The Provincial Wesleyan.

Obituary Notice.

FRANCIS MILLER.

During the month of January, Mr. Francis Miller was taken with the measles, not knowing or thinking, that it was a dangerous disease, he went out rather too soon, and exposed himself to the cold. The seeds of consumption, which we have reason to fear, were previously sown, now took deep root, and after lingering a few months, he, on Sunday evening, May 15th, expired in the twenty-first year of his age. He fondly cherished the hope that, he would soon be better; and when he looked at his kind friends and thought of the many times their hearts had rejoiced together, and not feeling satisfied that his peace was made with God, his heart sunk within him, and the struggle to give up the world, and bid farewell to his kind father, affectionate sisters, and beloved brothers was great indeed.—But, through the goodness of God, he was at last enabled to welcome death, and even long for its approach. The Saturday previous to his death, as the writer of this notice, was about leaving him for the day, he looked up and said, "I have tried, and prayed, and endeavoured to be resigned to death. But I never felt willing to go, until last night.—Oh! added he, "I wish I was able to tell you my feelings. You know how wretched and gloomy my mind has been. Now, I feel Christ precious to my soul." He was so weak that it distressed him very much to speak. He tried to talk to his father, and begged him, to endeavour to serve the Lord. He regretted very much, that he was unable to converse with those who visited him, especially his young associates.

A few hours previous to his death, he said, that his distress was very great. A friend remarked to him, that, his sufferings were nothing to compare with what his Redeemer bore for him. "I know it, I know it;" said he, "and before the light of another day, I hope to see him as he is."

Our respected friend, who was not only a favourite with his father's family, but with the neighbourhood generally, is the fourth young man that has been taken from us by death within ten months. They were cousins; and we trust that as they enjoyed one another's company here, that they are now united together in heaven. We cannot, however, think of those fine young men who were so lately with us, and who were entwined around the hearts of their kind friends by a thousand ties, without extending the hand of sympathy to the surviving relatives, and shedding tears of sorrow with them, to the memory of the deceased.

S. P.

Hanley Mountain, May 18th.

Christian Hope.

Trembling child of God, who art, perhaps, at this moment, suffering under the chastising rod of your Heavenly Father, think what a strong foundation thou hast upon which to rest thy hope, in the character of your God as a God of mercy, as full of compassion, long-suffering, not willing that any should perish, who so loved you as to give his only-begotten Son to die for you. Can there be love greater than this? Take comfort, then, from the blessed assurance that your God is a God of mercy, that He knows your weakness, He pities your infirmities. He sees your hard-fought battles with sin and satan.—Every tear of godly sorrow shed over the corruptions of your own heart, over your wanderings, your backslidings, is treasured up in His bottle, is noted in His book.—Every sigh that escapes your burdened heart reaches the ear of your Heavenly Father. He listens to the prayer of anguish which bursts from your lips; with His own loving hand He wipes away the tears, and in his own still small voice He whispers, "Peace, be still," "It is I, be not afraid."—*Mrs. Drummond.*

Provincial Wesleyan

THURSDAY, JUNE 9, 1853.

Wesleyan Missionary Society.

We continue our extracts from the *Watchman*, in reference to the Wesleyan Missionary Society; the Annual Meeting of which we noticed in our last:—

The General Report, exhibiting the past state and present circumstances of the various fields of operation, was read by the Rev. Geo. Osborn.

In Ireland, the various Missions had been successfully prosecuted, and there were hopeful indications for the future. The Schools had yielded a larger result of spiritual good than in any preceding year.

The Continent of Europe was then adverted to. At *Winnenden*, there was an increased number of members, and some additional preaching places had been opened. France having been placed in a new ecclesiastical position by the Conference, could no longer be regarded as a field of Missionary labours of the Society; the prospects, however, were bright, and steps had been taken by the French brethren to commence a Mission in Italy. In Spain, the English and Spanish Departments at Gibraltar had been consolidated, with a view to economize the funds. The Schools contained 250 children, of whom 224 were Spanish.

The South Ceylon Mission has presented a degree of prosperity. There was an increase of 78 members, with 40 on trial; the total number in the District was 1,416 with 41 on trial, in all 1,847:—183 Europeans and 1,664 Singhalese. Four new chapels have been erected. The Committee, with deep and solemn regret, noticed the recent death of Mr. Clough.

In North Ceylon, it had been a year of many afflictions to the Missionaries: two of them had had to return home, and the labours of those who remained had been pursued amidst many interruptions.

In Continental India one of the most faithful Missionaries, Mr. Cryer, had been removed by death. Among the English Society in *Madras* the work had not declined. The native church at *Royapettah* had received 34 in church-fellowship, with 4 on trial; and at *Negapatam* there had been several converts, one of whom had begun to preach. At *Bangalore*, the Educational Establishment contained 300 boys,—an increase of 130. Major-Gen. Cubbon, Commissioner of the Rajah of Mysore, had testified his approval by a monthly gift of 300 rupees. The printing establishment was very efficient. *Mysore* had been deprived of most of its Missionary labour, but the effects of former exertions were very manifest. The Committee urged the appalling fact, that in these territories there was only one Missionary to every million of the population.

The Missions in Australia and Polynesia next came under review. The state of the work in *New South Wales* afforded ground of mingled encouragement and regret. The removals to the gold mines had operated detrimentally to religion. In some Circuits there had been an extension of the work. At the *Turon* gold mines open-air services had been productive of good. The *Bathurst* Circuit had paid its own expenses, and contributed £200 to the Society. In *Melbourne*, the congregations had increased, and all the Chapel Debts had been paid off. A large Building had been erected and opened for the reception of Wesleyan emigrants and their families.

The *Gold Fields* in the Province of Victoria had received a measure of attention, and occupy a place in the District Schedules:—

Two Missionaries are employed, who alternately supply the *Forest Creek* and *Bendigo* Diggings every Sabbath, and with the assistance of some faithful and zealous Local Preachers conduct a large number of religious services weekly. A rough slab Chapel was opened at *Forest Creek* in July, when two large and attentive congregations assembled morning and evening, and a very interesting Love-feast and Sacramental Service was held in the afternoon. About seventy members were present, and all felt it good to be there. The collections amounted to £17, which, with the previous subscriptions fully met the cost of the humble erection. The organization of Societies among so migratory a people has been found to be a work of great difficulty. But it has been attempted, and a total of 150 members, with five on trial, is reported, together with one Sabbath-school, containing sixty-five children. The expense of this Mission has necessarily been heavy, but nearly the whole has been defrayed from local resources.

From *Melbourne*, the latest intelligence was highly gratifying. After much anxious thought and consultation with friends, it has been determined to provide additional Chapel accommodation for about 5,000 persons, and as there was no possibility of erecting stone or brick buildings, it had been resolved to order from this country several Iron Chapels of different dimensions. Upwards of £4,000 had been subscribed to meet the emergency. It was also in contemplation to employ an additional Missionary at the *Ballarat* Diggings without bringing any charge upon the Funds of the Society.

The state of *South Australia* during the early part of the last year was highly critical:—

The departure of the population to the adjoining province of *Victoria*, and the consequent depreciation of all kinds of property, threatened all the interests of the Society with immediate destruction. But a kind Providence averted the evil where it appeared most imminent; and there is every reason to expect that the province will in future be more prosperous than before. It is matter of great thankfulness, that during the season of trial, the Societies were not wholly broken up, and that indications of good are now found in connection with almost every Station.

Towards the payment of debts upon the Chapels in South Australia £1000 had been contributed, including £100 from the Victoria Diggings.

In *Western Australia* a marked improvement in the state of the Mission has taken place since the last report:—

It was then stated as a subject of just regret, that the powerful appeals of the Missionary for an additional labourer could not be responded to. But the liberal offer of the Colonial Government, to provide the stipend of a second Missionary, having now removed the only obstacle to this appointment, Mr. Lowe has proceeded to the help of Mr. Smithies, and the statistics of the station already exhibit a gratifying result. The native Institution has been removed to a more healthy site, and one better adapted for the agcultural operations which constitute so important an auxiliary in the work of reclaiming that degraded race.

The General Returns from the *Van Dieman's Land* District show that the evil influence of the discovery of gold in Australia has been felt very extensively:—

The extensive emigration to which it has given rise, has affected every Circuit more or less Congregations have been reduced, progress has been arrested, and in a few places service has been discontinued. The efficiency of the Sabbath-schools has also been impaired in most places. Yet, under all these disadvantages, the District has sustained itself by the help of its own Contingent Fund; the Missionaries in general report very favourably of the spiritual state of the members who have remained at home, and encourage themselves with the hope of future improvement.

As to New Zealand, from the northern section no reports had arrived, and from the southern the tenor of the accounts was various. The work among the natives was impeded by a growing spirit of worldliness, fostered by their intercourse with Europeans, the increase in the value of land, and the marketable facilities for their produce. In the larger settlements there was more encouragement. At Canterbury, a site for a Chapel and Minister's house had been secured and an additional Minister was wanted. The Chatham Islanders, who had been baptized by Wesleyans, were urgent for a Missionary, and had been for years.

The Mission to the *Friendly Isles* never presented circumstances of greater interest than it has done during the last year:—

The war which has occasioned so much, and so just uneasiness, has been brought to a happy termination; and the King by his forbearance and generosity in the hour of triumph, and by the practical wisdom of other parts of his conduct, has eminently adorned his Christian profession. The chiefs of the fort called *Houma*, having first notified their intention to submit, a day was appointed to receive their submission; and as the custom of the nation is to destroy the vanquished, the Missionaries thought it right to be present at the ceremony, that they might intercede for the captives if needful. But their good offices were not required, for the King caused it to be proclaimed, that he did not intend to take from these chiefs either their lives, their dignity, or their lands, but that he freely forgave them for the sake of *lotu* alone. The pardoned chiefs returned from the assembly to the King's house, and that same night they renounced heathenism, and at the family prayer of King George, for the first time in their lives, they bowed the knee to the Lord Jesus. More than a hundred persons followed their example, when Mr. West visited the fort a few days afterwards. Five weeks afterwards, on the 16th of August, the remaining fortress was surrendered, and mercy triumphed once more in saving the lives of the vanquished. This fortress, however, was at once destroyed, and the chiefs degraded from their rank, apparently as a punishment for their greater obstinacy. The Romish priests who had persisted in remaining in it to the last, notwithstanding the remonstrances addressed to them both by the King and Sir Everard Home, escaped without injury, and their property was preserved from destruction by the personal exertions of the King and the baronet, who went through the midst of burning houses and falling trees to help them to secure their goods. Since the visit of Sir E. Home in H. M. S. *Calliope*, as detailed in the Missionary notices for March and April, the islands have been visited by a French ship-of-war *La Moselle*, Captain Belland, commissioned by the Governor of *Tahiti*, to enquire into certain complaints lodged against King George by the Captain of a French whaler (the *Gustave of Havre-de-Grace*) and by the Romish priests residing in *Tonga*. On the 16th of November, the King went on board *La Moselle*, and entered into conference with Captain Belland on the alleged grievances. He took with him copies of all his letters to the priests, and other documents carefully prepared, and at the close of the conference, which lasted five hours, the Captain said, "Tell the King I have seen and conversed with many chiefs in the South Sea Islands, but I never knew one so wise as he.—The French have acknowledged his authority by directing me to him as Supreme Chief of Tonga, and he must employ his authority in protecting all foreigners from insult, and must allow his subjects to choose what religion they please, but all must submit to the law of the land."

The war thus brought to a close has exerted an unfavourable influence on some parts of the work, but much is hoped for from the moral influence of the events which have been connected with its termination. In the month of October a great council was held, at which all the ruling Chiefs were present, and many very important regulations were enacted. The following extracts will speak for themselves:—"The system of Tabu is abolished. All slaves are hereby set at liberty, and no man is to keep a slave or other person in bondage. All persons are to dress modestly and becomingly. All crime will be punished, and the laws already printed are to be enforced throughout the land. All Chiefs and notables are to be respected. All children are to be sent to school for on this depends the future welfare of the nation."

In the Tonga Circuit a considerable increase of members has taken place; in the other Circuits it is not so:—

At the Normal Training Institution, nineteen persons have completed their course of study, and been appointed to take charge of Schools in various parts of the group, with the exception of one, who has been recommended for the work of the ministry. A new supply of Students has been obtained, and the Institution is in full operation: a course of Theology compiled from Dr. Hannah's Lectures and Watson's Institutes has been added to the other courses of Lectures. The Press has been continuously employed; and not only upon School Lessons, Catechisms, Hymn-books, but also with Almanacks, Geographies, and a Code of Laws for the Islands, and Regulations for the ports. The translation of the Scriptures, of the Old Testament, continues to engage attention, and two thousand copies of the portion from Job to Solomon's Song, inclusive, have lately been printed.

The *Feejee Islands* present a small increase in the number of members, and a large increase in the number of scholars:—

During the last year, Mr. Polglase arrived from England in the *John Wesley* with two trained Teachers from the Glasgow Normal Seminary. These have been stationed at *Lakemba*, and *Oealau* respectively. Mr. Hazlewood has returned from New South Wales in improved health, and greatly delighted and encouraged by the progress of the work in that Colony since he left it in 1844. His interval of absence from his station has been filled up with important literary avocations. A Feejeean and English Dictionary has been completed and published, and an English and Feejeean Dictionary is near completion. The press continues in activity; it is proposed to print three thousand copies of the New Testament, and as many extra copies of certain books in a separate form. Education proceeds, and its beneficial results are apparent. Mr. Watsford has eighty-four children in an Infant School at *Vewa* who have attracted the attention of the neighbouring Chief of *Bua*, the metropolis of Feejee. He has been to visit the School, expressed much pleasure at the sight, and said that Mr. Watsford might go and teach the children at *Bua*. In Mr. Binner's School, at *Liwuka*, there are about ninety children who are able to pronounce the English language with ease and correctness. At *Lakemba*, most of the girls, and a few of the boys, in the School, are members of Society. Five girls, who have been preserved in youth from the vices of their heathen state, have been married to Christian men, and promise to become pious and useful women.

The Lakemba Circuit prospers under the assiduous care of Mr. Lyth, whose special attention is directed to increase the efficiency of his Native assistants. Popery is almost extinct, and the few respectable Feejeeans who gave it countenance in Lakemba have withdrawn themselves, and come over to the Missionaries. In *Yandrana*, many have been savingly converted to God.

Some matters, not merely of local and Methodistical, but in some sense also of national interest, have transpired during the year, in connexion with the Feejee Mission. The first is the sailing of an expedition, commissioned for the nautical survey of that group of Islands, which will greatly facilitate future intercourse with them on the part of Europeans, and tend to the preservation of Missionary property and life. The next is the very important service which has been rendered to the Missions in those seas, by the opportune visits of H. M. S. *Calliope*, under the command of Sir James Everard Home, Bart., who has in various ways supported and co-operated with the Society's agents both in the Friendly and Feejee Islands. The Committee cannot but rejoice, that in the providence of God it has been so ordered that the Crown of Great Britain should have been so worthily represented in these far-off isles of the sea. The Missionaries have been greatly and most justly encouraged by the advice and commendation of the gallant officer. Another subject for general congratulation is the success which has attended the endeavours of Mr. Calvert to discountenance the practice of slave-holding by British subjects in these Islands. Three years ago he took steps to bring this painful subject under the notice of the authorities, and his exertions have been rewarded by the issue of a Proclamation by His Excellency Sir Charles Fitzroy, the Governor-General of Her Majesty's Australasian possessions, declaring the purchasing and holding of slaves by British subjects to be illegal and scandalous, and warning these offenders against their country's law, if they presist it will be at their peril.

The stations in Southern Africa then occupied attention. At *Cape Town* the gold excitement and the disturbed state of the colony had exercised an adverse influence, yet encouragement was not wholly wanting. The settlements generally had been harassed, and the people scattered, but there were pleasing features in the returns. Of *British Kaffraria*, it was said, that by the goodness of God—

The Station at *Mount Coke* has been preserved in safety through the year. More than once has it been attacked by rebel Hottentots and Kaffirs, and eleven Natives and one European have fallen victims to the violence of these misguided men; many have been wounded, and exposure and want have affected the health of many more; so that the year has been one of great sorrow and perplexity; yet the usual services have been continued with increasingly large and attentive congregations, and the Sabbath-school has been well attended. The Watson Institution, now revived, and placed under the care of Mr. Impey, contains eight youths, and as the printing-press is about to be removed from King William's Town to this place, some new buildings which will be required for carrying out this arrangement will be erected without expense to the Society. On the whole, the brethren indulge the hope that this place, having weathered the storm which has wrecked so many kindred Institutions, will again be eminently prosperous, and prove a blessing to the tribes around. Colonel Maclean, Chief Commissioner of British Kaffraria, has again laid the Society under deep obligations by his unfailing attention to its interests at a most critical period. It is highly interesting to find in the Circuit Report an honourable mention of the aid and protection afforded on various occasions by the Chiefs Sewani and Umkye.

The operations of the press at *King William's Town* have been much interfered with by the war, and the publication of the English and Kaffir periodicals has consequently been suspended; but the Scriptures, Hymn Books, and Sunday services have been steadily proceeded with, and an edition of two thousand copies of the Kaffir New Testament is to be commenced immediately.

The accounts from *Kaffraria Proper* showed that the Missionary, formerly at *Butterworth*, (now destroyed,) had divided his labours between the natives and the English in King William's Town.

A painful letter from Mr. Giddy, in the *Bechuana Country*, showed the necessity for prayer and effort on behalf of the Missionaries and their flocks. It appeared, however, that, in the *Port Natal* and *Amazulu District*,—

The work of God in the *D'Urban* Circuit is, upon the whole, gratifying, though the rate of progress is not so much as the Missionary could desire. A depressed state of trade and other unfavorable circumstances have severely tried many friends among the Europeans, and led to the removal of many of the natives. But the congregations are generally good, and there is a spirit of hearing among the people, while some few are inquiring what they must do to be saved. The Sabbath-school at D'Urban is in a healthy condition and contains about eighty scholars. A Day-school is urgently needed; and a "teacher trained in our Normal Institution would be of incalculable benefit." At *Pieter-Maritz-Berg*, the English congregation is larger than it has ever been, and devout attention is paid to the Word preached. The chapel has undergone considerable alterations, including the erection of a gallery, the cost of which will be provided for. The Sunday-school has advanced in number and efficiency, and an Infant-school has been commenced towards which the Local Government contributes fifty pounds per annum. The coloured congregation has improved, and the piety of the members assumes a more healthy tone. The native work greatly needs additional help both in the Society and School department.

The following notices occurred in relation to the West African Missions:—

The interesting colony of *Sierra Leone* continues to advance. Not only are its material interests in a state of progressive improvement, but the work of God also. In every Circuit there has been an increase of members; and the Wesleyan Methodists now constitute the largest of the religious denominations which find a place in the annual return of the population. It has been very properly determined by the late District Meeting to divide the *Freetown Circuit*, and fix the residence of a Minister at Wilberforce, which with Aberdeen and the other places allotted will form a Circuit, with nearly eight hundred members in Society, five Day-schools, and as many Sunday-schools,—a sufficient charge for any ordinary pastor, even in a healthy and favourable climate. Concerning the spiritual state of the *Freetown* Circuit, the Superintendent reports favourably, with the exception of one or two places; and could Buxton Chapel be completed and finished, and one or two other places put into good repair, he would (it seems) have little left to desire. Since the rebuilding of the Chapel at *Murray Town*, the Spirit of the Lord has been poured out, many backsliders have been reclaimed, and thirty-seven idolators have voluntarily given up their idols and idol worship, and commenced meeting in Class, twenty-eight of these have found peace with God through our Lord Jesus Christ. The native Institution at *King Torri's Point* contains at present nine Students, who are all of the first year, but their progress so far has been satisfactory. The Sunday Schools present a cheering Report, there being an increase of one hundred and fifty-seven Scholars, many of whom are adults. Four Catechumen Classes have also been formed, which contain one hundred and twenty Pupils. The Day Schools have encountered some difficulties during the year, but, on the whole, are doing well, and show an increase of upwards of eighty Scholars.

From *Cape Coast*, the Reports speak of the continued prosperity of the work in hight gratifying terms. A recent letter states "Never has the work of God in this District been known to assume so cheering an aspect. The influence of Christianity is rapidly extending itself into the interior. All the out Stations, except, perhaps, Kumasi, are in a healthy, vigorous, and flourishing condition. Our pastoral visits to the Stations in the interior delight us much; they are seasons of special grace to ourselves."

The Missions in the West Indies and North America were then noticed. The Committee, after adverting to the great work which had been achieved, conclude nearly as follows:—

Deep, solemn, heartfelt as is their joy, such likewise are their solicitudes and regrets. The grounds of their rejoicing have been stated, and the occasion of their grief must not be passed over. In addition to the anxieties which the workings of a large, complicated, and costly machinery like that of this Society must always involve, they have subjects of solicitude arising out of present circumstances. The scale upon which their operations are at present conducted is much—very much too small. More Schoolmasters, more Catechists, more Missionaries should be forthwith employed. Many are required to supply vacancies; to give a full complement of labourers to existing stations, or to afford a temporary relief to brethren sinking under the weight of labour. Many are asked for—either to strengthen the hands of solitary Missionaries, or to occupy new and inviting fields of labour. Invitations, such as at an earlier period of this work would have been held to indicate a providential call to a place, and would have been at once acceded to, are now urged from year to year in vain. And let it never be forgotten, that those who ask for nothing, want everything—that the contented ignorance, the unconscious, nay the self-satisfied and complacent destitution of millions, marks them out as even more needy and more wretched than their fellows who have, at least, "grace to desire grace," and who are feeling "after God, if haply they may find him." What is called in the technical language of religious Societies, "an opening" among a people does not create the duty of carrying the Gospel to them, though it may assist in determining when we should attempt to discharge it. Christ's immutable commandment, "Make disciples of all nations—preach the gospel to every creature," makes no allowance for willingness or unwillingness on the part of nations or individuals; whether men will hear, or whether they will forbear, they must still be told of Him who gave himself a ransom for all to be testified in due time: who because He will have all men to be saved, will have them to come to the knowledge of the truth.

With these views of the Church's obligations and their own opportunities, it surely is not wonderful that the Committee should mourn over their inadequate means, or that they should urgently solicit that they may be, by those means, greatly enlarged. The annual income of the Society proved unequal to its expenditure in 1847, 1848, and by the deficiency of those two years a debt has been created. Were the expenditure of 1852 to rise no higher than that of 1851, a considerable increase of income would be requisite in order to meet it. But the calamities which have overtaken the Stations in South Africa will probably render some additional expense inevitable; and if the income should unhappily not be augmented, not only can there be no extension, but there must be a reduction of their establishments and curtailment of their operations.

To remove the existing debt—the interest of which alone would suppost another Missionary—to bring up the annual income at least to the point of expenditure, and then so far beyond it as may warrant new undertakings and efforts—these are the objects of the Committee's immediate and most urgent desire. And why should they not all be realized. Are the friends of the Society grown weary in well doing? Are the resources of Christian liberality exhausted? or the motives powerless, or its successes obselete? Far, very far otherwise. There are still wealth and ingenuity, and frugality and diligence, in the Church of Christ, which will be cheerfully applied to the purposes of this society. Perplexed the Committee may be, and often are—but not in despair, for they appeal to those who, often as they have been tried, were never found wanting. They venture thus once to ask for a more frequent participation in the fervent, solemn, believing prayers of their Christian friends, in the social and family circle, and in the great congregation, as well as in their private devotions. They ask for larger, more systematic, and better proportioned liberality; for offerings such as those which superstition has often placed at the disposal of Romish priests, or consecrated to the honour of abominable idols. They ask that mothers would exercise their sacred and inalienable prerogative, and as they teach their infants to pray for the coming of God's kingdom, and the doing of His will, would train them to regard this as the paramount object of Christian ambition and effort. They appeal to the teachers of our youth in all grades to enlist the sympathies of their charge on behalf of an unconverted world; and to our students and literary men to make themselves familiar with the diversified aspects of the Missionary question, ethical, philological, geographical, historical, ethnological. Of the various collectors and other officers of the Auxiliary and Branch Societies, the Committee earnestly beg that they would apply themselves afresh to their respective duties, and particularly that they would spare no pains in circulating intelligence, and making all the subscribers, as far as possible, cognizant of the case of the Society, and of its varied and extending operations. They entreat the Ministers of the Connexion to continue, and wherever practicable to augment, those valuable services in the way of advocacy and oversight which, from the very formation of the Society, they have so kindly rendered. And along with all, and above all, they will not cease to implore Him whom they recognize as the Great Author and Patron of Christian Missions: "Let Thy work appear unto Thy servants, and Thy glory unto their children. And let the beauty of the Lord our God be upon us: and establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it."

Ireland.

The following are Extracts of a Letter from the Rev. William G. Campbell, dated April 8th, 1853:—

I was gratified to have it in my power to visit the Boyle Circuit in the month of November, especially the town and neighbourhood of Drumshambo, where so much liberality to the cause of Missions has been manifested for many years. A delightful revival of God's work broke out at the love-feast; and it is pleasing to know, that nearly all the members of the families *most liberal* have experienced the converting grace of God. The communications I have had since are most encouraging; and the good work continues, thank God. After this I set out for Galway, passing through Boyle, Castlerea, and Tuam. In Boyle I was glad to find the Society standing its ground; and, comparing it with what it was near twenty years ago, I "thanked God, and took courage." I found the reformation movements evoking a fearful crusade on the part of Rome. Here the venerated Ousely and Graham frequently took the streets.

I visited Galway next, and found great excitement by reason of these "redemptionist fathers, or Missionary Priests," who had visited the town to check the reformation movement. They toiled hard, but caught nothing except one abandoned drunkard, who since fled from the town. He was a professed Protestant. I must here record my fear that, in the rage for Romish converts, the poor Protestants are looked over, as if all were right with them. We united in earnest prayer to God for the outpouring of the Holy Spirit on our little Zion in Galway; and it was not in vain, thank God. We had very hallowed and refreshing showers from the presence of the Lord. Some very interesting cases of conversation, both among soldiers and civilians, and one Romanist, rejoiced us greatly in the Lord.

I gave you some account of Connemara; and it is unnecessary to enlarge, except to say that others are entering on the ground on which we have long laboured; and the circle of our influence is lessening daily in proportion as we delay. Our prospect in Recess is brightening rapidly, the result of a little additional attention. I returned by Ballinasloe and Athlone; and here also a gracious rain descended; and on returning through the latter place a few days ago, I found those who had obtained peace with God generally "walking in the fear of the Lord." In the town of Moate, also, a few were made happy in God. Here I conducted an out-door service last week. Many, heard; and the Clergyman of the parish paid marked attention. In the months of January and February I visited, or rather re-visited, the Kilkenny Mission, passing through parts of the Carlow Circuit, where the work of God appears in a healthful condition. Messrs. Reilly and Lough are faithfully pursuing their arduous toil. I met a friend in Athy "devising" very "liberal things" in reference to the enlargment of our Irish Mission-work. May the Lord long spare his useful life! I passed through Kilkenny to the Bonlew Hills. Here we have a nice chapel and good congregation. We held special revival services, and several testified that the "Man of Calvary" receiveth sinners still. I understand the good work goes on there delightfully. Since then, one respectable Roman Catholic female found peace with God. Others on the Mission have given every evidence of a sincere conviction of the errors of Romanism; and, for want of a shelter from the rage of Popery, are afraid to make an open profession. I could mention such cases in many other places.

My next visit was to Waterford. A most interesting case of conversation from Romanism came under my notice. It was a soldier who, many years ago, joined the army in the county Monaghan, and on his way to China, God savingly converted his soul through the instrumentality of a Wesleyan Society in the regiment on board. He was ignorant and thoughtless when he entered the army, and now he is an ornament both to, civil and religious society. I heard him pray, and I was truly amazed at his power with God; he was mighty in prayer.

In Wexford the hand of the Lord was made bare; and not a few who fell before the Spirit's sword were healed by Gilead's balm. In Enniscorthy an English female found the mercy of God in Christ. On the Newtonbarry Circuit we had times of refreshing from the presence of the Lord; and one of those who sought at our meetings a deeper work of grace, has been since, I bear, suddenly called away. How necessary to have the lamp well trimmed, and burning too! In the town of Wicklow the good work seemed to take a deep hold on the minds of several; may they be faithful! To these scenes of action I returned by a special effort, and in all the storm, I hope not altogether in vain; especially to Ballycarrew, where there are very ardent lovers of Methodism, and the scenes of great revivals in the days of Graham and Taylor.

In the vale of Avoca we had an interesting season, and I trust some lasting good accomplished. Here a Wesleyan school is greatly needed.

The Rev. Samuel Young will likely send you an interesting account of a girl who has been lately truly converted to God from Romanism, through the instrumentality of one of your Teachers in that county. I have had interviews with scores of Romanists during this last tour; and my conviction is, that if we could just now send out half a dozen men of enterprise, and let the streets, and fairs, and markets be entered on, the results would be glorious. We must have for some time longer an advance-guard system. Nearly all the adults who are leaving Rome speak either of Ousely's "Old Christianity," or his street preaching, as being the means of awakening them. During the days of the General-Mission labours, hundreds of Romanists joined our Society; but since the Missions were localised, very few. The street-preaching system will have to be revived.—*Wesleyan Notices for May.*

South Africa.

The Rev'd. Wm. H. Garner, in a letter to the Wesleyan Missionary Committee, dated Morley, Dec. 30th, 1852, says:—

"At the close of another year I address you, and feel thankful that thus far we have been kept in safety. Towards the close of this year, the face of the Lord has begun to shine upon us. The enemy of souls had severely harassed us, and had striven to impede our great work; yea, many times have we been greatly discouraged, and our hands hung down. We, however, committed our cause, in "never-ceasing prayer," to our heavenly Father, and now find that He heareth and answereth. Our congregations have increased amazingly, taking into consideration the vast number of our former hearers who have left the neighbourhood. We have sometimes from two to three hundred above an over-crowded chapel on the Sabbath. A spirit of prayer has also been poured out on the people; and several, convinced of their sins, are pleading with the Lord for the forgiveness of the same. A few have joined the catechumen class; and we now thank God, and take courage."—*Ib.*

New York Correspondence.

Ocean Steamers—New Line to Genoa.—Sardinia,—her kindness to the Refugees.—Her trade in cotton and fruits.—Genoa,—her former commercial glory.—Emigration may be turned into this new channel,—The new plan should be encouraged.

One of the distinguishing traits of our astonishing age, is that of ocean steamers. Our city, by this means, is becoming well acquainted with the whole civilized world; and we are, as it were, nearer neighbours than ever before. London, Paris, and Bremen are nearer in fact to New York, than we were formerly to Halifax or Montreal. A new tide in commerce is about to flow this way. A line of steamers, long talked of, between Genoa and New York, has been secured by contract with the Sardinian Government and the Trans Atlantic Company.

The capital of this new Company is $2,000,000, and its charter extends twenty years. Two lines of monthly steamers will run, one from Genoa to N. York, and the other between Montevideo and this City. The steamers are to be of, at least, 1,500 tons, and 250 horse power. $6,000 per voyage, are guaranteed by the Genoese to each line for carrying the mails. So favourable was this arrangement considered, that several houses at Genoa took stock to the amount of $600,000.

I take great interest in the little kingdom of Sardinia. She has firmly befriended the cause of Constitutional Liberty, and has become free without running into anarchy. The Sardinians have a Parliament on a liberal basis, with a press, the freest in Europe excepting the English.—Their king has steadily granted new privileges to his people, in Church and State. Her cities are not crowded with guns, bayonets, and armed troops to keep down the people, as is the case in Paris and many other European capitals. Louis Napoleon might learn something useful here.

I admire the Sardinians too, because they are the only Continental nation which has dared, in our time, to give a shelter to political *refugees*. Even boasted Switzerland, expelled these unfortunate people from her barren mountains. But, honoured be their generosity in Sardinia and Piedmont, no less than 20 or 30,000 men have found a safe asylum there. Nor has any threat, or diplomatic skill thus far succeeded in expelling them. You know they are not very far from Austria, and Old England and Brother Jonathan, blood relations, should feel very friendly to such excellent acquaintances. The former has an intimate treaty of commercial alliance with Sardinia, and this new steam line, will make us better neighbours. With such the United States should especially cultivate friendly relations.

The new line of steamers must succeed. Genoa alone, now imports some 15,000,000 francs per annum of our cotton, and we obtain her fruits from the Mediterranean to the amount of 60 millions of dollars every year. This trade is now carried on by slow sailing vessels, performing the voyage in three months, and generally losing about three quarters of the cargo from decay. By steam the passage can be made in 16 days, and full half a cargo might be saved any trip.

Genoa was once famous for her commercial glory. Our blessed land owes its discovery to one of her sons. Who knows but new life and prosperity are about to spring up within her ancient port and walls? The railroad cutting the mountains between Genoa and Turin will soon be finished, and thus connect Switzerland with the Mediterranean. And then the whole stream of emigration from Southern Germany to America, may find its outlet through Genoa. At great expense they now sail from Hamburg, Bremen, or Liverpool. By Genoa the trip will be cheaper, and some 20 days quicker. Why, the immense cotton trade, I mean the raw material, for Switzerland and South Germany, now takes the expensive and circuitous route of Liverpool or Havre, whilst the natural direction seems to be Genoa.

There is life, and a love of liberty, still on the plains of Piedmont. I would encourage the liberal spirit of the Sardinians, and if our mail steamers can help them, let American commerce and our 'stars and stripes' freely and generously meet this spirit.

Yours, &c.

Baltimore Correspondence.

Dear Doctor,—In my last communication, I gave your readers a birds eye view, of the early rise and progress of Baltimore. Allow me in the present one, to pursue the subject in other of its aspects, equally interesting. Our city has always been famed for its attention to education; and the deservedly high standing of its literary Institutions, both public and private.

In 1791. St. Mary's College was established.—This Institution has been, and still continues under the auspices of the Romanists, though largely patronized by Protestants. A policy of very questionable propriety to say the least of it. In 1803, the General Assembly chartered what is known as the "*Baltimore College*" This was under the control and management of those imbued with the spirit and principles of the Reformation, and for a long time pursued with success the even tenor of its way. In 1809, three distinguished Physicians, (Davidge, Shaw, and Cocke,) were authorized by legal enactment to raise funds for buildings, for the accommodation of a Medical College which had been commenced in 1800. This institution was subsequently elevated to the standing of a University, and in connection with Baltimore College, (its literary department,) is now known under the style and title of "*University of Maryland.*" It is under the management of a board of Regents; which board is constituted by four Faculties with their Professors; viz: a *Faculty of Divinity, one of Law, one of Medicine, and one of Arts and Sciences.* In 1828, the "*Washington University*" was founded. The Medical Department of which, is the only one that has been put into operation. In 1845, the "*Newton University*" was chartered by the State and the Faculty of Arts organized. This Institution is rapidly and justly advancing in public favour, and in a career of usefulness that betokens a still brighter future. These several seats of learning, save the first named, are all truly and thoroughly Protestant, though by no means Sectarian. Confining their operations entirely to Education, properly speaking, unmingled with any Sectarian bias. In 1849, the "*Baltimore Female College*" situated on St. Pauls Street, was organized under a most liberal charter from the State. This Institution was projected for the purpose of elevating the standard of Female Education, and is in full tide of successful operation. Its course of study, and the arrangement of its classes, is similar to those of Colleges of the highest order It is under the Patronage of the Baltimore Annual Conference of the Methodist Episcopal Church. Besides these several chartered fountains of learning, the City is bountifully supplied with private seminaries both for males and females, of a very superior order, and conducted by those fully competent for the responsible duties devolving upon them. In 1829, the first of our "*Public Schools*" was opened. At present they number 41, and contain over 9000 pupils, In connection therewith there is the Central Public High School for males, and the Eastern and Western Public High Schools for girls. These are designed to afford facilities for a very liberal education of a high order to those pupils of the lower public schools, who after a rigid examination at the end of every year, are found qualified for advancement. These schools both low and high, are under the control of a Board of School Commissioners, consisting of one person for each of the twenty Wards of the city. These Commissioners are nominated to their offices by the Mayor of the city, and appointed by the Council. The Board is made up of members from all the leading denominations of Christians in the city, and the Schools supported by a regular Tax laid upon every Property holder. The Romanists, not satisfied with more than a fair proportion of members both in the Board, and the corps of teachers, have been making a determined effort to break up the system, and thereby secure a division of the School fund, among the different sects for the purpose of being appropriated to Education under open Sectarian bias. A member of their Communion who was elected by the ruling political party, to the Legislature, has been zealously engaged in endeavoring to secure the passage of a Bill giving to the Romanists this object of their ardent pursuit. This effort pressed pertinaciously at the last two sessions of the Legislature, has at length roused the Protestant part of the Community to a sense of their danger, and led to action in this city, and in other parts of the State, which at least for the present, has crowned their efforts with success, and thus far defeated this wily project. How long it will remain in this position, none can forsee. Arguing from the simultaneous movements of Rome on this school question, in several of the States of the Union, it is certain that there has been, and still is, concert of action, under the immediate supervision and direction of the Priesthood. An action which is intended to be pressed unwearedly and continuedly for time to come. For Romanists are not disposed, or "*subject*" to abandon schemes of any character, destined to sap the foundations of this Protestant Union, by weakening the ties which bind it together.

We are doubtless upon the eve of stirring events both in Church and State. These coming events, judging by the shadows which they are casting before them, will be of the most momentuous nature. I am thoroughly inclined to think that our country will soon or late be the theatre of the great and perhaps final conflict between Truth and Error, Light and Darkness. The cloud seems to be gathering thickly, and to frown darkly upon us; and the hosts are already marshalling themselves for the coming strife. What will be its nature, both as to the extent of its severity, and the special mode of its conduct, God only knows, and time alone can develope. Three things however are certain. 1st. Judging Rome from her past history, and her present character, it will be fearfully severe.—2nd. From the declaration of the oracles of God, it is manifest that Truth will ultimately prevail. For

"What His mouth in truth, has said,
His own Almighty hand will do."

3rd. The front ranks in the part of truth and light must be taken by Wesleyans, if they but be true to themselves and their call; and consequently they must share largely in the thickest of the battle. Under God we have been raised up for a special purpose, and have a system specially adapted to the popular mind, and popular necessities in every land.

On Wesleyan Ministers, both itinerant and local, and Wesleyan official members everywhere, rests a solemn and awful responsibility touching the result. They should be, and must be, men living in the personal enjoyment of holiness of heart. Men developing in all their acts, private and public, this blessed doctrine, in order that they may become the honored instruments in the hands of God,