

not necessarily implying immersion. As an example in which the regimen is not expressed, it contains no positive evidence respecting mode; but the record of Pharisaic customs, so far as it has been preserved, and strong probability, where the record ceases, unite in opposing the exclusive principle of the Immersionists."

Methodistic Intelligence.

BATHURST, N. B.—The Rev. JOHN PRINCE, under date of Dec. 17th, writes:—"The work of God on this Circuit is progressing. Last Sabbath I received the names of seventeen persons on trial for Church membership, and expect soon to receive the names of many more. To God be the praise!"

CHARLOTTETOWN, P. E. I.—Under date of Dec. 18th, the Rev. F. SMALLWOOD writes:—"We are anxiously looking for a Revival of the work of God upon this Circuit. Several of our members have lately obtained the blessing of holiness, which is an indication of what is coming; and about six persons have professed faith in Christ within the past week. To God be the praise! We are cheered in our work by the occasional notices of revivals of religion as furnished by *The Wesleyan*, and hope that this winter will be one of prosperity to our beloved fellow-labourers in the Gospel of Jesus."

BARRINGTON.—The Rev. J. V. JOST, under date of Dec. 20th, writes:—"We have just concluded our Missionary Meetings in this Circuit, and are happy to say, that at all our Meetings a more than usual Missionary spirit was felt by our people, which evinced itself in an increase of subscriptions throughout the Circuit at large. This is the more gratifying, as a decrease was anticipated in consequence of the failures in the Fall Fisheries. A spirit of gratitude to God for their safe return home, whilst many of their fellow-fishermen perished during the late, perhaps unprecedented, storm, no doubt moved our people to express their sense of obligations to God, by voluntary thank-offerings to the cause of Christian missions, which is the cause of God; and as the cause is His, it must and shall prosper, for so hath He promised."

Charlottetown, P. E. I., Sabbath School.

Mr. JAMES MOORE, of Charlottetown, P. E. I., has furnished the following interesting and encouraging account of the state of the Wesleyan Sabbath School in that Town, which we very cheerfully publish:

Our Sabbath School, in its present circumstances, is deeply interesting; there are connected with it, about sixty young persons, male and female, in about equal proportions, of an age above that of the generality of S. School Scholars. These are formed into three classes; one male, under the superintendence and instruction of our brother Wm. Heard; and two female, one of which is taught by Miss Mary Desbrisay, the other by Mrs. Edward Moore. The deep interest these young persons take in the various questions arising out of the spirit-stirring narratives, and soul-saving doctrines of the sacred text, is truly gratifying; and I have reason to know that the subject, for the coming Sabbath, occupies the thoughts of many a one connected with these classes, during, perhaps, more than the leisure hours of the week. Besides these there are four Bible Classes, two male, and two female, more immediately connected with the Sabbath School. These seven classes, after the School is opened with singing and prayer, which takes place in the large room—retire to the upper class-rooms, and to various parts of the Chapel, leaving the remainder of the children, consisting of about twenty-four classes, male and female, in the school-room. The more immediate business of the school-room commences; about half an hour is devoted to Scripture reading and Lessons, and twenty minutes to Catechism. Bell rings, collect Books, Bible Classes come down, march into the Chapel, males one side, females the other; then children from the school-room, in same order, filling all the seats of the lower part of the Chapel in front of the pulpit—all seated, the eldest scholars at the furthest end,—regularly graduating—youngest nearest the pulpit—table drawn up to the front of the communion-rail—Missionary boxes, one at each end—boy's box on the boy's side, girls on the girls side. Sing, Heber's beautiful hymn, "from Greenland's Icy Mountains." Here they come streaming along, some little creatures, too small to reach the box, must be lifted up; another has his copper somewhere at the bottom of his pocket and tries to find it, thus forming an obstruction in the torrent, is jostled about, and ultimately, without effecting his purpose, is carried away by the stream, and retires crying to his seat. I feel assured that sixty years hence, the lagging pulse of many almost palsied, al-

most worn out, hearts, will be quickened into somewhat of youthful vigour, when Heber's hymn shall fall upon the ear, because of the recollections it will surely bring of the Sabbath School Missionary Boxes in by-gone days at Charlottetown. The collection done—the address. Three hundred attentive listeners to some thrilling little narrative—some soul-stirring appeal—some lion killing the disobedient prophet—some David slinging at Goliath—or Jesus in his mother's arms, or with the wise men in the temple—with the woman at Samaria's well—commanding the standers-by to take away the stone, that Lazarus may come forth—in agony, and blood, and death, exclaiming "Father, forgive them: they know not what they do"; and, Oh, wonder of wonders! in the midst of all this great—great work of redeeming, buying back again a lost and ruined world, he thinks upon the little ones, he takes them up in his arms—he lays his hand upon and blesses them; he, Jesus, says, "Suffer the little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven." O, what a delightful task it is to lead the infant soul to Christ!

In a Note to the Editor, the Rev. John PRINCE of Bathurst N. B., says:—

"I have recently been called to pass through the deep waters of affliction. Death has been very busy with us, and has broken some of the golden links of the chain which bound us together as a family. My dear sister, Mrs. Newcomb, died on the 28th day of October last, and my father died in a few days after, leaving us to mourn over the loss of two that were very dear to us. My mother is now very poorly, and one of my brothers and two of my sisters are very low, and the recovery of some of them doubtful. Surely these are very heavy trials. May I like the Psalmist be able to say,—"It was good for me that I was afflicted."

From the *Archives des Christianisme*, we learn a new illustration of the Popish intolerance that characterizes the present French government. The Ministers of the Interior has forbidden the Committee of the French and Foreign Bible Society to distribute any Protestant translation of the Bible. The version of Sacy, a Jansenist of the seventeenth century, a version generally correct, but still Popish, and not fit to be circulated or used by Protestants, is the only one which the Bible Society is allowed by the civil authorities to sell.

A General Meeting of the members and friends of the Protestant Alliance was held in the last week of November at Freemason's Hall, London, for the purpose of adopting resolutions respecting the Papal persecutions on the Continent, and petitioning both Houses of Parliament for the repeal of the Maynooth Endowment Act. The Hall was crowded in every part. The Right Hon. the Earl of Shaftesbury presided—enthusiastic speeches, in moving and seconding Resolutions, were delivered, and a form of Petition to the House of Commons was adopted.

An address from the Clergy of the diocese of Exeter, expressive of their non-concurrence with the Primat's opinion of the validity of the ordination of certain foreign pastors, and declaring "their conviction that Episcopal ordination is necessary to the valid ministration of God's word and sacraments," having been forwarded to his Grace, has met with the following reply from the Archbishop, dated Addington, Nov. 14, 1851:

"Reverend Sirs,—I write to acknowledge the letter which you have addressed to me, conveying the opinion of two hundred and twenty Clergy of the diocese of Exeter, respecting the orders of certain foreign pastors, and at the same time To PROTEST against the UNWARRANTED ASSUMPTION which it contains, that in the judgment of our Church, SUCH ORDERS ARE INVALID."

In view of this decision, what avails the laborious trifling of such writers as "J. S." and others, to prove from the records of the Church, the divine obligation of diocesan Episcopacy?

Of Nonconformist chapels in England and Wales, it is said, that the Wesleyans have 4,450; Primitive Methodists 1,662; Wesleyan Methodist Association 322; Methodist New Connexion 281; Calvinistic Methodists 778; Baptists 1,943; Independents 2,572; Roman Catholic 597; Society of Friends 330; Church of Scotland 12; Free Church of Scotland 77; United Presbyterian Church 61; Lady Huntingdon's Connexion 30; Bible Christian 415; Unitarian 260; New Jerusalem Church, Jews, and minor sects 550.

Dr. Cumming has challenged Dr. Newman to meet him in public discussion in defence of the extraordinary positions advanced by the latter in reference to the miracles of the Romish Church.

A Chairman of one of the English Missionary Anniversaries, said he had resolved upon three things in respect to the Wesleyan Missionary Society:—First, to read more of the results of its labours; secondly, to contribute more to its funds; and thirdly, to pray more frequently for its success. Each subscriber would do well to resolve upon, and act out, the said three important things.

Dr. Marriott, an English gentleman, who has resided a number of years at Basle, from which he has distributed throughout Germany, and especially through the Grand Duchy of Baden, a great number of religious tracts, having on the railway, on which he was recently travelling, distributed a few copies of a tract to his fellow passengers, was denounced to the police, and has been sentenced by the military authorities, to four weeks' imprisonment, on the charge of having distributed an unlawful tract. In the absence of the British Charge d'Affaires from Baden Dr. Marriott has applied to Frankfurt and Stuttgart, to Lord Cowley and Sir A. Malet, both of whom have promised their best assistance. This circumstance illustrates Popish intolerance in Germany.

The *National Intelligencer* states, that a well is now being excavated in Jackson County, Florida, which, in the number of strata already passed through, is nearly as notable as the one so famous near Genoa. The first twenty or thirty feet is composed of sandy soil, common to that region. This is succeeded for about an equal distance by a black, rich vegetable loam. Beneath the loam is a deposit of trunks and branches of trees, in a semi-petrified state, and still further down, at the depth of sixty-five feet, is struck a vein of metallic ore. The ore is said to be very pure having the appearance of silver but the hardness of platina, and to be found in considerable quantities.

A fresh water Lake of considerable extent has been discovered by Mr. Philip Oakden in the interior of Western Australia, towards the northern extremity of Lake Torrens.

On the 9th of December 1850, Captain Bernard, of the French ship *France d'Brasil*, on his return voyage from Rio to Havre, had the good fortune, says the *Journal du Havre*, to bring off from a desert island, in the group Martin Vaz, four British sailors, belonging to the *Alert*, of London, who had been, from causes yet unexplained, left there without resources for three weeks. The British government, through Her Majesty's Consul, Mr. Featherstonhaugh, at Havre, has distributed the following rewards:—A gratuity of Five Pounds sterling to each of the French sailors composing the crew of the boat which brought the Englishmen through the surf from the island; and a gratuity of Thirty Shillings to the remainder of the crew, for their uniform kindness in furnishing the rescued sailors with clothes, and ministering to their comforts.—The following honorary distinctions have also been forwarded to Paris by Her Majesty's government, to be presented through the French government:—To Captain Bernard, a gold medal, with a valuable telescope; and to each of the sailors in the boat, a silver medal, each medal, having its appropriate name engraved upon it, with a commemorative inscription. This must be gratifying to all concerned.

West of the Mississippi are 20,000 communicants in Methodist Churches, and one hundred and fifty itinerant preachers.

The Methodists have over sixty Churches in the State of Iowa, with more than ten thousand members.

The Presbytery of West Tennessee have decided it to be the duty of the Church to take cognizance of the conduct of any member who may take a daily dram, and go to the grog shop to obtain it, or any one who may attend balls or dances, or permit his children to attend dancing schools, and deal with him as guilty of an offence, contrary to the word of God. So ought it to be.

Rev. Mr. Shipman, of the Methodist Church South, says the *Journal and Messenger*, at the late revival in Macon, Miss, was baptized into the fellowship of the Baptist Church, and was licensed to preach. We see this statement contradicted by other papers. Where is the truth? *Western Ch. Advocate*.

Lord Bacon says, "If a hue and cry was to be raised after antichrist, and the Pope was to be taken up in consequence of it, and brought before me as a justice of the peace, I should consider it my duty to commit him, as having all the distinguished marks by which Antichrist was described, and to put him upon his trial."

The one grand idea of Mr. Burnham, State Superintendent of schools in Vermont, is, through the teachers, to secure a tender and enlightened conscience in the pupils, and make the cultivation of the manners and the heart supreme over the improvement of the intellect: the true principle of school education everywhere, if it shall be useful.

The Croup—How to prevent it.

A correspondent of the *New York Mirror*, a medical practitioner, in an article on this subject, says:—

"The premonitory symptom of a croup is a shrill, sonorous cough. The patient is not sick, has no fever, as often in a common cold—is lively, perhaps even gayer than usual, his hands are cool, his face not flushed, possibly a shade paler than usual. This solitary symptom may last for a few days, with no material increase or abatement, and without attracting any notice; suddenly, however, the disease hitherto latent, bursts forth in all its fatal fury, and too often continues its ravages unchecked, to the dreadful consummation. The remedies for this symptom of croup are simple, and in most instances perfectly efficient. They are a mustard poultice, or a strip of flannel dipped in oil of turpentine or spirits of hartshorn, applied to the throat, and nauseating doses of Hives's syrup to be continued as long as the cough remains. By this timely employment of these mild agents, I unhesitatingly assert that a multitude of lives might be saved every week, that are now lost through negligence and delay."

We also give the following:

FOR QUINSY, OR ULCERATED SORE-THROAT.—Those who suffer from this distressing malady, will be thankful to hear of a simple and efficacious mode of relief—namely, an onion poultice. Bake or roast three or four large onions, or half a dozen smaller ones till soft. Peel them quickly, and beat them flat with a rolling-pin or glass bottle. Then put them directly into a thin muslin bag that will reach from ear to ear, and about three inches deep. Apply it speedily, and as warm as possible, to the throat, keep it on day and night, changing it when the strength of the onions appears to be exhausted, and substituting fresh ones. Flannel must be worn around the neck after the poultice is removed.

A PRESENTIMENT.—There is something inexplicable in the circumstances related in the following, which we cut from the *Bradford (Vermont) Gazette*:—

Mr. Butterfield, who was killed by the late unfortunate accident on the Passumpsic Railroad, for a week or two before it occurred, seemed impressed with the idea of some impending evil. He mentioned his impression to his friends, appeared downcast, and did not wish to run an engine any more.

Indeed, he had gone so far as to say that after that week he should leave the place he occupied on the Road. He was ready to do anything else but to act as engineer. In passing up, a few days previous to that on which the accident occurred, he whistled for the train to "brake up," insisting that the fireman should go forward and examine the track, for he plainly saw the figure of a man moving slowly along. He also stopped at another, and about the same time, believing there was a man on the track. It turned out in both cases to be an illusion. If Mr B. had been a timid and nervous man, these impressions would readily be accounted for, perhaps; but he was just the contrary—cheerful, cool, deliberate and fearless—so far even as to be remarkable for these qualities. His impressions, viewed in connection with his well known character and melancholy end, are certainly mysterious, and we do not know how they are to be accounted for, unless it be that evil is sometimes portended to man by a superior intelligence.