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Religious Miscellany.

Faith's Answer.

Still as of old thy precious Word
Is by the nations widely heard;
The hearts in holiness are stirred,
And weak and low.

Who none the secret dare not tell;
Still, in thy temple, slumbers well,
God Ely; O! like Samuel,
Lord, here am I!

Few years, no wisdom, no renown,
Only my life can I lay down,
Only my heart, Lord, to thy throne—
I bring; and pray
That, child of time, I may go forth,
And spread glad tidings through the earth,
And teach and hearts to know thy worth.
Lord, here am I!

The messenger, all-loving One,
The errand of thy truth to run,
The wisdom of thy holy Son
To teach and live!

No purse or scrip, no staff or sword—
Be pure intent my wings, O Lord!
Lord, here am I!

Your lips may teach the wise, Christ said;
The weak the wanderer have led;
Small hands have cheered the sick one's bed
With fresh flowers.

As teach me, Father, head, thy sighs,
While many a soul in darkness lies,
And wait thy message, make me wise!
Lord, here am I!

And make me strong; that, staff, and stay,
And guide, and guardian of the way,
To thee—ward I may bear, each day,
Some precious thought.

Speak, for I hear; make pure in heart,
Thy face to see. Thy truth impart,
In hut and hall, in church and mart.
Lord, here am I!

I ask no heaven till earth be thine,
Nor glory crown, while work of mine
Remains here; when earth shall shine
Among the stars.

Her sins wiped out, her captives free,
Her voice a music unto thee,
Her crown, new work, give thou to me;
Lord, here am I!

—Religious Magazine.

Pulpit Sketches.

NO. 1.
ST. PAUL.

If a divine communication has been made at all, it must be through the medium of language. It may be poetical, indeed, to speak of the voice of the Almighty in the thunder, and the whispering of the elements; but the utterance of nature—it may be poetical, but it is not logical. That voice never yet whispered in the sinner's ear that his sins were forgiven; it never proclaimed to a Pantheist or Deist one intelligible utterance. The necessity for a more direct and perfect communication is obvious. Man demands a better, more direct, more intelligible communication. The thunder rolls its magnificent bass not in vain when it becomes the auxiliary to a word which has been spoken in the *Pneumatikos Agios* and the Polyglot of Nature may be comprehended when the alphabet of Revelation has been given. But until this book be bestowed, darkness impeded our view, the abysses of the deep; and the navigator of nature's abysses knew not whence he came nor whether he goes.

The communication that comes from God, and really arrests the attention of man, is necessarily clothed in the garb of language; may more, it must be human, not divine. The thunder rolls its magnificent bass not in vain when it becomes the auxiliary to a word which has been spoken in the *Pneumatikos Agios* and the Polyglot of Nature may be comprehended when the alphabet of Revelation has been given. But until this book be bestowed, darkness impeded our view, the abysses of the deep; and the navigator of nature's abysses knew not whence he came nor whether he goes.

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Next to Jesus of Nazareth, Saul of Tarsus appears the most perfect preacher of the evangelizing Gospel, as well as the most finished character delineated on the historic page. I know not if he claimed his sanctification to be the result of the establishment of the truth which he had taught during his life-time, but the death of a thousand Socrates had done to perpetuate a system of error.

ist or Neologist, and add, now explain, if you can, the reasons and motives leading to the formation of such a character—account for his conversion—the brilliancy of his career—the perfection of his nature—can you do it? There is a parable in the New Testament in which the words occur—"Friend! what dost thou here?" The person interrogated is silent. I repeat to the infidel, and again pointing to that page of history describing St. Paul, exclaim—"what dost thou here?" If Jesus was a myth—if Christianity be the mist-giant of the ages—if existing economies ecclesiastical be but the creations of human states—then what dost this witness here? Can you prove that he was mad? No! no! "I am not mad, most noble Festus." Can you remove him from court? May he be a veritable evidence, and must be heard. Can you show that he contradicted himself? Impossible! There never was a more correct logician in being than this witness. His testimony must be received. And I want no other evidence, cries Lord Lyttleton, to persuade me that the story of the Evangelists is true, and Jesus Christ the true God.

There has been heard an outcry against an ecclesiastical ministry. Prejudices exist in the minds of millions against a ministry who cannot address the common people in the common language. And people ought to be addressed in "market language," nor, to use Whitefield's remark, "be ashamed to spoil their velvet mouths." But most a preacher be an illiterate type, and must be come down to such a standard, or else be useless? This, too, is a gratuitous supposition. The better educated the preacher, the better he can preach to the common people. True, if he speak nothing but rhetoric, he will fail. But a minister well instructed is calculated to do a vastly greater service to the cause of truth than an ignorant one. With an eye fixed upon such a model as Paul the Apostle, I dare make the assertion that his acquired knowledge was of such a character as to warrant, if so I may speak, the God whose acts are always judicious, in making such a selection. I cannot tell, at this distance of time, the extent to which the preacher's accomplishments. But this much I believe, that he who was learned in all the learning of the Rabbinical School, and who sat at Gamaliel's feet was no ordinary scholar. The probability is that the Apostle had a mind cultivated by mental discipline, and after made illustrious by the Holy Spirit, and then exercised to its utmost limits. Let a logician read the Epistle to the Romans, and he will not find a broken link in that mastery chain of reasoning. All is one compact and firmly cemented whole. Let him turn to the ornate address of Tertullian, and read St. Paul's Epistle to the Romans. But not thy dream is dark. Thou seeest Paganism triumphant, and the False Prophet disseminating in the orient—anon the Crucifix in the hand of the man of sin shades the accident—again all is light.

Another phase of the Apostle's character is deserving of imitation—his love for Jesus. Who does not recall that scene in which with uplifted hands and eyes suffused with tears he bursts forth with—"For I am ready to die at Jerusalem for the name of the Lord Jesus Christ." There never was a more noble—a really effective minister of the Gospel who lacks this element of character—intense love for the Saviour. Love for a leader will induce men to heroic deeds of arms. The multitudes who enthusiastically followed Caesar and Napoleon abundantly prove this. Said Napoleon to his soldiers, "thousands would die to day through love for Jesus Christ, while I am deserted and forgotten." If such men as Beveridge, Leighton, Hall, Martyn, Brainerd, Schwartz, Judson, Polycarp, and Saul of Tarsus, overleaped all difficulties in carrying out the will of their Lord, the secret consists in the fact that they loved him—"We love him because he first loved us." There is that which we term sublime in nature, there is also the morally sublime. An instance of the latter may be seen in Luther, when facing the Diet at Worms, "Here I stand," said the intrepid reformer, "I can do no other—God help me." Luther and Paul! shall we compare them? The stern, brave monk, with his lingering and romantic love for the gorgeous ritual of Rome, almost maddened by study, persecution, and mental conflict, and the great Apostle, collected, vigorous of thought, strong intellect, yet retaining a love for Israel's Sabbath rest, and almost amounted to a passion, as standing before Agrippa, he makes the sceptre tremble in the royal hand, and extorts the immortal confession—"Almost thou persuadest me to be a Christian." The one fleeing like a fugitive from the church of his fathers—the other breaking away from the Israel of God. The one identifying himself with a company of outcasts and persecuted wanderers, the other opening his eyes upon the awful prospect of becoming an alien from that church which for ten centuries had given spiritual laws to Europe and whose glory was as dear to Luther's heart as life itself. St. Paul called by deciding on the course to be pursued, in his shame and martyrdom at the voice of conscience and God. Luther going forth to battle against a church that had become apostate—*Athenianus contra mundum*! The one was a soul of fire, and gloried in the prospect of a field of labor which no mortal eye had yet reaped. The other was the Lion of a Thermopylae, where sacrifice was victory—and death was assured triumph. I know not which was the more sublime sign—though St. Paul, doubtless was the greater man. And if, in an age, when the enemies of the cross are not less numerous, though different than of old, if ministers would be great and useful, they too must seek for such a spirit—and like the old apostle,

"Fear not prison, rack nor rod,
But with the Eternal Truth to utter,
Speak and leave the Truth to God."
But the time came for Paul—wearing in the race and warfare "to rest"—that he might stand in his lot at the "end of the days." He had not only "fought a good fight"—but he had been victorious in the combat. The truths he had uttered were imperishable—the manner in which he had uttered them had rendered them more than human. When Zechariah read his great rival's speech, and men wept with him, he said, "Ab, if you had heard him speak these words." Truth is the same in every age; but to hear truth from such a messenger of God as St. Paul makes the impression indelible. Look at him on Mars' hill. The beautiful blue sky of Italy is not calmer than his eyes, nor the transparent atmosphere of the purple Adriatic more serene than the glorious spirit now lighting that eye with a more than mortal light. "Every sentence he utters is like a wave of the Atlantic," said Gratian of Fox. But not so St. Paul when on Mars' hill. There are no rounded periods, no elaborately-labored constructions. His thoughts are condensed, until they ignite by their intensity, and from the internal heat bursts forth the forked flame of an eloquence not to be emulated save by one on whose head had descended the fiery tongues of Pentecost. It is lightning. The configuration of his thoughts leaping from the volcano of his mighty mind, agitated to its depths, yet sublime in its godlike severity. And now comes the thunder! The thoughts which had taken fire in their utterance, and had flashed the eternal truth on the souls of his auditory, become thunder as they were transmitted and subtransmitted into words. The storm rises, rolls on victoriously, subsides, and the exhausted speaker ceases only when the "law of the covenant" circles the again tranquil heaven.

Let us bring Cave's portrait before us at this moment. Many a bill 1800 years ago! The man is small of stature, of fair complexion, stoops, small head, a sweet and beautiful expression of the eyes, grave countenance, overhanging eyebrows, a long curved nose, thick black hair and beard mixed with gray. "The high-nosed, bald-headed Gilean"—as Lacin calls him—only he calls himself "the least of saints." This is the picture as drawn by history.

Another scene. It is Rome—the "Rome Eternal" of the poets—and the time is night—and the place a dungeon. Paul is "had home to prison." "I was had home to prison," said Bunyan, and dreamed. "That dream is memory." What dost St. Paul dream? His eyes are closed—his breast heaving—and there is light around his head and on his soul.

"The light which never was on sea or shore."
To-morrow he dies. There is no appeal for Nero rules in Rome. Dream on! thou glorious dreamer! Dream of thy victor weary martyr's crown. He will surely come! But not thy dream is dark. Thou seeest Paganism triumphant, and the False Prophet disseminating in the orient—anon the Crucifix in the hand of the man of sin shades the accident—again all is light.

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have heard that God continues to be gracious to a praying Church: for a Revival of God's work never comes to an unprepared people. But if God carries on his work, the enemy of souls is busy. We have heard that three or four Local Preachers went the other day to begin a meeting in a neighboring village; they commenced, but the Mayor would not allow them to finish. We are told that our friends had been impressed for some time. Right glad they were, I suppose, to be found worthy to suffer for the Lord Jesus.

I have also received an interesting letter from the Bishop of Lincoln, in which he expresses his conviction not only that the original, after many centuries, will still be regarded in this capital of the North as a Christian national treasure, but also that the *editio princeps* of it will be received as a worthy monument of imperial munificence by all among whom Christian knowledge obtains.

The Bishop of Lincoln has administered a severe rebuke to the Tractarians. In a letter to one of his clergy, he notices with profound regret "the introduction into our churches of ornaments, and into our services, of superstitious gestures, and vestments, which, if not illegal, are at least obsolete," and calls upon all sincere churchmen to discountenance such innovations, which he deems sufficient to awaken "the jealousy of a Protestant people." Meanwhile, the friend at St. George's in the East continues to rage with unabated violence. The services on Sunday last were interrupted in the usual way by hisses and uproar, and the assistance of the police was again necessary in order to clear the edifice of the rioters.—*English Paper*.

Resurgam.
Resurgam! what a sound to hear
From out the wastes of death:
The human spirit, sad and sore,
Warms in its summer breath.

Resurgam! yes, the eye of blue,
The lip of coral red,
The love so passionate and true,
Are not among the dead.

Resurgam writ, where'er the mist tears
We dig a human grave,
For there the circles of the years
Bring sovereign power to save.

Resurgam! eye, the eye of blue,
The lip of coral red,
The love so passionate and true,
Are not among the dead.

Deal Gently with the Little Ones.
A little child, when asked why a certain tree grew crooked, replied: "Somebody took upon it, I suppose, when it was small."

He who checks a child with terror,
Stops its play and stills its song,
Not alone commits an error,
But a grievous moral wrong.

Give it play and never fear it,
Active life is no defect;
Never, never, let its spirit;
Curb it only to direct.

Would you stop the flowing river,
Thinking it would cease to flow?
Onward must it flow forever;
Better teach it where to go.

A Chapter of Curiosities in Science.
The water which flows down as a fluent stream, can be walked on as ice. The bullet which, when fired from a musket, carries death, will be harmless if ground to dust before being fired. The crystallized part of the oil of roses, when in its fragrance, is as solid as ordinary temperatures, though readily volatile—is a compound substance, containing exactly the same elements, and in exactly the same proportions, as the gas with which we light our streets. The tea which we daily drink with benefit and pleasure, produces palpitations, nervous tremblings, and even paralysis, if taken to excess; yet the peculiar organic agent called therein, to which tea owes its qualities, may be taken by itself—as theine, not as tea—without any appreciable effect. The water which will ally our burning thirst, suggests it when congealed into ice, so that Captain Ross declared the natives of the Arctic regions preferred enduring the utmost extremity of thirst, rather than attempt to remove it by eating snow. But if the snow be melted, it becomes drinkable water. If melted before entering the mouth, it assuages thirst like water; but when melted in the mouth it has the opposite effect. To render this paradox the more striking, we have only to remember that ice, which melts more slowly than snow in the mouth, is very efficient in allaying thirst.

By whom was the identity of lightning and electricity first established?
By Dr. Franklin at Philadelphia, in 1752. The manner in which this fact was demonstrated was as follows:
He made a kite of a large silk handkerchief stretched upon a frame, and placed upon it a pointed iron wire connected with the string, he raised it on the approach of a thunder-storm. A key was attached to the lower end of the hempen string holding the kite, and to this one end of a silk ribbon was tied, the other end being fastened to a post; the kite was now insulated, and the experimenter awaited for a considerable time the result with great solicitude; finally indications of electricity began to appear on the string, and on Franklin presenting his knuckle to the key, he raised an electric spark; the rain beginning to descend wet the string, increased its conducting power, and vivid sparks in great abundance flashed from the key.

Why was the kite insulated when Franklin fastened the key to the post by the silk ribbon?
Because the silk was a non-conductor, and would not allow the electricity received upon the kite to pass off by means of the ground.

Was this experiment one of great danger and risk?
It was, because the whole amount of electricity contained in the thunder cloud was liable to pass from it by means of the string to the earth, notwithstanding the use of the silk insulator.

What happened when the experiment was repeated in France?
Streams of electric fire, nine and ten feet in length and an inch in thickness, darted spontaneously with loud reports from the end of the string confining the kite. During the succeeding year, Professor Richman, of St. Petersburg, in making experiments somewhat similar, and having his apparatus electrically insulated, was instantly killed.

General Miscellany.
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The Battle with Rome.
We take an extract from an excellent article in the Wesleyan Methodist Magazine, well deserving of careful perusal and conscientious meditation:—Allowing that in a dead conflict for supremacy the spirit of this country would re-assert itself, and overthrow its assailant, are we to allow matters to come to this? Are we to permit a petty rivalry which she can meet us on pretty general terms? Is it a light thing to go again, even though victorious, through what our ancestors went through? That is the very thing to be avoided; to be provided against. That struggle is what we don't want, even with triumph. We have paid the price of victory once, and don't want to pay it again. Whilst we have the adversary in hand, we need to examine him well; to ascertain whether he be of the same blood and countenance as before; and, if so, to hold him fast, lest he break through an unguarded moment, and do us some mischief. We have paid the price of victory once, and don't want to pay it again. Whilst we have the adversary in hand, we need to examine him well; to ascertain whether he be of the same blood and countenance as before; and, if so, to hold him fast, lest he break through an unguarded moment, and do us some mischief.

The New MS. of the Bible from Mount Sinai.
A letter from St. Petersburg says:—"When the German Christmas was approaching, Professor Tischendorf left here for Saxony, but assured the minister of popular enlightenment, of public instruction at Dresden, that he would return in a few months. The great sensation he excited here, both at church and in other circles, by his Oriental collection, the greater was the jealousy and calumny encountered from some other quarters. His Sinaitic MS. of the Bible, for instance, was made the object of a literary attack, particularly when it transpired that the Imperial government was in treaty for its purchase, and that photography was about to be employed for producing a fac-simile. An academician, in concert with others, published in the (non-scientific) *Gazette* of this city an article tending to impeach its genuineness and value. The article was destitute of all palaeographical acumen, and of all pretensions to textual criticism. It contained merely vague insinuations, but sufficed, on account of the organ in which it appeared to render many a sceptical, as it was desired. Tischendorf has now replied to this academy article, in which he proves that the Sinaitic MS. cannot be younger than the early part of the 4th century, and his arguments are so convincing, that the hostile critic himself now writes:—"It was by no means my intention to throw doubts on the statement of this article tending to impeach its genuineness and value. The article was destitute of all palaeographical acumen, and of all pretensions to textual criticism. It contained merely vague insinuations, but sufficed, on account of the organ in which it appeared to render many a sceptical, as it was desired. 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"Beast" whose deadly wound was healed. That "Society" is wiser, able for mischief, than any individual of its servants. They were but working, with more or less intelligence, to despise such antagonists? If you had as much wisdom as they, (a thing to be much doubted,) you are hampered with a conscience which forbids the attempt to counter-wickedness by wickedness; and thus, except as God may by your help, your resources are less by half than those of your adversary. "Ah," say you, "but if God be for us, who can be against us?" True; if God be for you. But is He for the thoughtless, the careless, the irresolute; for those who will take no trouble, till trouble is on them as an armed man; who are never earnest till it is too late to be successful? God helps those who help themselves. But will He undertake that for men which (in good part, at least) they are well able themselves to accomplish? Would you leave your health, your family interests, to such chance of the Divine interposition?

Obituary Notices.

Died of Consumption at Horton, Kings County, on Sunday, January 15th. FREDERICK, eldest son of Isaac and Mary Huntly, in the 17th year of his age. Through long and painful illness, which he bore with true Christian resignation, his hope was in his Redeemer; and his sufferings though at times severe, were borne without a murmur, humbly trusting in the Lord. His illness which was protracted, gave him time for reflection and meditation, which he well improved; he was particularly fond of studying his Bible, and drew strong consolation from the Word of God. Treasuring up in his memory many of the precious promises contained, from which he drew great comfort; and as he drew near the verge of eternity, the evidence of his acceptance with God was very clear and strong; holy joy filled his soul; which on the evening previous to his death, amounted to ecstasy; and his soul was filled unutterably full of glory and of God. He continued in this happy state until about noon on Sunday, when he gently fell asleep in Jesus, and a brighter Sabbath dawned upon his soul.

Provincial Wesleyan

WEDNESDAY, FEB. 29, 1860.

Among the "signs of the times" which impart encouragement to the mind of the faithful follower of Christ, inspiring him with a belief in the rapid approach of that glorious era when every form of error and superstition shall fade away and entirely disappear before the splendours of the Sun of Righteousness, and the kingdoms of this world shall all become the kingdoms of our God and of his Christ, none are more frequently referred to than the decrepitude of Mohammedanism and the decay of Popery. We believe it is justly asserted that the doom of these is written. We believe that the process of their destruction is being enacted before our eyes. But, so far from such a belief inducing us to slumber in a supposed security, it should stir us up to vigilance and fidelity in our work. Mohammedanism, Pagan and Papi idolatry, are not yet destroyed. They only afford tokens of their impending doom; and to the sentence decreed against them they will not yield without a struggle. Especially does it behoove the Protestants of the British Empire to be alert and active in opposition to the Papi superstition. It is true that Popery suffers severely in some of her strongholds in Continental Europe; but it is unwise to confine our observations to such signs as these. It is equally true that she gathers strength and obtains increased consideration in Protestant countries; and this is a sign which it most intimately concerns us to mark. While those who have long bent the neck to the yoke of Rome begin to find that yoke intolerable, is there not reason to fear that they who have long been free from its galling weight have forgotten to be grateful for their ancient deliverance, and are heedlessly suffering themselves to be brought again into bondage? Let us look at Britain.

It is thirty years since the Act of Catholic Emancipation was passed. What has Popery accomplished within the period allotted to one generation? Let the influence—might we not almost say ascendancy?—which she has gained in the Established Church of the realm, by means of Romanizing teachers; let the enormous subsidies which she receives from the purse of the State under the guise of grants for educational purposes; let her colleges, erected and endowed on British soil by British funds for the training of her priests; let her chaplains in the army, with pay and rank attached, from which all other nonconformist bodies in England are debarred; let her cathedrals and convents, her reformatories, her monasteries, her priests and people, and confraternities, her titled prelates and cardinals, her processions, her pilgrimages, and her land; let these supply the answer.

Our space is limited, but we have room for a few statistical facts, for which we touch the Electric Review. Since the era of Catholic Emancipation (1829) Popish chapels in England had, in 1858, more than doubled, and the priests had increased threefold. In the former year there were neither monasteries, convent nor Roman College in Great Britain; in the latter there were thirty-four monasteries—illegal by the Catholic Emancipation Act—one hundred and ten nun-

neries, and eleven colleges. Of Reformatories (so called) dating no further back than 1854, established as resorts for the outcast population of great cities, supported by Government aid, presided over by monks, priests, and nuns, and having large tracts of land attached, which the inmates cultivate, there were about a score. Instead of Reformatories, says the Review we have quoted, these are simply nurseries of Popery and, by consequence of crime; and it is, the writer adds, a very moderate calculation to say that the proceeds of the labor of the inmates suffice to carry on the Reformatory, thus leaving the Government money free for the support of conventual establishments which almost always exist in connexion with these reformatories. Of common schools,—drawing funds from the British treasury to disseminate principles of enmity to the throne and Constitution of Britain,—there were, at the date we have taken, two hundred and seventy-two, in which thirty-six thousand six hundred and thirty-four youths were taught by eight hundred and fifty Popish teachers.

But on some points of the above enumeration we have later information than that of 1858, and it will aid our apprehension of the rapid increase of the institutions of Rome to note their progress within ten years and also glance at the additions made within the one just past. From the new edition of the Catholic Directory for 1860 it appears that the Roman Catholic churches, chapels, and stations where mass is now said amount to 767 in England and Wales, and almost to 183, giving a total of 950 places of Romish worship in Great Britain. The same authority in 1850 (the year of the Papi aggression) stated the total, ten years ago, at 680, so that the increase has been nearly fifty per cent. During the same period the Roman Catholic clergy, secular and regular, in England and Wales, have increased from 788 to 1,077, and those in Scotland from 110 to 154; in other words, the increase for Great Britain has been from 998 to 1,236, or rather more than 25 per cent. The growth of convents for women and of religious houses for men has been even more marked; the Directory for 1850 giving a total of only 11 of the latter, and 51 of the former, against 87 and 123 respectively in 1860. Hence it appears that Monasticism has increased during the last ten years in the ratio of from 62 to 160, or nearly 300 per cent. At present there are in Great Britain twelve colleges, all mainly intended for the education of the Roman Catholic priesthood, for it is well known that the lay education in this made wholly subservient to that of the "church students," and is consequently at a very low ebb as far as secular and classical learning is concerned. We saw that in 1858 there were nine hundred and twenty-six chapels, now there are nine hundred and fifty. There have been three monasteries added and thirteen convents. This is no small growth in a Protestant country; for it will be seen that we have left Ireland entirely out of view; although as Popery in England and Ireland are one, a statement of its position in the latter country is essential to a correct estimate of its power. "The last elections have shown what decisive effect the Popery of Ireland can act upon the policy of statesmen and the fortunes of political parties." It can make and unmake ministries; and, to a large extent, mould at will the policy and the destinies of the country. The number of chapels in Ireland is two thousand two hundred and eighty-four. The number of priests in Ireland is two thousand nine hundred and twenty-five; of Popish schools receiving grants from Government, four thousand two hundred and fifty-one; of Roman Catholic teachers, six thousand and forty-eight. There are thirty-one Romish colleges, two hundred and twenty convents and nunneries, one hundred and eleven monasteries, thirty-six chaplains in the army, one hundred and thirty chaplains in Poor Law Unions, and fifty-two chaplains in various prisons and asylums. Let us look at Dublin alone. The "Christian Doctrine Confraternities" of that city have under their robes one hundred and forty-two teachers, twenty thousand four hundred and thirty pupils. There are besides, in and near Dublin, forty nunneries, with six hundred and thirty-nine "religious;" besides chaplains and confessors, having under them seven thousand five hundred pupils; and all in addition to the National Schools, under the control of priests and Popish teachers. How vast and pervasive the Popish propaganda in this one city! What must be the state of the whole country!

And whilst Popery is pushing forward her enterprises with might and main, whilst she is ubiquitous and earnest in her agencies, and never intermits in her purpose to overthrow the Protestantism of England, and triumph upon its ruins, what is the course of the Protestants of the empire? It were to afflict enough if the truth were summed up in the reproachful remark of one: "The attitude of British Protestants is, perhaps, the most extraordinary phenomenon of the age. Exposed to Popish machinations, which might well alarm the boldest, and encompassed by perils enough to startle the most secure, the mass of the Protestant community seem at this moment as insensible to the danger as if great Babylon had already fallen." But, alas! it is not even so. It were sufficiently shameful that Protestants should slumber while Popery was laboring for the overthrow of all that they profess to value. But what term shall we ascribe them when they have not even the excuse of insensibility,—but are, with their eyes open, busy succoring the enemy? The sum, it is affirmed, which the British Government bestows for the support of Popery cannot be less than TWO HUNDRED THOUSAND POUNDS. And mark the ratio in which the subsidy is increased. Take the British army. There were in 1853 seventy-nine Popish chaplains who received seven hundred and fifty pounds; in 1858 the number of chaplains had increased to one hundred and forty-five, and the pay to seven thousand two hundred and twenty-nine pounds. The number of chaplains was nearly doubled, but the pay increased tenfold. How dangerous is the entering wedge! It is enough

to add that in other departments the increase of grants to Popery has been equally rapid and startling. Why is it that concessions so vast, have been made to the Church of Rome? It is because of her power over the minds of her masses, enabling her to control them in the exercise of their civic rights and rendering her a powerful political auxiliary, in a land of freedom, by virtue of the slavery which is all her own. Political parties have been engaged in disgraceful competition for her favors; and while they and the nation have lost she has won. It is needless to add the obvious truth that the evil example of the mother country has been only too closely copied throughout her dependencies.

Is it not then high time for those who have slumbered to wake up out of sleep, and for those who have thoughtlessly or treacherously co-operated with Rome to reconsider their ways? Rome aims at the subjugation of England. She expects to effect it; and she is seldom the dupe of chimerical projects. It is Cardinal Wiseman who says:—"If ever there was a land in which work is to be done, and perhaps much to suffer, it is here. I shall not say too much if I say that we have to subjugate and subdue, to conquer and rule an imperial race; we have to do with a will which reigns throughout the world as the will of old Rome reigned once; we have to bend or break that will which nations and kingdoms have found invincible and inflexible. We have to gather for this work the rough stones of this great people, and to perfect them as gems for the sanctuary of God. It is good for us to be here, because a nobler field could not be chosen than England on which to fight the battle of the Church. What Constantinople, and Ephesus, and Africa were to the heresies of old, England is to the last, complex, and manifold heresy of modern times. Were it conquered in England, it would be conquered throughout the world. All its lines meet here, and therefore in England the Church of God must be gathered in its strength." Let this subjugation once be completed and we may well cry out "What next?" and what then? Then would our civil rights and our religious liberties be swept away, a common wreck. They stand or fall together. They rest their security upon the accepted teachings of the Bible; but the Bible would be a despised and an exiled book. Then would Her Gracious Majesty be ignominiously hurled from a throne which she occupies by virtue of the act of settlement, which limits the succession to the Protestant descendants of the Electress Sophia, and a Popish prince would once more reign, to reduce England in the scale of nations to a level with Spain.

"Is, then, this nation," we quote the Wesleyan Magazine "so proud, and so choicely of the liberties it has won, and so jealous of its independence, prepared to restore this foreign control; to reincorporate itself as a province of imperial Rome; to accept a foreign master and a foreign policy; it is prepared to withdraw the declaration of the Parliamentary oath, that neither the Pope of Rome, nor any foreign Prince, Prelate, Person, State, or Potentate, hath or ought to have any temporal or civil jurisdiction, power, superiority, or pre-eminence, directly or indirectly, within this realm?"—If not, Popery must be withstood; withstood, not as an ecclesiastical aggressor merely, but as a political and social enemy; an enemy to the Constitution of England in Church and State."

Letter from Canada.

CANADA, February 17, 1860. Since my last the Provincial Wesleyan has contained the publication of our honored President's sermon on the death of the Rev. Mr. Crocombe, which I trust the post will bring me; the reminiscences of your respected Co-Debate, well written with all the spiritiveness of youth, making one think he has an inkling for the toils and conflicts of olden times; the interesting narrative of your doings in Labrador, where, among the natives, I hope you will soon have your Wesleyville, Block's Vale, and Beecham Mount, and then, I found part of a vol. utter speech by your generous Narraway, replete with vigorous British rhetoric. I wonder when the Wesleyans of any time had reason to be ashamed of their genius, eloquence, tact, and holy, pushing enterprise? Never yet! Lately the small brought me the Catalogue of the "Mount Allison Ladies' Academy for 1859," with satin and gold cover, and clear and elegant pages, (enough to rival the plain printing of Canada,) and its Board of Trustees, Faculty, Graduates, Students, Courses, Books, and Regulations are imposing. I am pleased that so successful a Collegiate Institution is set before the Canada Conference for imitation, and the Mount Allison ladies not long ago most kindly made a donation for our Canada British Columbia Mission.

I am especially gratified with what your Chairman of the Newfoundland District says of the cherishing the very core of primitive, thorough Wesleyan Methodism. "City and town Missionaries," so called, in the Colonies are unnecessary, when Circuits, as at first, do their whole duty, aided by a Missionary fund in new places; and unless this be the dogged practice, seeking Methodists, who sometimes do any rough work to live, will run off with shaves we should have feared. The Canada Conference knows nothing of a new-made class of "City Missionaries" apart from the regular work, and what are called Home Missions are really new Circuits, helped at first from the Mission fund, and a year or two later, by the Home Missionary year, and a minister who is at Gaspé, our eastern antipodes, in 1860, may be a preacher in Toronto in 1861. We know the spiritual and financial reflex advantages of these Missions to the Circuits entirely self-supporting, and the Home Missions themselves, and much of our glory and joy in Canada is derived from the fact, that besides four Circuits, and Indian, French, and Foreign Missions, we have now more than a hundred flourishing Domestic or Home Missions!

There is in Canada just now a ransacking of many records and relics. A prospectus has recently been issued of a History of the Indian Nation, by the late great and good Peter Jones, accompanied by a brief life of him from the pen of our classical President. The Rev. John Carroll is publishing the Past and Present of Canada Methodism, the able and obliging General Superintendent of our Missions directing the publication. Another, who is a speaking encyclopaedia, is preparing a History of Canada Methodism. Another experienced man has been lately telling us of the "Old Meeting Houses and Preachers," and made many eyes wet, and hearts glad. Another, who misses in his quiet shrewdness, and can draw incidents from his

meerschaum is giving us capital and courteous sketches of Wesleyan Ministers; and I am plying to more doing for the public, but enough now. To give a sample of the stuff our Wesleyan Canadian quartermaster is made of, here is an extract from this sketcher of a Wesleyan pioneer on Lake Huron:—"In all the wants and necessities of itinerant life, he is one of the most independent of his brethren. With a most unique and indescribable apparatus attached to two poles, extending from the rear end of his sleigh, he has carried all the necessary for hipped and quadruped existence, and in endless variety; accommodating not only himself and dependents, but occasionally some of his neighbours. A mechanical genius, can repair or make almost a hymn. The Conference sipping at all necessary travelling outfit and accompaniment, such as saddle, harness, sleigh,—bind his own books, and shoes his own horse,—has a set of tools for each department of labour. This cumbersome apparatus, with a set of curtains, the use here to be described,—Library, with trifling articles, too many to detail,—is carried in summer, in two large bags thrown astide of his horse, himself walking behind, and bringing up the rear. In some of the shanties where he sojourns, the first thing on his arrival was to undress, and then to take a nap. In the winter, he comes with the curtains above named, and thus has an apartment for study, labour, or repose. His horse Ned, who was his travelling companion fourteen years, was then provided for in another corner of the sleigh. Let not our civilised readers blink or doubt, we record a fact. I only add, I am utterly at a loss to say whether this is the prose or poetry of a Missionary life. As all these stories, all our Missionaries are the paraphernalia of all our Missionaries; nor would I like them to be. I would not make the Missionary slip at the distinction, methodical, useful man. Cast him on a desolate island, and you have a better tale than Dele's Robinson Crusoe!

It is exceedingly satisfactory, that whilst the work to be done by the Canada Wesleyans is vast, the aid of the various national and provincial societies, and in the midst of the diversity there is a sturdy adhesion to essential principles and modes. Sometime ago there was a boding of innovation in our worship, and to honour a few choirs, some yielding ministers no longer gave out two lines at once, but a worse, were it not in good time. It is offensive to wear some persons say, let such a usage be left to their ministers, societies, and trustees, to do as they wish. Thank God we have a Connexion, and a sacred and saving practice is not to be controlled by local majority. What usage would they prefer? A fulling gown, as at some of the meetings of Methodism, with bawdy diction, and song with the understanding, is good for any sermon. I have travelled many a mile to hear Dr. Clarke, Watson, Newton, and Lessey give out two lines at once, and another the Parliamentary poet of Charles Wesley, and the remembrance of his name, and all at once a blessing to me and many to day.

There is a general and praiseworthy effort now made for our Vicar's College, and conventions of ministers and laymen are being held on all the Districts, and the Legislature petitioned. The Montreal Auxiliary Bible Society reports an issue of 11,516 copies of Bibles and Testaments,—less by 1000 than last year. The gratuitous distribution, 1,577 copies. Income, free contributions, \$4,604; general purposes, \$183; and special Indian, \$298—total, \$5,085. In the work of colportage \$2,939 was expended. Increase in free contributions, \$317. Another account, which from the preceding given to it by a weekly Conservative journal may be described as a statement rather than a rancor, is that there has been a schism in the Cabinet on the question whether England and France alone, if their Powers hold, should arrange the future of Italy, without the concurrence of the rest of Europe; the affirmative being maintained by Lord Palmerston, Lord John Russell, Mr. Gladstone, and Mr. Milner Gibson, while all the other Ministers were of the contrary opinion.

The Foreign Secretary's explanations, last evening, were a sufficient refutation of this statement. For three weeks the Queen's Government has been in communication, not with France only, but with all the Great Powers and with Sardinia, the proposal being non-intervention, until, by new elections, the wishes of Central Italy have again been declared; after which, if the decision should be in favour of annexation to the Northern Monarchy, Victor Emanuel might occupy with his own troops the territory thus acquired, while the French were withdrawn from Lombardy, and as soon afterwards as possible from Rome. Possibly, by the perseverance of Austria, it may in time come to this—that Western Powers alone, leaving other States to follow their example, will agree to recognise the legal act and vote both of Tuscany, and of those Duchies and Legations through which, from Rimini to Piacenza, runs the ancient Via Emilia, and which of late have chosen, in order to signify their detachment from former dynasties and their present union, to assume the common name of the Emilian Provinces. But in the first place, Austria has been invited to come into the agreement, and we believe the announcement was premature that, if there be no Congress, the would negot only with the Emperor of Austria, and would hold him bound, notwithstanding all more recent events, by the letter of his engagements at Villafranca.

Many other questions have been asked in Parliament on our foreign relations. Mr. Griffiths all but begs upon the opinion given, when asked, by Sir James Hudson to Victor Emanuel, on the expediency of retaining in Italy, an armed force of Volunteers, perfectly patriotic at present but scarcely under Government control; which opinion or advice is said to have been one cause of Garibaldi's resignation. Mr. Maguire has intimated that another of our Ministers, Mr. Drummond Hay, has interfered, during the contest between Morocco and Spain which has just led to the capture of Tetuan, in the interest of the Mussulman interest of the Roman Catholic Power. Neither of these charges, which were met by the Foreign Secretary, seemed to make much impression on the House. Nor did the more studied representation by the Author of "Eaten" of the dangers to Europe from the 600,000 troops and the naval activity of France elicited a deeper feeling. The Commercial Treaty negotiated by Lord Cowley and Mr. Cobden is held to be a material guarantee for peace. At the same time, it is not to be concealed that the avuncular love cast by France upon Savoy and Nice is intensely disagreeable. It is to be regretted that the subject was taken up yesterday in the House of Lords by a nobleman whose general views of Italian policy are so deservedly unpopular; but the unanimity of that House in reproaching the acquiescence of France must have a moral influence. The Earl of Shaftesbury's speech was vigorous, according to his wont, and not unjustly of its sentences were unusually, though not unseverely severe:—"To the latest hour of my life," said the noble Earl, "I will protest—and in doing so I am sure I speak the sentiments of the great mass of my countrymen—against handing over a people (the Savoyards) who enjoy free institutions, to a Government under a despotic dynasty; and against handing over a free people bound hand and foot to a country where they can enjoy no free expression of opinion, or, if guaranteed that expression of opinion, can exercise no power in giving it practical effect. I protest against a

Wesleyan Ministers—Lay Teachers"

"After we had passed Foster's Point, we took the cars, and rowed up under the shore till we got past Bound's Head, when we got into the boat and ran across to Mr. Tiley's, of Lower Shoal Harbour. Here we threw out our grapple about eight feet of water, and waited for a while to take up anchor. We were kindly entertained by Mr. Tiley an old gentleman who appeared to have found pleasure, and profit too, in scientific and learned pursuits. He is a Wesleyan, and as I was the first Circumlocutionary I believe, who had "burnt into this silent sea" I did not feel disposed, since the Church question with him at any length, particularly when I found him recognising the Wesleyan teachers as a lay body, and giving me leave to have service in his house."

HORTON, Feb'y 18th, 1860.

The above is from a letter signed "Henry Peley" and is taken from the "Church Record" of January 25th. The Henry Peley, I suppose, is in the true "succession" and therefore looks down upon the Wesleyan Teachers as a "lay body" and is very anxious to get Mr. John Tiley, who is an old and intelligent Wesleyan, to endorse his sentiments. I know Mr. Tiley well, and have spent some of the most happy days of my Missionary life in Newfoundland, under his hospitable roof. I shall never forget the many pleasant hours I have passed away, sitting by his cheerful fire chatting on a variety of interesting subjects; and from what I know of Mr. Tiley, I am sure, he would not make the Missionary slip at the distinction, methodical, useful man. Cast him on a desolate island, and you have a better tale than Dele's Robinson Crusoe!

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The Government and its Foreign Relations.

While commerce was holding her hands and breath in expectation of the Budget, political gossip was filling the empty air with rumours perhaps as empty. One contemporary had to deny that the Reform Bill had been postponed for three weeks, and another that the Parliamentary followers of Mr. Russell, and of Mr. Fox, were meditating a coalition against the Government. The latter doubtless is no otherwise true than the assertion that there was, at the late General Election, an agreement between the Earl of Derby and Cardinal Wiseman. Roman Catholics in the House of Commons may have determined to give their votes to the Opposition, and Mr. Darrah, as the Leader of that Opposition, may be calculating upon them. It is so, to call it a "coalition" may be to use a wrong word, while to say that it is "entirely without foundation" is to overlook an important fact. Another account, which from the preceding given to it by a weekly Conservative journal may be described as a statement rather than a rancor, is that there has been a schism in the Cabinet on the question whether England and France alone, if their Powers hold, should arrange the future of Italy, without the concurrence of the rest of Europe; the affirmative being maintained by Lord Palmerston, Lord John Russell, Mr. Gladstone, and Mr. Milner Gibson, while all the other Ministers were of the contrary opinion.

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Martin Escalante.

Last evening, in the House of Commons, Sir A. Agnew asked the Secretary for Foreign Affairs a question regarding the long imprisonment suffered by Martin Escalante, a British subject. That imprisonment had lasted seven months before sentence was pronounced, it has now lasted nine, and the public have heard that this man, a subject of Queen Victoria, his father being a resident of Gibraltar and his mother an Englishwoman, was condemned to nine years imprisonment for the crime of having conspired with Spain against the interests of the British Empire, and for having thrown into the African gulf a number of copies of the New Testament, printed not according to a Protestant but a Roman Catholic version. The only pretence of apology we have heard for this punishment, is that the prisoner became a contrabandist, by smuggling those prohibited

country where religious liberty is proclaimed, being handed over to a nation where religious liberty, if proclaimed, is often violated; and I protest also against the policy of treating nations like flocks of sheep, and making them, regardless of their consent, the subjects of barter and exchange."

The Patrie and other French journals first assume that the population desires to be united with the dominions of Napoleon III, and then demand that the issue shall be put to the vote, exactly as in the case of Central Italy. As far as can be collected, the will of the people is not at all to be merged in the Departments of France, and between their position and that of Florence or Modena, there is the essential difference that they are now united under an Italian Sovereign who needs neither native nor foreign troops to retain their allegiance. The doctrine that a population under a strong and settled Government has always the right of transferring itself by its own suffrage to another Power is alarming. It might be applied to Belgium, not to mention Ireland. The conduct of the Sardinian Ministry, though Earl Granville says it is bound to Napoleon III. by no positive contract, appears to betray the consciousness of a secret understanding. Had Venice been obtained as well as Milan, it is probable that both Savoy and Nice must have been abandoned to the French in reward. Secret diplomatic acts, will not Victor Emmanuel accept Central Italy in place of Venetia, and his Government looks as if it were ready to have the equivalent, giving up the Savoyard hills and keeping the Mediterranean city and district. It would be truly ignominious, selling the Alpine cradle to the Sardinian monarchy to purchase a weathered dominion beyond the Apennines, and lessening both the territory and the defences of the Italian peninsula to aggrandize a neighbour already too powerful and encroaching.

France and the Pope.

Louis Napoleon, has suppressed the Univers, the organ of the ultramontane party in France. The event, and a most notable one it is, is thus referred to in the London Watchman of February 1st:—"On Sunday last, the principal organ in Paris and in Europe of Ultramontanism and Jesuitism published the Encyclical Letter of the Pope, which French editors were expected to have unnotified, it being a document threatening, in the choicest language at command, spiritual perdition to the Emperor On the same day a decree was signed at the Tuilleries by which 'the journal Univers' was 'suppressed.' Several of our liberal contemporaries deplore, not the fate of the journal, but the prompt and sharp reprisal of the Monarch. The criticism may be just that 'if the Univers had been published in London, not only would it never have won martyrdom, but it never would have deserved it.' That, however, is an admission that there is an analogy between the systems of society as between the maxims of Government which prevail on the opposite sides of the Channel. If Napoleon III. had tolerated the studied and repeated provocations of the Univers, he could never again consistently have put in force his law relating to the press. It is to be wished, therefore, that the Univers be the last, as it is the most excusable, instance of their enforcement. The sufferer has no right to complain, for there has been no journal so hostile to the principles of literary, as well as political and religious freedom, as that which expired on Sunday last. Pius IX. may be well justified in silencing his organ in France, but cannot deny that from his point of view it is the essential prerogative of power to paralyze mind. When he permits the Scriptures themselves, and independent periodicals, to be published and circulated in Rome, he may exclaim against the suppression of his faithful journal in France. The blow is rather a heavy one, but it has long been challenged on the one part, and premeditated on the other. The Univers had received its two Warnings, and still went on craving and earning the full penalty.

General Intelligence

Colonial. Domestic. Loss of the Steamship HUNGARIAN.—The following telegraphic dispatches have been received since our last: To the Post-Master General: RAGGED ISLANDS, Feb. 21, 1860. The supplementary mail bags for Canada and New York have been packed up, and are in waiting, awaiting your orders. JAMES G. ALLAN. BARRINGTON, Feb. 21.

Just arrived. Roads very bad; all night getting shrouded. Flaming parties here to protect goods coming ashore. At last, a mail bag, all going right. Mails that are saved cannot go by land, present state of roads; better to be open and dried here. W. T. TOWNSEND.

On Friday evening the Agent for the Associated Press in this city placed in the Reading Room the following extract from a dispatch received by him:—"A report has reached Mr. Crowl, Postmaster that the Steward's pocket-book has been packed up, containing some passengers names, with extracts supplied charged against them. Mr. Crowl will enquire and let Mr. Hunter know." On Wednesday, the body of one small child was found. Yesterday one man, supposed to have been a fireman—Coroner is attending to them. Portions of mail and cargo were lost, and, if anything further happened, might, with telegraph to morrow. Saturday's Recorder says:—"We learn from papers received by the Esquimaux that the Esquimaux had 53 cabin passengers from Liverpool. Mr. Hunter received a telegram to-day, stating that the wrecked steamer's cargo had been found, showing that she had 399 passengers in all." A hat box has been picked up with the name "Holdenhouse, Sackville, N.B.," upon it. Nothing has yet been found to identify the owner, or names of passengers. Only two bodies found.

New Brunswick.

Rev. T. M. Albright's Lecture on *Solitude*, delivered in the Temperance Hall on Tuesday evening, was one of the most eloquent and instructive essays ever read within our walls. Of this we have heard only one opinion, and that with the hope that the Rev. gentleman was, on similar occasions, dignify this community with similar favors. His contrasts of the ignorant rich man, the intellectual poor man, and the understanding well stored with practical knowledge, and well influenced by principle, which belong to the world of mind—that pure essence of the soul which must survive. "The wreck of matter and the crush of world."—*Predication Reporter*.

SACKVILLE, Feb. 17.—We learn that the mail from Pictou to Annapolis, was lost through the ice on Tarnamouche Bay, on Friday night last, with two horses attached to it, and that the driver and several passengers, with the mail, which they succeeded in saving, reached Annapolis on Saturday evening. The package was saturated with water.—*Barbours*. Dr. Charles Black, Baie de Verre, whilst driving in haste on the road to Port Elgin, on Saturday last to visit a patient, suddenly found his horse and sleigh in water six feet deep, and having a lady in the sleigh, which was capsized, but fortunately, Mr. Edward Crane, who was a short distance behind, came to the rescue, and, by his assistance, and no damage ensued, further than a thorough wetting of the whole party.—*Id.*

P. E. Island.

The Legislative Session of this Island was opened in due form by Governor Dundas on the 16th inst. The occasion was marked by almost a new feature in the ordinary of Colonial proceedings. We say almost, because the day has been, even in Nova Scotia, when the pomp and circumstance of convening the collective wisdom of the colony was performed in a grand manner. But on the recent occasion in Charlottetown there were no less than three Volunteer companies under arms, namely, Cavalry, Artillery, and Rifle Corps. All of these wore their respective uniforms, and as a matter of course the observance of all observers. "An onlooker" writing to one of the Charlottetown papers gives the following account of the grand appearance on the occasion in question. The Governor, in his Speech, recommends the necessity for perfecting the Educational system of the Colony. The want of a sufficient number of English-speaking in the coast is strongly urged upon the Assembly. But the grand feature of Speech is contained in the subjoined paragraph:—"The Address which, last Session, you submitted to the Crown, praying that a Commission be appointed to investigate and settle the whole question of Land Tenures, was graciously received by Her Majesty; a considerable delay has occurred at home in arranging the preliminaries of a Commission, but that delay was unavoidable. A very short time will now suffice to complete the formation of a Commission, from

