

Correspondence.

Young Men's Christian Association.

REV. MR. SEDGWICK'S LECTURE.

Had some stranger strolled into the Temperance Hall on the evening of Mr. Sedgwick's lecture, ignorant of the object of the assembly and the subject on which it was to be addressed; observing the house densely crowded, and the audience composed chiefly of the gentler sex, he must have at once concluded that the topic to be treated of must be highly interesting, and more particularly so to the ladies assembled, and he would not be greatly startled on hearing the subject announced to be—The Sphere and Influence of Woman.

After the usual devotional exercises the reverend lecturer was introduced by the Vice President T. A. S. Dewolf, Esq. The lecturer entered upon his theme, with but little preliminary by observing, that it may appear strange that any necessity of addressing an audience on such a subject as the one of which he was about to treat; although the sphere and the claims of woman were agitated with freedom, and even with heresies by those who are styled the advocates of woman's rights.

Woman shines brightest however in the paths of piety and benevolence, and in a Dix and a Garrison she proves herself equal to man in general activity as in well doing. Woman is the compeer, it is not his inferior that she might prove to be his equal. She is his counterpart, and his image, that she may be fitted to his companionship, as there could have been no sympathy unless there had been equality.

If woman be the complement of man, their relative spheres are concentric—different though not contrary—compound—harmonious—and they each yield to the pervasive power of moral gravitation. He would now, in inquiring what is the sphere of woman, employ the old saw of proving first what it is not, or negatively; and then positively; or what it is.

He thought that he had clearly proved that woman is man's equal; but it must be understood that she is not to usurp the place of man by leaping out of her sphere—every such attempt is fraught with damage to the social body, and may be termed as some wandering star which has left its orbit, and impudently rushing in its eccentric course, strikes some interposing body with terrific force, and is dashed to atoms. He next with graphic power, aided by his exuberant fancy, described her misplaced position—in savage life, where it is considered a national calamity when a woman-child is born, and where she is little above a beast of burden—in war, in whose habiliments and associations, the voice of nature chides her, though it is well known that in circumstances of danger woman has displayed exalted courage and intrepidity—in the Scraggle, where her tenderest affections are crushed and brutalized, and her holiest influences unceremoniously and unavailingly smothered in the Morman community, the existence and extent of which delusion is a frightful proof of the ignorance which prevails as to the sphere and duties of woman.

And if in neither of the former, her place is not in the gloomy nunnery. Setting aside the ecclesiastical and spiritual, what is the social aspect of the nunnery? The breaking of the social compact—lessening the homes of society, and diverting the order of nature by immuring multitudes of women, who might have adorned society as wives and mothers. He here in a most eloquent strain, contrasted the nunnery and its gloom with the home and its gladness. The glowing passage in which he described the state of the world deprived of its happy homes, and covered with the pestilential convent, was truly sublime; and he here gave full play to his vivid imagination. The light (he said) would go out in many a home, and the earth be shrouded in black darkness—a darkness that might be felt. For convents there is neither Divine sanction, rationale, nor common sense. And cutibus? What good results from them? He now arrived to a stage in which general merriment seemed to be produced by his amusing sallies of wit and satire.

Christian consideration for others, has so operated as to diffuse a large proportion of the factory proprietors (in England at least) that they employ their talents and their means towards ameliorating the condition of their employees by abridging the time of labour, the granting holidays, and furnishing the means of education for their children. Whoever may visit, at the present time, the thriving manufacturing towns of Lancashire and Yorkshire, will often see connected with the larger factories, the neat school-house, and in many places the simple but comfortable place of worship. If every Christian in his or her sphere will do their utmost to diffuse the spirit and principles of their profession, we need fear nothing as to the appliances of science in diminishing manual drudgery and toil.

He now described what woman's sphere is. Her true sphere it was scarce necessary to say is Home and whatever is correlative to it in the social economy. He here pressed in every teaching, and in a beautiful manner, in language which must have awakened a tender response from every heart present, woman, in her respective capacities of daughter, lover, wife, mother.

He suggested the needful education to fit her to perform her various duties in every position, and among the *dogies* which she is to study, she is not to omit the washology—the hallowology—the scrubology—and the cookology. He lastly described her influence as a Christian, and stated that her religion is not to be subsidiary, but to regulate and control. He concluded with a glowing eulogy of our beloved Queen, and presented a highly wrought picture of the Christian woman. As the evening was now far advanced, he having occupied more than two hours, he was necessarily compelled to hurry his enunciation which made it somewhat unintelligible. It was a deeply interesting lecture, and was well sustained, or the audience must have manifested impatience long before its close. The treatment of the subject was rather too comprehensive to be embraced in one lecture. It gave disappointment to not a few, as it was justly expected from the sacred calling of the lecturer, that more would have been said in reference to the direct influence of female piety, with an *exposé* of the baneful social customs and prejudices which neutralize her influence; and also useful hints concerning her moral education.

He occupied quite too much time in the first part of his lecture, which might have been condensed, by which more time would have been left for the latter part—woman's influence; which, though perhaps, not the most amusing, was without doubt the most instructive. The lecturer, however, gave undoubted evidence of a luxuriant imagination, and a well stored mind; and his sentiments were expressed in classic and eloquent language. The lecturer announced for the next meeting is the Rev. Charles Churchill—Subject, "The Patriarch Job, his Life and Times." K.

Hullfax 26th Oct. 1856

Provincial Wesleyan

THURSDAY, DECEMBER 4, 1856.

Notice to Advertisers.

THE PROVINCIAL WESLEYAN offers the following advantages as an advertising medium:— 1st. It circulates weekly between 2500 and 3000 copies through every part of Nova Scotia, New Brunswick, Prince Edward Island, Cape Breton, Newfoundland, and Bermuda. 2nd. Instead of being destroyed, like other ordinary newspapers, as a religious periodical it enters the family circle, and, after being carefully perused, may be supposed to be generally preserved. 3rd. The space available for advertisements is much smaller than in other papers, and in consequence of this each advertisement is more conspicuous and less liable to be overlooked. 4th. No advertisement inconsistent with the character of the paper, as a religious and family newspaper, can be possibly received. For terms of advertising see foot of last column on fourth page. Wesleyan Conference Office, Nov. 18 1856.

The Leeds Anniversary.

Our Wesleyan readers are well aware of the interest which annually centres in the Missionary Meeting held at Leeds; for it usually bears a high and honorable distinction, it is not only the meeting at Leeds, but the meeting that leads. It has on many an occasion given the key-note for liberality throughout the Connection; and it certainly promises to maintain and magnify its fair renown. We learn from reports in the *Watchman* that the meetings were this year held in that town in the third week of October, and were attended by most happy influences and most cheering results. The attendance on the Sabbath sermon and on the week night meetings was larger than ever, and the proceeds of the Anniversary approached two thousand pounds. (£1,909 14s 1d) A few extracts from the addresses delivered will perhaps best convey to the minds of our readers some idea of the enlightening generosity of sentiment that prevailed. The first meeting, held in Oxford street chapel, was presided over by J. R. Kay, Esq.—a name well known and honored. It was addressed, among others, by the Rev. ALFRED BARRETT, who adverted to the mighty changes which human affairs had undergone since the Wesleyan Missionary Society commenced its operations, and to the stability which, amid all these mutations, had marked the principles and position of the Society. "When the Society began its operations," he said "there was negro slavery in the British possessions, with all its tyranny and oppression, and all its associated social wickedness; there was Hindoo exclusivism in the great Indian empire; there was political jealousy in the colonial dependencies; and there was hatred of Methodism all the world over. Now, thank God, all these things were removed; and there were thousands of Wesleyan Methodists ready to do their utmost to forward the great Christian work of converting the world. The prospects of the Missionary enterprise showed more brightly than they had ever done before, and he believed that the good work would go on until the voices of converted millions were heard preparing for their final anthem and song of praise."

The Rev. LUKAS WISEMAN spoke of the obligation to continue and persevere in efforts to disseminate the Gospel, not only for carrying on extensive Missions, but for opening up new fields of labor. His remarks brought him to the recent war, and while on this topic he offered the following observation:—"Of the four nations which had been engaged in the war to which the resolution referred—France, England, Turkey, and Russia—it was a remarkable fact that they were all, with the exception of England, suffering more or less from pecuniary pressure occasioned by the war: and this was the

more deserving of consideration, when it was remembered that none of the three other countries were Missionary countries, or did anything for the spread of the Gospel throughout the world. France certainly had a few Papistical missions, but they did more harm than good, and were supported more by the Government than by the voluntary contributions of the people. England had spent £20,000,000 to liberate the slaves; she kept up, at a great expense, a squadron on the African coast, to prevent the spread of the Gospel, but she did not believe that the contributions of the people of England had reached what they eventually would do. The more liberality that was bestowed to further the work of Missions, the more, he believed, would this country be blessed; and the people of England had already done, both as a nation, and as individuals, that mercy was twice blessed—it blessed him who gave, as well as him that received.

At the adjourned meeting held in Brunswick Chapel, Mr. J. S. Roper, took the chair. He rejoiced in the success of the past year, and thought they had done well to raise £119,000, and at all their anniversaries, it would be their aim to keep up to that amount during the next year, he thought that it might be improved upon. It was not worthy of this simply to keep pace with their former doings, but they ought to make some attempt at progress. He noticed the valuable labours of the collectors, but feared there was not now that amount of canvassing from door to door that there was in the early days of the Missionary agency. If due labour could be bestowed upon this department of the work, he could not see why they should not raise £150,000 as the amount of the annual income to that Society. If this was attempted in good earnest, they might raise that amount, and if they did, he knew a friend who would give the last thousand."

The Rev. DR. ROLLE supported the resolution having reference to the late war with Russia. He said "whatever Russia lost by the war, we had gained one thing,—the East was now open to Christianity. The law preventing a Mussulman from turning Christian at the peril of his life, had been abolished, and he wished to send a Missionary into Turkey. He knew the general Treasurer was sending a lettering card to his remarks, but he should commit them to his question; but as the chairman wanted £30,000 more to the general fund, and he wanted a mission to Turkey, he thought they had better agree that both should be done. The late war had created a sympathy between the civil part of the community and the army, and he was glad to find that many of the Crimean heroes worshipped in that chapel every Sunday, and that tickets had been purchased for them, and they would be present at the breakfast to-morrow morning. He was glad they were going to have an iron church on the border of the camp at Aldershot, where the soldiers would have the opportunity of holding class-meetings and prayer-meetings, and have access to a library. Now that Turkey was declared by its own law to be open to Christianity, he thought they ought to enter that open door. When their first Missionary meeting began in Leeds, the nation was at war. They did not wait till peace came to carry out their design, but rushed to the fight, to give the nation the elements of peace. We had had forty-three years of peace since then, and how much had Leeds grown in that time? How had their manufactures advanced since then? How much had Methodism grown since then? That chapel was not then built, and the chairman was not born. They must not only go to Turkey, but to Sardinia. Victor Emanuel was not unwilling to see established the Protestant religion, and they must go and help him to fight the Pope. He could not see why they should not send Missionaries to Turin, Genoa, and Nice. Then there was Spain again. A few months before their Mission was established in Gibraltar in 1813, the Inquisition was abolished in Spain. In 1835, Queen Christina was compelled to assent to the abolition of the Order of Jesus in Spain. The Duke of Oranva gave them a palace, and there they were yet—on in the dress of a baker, another of a shoemaker, another of a carpenter. The Wesleyan Spanish Mission began at Gibraltar, and it pleased God to bless it. But Queen Christina sent him off. A year and a half ago the nephew of the Spanish Minister who signed the decree for the suppression of the Order of Jesus, came over from Spain to ask us to assist in spreading the truth there, supported by friends in England, and he subsequently became the Agent of the American Bible and Tract Society. De Mora was assaulted in the streets of Madrid, and carried to a lunatic asylum. By the interference of the Infants of Spain, he was provided with better apartments, and his family had access to him, and furnished him with victuals, lest he should be poisoned. One night his wife took him a good strong rope with his supper—and on the signal being given of striking three lucifer matches on the opposite side of the street, he let himself down from a balcony. A person high in authority gained his passport, and he was then safely guarded at a Dr. Rale's house."

A vote of thanks to the Chairman being moved by his father-in-law Mr. FARMER was called upon to second it. He said if they raised the income of the Society to £150,000 they could both accomplish the objects now immediately before them, and let Dr. Rale have missionaries to where he asked. The Chairman had said that if they would raise that amount, he would find a friend to give the last thousand, and he would find another who would give the last thousand, but one. If they went to work in the right spirit, determined to effect it, they would raise the £150,000; and still have to shout "The best of all is, God is with us."

The Chairman responding to this vote asked "What had he done to deserve their thanks? He would take the thanks they had given him, and hand them over to Mr. Shaw and Mr. Calvert, (returned missionaries who were present and had addressed the meeting) for they were worthy of them. But how were they to raise this £150,000? He thought the only plan they could adopt would be that adopted by Napoleon, when he wanted to take his army into Italy.—Some of his staff suggested to him that they should find the Alps an obstacle in their course. After being for some time orb'd in a reverie, he said, "There shall be no Alps." It seemed to him that that was their only plan. The keynote that had struck that evening would vibrate to the very extremities of the Connection. It would reach them in Australia, Polynesia, and Canada, and if it were taken up in the right spirit throughout the whole extent of Methodism, they would be able to decide that "there shall be no Alps." He was glad to see so many young persons present that evening, and he ventured to suggest that if the collectors of the Missionary Society would commence and carry on their work during the year in the same spirit that Mr. Shaw went to the Kafirs, and Mr. Calvert to the Foejeans, they would succeed in their object."

R. M. steamer *Arctica* arrived from England just as we are going to press—too late for insertion of any news this week.

Death of the Rev. R. A. Chesley.

It becomes our mournful duty to record the decease of the Reverend R. A. Chesley, of St. John's, Newfoundland. This devoted minister, extensively known and generally beloved, departed this life on Thursday morning last after only seven days' illness, it is said of typhus fever. We sympathise sincerely with his bereaved widow and family in the overwhelming affliction which, thus early in their sojourn in a strange land, they are called in the mysterious providence of God to sustain. The consolation which no other reflection can impart will be derived by them from the confident assurance that their loss is his infinite gain.

Mr. Chesley was, we suppose, in about the 38th year of his age, and the 14th of his ministry. He was remarkable for apparent robustness of constitution, and seemed to the judgment of man destined to a long and useful career of ministerial duty. He was selected, it will be remembered, at the late Conference to supply the vacancy occasioned in the St. John's Circuit by the removal to this province of the Reverend Thomas Angwin, then Chairman of the Newfoundland District, and the cheerfulness and energy with which he entered upon the discharge of the responsibilities of his important position were most pleasingly indicated by the tone of the letters from him which we have had the pleasure of placing before our readers.

The imperative necessity for providing an immediate supply for the important station thus suddenly deprived of its minister will be obvious to all; and it affords us much gratification to be authorised to state, that the President of the Conference having promptly considered, in consultation with a number of the senior ministers, the best means of furnishing that supply, a duly qualified Minister will proceed by the next steam-packet to St. John's to assume the charge of the station from the present date. The only course open to the President at this advanced season of the year, when the difficulties attendant upon the removal of a family would be great, and the undesirable of disturbing existing arrangements for the superintendency of Circuits manifestly was to appoint a young man to the charge. We feel that we have great reason to congratulate the Wesleyans of St. John's upon the selection made. The Reverend THOMAS HARRIS, who has nearly closed his ministerial probation with great acceptance to the people among whom he has laboured, and has been made a blessing to scores of immortal souls in this province, has been set apart for this special service. His ordination, which becomes necessary that he may enter upon his new sphere clothed with authority to discharge all the functions of the sacred ministry, was announced on Sunday last for Wednesday evening the 3rd instant, to take place in the Brunswick-street Church. A full report of the service we shall endeavour to give in our next issue. Meantime we record our recognition of a Divine Providence in the fact that Mr. Harris not only willingly accepts this trust, but is already imbued with strong predilections for laboring in the land to which he is thus appointed. Our prayers, and the prayers of hundreds here, accompany him, that the Great Head of the Church may abundantly bless him and make him a blessing.

Revival at Margaree, C. B.

The glad news of a gracious revival of religion comes to us this week from Margaree. The Minister on that Circuit writes:—"You will be rejoiced to hear that the Lord has revived his work to a great extent in this settled town. Almost every family for miles along the country has felt gracious influence which has poured out upon us for the past six weeks—upwards of fifty persons have professed to find peace—many are still in the gall of bitterness. Oh! for the prayers of the Christian Church. "We are holding meetings every evening and the interest appears to be increasing. We are much indebted to Bros. Starr and Gaetz for their valuable services lately tendered to us. They time is constantly occupied in instructing and encouraging seeking souls."

We have also had the pleasure of perusing a letter dated 19th ult., from a gentleman at Margaree, addressed to a friend in this city, which gives a glowing and most gratifying account of the progress of this work of grace. As the letter appears designed for publication, and has been placed our disposal, we gladly make the following copious extract:—"My present object is to announce the good tidings of gospel ministry in this district of country, and to point out the invaluable assistance which we have lately received by the introduction of a Pastor, connected with the Wesleyan Society, the Rev. Alexander Nicolson. This gentleman has been with us for a few months, during which period he has in a remarkable manner, been instrumental in awakening both young and old in a wilderness, or I may say, in a land of darkness. When Mr. Nicolson first appeared here, he was accompanied by the Rev. Mr. Narraway of Guyborough; and we have at this moment rendering him assistance the Rev. Mr. Gaetz. Under their ministrations and instrumentality a remarkable revival of religion has occurred, the same spreading from house to house for miles along the district. May this general revival of true religion in the Church be blessed to the souls of the hearers, and show forth fruits as an inheritance—a revival not confined to this district; but extending over the whole Church, influencing her congregations, which will insure the continued presence of Christ and His spirit with the Church in all ages, and declaring that when the enemy comes in like a flood the Spirit of the Lord will lift up a standard against him."

"When any real revival of the power of true religion takes place, in any country, however local, and temporary, provided only that some immortal souls are thereby savingly converted, we have reason to know that such an event, however it may be ridiculed by the world, is the occasion of joy to the angels in the upper sanctuary, and also of unmingled satisfaction to the Redeemer himself. If we have anything of the sort, such an event will be an occasion of joy to ourselves, and is fitted indeed in many ways to excite our evering faith, to animate our flagging soul, to add energy to our languid prayers, and strength to our languid hopes. Whosoever God's power and glory are remarkable displayed, it is alike the duty and the privilege of His Church to behold and adore it, and surely if it be the ground of much rejoicing among the angels before the throne, it should also engage the praises of the Christian brotherhood on earth."

"These few remarks are suggested for the information of the Wesleyan Church, and I have to remark that this country gratefully acknowledges the appearance of such valuable labourers as Messrs. Nicolson and Gaetz, for extending the Kingdom of Christ, and whose assistance in the discharge of their important duties will be long remembered in this district of country."

From the London *Watchman*.

The Prophet of the Kai.

A Kafir girl not long ago had a dream, and the consequence is that a reinforcement of British troops is wanted at the Cape—at least it seemed only a week ago; and later accounts, though they modify, do not obliterate the first impression. The chain of cause and effect between those two points does not present itself as a very long one; but it is probable that some important links may have been kept out of view. Having dreamed her dream, the young Pythoness divulged it to a man in whom it appears to have kindled the ambition of becoming a successor to the former war-prophets of Kaffria, Makanna and Umlanjani. The first prophetic of this person was directed against Christian Missions, and he declared that every Kafir connected with the Stations should shortly be taken out of the world. Before the excitement thus produced had quite subsided, the idea was taken up by another wizard, a more daring and successful pretender than his predecessors, over whom too, if the Colonial papers are correctly informed, he possessed some educational advantages. For Umlakaza, we are told had been instructed from European teachers, but had been in the service of Archdeacon Merriman at Graham's Town. His influence soon spread among the Galeaks, the T-Slambeis and other Kafir tribes. According to late accounts, the Galeaks were evidently infected; Sandilli, our old foe, needed the constant presence of a British Commissioner to keep him from yielding to the delusion; and it was feared that the superior Chief Krell remained wholly under its influence. The doctrine with which Umlakaza wrought his marvels was that of the resurrection—not the Christian doctrine, but one singularly adapted to impress and move the savage mind. When we remember how multitudes of men even in England and America have been affected by an announcement that they were to rise again, and especially by the fixing of a given time within which it was to be accomplished, we cannot wonder at the excitement and the extraordinary consequences which have followed in Southern Africa. The old chiefs and the ancestors of the common people are anxious to rise again, and recover their ancient territory. What was to befall the European colonists, the Kafirs were too prudent to say, but it was observed that they spent a great deal of time in making assegais and it was believed they expected the Russians and the Dutch would come to their assistance. For such employment and the indulgence of such imagination that an end would immediately be put to the present order of things and that a new epoch would begin, produced among the Kafirs of South Africa just those effects which the like anticipations have often caused in Christendom. They took leave of subaltern occupations, sold their property for a mere trifling sum, and abandoned themselves to a dreary contemplation of the bliss which was descending upon them.

But Umlakaza promised that they should see another resurrection besides that of their heathen ancestors. Possessing, as some suppose, the art of ventriloquy; or perhaps taking advantage of some spot remarkable for the production of those mysterious sounds which, though not easily to be accounted for, have struck the ear of many an African traveller, and filled with religious awe many a desert-wandering caravan, in ancient and modern times; or, it may be, trusting merely to the imagination of his dupes, he made them hear out of the earth the howlings of vast herds of cattle, and the clash of their horns, and the tramp of their long procession under the ground. The effect was really a really marvellous one. Umlakaza ordered the Kafirs to be "washed," or baptized into his doctrines, and from all who thus committed themselves he required, as a test of their faith, that they should slaughter their living herds, their flocks, their poultry, and even their dogs, and trust to the inexhaustible supply which was to issue forth from the mouth of a cavern near the river Kai, when the bidding of the prophet and the sound of a trumpet should open up this subterranean new cattle market of Kaffria, Multitudes obeyed.—They killed their cattle by the thousand and also disposed of their crops. There is good ground for the suspicion that mischief was intended by all this, and that the design was to force the Kafirs to precipitate themselves upon the Colony by the pressure of famine. The consideration which the prophet received from the Chief Krell gave him both a secure asylum and a centre from which he could act upon the Galeaks, Gaikas, and T-Slambeis. Notwithstanding a notice which the Colonial Office at Cape Town published in the *Times* which apprehensions, the settlers on the eastern frontier thought it necessary to erect defensive posts and to form volunteer rifle corps. They disarmed the Kafir police, as not to be trusted under present circumstances, and increased the garrisons of the border forts.—The Colonial Government too are prepared for the possibility of a war. As soon as the news reached this country, the *Times* which is never in favor of doing anything for South Africa, declared that "two or three regiments ought to be at once sent to the Cape," and that "those German military colonists of whom we have heard so much must be hastened to their destination."

For our part, we entertain a hope that the diabolical machinations of Umlakaza, whether his inspiration be from mad folly or from wickedness, will be sufficiently exposed by a general check. The Governor has promptly visited the troubled districts, and had interviews with the Chiefs, at which it is said "matters were arranged." At all events, the mischief has been deferred, and the arrival of troops at Algoa Bay is a fortunate coincidence. The Government agents have bought up a considerable proportion of the crops which the Kafirs were so ready to sell, and a distribution of food will not doubt be made to them when the famine begins to punish their credulity. The old Chief Kama made a brave stand against the infatuation of his people. Sandilli has been kept from following the example of Krell by the influence of Mr. Browle, the Galka Commissioner, but it is too apparent that he fears that wrath may overtake him for not slaughtering his cattle in obedience to the prophet, for he says doubtfully that if he commit a sin in not listening to Umlakaza it will be sin of ignorance, and therefore God will not visit it with severe chastisement. We have been much struck on observing that Sandilli's determination not to obey the false prophet, and old

Kama's much stronger resolution to the same effect, were founded on such knowledge as they had of the divine character, with which they believed the commands of Umlakaza to be inconsistent. We hence conclude that what Kaffria wants is an increase of Christian agency. It is also observable that when the British Commissioner expatiated with Sandilli against the pretensions of the impostor-prophet, he took for his line of argument the contrast between the true doctrine of the Resurrection as revealed in the Scriptures and the false notions inculcated by Umlakaza. To our Missions in this part of South Africa, the attention of our readers has been most painfully called by the murder of the late Rev. J. S. Thomas, and they have learned that our Stations beyond the Kai must be either reinforced or abandoned. At such a period as this, their disorganization is a political as well as a religious calamity, for the Kafirs on our Stations have in former times been kept loyal and peaceful, while the tribes around them were at war with the British, and their influence would have been felt as a check upon the spread of the present delusion. We trust that peace may be preserved on the eastern frontier of the Colony, in which case the prophet is very likely to meet the punishment of his contumacious imposture from the hands of the Kafirs themselves. It will then become the duty of every Missionary Church to protect both colonists and natives by sending into Kaffria the Gospel of peace, which will be a cheaper, more permanent, and infinitely better security against fanatic and fraudulent impostors, and against oppression on the one side and insurrection on the other, than any number of soldiers we can afford to send to the Cape.

Revising the Bible.

The *Examiner* of New York (Baptist) speaking of the late meeting of the Bible Union, refers thus to some of the incidents of that occasion:—"Many good men, the friends of revision too, have been grieved at the efforts made by the Bible Union advocates to depreciate the common English version of the Scriptures. We have been hoping to see that propensity displaced by something more just and noble. But Dr. Lynd, the President of the Revision Association of Louisville, Kentucky, made a speech on Wednesday night, respecting the importance of revising the English Scriptures; and in that speech he said, that while it was true that these Scriptures contained truth enough to save souls, it was also true enough that they contained ERROR ENOUGH TO RUIN SOULS. Has it come to this that the BIBLE, which we and our fathers have loved and revered as the divine rule of Christian faith and practice as a complete revelation of the will of God to men, is to be branded as a book having error enough in it to lead souls to perdition.—Can it be necessary thus to traduce the Old Testament, to prepare the way for a 'New version of the Scriptures'?"

"Another source of apprehension, in the Bible Union movement, has been its affiliations with heretical sects. The question, To what will this union with Christians and Campbellites tend? has been often asked with painful solicitude, and in our opinion the question was never more significant than now. Campbellism was largely and ably represented at the late anniversary of the Bible Union. On Wednesday evening one of its adherents thought that the congregation might be glad to hear from 'brother Campbell, and in a few moments the President of the Union had introduced his 'brother Campbell' to the audience. On inquiry, we found that we were listening to the celebrated Alexander Campbell himself. It did not occur to us that the Bible Union had gone so far as to apply one of the most enacting terms of Christian fellowship to the leader of a sect that holds to the doctrine of baptismal remission, and denies the agency of the Spirit in regeneration. But in that we were mistaken; and the same term was applied to every Campbellite who took the stand. Mr. Campbell did not fail to improve his opportunity to promulgate his peculiar views. He told us how useless and how wrong it was to rely on the theories of religion, and how superior is a fact of the Bible to any theory, how certainly one of these facts, lodged in the heart, would renovate the soul; and how glorious would be the day when all Christians would unite in believing the simple facts of the New Testament rather than theories, some of which, he said, and among them the doctrine of total depravity, were remnants of the dark ages. Mr. Campbell's speech was an adroit thrust at creeds, in all their forms, and a labored argument for the sufficiency of the Bible to regenerate the soul, independent of the Spirit. But it was 'brother Campbell' before he began and brother Campbell after he had finished; and we have seen no anniversary in which the followers of the Brooke County heresy were so prominent, and so fraternally treated, as in that which has just closed."

Rationalistic Literature.

The *Record* says, "When Tractarianism was in its first youth and early vigour, the share it took in the literature of the day was a remarkable feature in its history. Mr. Burns, of Portman street, was then its favorite publisher, and from his shop, and from Mr. J. H. Parker's, and Messrs. Rivington's, there issued a constant stream of new works—novels by Messrs. Paget and Gresley, and sermons by Messrs. Newman and Manning—which largely and rapidly leavened the public mind. All this is now over, or nearly so. The chief authors of the Tractarian school are in the Roman Church, and few persons, comparatively, care to place in the hands of their families the writings of a Romish priest. But if Tractarianism took its full share in the current literature then, the same preponderance is now claimed by the younger heresy—by those who take Maurice, Kingsley, and Coleridge for their teachers and guides. Fewer in numbers than the Tractarians were in 1840, the Rationalists are at least their equals in activity. A large portion of the journal-literature is already under their influence. The *Westminster Review* and the *Leader*, though perhaps more unequivocally sceptical, still favour and assist this school. The *North British* is chiefly the work of writers of this class. The *National Review* is avowedly their ally, and the *Eclectic* is covertly their friend. Among newspapers, besides the *Leader*, they reckon the *Atlas*, the *Spectator*, and the *Examiner*, as cordial friends and allies. The *Nation* is not so friendly, while the *Parrot* holds a doubtful course. *Fraser's Magazine* reckons Mr. Kingsley among its contributors, and two of three "Oxford and Cambridge" magazines are avowed followers. It is clear, then, that, for a new and insignificant body of men, they have done wonders in gaining access to the public ear. Their influence is altogether disproportionate to their numbers or their talents. The issue will doubtless resemble that of Tractarianism. They will conduct many a infidelity, as Newman and Manning led many to Rome; and then, the harvest being over, the "sere and yellow leaf" will follow. But the rain brought on many souls will be remembered. Our duty, therefore, is, in every walk of life, to watch the progress of the pestilence, and to guard, as far as may be in our power, those who may be connected with us from its baneful influence."

Religious Intelligence.

Bible Society Meeting, St. Stephens, N. B.

The St. Stephen Branch Bible Society held its annual meeting in the Wesleyan Chapel in this town, on Wednesday evening, 29th inst. The Hon. Wm. Todd was called to the chair. We observed several clergymen of different denominations on the platform. The Rev. Mr. Butterfield opened the meeting with prayer. The Chairman explained the object of the meeting at some length in a very appropriate address. Rev. Mr. Brownell, read the Report for the past year—this document was remarkable for its admirable perspicuity, valuable references, and statistical information, reflecting much credit on the Rev. gentleman (Mr. Brownell) who prepared it. It showed that \$30 millions of bibles and testaments had been distributed by the British and Foreign Bible Society—and that his name was number one in the list of donors, in selling one every minute; and still he would have 203,901 with which to commence the next year! Rev. Mr. Smithson, next addressed the meeting, and very feelingly appealed to each of themselves, a daughter of Eve, as subscribers to the "Bible Society." (We observed a couple of Bachelors in the Gallery, who seemed by their looks, disposed to do neither.) They will we fear, prefer remaining to the "Horns of the Dilemma." George S. Grimmer, Esq. next addressed the meeting in a most masterly speech: nothing but a young gentleman's splendid public speaker. Rev. Mr. Turnbull, President of the Society, followed Mr. Grimmer, in a sound and becoming address. Hon. George S. Hill, Esq. very ably addressed the meeting and referred to instruments intended to prepare the way for a wide spread and speedy means of diffusing knowledge. J. G. Stevens, Esq., followed the Hon. Mr. Hill, in a lengthy speech, which the Chairman spoke with his usual animation, energy and pathos—his address was characteristic of the scholar and the Christian. David Upton, Esq. in seconding the resolution put in his hand, paid a very handsome, and we believe well merited compliment to the Ladies who had during the past year zealously aided the society by their contributions. This gentleman's address was very well timed, and was well received by the respectable audience, but more especially, by his fair auditors.

Henry Webber, Esq. followed the last speaker, and endorsed his opinion of the ladies' zeal and efficient services, in a most flattering encomium. The several speakers in alluding to the Report, universally admitted it to be a most masterly production. Indeed, any person who heard it must have been satisfied that the Rev. Mr. Brownell, apart from the beauty of style, and accuracy of diction, had displayed no common degree of research and labour to render it so useful, in a great measure, of the noble and holy cause, which it so ably exposed, authenticated, and advocated.—St. Stephens Patriot.

Religion Abroad.

The Administration of the Roman Church by Pius IX. in 1856.—The College of Cardinals.—No American Cardinal.—The Reform of the *Index Librorum Prohibitorum*. From the vast extent of the Roman Church, briefly reviewed in our last article, it is obvious that it requires a prince of successful administrative faculties to govern it. The pontificate of Gregory XVI, an old, unlearned, superstitious monk, was remarkable for its weakness and abuses; now, when he is dead, the leading organs of Romanism do not longer deny it. Pius IX. has the undoubted merit of having seen some of the most glaring abuses, and of having shown a desire to remove them. He has achieved, however, but very little, on account of the weakness and timidity of his character. In the present article, we intend to cast a glance over the principal facts of his administration the present year; we shall find new proofs of both his desire and inability to become the reformer of the Roman Church.

The college of cardinals, the supreme council of the pope in governing the Roman Catholic Church, has always been a primary object of solicitude on the part of Pius IX. He has initiated some important reforms, which for centuries had been in vain demanded by his predecessors by the Catholic nation. His considerably increased the proportion of foreign to Italian cardinals, and has ordered two of them, one German and one Frenchman, to take their permanent abode in Rome as the representatives of their nationalities, intimating, at the same time, his desire to confer the same distinction on all other nations. The college of cardinals counts at present, beside some forty Italians, seven Frenchmen, five Germans, two Spaniards, two Portuguese, two Slavonians, one Englishman, one Belgian, one Hungarian, altogether, twenty-one foreigners or non-Italians. Russia with seven millions, and America with twenty-three millions of Roman Catholics, have no representative at all among the cardinals. During the present year the pope has initiated a new reform, by conferring the dignity of cardinal on a member of those Oriental denominations, which have acknowledged the hierarchy of the Roman Church without renouncing their own ancient usages and peculiarities. The new cardinal, the Greek Rite Archbishop Leontius, of Leontius, was, however, compelled to conform himself personally, from the day of his elevation to the cardinalship, to the Roman rite. Rome never bestows an honor without tightening the bondage of its recipient.

Another favorite project of reform of the present pope, is a reformation of the religious orders. It was time, indeed, for the pope to take it into consideration, for the most devoted members of the Church were scandalized by the department of the monks, especially in Italy, and more especially in Rome. The papers have announced a score of times, that soon some rough-gauge measures would be taken by the pope. But Pius has kept us waiting now for ten years, and we begin to entertain serious doubts of the infallibility at least of his promise. In May (of the present year) several of the religious orders celebrated their general assemblies, or, as they call them, their General Chapters, by which the superior officer of the order, "the general," is chosen. In reading the meagre reports of their proceedings in the Catholic papers of Europe (the important ecclesiastical news of the Roman Church were usually sent to us by the first issue of the *Francia* Order, assembled for the first time since more than a hundred years, for the pope had deemed it best, all this time to appoint a "General," instead of allowing him to be elected. It consisted of ninety-four electors from all countries, (even the superior of the convents of Russia was present, with the permission of the emperor,) and represented between sixty