

opinion, as to advance still further the cause which has been so well commended by the Congress at Paris. Each State in the Union will send two delegates to represent them in this Congress. Public meetings are now being held for this purpose throughout the United States. Elihu Burritt will proceed to London in May, for the purpose of arranging preliminaries for the Congress, in concert with Mr. Cobden and other members of the British Parliament. A public meeting was held here last week in order to select delegates for the State of Massachusetts, to attend the Congress at Frankfurt next summer. His Excellency Governor Briggs presided, and delivered a noble and eloquent address on the inconsistency of all war with the spirit of Christianity. I attended a public meeting with Elihu Burritt on Friday evening last in the City of Roxbury. General Dearborn, of the standing army of the United States took the chair, he made a noble speech denouncing all war. I am at this moment preparing a Lecture against war, to be delivered at the Lyceum in the city of Worcester next week. I will give you an extract from it in my next letter.

Elihu Burritt says—"Look at the fortunes which nations have squandered away in the sanguinary litigation of the sword. Take Great Britain for instance. Her wars with the neighbouring nations, from 1688 to 1815 cost her £3,383,022,500, including the interest she has paid on money borrowed for the work of human slaughter. How can we measure this vast amount thus wasted? Let us weigh it in pure gold, and we shall find it weighs 73,543,967 pounds *troy*! It would require 24,770 able-bodied men to carry it from the mint, each having 200 lbs., or 9200 sovereigns in his sack. Placed in a line of sovereigns, each touching the other, and averaging three fourths of an inch in diameter, they would reach 484,280 miles, or twenty times around the Globe at the Equator. It would require 213 men to count it in a year, each counting at 60 sovereigns a second, working ten hours a day, and 300 days in a year. The wages of labourers in Great Britain, including old and young, women and children, will not average over 10 shillings a week. Then at this rate of wages, it would take 13,011,621 labourers ten years to earn what Great Britain expended in the litigation of the battle-field from 1688 to 1815. It would require 520 ships to convey that amount in silver, each freighted with 1000 tons of that precious metal. Surely war is the consummation of all human follies, waste and profusion."

"Here are a few of the reminiscences of war, entirely shorn of poetry. They are bloody witness, and let them testify, in the periodical butcheries in the human family, the following hecatombs have been offered up to that god of battles which Christians and Pagans have worshipped with the same devotion:—

Loss of life in the Jewish Wars,	25,000,000
By Wars in the time of Sesostris,	15,000,000
By those of Semiramis, Cyrus, and Alexander,	30,000,000
By Alexander's successors,	20,000,000
Grecian Wars,	15,000,000
Wars of the twelve Cæsars,	30,000,000
Roman Wars before Julius Cæsar,	60,000,000
Wars of the Roman Empire, Turks and Saracens,	180,000,000
Wars of the Reformation,	30,000,000
Tartar and African Wars,	80,000,000
American Indians destroyed by the Spaniards,	12,000,000
Wars of Napoleon,	6,000,000
	683,000,000

The above is a mere extract from the bloody statistics of glorious war; one chapter in the annals of the violence, crime and misery that have followed in the foot-prints of the Great Destroyer. The loss of souls is entered where human eyes may not read the list. Dr. Dick estimates the number of those who have perished directly and indirectly by war, at *fourteen thousand millions*, or about one-tenth of the human race. Edmund Burke placed the number at *thirty-five thousand millions*. Taking the estimate of Dr. Dick, and assuming the average quantity of blood in a common sized person, the veins of those fourteen thousand millions would fill a circular lake of more than *seventeen miles in circumference*,—*ten feet deep*, in which all the navies of the world might float! Supposing these slaughtered millions to average each four feet in length, if placed in a row, they would reach nearly 412 times around the earth, and four times around the sun. Supposing they average 130 pounds each, then they would form a globe of human flesh of nearly a mile in diameter, weighing 1,820,000,000,000 pounds—Fourteen times more than all the human beings now living on the globe.

What a spectacle to the eye of Him, with whom time and eternity, things present, past, and to come, are one omnipresent Now! with whom all the actions and conditions of his creatures are not matter of memory, or prescience, but of clear and contemporaneous vision! Not a drop of that sea of blood has evaporated from

the sight of that All-seeing Eye. Its red, putrid vapor is still going up into the nostrils of the God of peace. Before him that solid globe of human flesh revolves, in its crimson atmosphere, a horrid satellite around the green earth made for man. O Christian! disciple of the meek and lowly Jesus! Look at that blood-dripping planet! It is the flesh of the *tenth* part of your race! Shall its purple circumference swell with more butcheries of God's human children? Look into that dead sea of blood! shall it be deepened and widened from the veins of more victims to the destroyer of mankind? If not, say so. Say it in the majesty of your Master's spirit. Let the Christians of Christendom say to the world, that all war is a vast and unmitigated violation of the spirit and precepts of the gospel, and the principalities and powers of the earth would soon bow to the name of Jesus, and nations learn war no more."

P. Tocque.
Boston, U. S., March 19th, 1850.

STANDING REGULATIONS.

Correspondents must send their communications written in a legible hand, and, unless they contain the names of new subscribers, or remittances, free of postage; and enough in confidence, with their proper names and address. The Editor holds himself responsible for the opinions of correspondents—claims the privilege of modifying or rejecting articles offered for publication—and cannot pledge himself to return those not inserted. Communications on business, and those intended for publication, when contained in the same letter, should, if practicable, be written on different parts of the sheet, so that they may be separated when they reach us. Communications and Extracts should be addressed to the Editor, Halifax, N. S.

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THE WESLEYAN.

Halifax, Saturday Morning, April 20, 1850.

THE OLD LANDMARKS.

AMIDST the changes that are continually occurring in the world around us, and which are more or less incident to all earthly things, it becomes every pious man, who has the honour of God and the welfare of mankind truly at heart, to cling, in matters of religion, with the utmost tenacity, to the "old landmarks." The principal reason assigned for this course, may be found in the unquestionable fact, that divine truth and the principles enunciated in the Word of God, our sole directory in matters of faith, are immutable and insusceptible of improvement. There may be fresh illustrations and new combinations of these principles—they may be placed in varied and more commanding lights—their ground-work may be more clearly displayed and their claim to universal adoption more powerfully enforced—their intimate connection with all of man's present, and with all of man's hope of future happiness, may be more convincingly exhibited—but in themselves those principles are as unchanging as the throne of the Eternal, their author and their end. Nothing is left for the exercise of mere human sagacity or wisdom in the discovery of what had been previously *unrevealed*; as, were this the case, the foundation would be in a state of continual mutations. Instead of firm rock, there would be nought but shifting sand, on which immortal beings might erect their "house"—their habitation of peace and security for this and the future world. All would be left in dread and varying uncertainty. Harassing doubts and tormenting fears would seize on the troubled mind, prostrate the spirit, and render existence miserable. Nothing would be found to satisfy the appetite for truth—nothing to engender confidence—nothing to foster holy aspirations—nothing to attract the soul from earthly tendencies to spiritual realities and heavenly glories. Man would then emphatically "walk in a vain show" and "disquiet himself in vain." No friendly ark would invite his gloomy spirit to take shelter from the threatened deluge of swift-coming dis-

truction—no city of refuge, with wide-spread gates, would bid him welcome, and offer protection from the menacing vengeance of the stern and fleet-pursuing avenger. Clouds and darkness would surround these places of real security, rendering all search for them perplexing and fruitless; especially as error would fill the land with gorgeous temples to mock hope, baffle enquiry, and entice into their unhallowed portals.

It is these considerations that give an unutterable importance to the inspired question—"If the foundations be destroyed what can the righteous do?"—What, also, we ask, can guilty sinners do? Whither can they flee? To what source can they with certainty turn in the time of their distress? They, therefore, who believe in the inspiration of the Sacred Scriptures, in their perfection as a rule of faith and conduct, and in their adaptation to the necessities of universal man, should discourage to the utmost of their power, all attempts to unsettle the foundation of revealed truth by the introduction of novelties, strange and diverse doctrines, sophistical interpretations, and sceptical comments. One of the most fearful and alarming predictions of a degenerate and apostate people, is, that "the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." This fore-warning is sufficient to put persons on their guard, and lead them to "believe not every spirit, but try the spirits whether they are of God." So deeply was St. Paul impressed with the importance of "holding fast the form of sound words," that he makes it a matter of special direction to Timothy, his beloved son in the Gospel, and an able minister of Christ, exhorting him thus—"take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." Hence he warns him that "in the latter times some shall depart from the faith, giving heed to seducing spirits," and places the brand of condemnation on the man who "consents not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness," deciding, that "he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmising, perverse disputings of men of corrupt minds, and destitute of the truth." Of the truthfulness of the Apostle's prediction we have had many lamentable proofs, showing that when persons allow their minds to get once afloat on the sea of scepticism, there is no doctrine, however absurd in itself, and repugnant to the fundamental verities of Sacred Writ, to which they may not be drifted by the strong current, or driven by the fierce winds, of error.

What, then, is our security? In what consists our preservation? "The truth as it is in Jesus"—an humble but firm reception of that truth, as contained in the Sacred Oracles. Cleaving to the "old landmarks," like an anchor in good holding ground to the storm-beaten ship, will retain the mind in a state of security, and keep it from being "tossed to and fro by every wind of doctrine." Infidels and semi-infidels will assault the foundation of our faith—in vain. Like the rock of the ocean, that foundation will remain undisturbed amid the boisterous swellings of an unsound theology. Neither the metaphysical cavils of the *literati*, nor the rude taunts of the *sciists*, of infidelity, will be able to move us from the truth and

the hope of the Gospel. We shall feel, whilst we sing, with the Christian Poet—

"Should all the forms that men devise
Assault my faith with treacherous art,
I'd call them vanity and lies
And bind thy Gospel to my heart."

RELIGIOUS EFFORTS IN SPAIN.

We give to-day part of an interesting communication from *Evangelical Christianity*, written by Dr. THOMSON. The friends of evangelical truth are becoming more active in the dissemination of the Word of God on the European Continent, under the correct conviction, that where God himself through His Word is allowed to speak, and where his own messages of mercy are candidly listened to, and received, there the people will be enlightened, instructed, edified and saved, however dark and ignorant and vicious their minds may have previously been. We hail with sincerest pleasure the circulation of so important a work as *Catholicismo Neto* among the Spanish population. Imbued as it is with the spirit of evangelical religion, it will doubtless arrest the attention of many, lead to serious enquiry, and prove the means of discovering error, emancipating their minds from the domination of long cherished, but false opinions, and bringing them under the superior influence of divine truth and saving grace. It is true the agency at present seems in itself insignificant and ill-adapted to produce a general change in the aspect of religious affairs in that country, but the aphorism must not be forgotten, that great results have followed from small beginnings. God can accomplish his redeeming purposes by few as well as by many. The present agent, who is so disinterestedly employed for the spiritual benefit of his countrymen, is only one of many, who, we trust, will be long induced to consecrate their talents in a similar way. The truth will reach other minds. The reception of christian principle will produce in them its well known and legitimate effects—under the operation of its invariable law, they will freely impart to others what they have freely received—and thus, in the course of time, a wide-spread agency will be created in the bosom of the country and among its population, diffusing in all directions a salutary influence, and extending continuously the circle of good.

Resolution of the General Committee of the Micmac Mission.

We are gratified to perceive that the General Committee of the Micmac Mission are laudably caring for the interests of this important enterprise. The measure specified in the Resolution herewith given, is the best, which, under existing circumstances, could have been adopted in this City to promote the objects of the Mission. By this means these objects will be kept before the public mind—a practical union of the friends of the Mission will be promoted—the blessing of Almighty God will be humbly and earnestly sought, and, we trust, abundantly obtained—interesting information will be disseminated—the laborious Missionary encouraged in his work—and a continuing impetus given to the good cause. We hope the religious part of the community will manifest a becoming interest in the efforts of the General Committee by attending these quarterly meetings and uniting in the proposed devotional exercises. Thus they will show that they countenance a work which, under God, is calculated, as it is designed, to operate beneficially on the present and eternal welfare of the *aborigines* of the Provinces.

Resolution.

At a Quarterly Meeting of the Committee having charge of the Mission, held on the 9th instant, it was unanimously "That with the view of objects of the Mission, a Quarterly shall be held in different Churches for the purpose of uniting in prayer, half, and of giving information respecting its progress." The first of these, to be held in the Wesleyan Church, Brunswick Street.

Published by direction of the Committee.
P. G. McG.

The above was designed for our use but was overlooked.

SPECIAL SERVICES.

Special services to promote the cause of the Gospel, which God have been held during the week, will be continued in the Wesleyan Church of this city, and at the morning prayer meetings generally good, but more encouraging at the preaching evenings. A gracious influence was manifested to the worshippers, and there are indications of a revival of heart-felt and practical piety in various congregations of the city, and we trust that the efforts of his people in this behalf will be copiously blessed with the glory of God.

WOODSTOCK CHURCH.

The intelligence from this town of our work, will be given to the lovers of Zion. When God sees the efforts of the ministers of his Church, in the conversion and consequent enlargement of the world, it should prove a source of gratitude and of hope. At the same time should stir up acts of faith and prayer, but the Church be in earnest work of our God will abundantly show the presence of the Lord be affixed to the glory of God.

RAIL ROAD MEETING.

A meeting of our citizens, P. M., to-day, at the New Brunswick Hotel, to consider the expediency of the "Steele" of the content of the Rail Road, and "to ascertain they are willing to take," and to effect all possible success.

Methodism in New York.

The New York Correspondent of the Christian Advocate says: "I am glad to hear that the affairs of our church are more satisfactory at this time than for many years past. The administration of the church is generally approved, and there is a state of feeling between the men, which is more and more of vigorous co-operation for the interests of the institution. There is, also, at this time, a state of religious revival in some of this city and vicinity. Bedford Street Church reports conversions during the last year, a good state of prosperity in Allen Street Church; and that there has been, for most excellent work at the Church. In Brooklyn, the church has been visited by a gracious power, and about a hundred have been added to the church—all