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tion of universal enmity can only be disastrous.

I confess to be much distressed by the things on which I have thus dwelt. I seemed to hear the voice of a watchman crying concerning China. "The morning cometh, though still it is night;" and now the voice is hushed, and darkness seems to have repelled the threatened disturbance of its reign. Yet great changes are evidently impending over the nation. The feebleness, falsehood, and general unworthiness of the present Government is every day being more fully demonstrated. For the last three weeks the inhabitants of Canton have been full of agitation and alarm, expecting the city to be attacked by a combination of Triad Society men. Some seven or eight thousand of these do hold Fort Shan, a town of at least half a million inhabitants, by the river about twenty miles distant, and the Mandarins are not able to dislodge them. The people in the villages about cower like hirds in coverts, and dare not stir out into the fields or roads. Rebels and soldiers are equally dreaded by them. Scores are beheaded in Canton almost every day, many on mere suspicion of being rebels. False reports are issued from the Government offices of successes gained by the troops. Men's hearts are failing them for fear, and for looking after those things which are coming upon the earth. The empire will become more and more disorganized, and the misery endured by hundreds of millions will be indescribable.

Never did China make such a demand on the compassion, the prayers, and efforts of the Christian Church. From God her help must come,—from God, through the channel of His church. Prayer is now pre-eminently the duty of every missionary, and of all the friends of missions. And shall not the Church be found proving its faith, by sending may of its best and ablest men to raise up in these distracted provinces the standard of the Gospel? The real spiritual life of the churches is now being tested by China. A million copies of the New Testament!—that is a splendid gift. But are there many who will give of their money to China, and few or none who will give their sons?—few or none who will give themselves? God will work in the administration of His providence, so that order shall yet shine upon China, after the day of its calamity and confusion has passed away; and I feel assured He will work for it also in the administration of His church, so that ere long its many millions shall be called the people of the Lord. The state of this poor country becomes more and more distracted and miserable. Many families have come here (to Hong Kong) from Canton; and one advantage flows to them from their taking refuge here, they have an opportunity of hearing the Gospel.—*Letter of Dr. Legge, in the British Banner.*

London.

From a Letter by the Rev. Dr. Green, of Canada, to the Toronto Christian Guardian.

Having given a very brief sketch of Paris, and of the comparative strength of the Wesleyan, and other Protestant Churches, in that city, the reader will naturally expect a short notice of the *Great Capital* and of the general extent of Methodism as connected with the British Conference, before these letters are terminated. LONDON, with great propriety, has been called the Capital of the world. It is to many parts of the world now, what Babylon was in the days of the Medo-Persian Monarchy, or Rome in the days of the Cæsars. It is, undoubtedly, one of the largest and most wealthy cities on our globe. It is a world in itself, containing within what is called the Bill of Mortality, upwards of 2,200,000 human beings; and covering an area of eight miles in length, averaging more than five miles in width and thirty in circumference. It lies on both sides of the River Thames about 40 miles from its mouth. The old walled city, or the city of London, proper, formed an oblong square about three miles in circumference, with seven principal gates; but the change in military tactics, and in the weapons of death used on the Battle Field, rendered these walls perfectly useless. They have therefore long since been removed, and *London Wall* is now, like the *Boulevards* of Paris, a wide and beautiful street. The Temple Bar, between Fleet Street and the Strand, is all the relic I saw remaining of their ancient massive gates. At this gate every newly crowned monarch must knock for permission to enter the City in state.—London, it is said, was first walled round with hewn stones and bricks by Constantine the Great, but it was a place of considerable commercial importance in the days of *Nero*, and has been increasing in wealth and influence for about 2000 years, until it has become a grand Emporium for the commerce of all nations. The Thames is nearly ¼ of a mile wide, where it passes through the city, and as muddy and filthy as the disgusting streams emptying into it from the public sewers can make it. Below the London Bridge it is covered with ships and other water crafts. THE THAMES TUNNEL is a road made under the river, about two miles below the London bridge, where the people pass under the water, while immense ships are sailing on it, above their heads. Its length is 1,300 feet, width 35, height 22, with about 15 feet of earth between the vault of the Tunnel and the water or bottom of the river. There are, if my memory serves me, 60 steps to descend or ascend at each end of this *Highway*. It was commenced in 1825 and opened in 1843. The total cost was £446,000. The dampness in passing through it is quite oppressive to weak lungs, but still it is inhabited, during the day, by a number of girls who have obtained stations between the pillars, where they offer to visitors sundry little trinkets at five times their value. There are seven bridges over the river in London, some of them exceedingly beautiful, and all of them very strong.

It will not be expected that I should give a description of this vast metropolis in these short letters. This is not my design. All that I shall attempt is to take a hasty passing glance at a few things which greatly interested and deeply impressed my own mind while gazing upon them; among which I may mention,

THE BRITISH MUSEUM. This noble institution so replete with interest to the British Nation and to the travelling community at large, was founded by Parliament in 1753. It contains large galleries of ancient Sculpture and Art, of Conchology, Mineralogy and Geology, of Botany, Zoology and History, together with splendid Libraries, &c., &c. There are antique and interesting objects from the earth, the air and the water almost without number. The Library of George the III., presented by his son, George the IV., in 1825, contains upwards of 70,000 vols., but we had scarcely time to take a glance at the numerous objects of interest by which we were surrounded. The saloon of antiquities pleased and instructed me much, but in no place did I linger with so much interest as in

THE NINEVEH GALLERY. This Saloon is devoted to the reception of the trophies taken by Mr. Layard in his excavations at Nineveh. I had read his works with much interest. They contain very correct drawings of the sculptured remains of the palace of Nimrod. Several of these antique monuments from Nineveh I had also seen in one of the Saloons of the Palace of the Louvre, in Paris; but this only made me the more anxious to feast my mind amidst the more numerous specimens placed in this museum. There is no discovery of modern times which throws more light upon *Scripture History* and affords so many pleasing illustrations of the imagery used by the Old Testament writers. Standing in this Hall, where we were surrounded with Kings and Priests, beasts and birds, chariots, horses and the horsemen thereof, all sculptured by hands which have been turned to dust more than 3,000 years, and recollecting that these speaking monuments before us had been taken from the bowels of the earth, where, for ages, they had been concealed from the sight of man, we naturally felt as though former ages were returning to chide us for our infidelity, and the heroes of by-gone centuries rising up to reprove us for the little improvement we have made since their departure.

So perfect were some of these *Monarchs of Stone* found in the pit that Mr. Layard had much difficulty in convincing the natives that they were not real human beings.—When the *Great Giant Head* was found, so perfect were all the features—beard, turban, ears, eyes, nose, and mouth, that the frightened Arab, who first saw it, dropped his spade, ran away to Mosul and put the whole town in commotion by entering breathless into the bazaars and crying "*Nimrod has appeared.*"

Among the more interesting sculptures from Nimrod were a collossal human-headed, eagle-winged *lion*, with triple horns around his turban, and a large bull with human head and extended wings. On one of these was a placard with this inscription, "*The first was like a lion and had eagles wings.*—Daniel 7, 4." On all these human heads the beard was long, extending down to the breast, and the hair falling back upon the shoulders. The huge bull, ten or twelve feet high, carved out of limestone had evidently been sawn in two in order to remove it from the banks of the Tigris to England.

It is supposed by some that these winged animals were worshipped as Gods by the ancient Assyrians; but it occurred to me while looking at them, that they might rather have been designed to represent the Guardian Angels that were placed at the gate of Eden. In all cases these creatures were found by Layard at some portal or entrance to the palace or some of its halls, occupying the position of sentinels. The human head was indicative of wisdom and design; the Lion of courage and strength; the eagle's wings of high, rapid and sustained flight.—When the body of an ox was put instead of the lion it may have indicated patient and persevering industry. This is in strict accordance with the vision of the wheels, which Ezekiel describes in his first chapter. The living creatures which the Prophet saw, amid the unfoldings of Divine Providence, had *four faces*—the face of a man, and the face of a lion, the face of an eagle and the face of an ox. These living creatures, Mr. Watson tells us, represent the ministration of angels in the affairs of mortals. The imagery used by the prophets was probably well understood to the people of their times, and the excavations of Layard will throw great light on many of the allusions of the prophets, and make them more easily understood. We have not time to give a list of these sculptures, but the reader if he wishes will find the most of them clearly described in Layard's able and interesting work, on this subject. In this most interesting gallery the ancient world seems to rise up, as by enchantment, before the visitor. He sees the *dress*, the ornaments, the deities and the amusements of a very remote period of our world's history. The method and instruments of warfare, the manner of celebrating the victory, and the fate of the captives are faithfully preserved. Here is a king with sceptre in hand. His mantle is adorned with rosettes, and a fringe with an embroidered heading. He has bracelets upon his arms and painted sandals upon his feet; his arms are bare below the elbow, his cap comes down to the eye-brows, hair and beard richly curled, with large rings pendant from the ears, and sword by his side. There, is a large two-wheeled car, drawn by three horses, abreast, protected by an eagle, and warriors fighting with bow and arrow. And yonder is a devoted creature on her knees with hands uplifted, bowing before the *sacred tree*—(Query,—With all their idolatry, did these ancient sons of Shem retain any tradition of the *Tree of Life* in the midst of the Garden of Eden?)

The inscriptions on all these monuments were in the cuneiform or arrow-headed characters, which antiquarians seem capable of reading with a good degree of accuracy. These sculptures bring down to us the ancient characteristics of the *Shemite race* as expressed by themselves. They seemed to delight in embroidery, bracelets, ear-rings, long robes, long beards, and flowing hair, while the descendants of Ham as shown in the Egyptian monuments, wore short robes, if any—no ear-rings and shaved faces. The Japhetic race are exhibited in the Greek Sculptures, in which "the elaborate beard and fringed embroidered robe are unknown."

THE PHIGALIAN SALOON contains many rich specimens of Arcadian Sculpture, mostly from the Temple of *Apollo*. THE ELGIN GALLERY contains valuable Athenian Sculpture, from the *Parthenon*, a Doric Temple sacred to Minerva. These relics were taken in 1804 from Athens by the Earl of Elgin, then Ambassador to Turkey, and were purchased by Parliament for £35,000. Some of these are perfect, but the most of them are much injured. In one place the chariots, horses, and charioteers are arranged for the race, and in another, is a happy youth who has been victorious in the race, just receiving his crown. "They that run, run all," saith the apostle, "yet one obtains the prize."—"So run that ye may obtain." Happy he who is successful in the christian race, from henceforth there is laid up for him a *Crown* which the Lord the righteous judge shall place upon his victorious brow—not a garland of flowers, but a royal Diadem of Glory, more imperishable than these marble crowns of the Grecian Heroes.

In the Egyptian room are many interesting remains, among which I saw a mummy marked Cleopatra; whether this is the real body of that great Queen or not, who can say? Her coffin is here also in a state of tolerable preservation. Among the FOSSILS are to be seen fish, serpents, crocodiles, vegetables, and human beings; some of them in the centre of large stones which have been opened so as to exhibit the fossile to good advantage. In one place is to be seen a woman found embedded in limestone brought from the West Indies. The head, one arm, and part of the feet are wanting.

Several days might be spent in these saloons to good advantage, but our time being limited, we could remain only a few hours. The Museum is situated on Great Russel Street, and is open for visitors, on Mondays, Wednesdays and Fridays free of charge.

I had the pleasure of listening to Mr. Layard, to whom the above reference is made, in his place in the House of Commons, on the war question. He is a sensible, but not a very forcible speaker, rather tall, middling size, with dark eyes, black hair, and rather heavy eye-brows. He has returned to the East again, and was present at the battle of the Alma. He blamed the ministry for not sooner entering the Crimea, but I am inclined to think, he has been convinced before this, of his error in that debate.

Provincial Wesleyan

THURSDAY, JANUARY 18, 1855.

This Paper is filed, and may be seen free of charge at HOLLOWAY'S PILL AND OINTMENT ESTABLISHMENT, 244, Strand, London, where Advertisements and Subscriptions will be received for this Periodical.

No communication will be inserted without the writer furnish us with his name *in confidence*

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Correspondents are respectfully requested to condense their communications—and write the names of *persons* and *places* very legibly.

The *Provincial Wesleyan* is the largest, and, for its size, the cheapest of the Religious papers of the Lower Provinces, Subscribers will confer a favour by recommending it to their neighbours.

THE position of this Province as pre-eminently favored among the countries of our Globe, and as demanding from us devout and *practical* recognition of the gracious providence of God, by whose distinguishing mercies we have been preserved from those calamities which have so heavily afflicted other portions of the Earth, is a topic we have often touched of late, but for recurring to which we offer no apology, assured that on such a theme we cannot dwell with too much frequency or force. We design not, however, to enter at this time upon the wide field for remark which the contemplation of the contrast that we present, with peace and prosperity, health and happiness, prevailing among us, to those erstwhile fair regions of the world where death and dread hold sway, or to those lands where the lately loud swelling pæans of commercial triumph are dying away in the dirge of pecuniary distress, invites us to traverse. We confine our view to-day to the relative situation we occupy, as subjects of the British Crown, to that mighty empire, to constitute a part of which we must ever value as among the chief of our providential privileges. While the armies of England bathe the soil, and crimson the waters of the Crimea with their blood; bequeathing, as the sad and only visible memento of their victories, the garb of mourning to half the inhabitants of their native land; while thousands of England's best and bravest sons go forth to conquer, it is true, but no less true, to die—to die, after toiling through sufferings the most intense; shattered and shivering, to die on a wet cold clod; to die, not soothed by the tender tones of some familiar voice, but assailed by the fierce barbaric shriek of incarnate fiends, exultant in the misery they enhance, and who supplant the requiem by the hellish shout, "No quarter to the foe!" we repose in unmolested quiet, and amuse our leisure with the stories of the siege, according, as we think, a generous meed of praise to the heroic defenders of the liberties of the civilized world, who have surmounted difficulties that our soldiers should never be called to surmount, and won such victories as they alone could win.

It may be difficult for us, to whose minds the name of soldier and the memory of arms suggest only the pomp of the parade and the glitter of a review, to realize the horrors of actual war; to dwell upon the carnage of the field, the wasting effects of restless nights, and the unalleviated gnawings of disease, incident to a campaign: but let us recall all the sufferings we have ever beheld or experienced, and add to them all that imagination can picture, and considering that these afford but a faint idea of what our brethern in battle endure, learn to send out our sympathies toward those, who, in the midst of tribulations so severe fight not only their battles, but ours. Have we no interest in the stability of Britain? Is it naught to us that the sun in his circle round the Earth should cease as he touches in succession each continent of our globe, to be greeted first by the morning drum-beat of the Briton and to receive the last salute, as he bids adieu to its western promontory, from the union-jack of England? Is it a matter of indifference to Nova Scotians, to British Colonists in general, or to Christians anywhere, whether the triumphs of Christianity roll forward their rapid career through that instrumentality which God has abundantly blessed for the diffusion of Gospel light in the dark corners of the earth, or whether the hideous deformities of a corrupt religion pervade, once more, the whole of Europe, and cast their shadow over America? Nay, we feel, or ought to feel, as deep an interest in the issue of the conflict now engaging the armies of Europe, as any of the actors in the scene. Our liberties are imperilled by every event that endangers the position, among the nations, of our parent land; and if it were not so, the ties of loyalty and gratitude would bind us to tender co-operation where we could, and sympathy where we could not aid to that good mother, which, even in our waywardness, has ever been indulgent and kind; which supported us till we were able to walk, and then did not forsake us, but even to the present moment, protects us by the ægis of her power.

May we inquire, What has been done to manifest the sincerity of our regard for the nation of which we form a part? Canada, we know, has come nobly forward and voted from her public treasury £20,000 for the Patriotic Fund; but not content with that, her people have largely contributed to swell the amount of that charitable provision for the widows and orphans of our slain soldiers, and she has, we believe, even proposed to supply a contingent for the war. A tithe of the vote from Canada has been considered a sufficient donation from our Legislature. Of the amount to be thus appropriated, the members of that body were unquestionably the best and the proper judges; but the sum is small, and ought at once to be greatly augmented by the private subscriptions of our people.

We are glad to announce that the citizens of Halifax have held a meeting for the purpose of devising means to secure this object, and that the speakers on Monday last at Temperance Hall evinced a proper sympathy for our suffering soldiers in the East, and for the mourning widows in Britain; but the attendance was not so large as might have been anticipated, nor was the degree of enthusiasm exhibited so great as ought to thrill the souls of men who share the blood of those who mounted the heights of Alma, rushed on the foe at Balaclava, and repulsed him at Inkermann.

Surely, if we are not utterly devoid of the best qualities of our race, our hearts must freely respond to the claims upon us of our countrymen, whose unrivalled prowess in the field is the admiration of the world, and has fully earned that encomium which the eloquent lips of a foreigner bestowed. "First, and before all," said Kossuth, "I desire to pay the modest tribute of my highest admiration to the heroic army in the East, which, with so much honor, walks the path of honor, of danger, and of death. Nothing daunted by the reflection, which could not have escaped the minds of many of them, that the post of honor to which they have been sent is certainly not the best which might have been chosen to begin with a war against Russia, and that a wiser policy by not fettering those auxiliary elements whom circumstances imperatively advised to resort to, might have spared much of their heroic blood, all in promising richer results.

"Sir, I can tell something of what is heroism. The unarmed demigods of Hungary, who fought the gigantic struggle of 1849, may well claim a place of immortal renown in the ranks of the bravest of the brave. And I, who have witnessed this—I say history must go back for centuries to find out another battle like that of Inkermann, where 14,000 men victoriously resisted the valorous attack of 60,000 well disciplined troops; and where almost every man who fought on your side, laid low one of the enemy. The battle of Alma, defective as it was in disposition, and therefore barren in results, has been glorious in execution, and covered with the lustre of immortality the renown of the British and French soldiery; but the battle of Inkermann, from the first in rank to the last, was a prodigy of valor, scarcely inferior to the miracles of Agincourt. The history of 1854, whatever be its records about the states wisdom of those who rule, will hand down with imperishable renown, to the admiration of posterity, the impetuous military ardor of the French, and the stern and immovable courage of the Britons who fought in the Crimea.

"It is a sad consolation to know, that the tombs of those glorious dead around Sevastopol can say, like those of Thermopylae: 'Wanderer, tell England thou hast seen us slain, obedient to our country's laws.'"

And shall we who partake the "imperishable renown" which they have achieved, withhold from them and theirs what it is in the power of our hands to give? No, our affection for them, and gratitude to God, who hath hedged us around with mercies, who hath placed far off from us the ensanguined field of war, who ere the destroying angel of pestilence passed within our borders, cried "stay thy hand, it is enough," will impel us to perform with a spirit surpassed by none, those deeds of charity which the crisis demands. From every quarter of our Province, we trust, will flow in heavy volume the streams of benevolence, so that the Patriotic Fund, to which we are late in discharging our duty, may be swelled by a contribution from Nova Scotia worthy of us, and of them to whom we send.

St. John West Circuit.

REVIVAL AT COOT HILL.

MR. EDITOR:—As many of the lovers of our Zion, who peruse your paper, will be glad to hear of the revival of God's work in a part of this Circuit, I beg to request a small space in the columns of the *Wesleyan*.

Some weeks since, it was known that some persons had been awakened, and were penitently seeking the favour of God, at Coot Hill; and the signs of the times seeming to indicate that the set time to favour Zion had come, we deemed it best to commence a series of special services in our Chapel there. We did so. Penitents presented themselves for our prayers on the first evening of the series. The meetings were continued nearly three weeks, nightly.—We had penitents every night. It was a blessed season of refreshing from the presence of the Lord. Believers were quickened. Backsliders were reclaimed. Sinners were converted. In all, about two score persons have been able to testify that God, for Christ's sake, has pardoned all their sins. May the revival cloud pass over, and water all our Churches. Yours, &c.,

D. D. CURRIE.

Jerusalem, Dec. 25, 1854.

The Doom of Russia.

SIR,—It may be well to direct the public attention to some very remarkable passages in Holy Writ wherein (with a strangely solemn clearness) the present state of things appears to be foretold. I must request your readers to turn to the 38th and 39th chapters of Ezekial and to take notice of these facts. 1st, They represent the just judgment of 'Gog in the land of Magog,' who is titled 'Prince of Rosh, Meshech, and Tubal;' see the marginal reading to 'chief prince,' Prince of Rosh. Does not this appear singularly applicable to the three grand divisions of all the Russians—Russia Proper, Moscow, and Tobolsk? 2ndly. Without stopping to comment upon every verse in order—which might be inappropriate to your pages—let me draw attention to the statement in v. 10. &c.: 'Thou shalt think an evil thought: and thou shalt say, I will go to the land of unwalled villages, &c., to take a spoil and to make a prey.' 3dly, Sundry of the nations opposed to him including the 'merchants of Tarnish; and all the young lions thereof (our own heraldry) shall say, Art thou come to take a spoil?' 4thly, To pass over certain battles about the Holy Land, v. 16, &c., we find early in the next chapter that the Lord God says, 'Behold I am against the, O Gog, Prince of Rosh, Mesbech, and Tubal; and I will turn thee back, and leave but the sixth part of thee; and I will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel.—And I will smite thy bow out of thy left hand (Asia,) and will cause thine arrows to fall out of thy right hand (Poland, Finland, the Daruk, &c.) Thou shalt fall upon the mountains of Israel, &c. and I will send a fire upon Magog.' It appears to me that, as in the well known case of Cyrus in Isaiah, the Czar is almost literally named and marked out for judgement by Ezekiel. Read the chapters. Your constant reader.—T.—*Daily News.*

Siege of Sebastopol—Prospect of the War.

The following extract from the Pittsburg *Christian Advocate*, will indicate the view of events taken by some of our American contemporaries:

The London correspondent of the New York Tribune says that when the Allies had decided to go to the Crimea, there were but two persons in England who denounced the expedition as impolitic and dangerous. Kossuth, in an address before an audience in Glasgow, on grounds which he specified, predicted that the Allies would be beaten; and Urquhart said, in language still stronger, "Not one of the soldiers who are going to the Crimea is ever to return." It would now seem that these foreigners better understood the country and resources of Russia than those who were directing the policy of the war. After an immense expenditure of property and life, there is now some prospect that the expedition will finally miscarry. Should this occur—should the Allies be forced to raise the siege and return to the continent—this event would have no tendency to settle the war question; but, on the contrary, would be almost certain greatly to complicate and protract the struggle. Wounded national pride would then require to be healed. The long established military prestige of England and France would not allow of the war being closed while the enemy had the advantage. And their proud and mighty foe is strongly actuated by similar motives. So that, whatever may be the issue in the Crimea, it is to be feared the end of the war is yet distant. The whole European continent is likely yet to become the theatre of it. England and France seem resolved not to allow the continued neutrality of Austria and Prussia, believed to be in heart and policy with their enemy, and liable at any critical juncture to appear with him in the field. Should they join with Russia, what or when would be the end of the terrible struggle which must ensue, no mind but the Infinite can forecast. When the dust and smoke of battle have finally passed away from the plains and mountains of Europe, it is not however at all probable its political map would be found what it is at present. Important political changes, as promising advantage in the conflict, are already discussed by the contending parties. The exiled patriots of Italy, Hungary, and Poland, are watching with intense interest the thickening events of the war, as affording them the prospect of being allowed to appear as actors on the bloody stage, and strike a blow for the freedom of their oppressed countrymen.—Should the war become general, there can be little doubt that the final result would be favorable to the cause of freedom and the progress of liberal principles; though such a result, we have reason to think, entered very little into the original plan or design of the war. But God only sees the end from the beginning; and it is often thus, by overruling and thwarting the counsels of ambitious, self-seeking men, he punishes national sins, and brings about his own wise, just and beneficent designs toward the race.

From the Christian Advocate and Journal.

Letter from France.

Religious liberty is the great topic which occupies the minds of the truly Christian people in this country. To some of these the abridgment of political liberty, and of the freedom of the press, which accompanied the arrival at supreme power of a Napoleon, seemed almost a necessary evil. The abuse made of those liberties have been so great, and so hurtful to all the best interests of the country, that it was sometimes said, provided our civil and religious liberties were preserved, it may be well if the power of embarrassing and of overthrowing the government should be restrained for a time, till the progress of the gospel and its influence, shall have rendered the French people, or a sufficient number of them, capable of enjoying liberty without making an abusive use of it

It has been found, as the most expected it would, that liberties of all kinds are mutually dependent on each other. The liberty of the press, however imperfectly its power was wielded, and the liberty of the tribune, though its power was often prostituted to factious purposes, threw a shield, at times, over religious liberty, the want of which has been deeply felt. You have so recently laid before your readers a list of thirteen cases of persecution which the Methodists have suffered since the month of August, that it seems quite unnecessary to do more than refer to the list. Up to the present moment no relief has been afforded in any of the cases mentioned; and in some of them, in the fastnesses of the Cevennes, in which the traditions of the "*worship in the wilderness*," worship in the open air, or in caves in the mountains, is not worn out or lost, recourse has been had to something of the same kind. The poor people hindered by the police from worshipping God according to their conscience, have gone into the fields, out of reach of their tormenters.

A short time since I was present at a gathering of Christians, met to exhort and encourage one another. It was the largest meeting of the kind which I ever attended in this country. We were several hundreds, professed subjects of converting grace. Several of the meetings held were devoted to the making oral communications to each other as to the state and progress of the work of God in the different places from which the brethren present had come; and thus, in the absence of communication, which in ordinary times, may be made by the public papers, are made more impressively, and often with lovelier feelings, and consequently with greater effect, by the actors in the scenes described.

We thus received good news from the brethren of Sane and Loire, Messrs. Charpiot and Getuz, who are suffering the privation of their liberty for preaching the gospel. An aged and respectable minister of the gospel had visited them only a week before the meeting, and he bore ample testimony to the support afforded them by almighty grace, and especially to the good effects generally produced by their sufferings. The excellency of their character has been manifested by the attention called to it by their trial and condemnation. The magistrates who have condemned seemed ashamed of having done so, and an impression entirely favourable to Protestanism has been produced all through the department.

Mr Guizot asserted very lately that in previous persecutions in France, those of the reign of Louis the Fourteenth for example, public opinion encouraged persecution. If it were so, that may in part explain, and, perhaps, in some degree excuse it, as blinding its authors to its nefarious character; for how difficult is it for common minds, or for men in general, to see the enormity of practices which wise men, and good men, in great numbers, approve, or concerning which they keep silence and manifest no disapprobation.

That reign was the Augustan age of French literature, and it may be cited, perhaps, as a proof how little humanizing effect is produced purely by letters, that from not one of the intellectual princes of that day was heard the *slightest plea for pity* for the poor dragooned, crushed, and persecuted Huguenots. It may be said they were papists. We know all the meaning of such a reply. But if what the French call "*les humanites*" were such, indeed, the study of them would hardly have left their distinguished votaries so utterly destitute of compassion for men, women, and children, suffering unparalleled inflictions for conscience' sake.

We have reason to rejoice that public opinion here, if not very strong in favour of the persecuted, is not in favour of persecution. How long it will be so, no one can foresee. The Jesuits know the value of public opinion, and they are laboring with a zeal worthy of a better cause to give it a direction favourable to their purposes.—No artifices are spared, no falsehood boggled at, by which evangelical religion may be rendered hateful, and the extermination of its professors made to appear infinitely just and desirable.—Will they succed? God only knows! Their success, with a *bound press*, has already gone far beyond what a few years ago would have been thought possible. I fear they are forming public opinion at their will. The liberal press keeps silence. *The Jesuits alone are bold.*

To return to the meeting. One of the brethren, from the Department of the Drome, had been summoned to take his trial for being present at an unauthorized religious meeting, but was not tried, because, as several persons present at the meeting had already been once condemned for the same offence, the public prosecutor preferred bringing them only to trial. He, however, was present as simple spectator. At the close of the trial, the president said to the Christians, whom he condemned to a heavier penalty, "You see that you must not repeat this offence. We hear that this lesson will be sufficient, and that we shall not be troubled with you again." Among the condemned was an unlettered peasant, a man who could not read. He replied to the judge, "Sir, as long as our property may last, we shall pay the fines you impose, and our persons and liberty are in your hands, and you can dispose of them as you please, but *do not hope to hinder us from giving to God the worship we owe him*, for in that you will *never succeed*." He and his friends have met since, without interruption. If the persecution continues, and by the good providence of God falls where it ought to fall, on the right persons, the result will be beneficial undoubtedly.

The applications made to the Emperor by some English Christians of high rank, in favor of religious liberty, though seemingly repulsed, by denials that any infringement of its details had taken place, have not been altogether uninfluential, I believe. I have been recently informed by a prefect of a most important department in the centre of France, that he had received instructions from head-quarters, that if an application to meet for public worship was made to him from persons not of one of the national Churches, as well as from members of those Churches, if he were convinced that the demand was a serious one, he ought to reply favourably! This looks like a disposition to tolerate, but it may only be done that the emperor may be able to say, "Such are the orders I have given."

But the emperor himself has replied to the united memorial of Methodists, and other Free Churches, that he has read the memorial with a lively interest, and that he is disposed to grant, *in fact*, not *in right*, religious liberty where ever it is proved that the religious dissent is not at the same time political dissent! Here is the cloven foot of popery again, with a vengeance! Not *a right*. Then it is no man's duty to worship God, to render him the worship that he requires.

May God avert the omen, and may all Christian men, all who have any talent for stating clearly, or proving satisfactorily the truths they believe, and who believe that it is a man's duty to worship God to the best of his ability, come by their writings to the help of the Lord, "to the help of the Lord against the mighty," and let the world see the falsehood of Popish sophistry.

C.

France, December 1, 1854.

Progress of Civilization in New Zealand, and its Prospects in Melanesia.

Unlike the American Indians, the natives of the islands in the Pacific exhibit an aptitude for civilization, and a fondness for those industrial pursuits into which they have been inducted by missionary teaching or the example of European emigrants, that is remarkable in view of the reckless and roving habits acquired in their savage condition, and of those advantages which they owe to soil and climate, of food produced with the smallest labour, and of no greater requirement of clothing than what taste rather than comfort suggests. The history and condition of the native New Zealanders exhibit the most striking illustration of this truth, because of the great contrast which exists between the ferocity of their pristine savage nature and habits and the orderly propriety of conduct which marks their recent adoption of civil pursuits. It is a striking feature in the character of the Melanesian savages—their versatility and impressibility to influences the most opposed to those which operated to shape their youthful tastes and controul their habits of life. It commonly happens that the influences of civilization are applied with marked success to form the habits of the rising generation; but in the case of the New Zealanders we are assured that a whole nation of savages are adopting the primary arts of civilization, with a zeal that surprises their teachers. A writer in the last London Quarterly Review has collated all the more recent testimony relative to the efforts to extend Christianity and civilization over New Zealand, and into some of the multitudinous isles lying North of the parallel of New Zealand, West of the 180th meridian, East of Australia, and South of the Equator, to which groups modern geographers have given the name of Melanesia, from the fact of their inhabitants having darker skins than the Polynesians proper. The industrial example of the European settlers in New Zealand has greatly aided the efforts of the missionaries to confer the benefits of civilization upon the native islanders.

"All other tendencies," says the writer referred to, "seem for the time superseded among this energetic people, by the desire to advance in material prosperity. They are adopting with eagerness the arts, and especially the gainful arts, of the settlers. All over the Northern Island, but chiefly in the neighbourhood of the settlements, they are vying with the most active of the latter in productive industry. The lower class are engaged in road-making, whale-fishing, building, tending cattle, and tilling the soil; the chiefs becoming landed proprietors, millers, (a particularly favourite profession,) ship-builders and ship-owners. To cite a late report of the surveyor-general of the colony:—'They esteem themselves first-rate horse-breakers, and I heard more than one lecturing on the mysteries of the turf to an admiring audience. Every recently-arrived traveller, if he comes from any of the settlements, is questioned closely as to the price of pork, wheat, flour, and flax. The old persons may be seen in groups round the evening fire, chatting about the appearance of the crops, and all subjects relating to them; the women being busily employed in making baskets to carry grain and potatoes, or in plaiting leg-ropes for driving their pigs to market. All other pursuits seem merged into habits of thrift; and the most engrossing subject that can be broached is the relative merit of two mill-sites, over or under shot-wheels, and the best means of raising £200 or £300 for the purpose of building a mill which shall grind more than one erected by a rival tribe.'"

There is now and then an exception to the general influence which this greed of grain exerts, and the old savage instinct will sometimes exhibit itself with a ferocity aggravated in its action by the cunning engendered of European instruction. But now that the barbaric age of New Zealand may be said to have passed, we can scarcely expect such another instance of this perverted knowledge, as was exhibited by Hongi—one of the most powerful chiefs of the North—whom the early missionaries, confident in having acquired over him a controlling influence, sent to England, where he attracted much attention, and was loaded with presents. The presents he carefully secured, and carried them back with him to Sydney; there, however, he exchanged them for double-barrelled guns, muskets and ammunition. Thus prepared, he returned to his own district, equipped his followers, trained them in the use of fire-arms, and sweeping down from the North against an enemy armed only with clubs, spears and stone tomahawks, he desolated the land so completely as to earn the title of "Exterminator." The last scene in the life of this wily savage shows the heroism of his nature. It occured in 1827, after he had attacked and destroyed the Wesleyan Mission Station at the Wangaroa. The incidents are thus given in Strachan's Life of the missionary, Samuel Leigh:—

"In the vicinity of his camp the ovens were crowded with victims of war, (roasting to feast the conquerors,) while all parts of the human body, those of the mother and sucking infant, lay in undistinguishable masses. He pursued the flying enemy as far as Hunehuna, where they made a stand. During the fight Hongi stepped from behind a tree to discharge his musket, when a ball struck him; it broke his collar-bone, passed in an oblique direction through his right breast, and came out a little below his shoulder-blade, close to the spine. This shot interrupted his career. The wound never closed; and *the wind whistling through it afforded amusement to the sinking warrior.*"

As an offset to this instance of ineradicable ferocity, may be presented the case of Rangihaieta, "the greatest savage of all," a chief who, at the massacre of Wairu, slew with his own tomahawk in cold blood, Captains England and Wakefield and fifteen other English prisoners, in revenge for the loss of one of his wives, killed by a chance shot in the skirmish. In 1849, this chief gloried in the possession of an inaccessible fastness, whose lagoons, morasses and dense forests supplied him with food of eels and birds; nor would he suffer any road to be constructed through or to his domain. Now, we learn on authority of a government surveyor, road-making has become his hobby. He has required his people to make three admirable lines of road through his territory, and drives his own gig on his own highway.

The Quarterly Review cites the testimony of the missionaries to the fact that the advance of the natives in temporal prosperity, since the adoption of the arts of civilization, has not been accompanied with a corresponding spiritual progress; though it is admitted that they present no exception to the general rule, that prosperous men are usually observant of outward religion. One evidence adduced of their want of a holy zeal is, that "while they ride, the missionary walks." Perhaps their teaching has been less calculated to elicit the charitable traits of their nature, than to engender bigotry and selfish pride. For we are told that theological controversy rages throughout the length and breadth of the land, not only between Protestants and Catholics, but, to their shame be it said, between the members of different Protestant denominations, who, even in the smallest settlements, maintain separate places of worship and schools, and are constantly quarrelling about the claims respectively of Wesleyanism and Church-of-Englandism to be the proper service to God.

The Feejee Islands is the first Melanesian group west of the Society Islands. The natives are reported to be at once the most sanguinary and ferocious, and the most susceptible of a high state of attainment in civilization, of all the Indians of the Pacific. It is to be hoped that the obscurity which now prevails among them may be the darkness that precedes the dawn; for never were the ruthless barbarities of savage life so rife there as now. There are three hundred thousand of these Feejeeans. Zealous missionaries are labouring among them without ceasing, and with brightening prospects in the midst of trying discouragements. Among the latter is mentioned the following. A little girl, daughter of the King of Opo, who was taken into a missionary family as nursemaid, eventually murdered the infant, by habitually crushing its frame together in her arms, whenever the child was restless.

The Feejeeans suffer the most horrible tyranny from their chiefs and native priests. Among instances in illustration of this, it is stated that the great war-canoes are dragged up the beach over the living bodies of the common people, thus used as rollers—a species of barbarity that used to be practised on corpses in Otaheite. In a particular district called Drakete, we are told by one author, the people are actually kept for kuman sacrifices and for food upon any public occasion. Aged and decrepit persons are commonly buried alive, to relieve their relations of the burden of their support. One or more of the widows of a deceased husband are sacrificed at his death, that he may have some one to cook and administer to him in another world. These people exceed all known races in the practice of cannibalism. When Captain Erskine reproved Thakambau for participating at so revolting a feast, that warrior replied: "It is all very well for you, who have plenty of beef, to remonstrate; but we have no beef but men."

These heathen practices are in vogue now, at this very day, in these and other of the Melanesian groups, but to no greater extent than most of them were in New Zealand forty years ago. And it is probable that a much shorter period will be sufficient for their extirpation in future wherever undertaken, owing to the extension of commerce and the introduction of steam navigation into the Pacific. A brief time may be expected to elapse before regular lines of steam communication will be opened between our Western coasts and the Australian colonies of Great Britain. The Feejee Islands lie directly on this route, and will be one of the most important of the intermediate points at which the steamers will stop for coal and other supplies.—The new sphere of action which will thus be opened for the energy of the natives, judging from the example of the New Zealanders, will be eagerly availed of. Steam communication with China and Japan will tend to similar desirable changes elsewhere. The interest of philantropy and commerce will alike be promoted by such results; for many are the ships classed among "vessels that are lost at sea and never heard of," which have been made a prey to the rapacity or vindictiveness of the Island savages—vindictiveness provoked, it may be, by outrage and crime perpetrated on themselves, but visited on a guiltless ship and crew.—*N. Y. Jour. of Com.*

A Mission to Japan.

One of the missionaries in China, in a recent letter to this country, recommends immediate efforts to establish a Christian mission in Japan. He thinks, though the subject of religious toleration was not introduced into the late treaty of our Government with that of Japan, there would be no serious difficulty in the way of establishing such a mission. We would be far from discouraging any hopeful effort to extend the gospel. But it is evident the strong and long existing prejudices and hostility of the Japanese to the Christian system, have by no means lost their power by the lapse of time. The following, from the Hong Kong Register of August 15th, is proof of the correctness of this remark:

"A few curious incidents have come to our knowledge, arising from the late visit made by Commodore Perry to Japan, one of them peculiarly so, as showing the long and still existing hatred which this people have borne, and still bear, to the name of Christ. When the treaty was placed before the Japanese officials for signature, they immediately noticed the literal translation which was given to the words commonly used by Christian nations in such documents, 'In the year of our Lord," and refused unequivocally to attach their signatures, while these (to them) offensive words remained. They would give no reason, nor enter into any argument on the matter, but simply held fast to the plain refusal. A kind of compromise was made; and perhaps many people will think that the Commodore did not act as the commissioner of a Christian country ought to have acted on the occasion. For the expression 'in the year of our Lord' was substituted 'in the year of remembrance.' Some books, which had been given by officers of the expedition to the people, in which the name of Jesus Christ occurred, were returned by the government officers, and it was thought not one copy thus given away remains in the country."

We do not think Japan is at present open to the Gospel, like China and other portions of the Eastern continent. But until very lately China was entirely inaccessible to Christian effort, and the same wonderful Providence which is throwing down the massive walls of superstition and idolatry, and preparing the way for the spread of the Gospel among the teeming millions of the Celestial empire, may very shortly open the way to Japan. Commercial intercourse of this people with Protestant nations, we have no doubt, will contribute much to this result. Their hatred of Christianity is founded on their confounding it with Popery, and supposing its ministers are all political Jesuits, whose admission into their country they believe would be dangerous to their government. A slight knowledge of the religious principles and character of American and British Christians would alter their views of the nature and tendency of the Gospel, and lessen their prejudices against it. The time, we have no doubt, is near at hand, when Japan, with every other heathen country on the globe, will be white unto the harvest. Let the Church awake and prepare for her approaching responsibility, speedily to accomplish her great commission, lest it be said