indications of a fanatical uprising of the Mohammedan population against native Christians, foreign residents, and the government of the Sultan; an insurrection inflamed and organized by priests in the interest of a pure Islamism, and manifesting itself by outbreaks of religious hate worthy of the fiercest days of Moslem bigotry. The Boston Daily Traveller contains the following statements, which are, no doubt, reliable:

MOSELM DISTURBANCES IN SYRIA.

"We have late private advices from Syria, from which it appears that the troubles there are by no means at an end. It is now certain that the Mussulmans are doing all in their power by every means to resist the reforms initiated by the Sultan, and more especially those which tend to the prejudice of their faith. Europeans are objects of their peculiar hatred. Insurrections are feared in every city where the Franks have any foothold. At Alexandria the residents live in constant fear of a rising of the Arabs and the burning of the city. News of murders in all parts of the country, and of constantly being renewed. The Greeks practiced at Jeddah and Jeddah, a being repeated in many other places. (Notes that were formerly safe are now considered as impassable, and the whole country is now an unsafe residence for Europeans.)
"The whole power of the Sultan and the Pasha is exerted to its fullest extent to produce quiet, but has thus far resulted only in turning the rage of the fanatics against the existing government, and in giving rise to a