

RELIGIOUS INTELLIGENCER,

And Bible Society, Missionary, and Sabbath School Advocate.

E. McLEOD, Editor.

That God in all things may be glorified through Jesus Christ—PETER.

G. W. DAY, Printer.

VOL. II.—NO. 8.

SAINT JOHN, NEW

BRUNSWICK, FRIDAY, FEBRUARY 23, 1855.

WHOLE NO. 60.

THE RELIGIOUS INTELLIGENCER.
Is published at St. John, N. B., every FRIDAY,
for the General Conference of Free C. Baptists
of New Brunswick.

TERMS:
ONE DOLLAR A YEAR IN ADVANCE.
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G. W. DAY, PRINTER,
Office, No. 6, King Street.

Protestantism.

ITS VICTIMS AND WITNESSES.

SIN.—It certainly must be admitted, by every honest historian and by every candid and sincere Christian, whatever may be his theological creed or religious standing, that, at the time of the Reformation, religion was divided into a very low ebb, and needed a resurrection. Even Catholic writers themselves have extolled eloquently and fervently upon this topic. Let any man consult the writings of Bernard, and Benno; of Gerson and Guicciardini; of Eadmer and Orlin; of the celebrated Dr. Godes, and many others, and he will find them declaiming, loudly and justly, against haughty, ungodly, unchristian, dissolute and disorderly monks, and simoniacal bishops, and against the superstitions, the multiplication of appeals, dispensations, exemptions, immunities, and enormous privileges, the rage of the pilgrimages, the base traffic of indulgences, the propagation of lying legends, feigned miracles, and apocryphal revelations, the doctrines of the Pope's infallibility, temporal jurisdiction, and deposing power of members of the Roman Hierarchy; and writers of such public notoriety, have honestly condemned what they considered counterfeit and derogatory to religion; need we wonder at the zeal, vehemence, and loud denunciations of honest Martin Luther. The Reformers were men who had their eyes wide open; they were well acquainted with the numerous abuses which had crept into the Church; they not only deplored their existence, but they exposed them with all truthfulness, and assailed them with all fulness. The evils they witnessed were patent, potent, and gigantic, of ancient growth and herculean strength. Hence the weapons they wielded for their annihilation were strong and mighty, holy and spiritual. They knew that, if we would fell an oak, we must not hew it with a straw; if a rock, we must not smite it with a feather; if we would kill the lion, we must not do it with the same weapon with which we should demolish a beetle, or crush away a fly. These men knew from painful experience, keen and deep observation, that they were contending with tyrannies more deeply rooted than oaks, denser than rocks, stronger than walls of granite, abusers almost immortal, fierce and savage, cunning and cruel; to them antiquity had given a sacredness, and custom an habitude. Hence they, like earnest men, assailed every form of oppression, every species of superstition; they considered their commission "to cry aloud and spare not." Hence, with a holy pathos and heart-stirring eloquence, they reasoned, remonstrated, and admonished, using "thoughts that breathe and words that burn." They perceived that worldliness, capidity and voluptuousness, with a torpid touch, had completely paralyzed religion, that everything spiritual was crushed and annihilated by the shadowy power of a wretched formalism. Conscious of the purity of their motives and the integrity of their principles, they were not easily intimidated. Their object was to unveil the fountain of knowledge, to chase away the shades of ignorance, to liberate religion from the hands of immoral and atrocious priests, and to present before the world a holy, simple, and sublime Christianity, clad in its own native purity and freed from all the gorgeousness of artful invention. To accomplish this object they lived and laboured, suffered contumely and persecution, and brooked with cheerful submission all the stormy elements, the perils, cruelty, and hostility of a dark and barbarous age. Popery, ever jealous of her power and tenacious of her prerogatives, knowing the secret of her own tyranny, and dreading every gleam of light and every ray of knowledge calculated to expose her sinister schemes, and bring to light her cruel atrocities, soon took the alarm, at the practical deeds and the avowed doings of the Reformers. Schemes were devised, laws were enacted, agents and emissaries were appointed. A bold and mighty anathema was created to silence the voice of truth, to stifle conviction, and punish, with ignominy, incarceration, and death, every noble spirit who dared to denounce the enormities which characterized and disgraced the Catholic Church. The malignity displayed towards the hallowed remains of Wycliffe, exhibits, in a very striking view, the implacable resentment of the sacerdotal spirit. A celebrated ecclesiastical writer whose veracity has never been questioned, viz. Father Paul, computes that, in the Netherlands alone, from the time that the edict of Charles V. was promulgated against the Protestants, there have been fifty thousand persons hanged, beheaded, buried alive, or burnt, on account of their dissent from Romanism. The maltreatment of some of the more humane and enlightened Catholics, in trying to justify these means and palliate these deeds of blood, is very ingenious, and preposterously absurd. These acts of reckless cruelty are emblazoned on the page of history, and are written as with the pen of a diamond, and will stand as an irrefragable proof, that the spirit of Popery is repugnant to the holy, loving spirit of the Gospel. The awful, sanguinary, and desolating massacre of St. Bartholomew, will remain, to the end of time, in characters of infamy, on the pages of Puritan history. This fearful and diabolical act, instigated by the Queen Dragoon of Medici, and executed by the secret orders of Charles IX., is too horrible and painful for recital. The great object of the Royal gladiator was to exterminate, with one "fell swoop," all the Protestant community in France. The Queen of Navarre was poisoned by order of the Court; Coligni, Admiral

of France, was basely and brutally murdered in his own house. The infuriated populace, urged on by the bribes and promises of their savage and inhuman rulers, butchered, in three days, 10,000 lords, gentlemen, and people of all ranks. From Paris the spirit of slaughter and carnage spread through all the provinces. In Meaux, Orleans, Angers, Troyes, Bourges, La Charité, and especially at Lyons, the hand of the destroyer was dreadfully displayed in the assassination of eight hundred Protestants. History records that, when the intelligence of the barbarous slaughter arrived at the Vatican, and the Pope was assured that it was done by command of the King, the joy was excessive. The Pope and his cardinals returned God thanks for so great a blessing conferred on the see of Rome and the Christian world. High mass was celebrated, the cannon of St. Angelo were fired, and the holy city illuminated as for some splendid and triumphant victory. But the persecuting spirit of the Roman Church was never more unrelenting and unrestrained than in the sufferings of the poor Vaudois—a people whose gentle manners, simple piety, and steady faith in the verities of the Gospel have won for them the veneration and love of every Christian community. These holy, devout, and inoffensive men, because they would not bow the knee to the idol of Antichrist, have been persecuted with all the tortures wickedness could devise or misanthropy could conceive. They were suffocated in caves with flaming straw by hundreds, and their faithful wives and helpless children massacred without pity or mercy. The reader may find particulars detailed in Jones's "History of the Waldenses," &c.—Milton, in the sufferings of these martyred saints, utters the following patriotic prayer:—

"— Their martyred blood and ashes sow
O'er the Italian fields, where it doth grow
The triple tyrant; that from these may grow
A hundred fold, who, having learned thy way,
Early may fly the Babylonian war."

It is said that during the Pontificate of Innocent III. that as many as sixty thousand of these simple-hearted and ingenuous Protestants were put to their sword, through the influence and at the mandate of his legates, in connection with the 4th solemn war of the crusades, who were led on to it by brave, but deadly, by the infamous Simon de Montfort. In Spain, Portugal, and many other parts of the world the footprints of Popery have been traced by many a broken and bereaved heart, and by many a life spent in tears. Lorenzo gives the following numbers who suffered as victims of the Spanish Inquisition alone. Persons who perished in the flames 31,912; Effigies burnt, 17,639; Condemned to serve penances, 291,410; Total, 341,021. Well may the sceptic sneer well may the infidel pour forth his sarcasms and his taunts, believing these brutal atrocities to result from the adoption of what is termed the Christian system. What a libel has Popery cast upon Christianity! Uncivilized barbarians, untutored pagans, who never saw a ray of Gospel light, would scarcely venture to manifest such awful malignity, such an aggregate of moral turpitude. The advocates of the Papacy may utter their palliatives, and seek a plausible exoneration from the charge of cruelty; but let their words and their actions be placed in juxtaposition, and the verdict of every honest man will be that the Church of Rome is wholly sanguinary and cruel to the core. How many famous honorable names might be mentioned who fell victims to her vindictive spirit and her artful policy; but we cannot attempt to particularize. If we turn from other nations, to consult the records of our own happy land, we behold the same sanguine, cruel, persecuting spirit. As early as the year 1413, during the reign of Henry V., we perceive the same unmitigated severity exercised towards the Lollards, who had learned something of the value of liberty and evangelical truth from the writings of Wycliffe.

Henry, urged on by the bigoted Arundel and a clamorous priesthood, resolved to execute the penal statutes against such bold innovators. Lord Cobham was selected as the leader of the refractory heretics; he was hung as a traitor, and his body was burnt on the gibbet. When Henry was pressed by the prince to adopt this severe measure, he answered, "that reason and conviction were the best expedients for supporting truth; that every gentle means ought first to be tried, in order to reclaim men from error." But, when men are under the fatal delirium of persecution, both reason, religion, and humanity are always kept in abeyance. Clerical zeal and pressing importunity gained the mastery over Henry's judgment. He weakly and foolishly succumbed, and Arundel prevailed. Oxford, which is now the hot-bed of Popery, is notorious as witnessing the martyrdom of Ridley, Latimer, and Cranmer. It was in front of Balliol College where those holy men bore a noble and unanimous testimony to the cause of Protestantism, and willingly offered themselves as a sacrifice upon the altar of liberty. Nothing could be more striking or sublimely beautiful than their heroic courage, triumphant faith, and heavenly consolation. The savage and wanton ferocity of Bonner and Gardiner in these infernal acts of blood and persecution, has branded Popery with a mark on the forehead—an indelible mark of cruelty and disgrace, that all the waters of the ocean can never wash away, and which time can never obliterate. Cranmer, who had been instrumental in saving the life of Mary, became the object of her supreme detestation. He was presented in a variety of ways; tried, imprisoned, deprived of his rank, and attired in the coarsest habiliments, in mimicry of what he once was. Every species of ignominy and every act of barbarity were brought into operation against him.

Although a man of great merit, possessed of extensive learning and capacity, and adorned with candour, sincerity and benevolence, and all those attractive virtues which made him useful and amiable in society; yet, because he was inflexible to his principles, faithful to his conscience, and would not bow the knee to Baal, he was denominated heretic, and was led to the stake amid the insults and derisions of the Papal fraternity; whose scorn as well as the torture of his punishment bore with exemplary patience and saint-like fortitude, uttering with his quivering lips and dying breath, "Lord Jesus receive my spirit." We cannot attempt to enumerate or specify the great number of victims who have fallen beneath the crushing influence of Popery nor can we attempt to bring forth that "great cloud of witnesses" who have manfully baffled the enemy and defended the citadel of truth. Had we space and inclination, we could traverse from place to place, and point out to the reader a thousand spots rendered memorable and holy by the blood of the martyrs. What a dismal catalogue of crimes and bloody atrocities has Popery inscribed on the page of history, and entailed upon the world! During the sanguinary reign of Mary, nearly three hundred persons were burned alive, descending from the sacerdotal bishop down to the humble artisan. We could take the countless reader to Coventry, Bristol, Salisbury, Windsor, Canterbury, Amsterdam, Norwich, Ely, Cambridge, Cae-

ter, St. Albans, Lichfield, Exeter, Colchester, Lewes, Derby, Bury, St. Edmunds, Malden, Ipswich, Gloucester, and Hildesheim in Suffolk, and show the desolation made by the Roman beast, resembling the wild havoc of the tornado. We might pursue the subject and call up our remembrance to Carmarthen and Cardiff; pass on to Edinburgh, Leith, and St. Andrews in Scotland, and many other places where Popery has left the most striking proof of her immutable bigotry and blood-guiltiness. Amid the constellation of British martyrs perhaps there is no one whose piety shines with such a distinguished lustre and holy loveliness as that of Doctor Rowland Taylor, the martyr of Hadleigh.

Bishop Heber, in referring to Fox's portrait of this holy man, beautifully observes, "His warmth of heart, his simplicity of manners, the total absence of the false stimulants of enthusiasm or pride, and the abundant overflow of better and holier feelings, a delineation, no less than his courage in death, and the buoyant cheerfulness with which he encountered it with a spirit only inferior to the eloquence and dignity of the Phœnix." Taylor and his companions in tribulation not only fell victims to the power and peridy of Popery; but they stood up heroically and manfully to give their unequivocal testimony in favour of Protestantism. When Taylor, Cromer, Bradford, Saunders, and Ferrar appeared before Winchester, to receive excommunication and the final sentence of the Roman tyrant, they manifested the most perfect magnanimity and acquiescence. When called upon to abjure their errors, and submit themselves to the jurisdiction and authority of the Pope, they unhesitatingly replied, "that they would not depart from the truth they had preached in King Edward's days, neither would they submit themselves to the Roman Antichrist; but they thanked God for so great mercy, that he would call them to be worthy to suffer for His Word and Truth." We might add to the number of worthies already mentioned an hundred-fold; but these must suffice for our present purpose. These men, by their valiant deeds, have immortalized their names, and rescued the temple of liberty from decay and spoliation; and, though blooded Passerim and blatant Popery may decry their innocence, and attempt to sully their reputation, still their names and their actions are embalmed in the memory of every Christian patriot.

Yes, though the scintilla of the tongue decide
These champions who for conscience died;
Though no left hand knoweth their name,
And sneering courtiers boot the name
Of men who lived none but free,
Amidst a nation's slavery,
Yet long for them the poet's lyre
Shall wake its notes of heavenly fire;
Their names shall never nerve the patriot's hand,
Unpriced to save a falling land;
And pious shall learn to burn
With holier transports of their own.
—M. Staines in London Patriot.

Revivals.

Whatever else may be promoted and carried on in the Church, unless we have revivals, the Church must fall infinitely below the Gospel standard, and below that efficiency which prevents more or less corruption in morals and unsoundness in doctrines. It revivifies sinners and converts of sin, brought to repentance, are justified by faith, are renewed by the Holy Spirit, obtain the Spirit of adoption, testifying to their sonship, lead a new life, and are zealous and active for the salvation of others. Now, as all these things are contained in revivals, and much more, it will be seen at once that the absence of these will leave the Church in a dead suffering condition.

For if sinners remain unconvinced of sin, their conversion is hopeless. A mere general conviction that all have sinned, as a mere theory, however sound and important, comes short of the conviction of which we speak. We mean that the person is convinced of his own sins, as dishonorable to God, injurious to others, and destructive to himself. We mean that the man feels intensely his guilt, that he is led to forsake every sin, is urged to call upon God like the publican: "God be merciful to me a sinner." We mean that he is ready, too, to confess publicly his sins by turning from them in the use of Gospel means. The conviction for sin for which we contend, is such as to lead the sinner to Christ, as the only Saviour of sinners. A revival embracing this is what we mean, and we cannot mean less, because nothing less will answer the purpose.

We want a revival of instantaneous conversions, by the power of the Holy Ghost. We need such a work of religion, such as we have seen, when those who came to mock, or through curiosity, remained to pray, and returned to their families changed in heart, and life, and conversation. We need such a work as will move the entire vicinity, and lead multitudes to inquire, what does this mean? And then, having examined further, they will be led to seek the same salvation, so that they also will be found among the Nazarenes.

We need such revivals every where as will lead the thoughtless to exclaim, "These men that turned the world upside down are also come." These men are full of new wine, they have devils; this is the work of the devil. If the people are moved to make these comments, there must be a power at work that will soon reach those very persons, and that will soon place them also among "disciples," who come to seek and to save the lost, and who also came to move the elements of human society; so that there will be confusion in families, the mother against the daughter, and the daughter against the mother—when it will not be peace, but division, seeing the stronghold of sin are being broken up. The strong man armed, who heretofore kept safely the house of sin, is now wholly disarmed by the power of the Holy Ghost, which has subdued the man and has brought into his dark mind the light of truth, producing conviction.

We want to see such a work of conviction as will quicken those dead members of the Church who have forgot to attend prayer meetings and classes, and who rarely attend now on family worship. Such a revival to be blessed with preaching, are easily affected by others, and are worldly in their views and feelings. This class of persons need a revival of great power to quicken them and lead them to a better state of feeling and action.

Nothing but the mighty power of God can produce such a revival as we need. Preaching cannot do it, especially mere didactic or dry discourses, however sound or orthodox. The preaching that will be instrumental in this work, must apply the truth to the conscience to convince of sin; such as will lead the sinner to Christ, and will lead him to trust solely on him as the all-sufficient Saviour. We want preaching that will be full of Christian experience—the experience of conviction for sin—of the knowledge of pardoned sin—and of purity of heart or sanctification of the spirit.

We want preaching deeply interspersed with cases of examples of sinners and saints saved from sin.

We must have prayers, too, zealous, agonizing prayers—supplicating prayers, such as Jacob used when he said, "I will not let thee go unless thou bless me."

Men and brethren, Christian preachers and people, ye praying Marys and Lydias, and holy women, come up to the help of the Lord against the mighty. There are multitudes of sinners all around us, who must be converted, or lost forever. Some of these are our own children and near relatives, who are without Christ, and must be born again or die to all eternity. There are many thousands of wicked foreigners crowding city, country, and town, who need to be regenerated, in order not only to save their souls, but also to relieve the country from the influence of their bad example.

There are thousands among our politicians who are corrupting the morals of the public by vicious modes of procuring a living, that need to be brought under the influence of religion, in order both to save them and save the country.

And then we need much of that holy influence among all classes in the Church, that will lead them to increased devotedness to God, in the possession of a heart full of faith in the Holy Ghost; and in the engagement of a ruinous zeal for the glory of God.

We conclude with the words, "Nothing can save the Church but revivals. No matter how many colleges and seminaries we endow and sustain—how many churches we may build—how many missionaries we may send forth—how many books and periodicals we may print and circulate, unless we have revivals, the Church must fail to answer the end of its institution. Numbers, learning, wealth, influence, knowledge, science, will not save us. Nothing but revivals will meet the case; and unless we have these our candles must be removed out of their places. Pray for the revival power from on high.—Chris. Intelligencer.

Family Worship.

Much has been said and written lately on the subject of family worship; its importance, its object, and its beneficial results.

I have known several families where this duty has been conscientiously and punctually performed, in which every member has been brought to God. The mother and mistress of the family in the absence of her husband, would gather her little family around her, and after reading a portion of the word of God, would plead with her Heavenly Father, and in the most pathetic manner beseech God to bless them; and the impression which such prayers have made on the tender mind is truly remarkable.

A few years ago, I had occasion to stop a few days in the house of a friend. When the time for family worship arrived he took the Bible, immediately all in the house were seated, and remained quiet and attentive, while he read and exclaimed, in a simple manner a few passages of scripture. They then all knelt down, and while my friend poured out his soul in fervent prayer for all present, I could not but feel the importance and the efficacy of such family devotion. I need not say that all the adult members of that family are followers of the meek and lowly Jesus, and members of the church militant.

Let me now contrast with this another family of my acquaintance with whom I spent a few days, not long since.

The head of this family and his wife were professors of religion and members of the church; and they also had the family altar erected in their house. But alas! I feel pained when I reflect on the scene which I witnessed during the time of family worship there. The father took the Bible and then a part of the family only sat down, the rest continued to walk about and converse with each other, during the whole time of reading. During prayer I observed one of the daughters, a young woman arranging her hair at the glass, another continued cooking and preparing breakfast, the sons sat in one corner of the room eating apples and conversing with the servant men, and throwing the cores and parings at the smaller children who were running about the house.

Now what is the result of this? Can such family devotion be beneficial to the children of such families? Is God honored? Is grace cherished in the heart? Are the children trained in "nurture and admonition of the Lord"? Could the encomium be pronounced upon such heads of families that was pronounced upon Abraham. "I know that he will command his children after him." Alas! no. May heads of families consider well their responsibilities and train their children in the ways of duty and religion, and teach them a reverence for all the sacred ordinances of religious worship.—C. W. Guardian.

Perils of the Rich Christian.

The philanthropic enterprises of the churches, and the donations of our sanctuaries, are not in themselves a sufficient safeguard from the entanglements and besetments of great prosperity. If thou doest well for thyself, men will praise thee. And the intoxicating idolatry comes not from the worldly and unscrupulous only; a prosperous Christian may find it reeking in his nostrils from censures shaking vigorously around him by his fellow-disciples. A low grade of religious feeling and attainments, if found in the successful and wealthy, is likely to be extravagantly commended. The piety of a rich man is not liable to be unerringly, but rather to be overrated by his fellow-Christians. And a man not bringing his own heart and way at all and constantly to the stern searching light of his Bible and closet and Saviour, will soon learn from unreflecting fellow-disciples the fatal art of those who measure themselves among living lives. His purse will seem to him as giving awful weight to all his opinions and whims even; his gold will to his charmed vision, gild with dazzling splendour of excellence, his every doing and saying, and gift and wish, in religious matters. He will be tempted to assume the attitude of patronage toward his services of that blessed and brave Master who needed not, who asked not, who broke not the patronage of any man, or of any class of men, of prince or potentate. Christ is the channel of grace to man, not the recipient of favours from man. He was not too high to stoop to the redemption of the beggar Lazarus, and the dying thief; but he never sunk so low as to require or admit the patronage of an Alexander or a Napoleon, though at the head of vast armies, or in the rule of the widest empires.—Dr. Wm. R. Williams' sermon on G. N. Blocker.

GAMBLING.—"What harm is there," says the young man, "in playing a game or so for amusement?" Not much—until it is attended by loss of time, loss of health, and loss of reputation. It leads to the formation of bad habits—gambling, drinking, swearing, and is then attended by loss of peace, loss of fortune, and loss of both soul and body. That's all.

The Czar and the War.

The English correspondent to the N. Y. Independent writes as follows:—

This mail will leave in the very crisis of the struggle; and the fate of nations appears to be trembling in the balance. To the military "surprises" which have characterized the contest, a diplomatic surprise has now been added by the Czar. Reports, received with incredulity, that the Emperor had accepted the four basis, with an outline of the interpretation proposed to be given to them by the Vienna Conference, have been confirmed. It is added that this acceptance on the part of Russia is not to involve an armistice. There seems no ground for doubting that these statements rest on a basis of substantial fact. But it is not possible to interpret the fact. The decision of the Czar was sudden and unexpected. It is hardly believed that it is in good faith, and that it is not another movement for a truce—another attempt to induce or prolong Austrian hesitation, and to give Prussia a good plea for resisting the demand made under treaty by Austria, for the mobilisation of Prussian and German armies. Then if the acceptance is hearty and real, and with a purpose to effect a speedy peace, the question is immediately started. Can the Powers have so interpreted the four basis as effectually to secure the object of the war? The character and settled purpose of the Emperor, all that is intensely Russian in him, would seem to forbid this. On the other hand, it is said that there are very strong family, and dynastic reasons, as well as those of general policy, which urge on the Czar to bring the war to a conclusion.

The intelligence from the Crimea also indicates a crisis. Omer Pasha is telegraphed as actually set out from Varna, to lead 50,000 of his veteran troops to action in the Crimea. Eupatoria, north of Sebastopol, was to be occupied in great force. The allied armies being south of the besieged fortress, and Laprandi south of it, he must retreat or fight at disadvantage, and then investment and assault of Sebastopol follow. There are still reports of reinforcements passing from Odessa to the Russian army; and more distinct accounts of immense military arrangements on the part of Russia, including an army of Russians to stretch from St. Petersburg to Odessa, in anticipation of Austrian hostilities.

In the midst of these anticipations of peace, the Emperor of the French publicly addressed detachments of the Imperial Guard, about to embark for the Crimea. He bade them share the dangers which yet remained to be encountered, and assured them of the speedy realization of these anticipations. "Soon you will have helped to plant our eagles on the walls of Sebastopol."

The force of anxiety respecting the arm, assuaged by disense and tempest, has somewhat abated. There never has been a fear, despite the croakings of some, that the army would fall before the Russians; but there was ground of anxiety on account of the sufferings and privations to which the soldiers were exposed. It is believed that these are now greatly alleviated. The letters of the private soldiers breathe the spirit of resolute endurance, and universally speak kindly of their officers; there were most welcome rumors that the Russians were coming in a great force. This the soldiers most desired; the general faith being that all the Muscovites in all the Russias could not now force the Allies from their position.

Progress of Russia.

The progress of Russia during the last hundred and fifty years, is strikingly shown by the following facts which we condense from the London Economist:—

"Her population (mainly arising from increase of territory) has augmented thus: At the accession of Peter the Great, in 1686, it was 15,000,000; Catherine II., in 1762, 25,000,000; Paul in 1796, 36,000,000; Nicholas, in 1825, 58,000,000. By the treaty of Neustadt, in 1721, and by a subsequent treaty in 1809, she acquired more than half the kingdom of Sweden, and the command of the Gulf of Finland from which before she was excluded. By the three partitions of Poland, 1672, 1793 and 1795, and by the arrangements of 1815, she acquired territory nearly equal in extent to the whole Austrian empire. By various wars and treaties with Turkey, in 1774, 1783, and 1812, she robbed her of territories equal in extent to all that remains of her European dominions, and acquired the command of the Black Sea. Between 1700 and 1814 she acquired from Persia districts at least as large as the whole of England, and from Tartary a territory which reaches over thirty degrees of longitude. During this period of one hundred and fifty years she has advanced her frontier five hundred miles towards Constantinople, six hundred miles towards Berlin and Vienna, and one thousand miles towards Teheran, Cabool and Calcutta. One only acquisition she has not yet made, though steadily pushing towards it, earnestly desiring it, and feeling it to be essential to the completion of her vast designs, and the satisfaction of her natural and consistent ambition—which would give her the most admirable harbors, and the command of the Levant, and would enable her to overtop, surround, menace and embarrass all the rest of Europe. Did she possess this, the geography of all the other great states—England, France, Spain, Sweden, Austria, and Prussia—might be thus simply defined:—'bounded by the sea on one side, and by Russia on the other.'"

EMPLOYMENT.—"Were I asked," said a physician, "which is the best way to prevent or remedy low spirits, I should say, 'Employment! employment! employment!'"