

A TRIUMPH.

Haughty and sanguinary Fejee continues to bend to the power of Christ. In the English Wesleyan Notices for April we have stirring letters from the intrepid Rev. Joseph Waterhouse, dated Bau, June 1st, and August 18th, 1854. The King, ThaKombau, had permitted the formation of a Missionary establishment at Bau. Mr. Waterhouse had for his residence a wretched hut; bodies or parts of human bodies intended for cooking were displayed within a few yards of his door; the Missionaries health was failing, and daily was he subjected to robbery. He says, "All was lost but faith." The 27th of April dawned—the bright 27th: THAKOMBAU resolved to renounce heathenism, and the following Sunday was to be the day of public recantation in favour of the Gospel! Tons of taro were brought on Saturday for Sunday's consumption, and bales of native calico for such as wished to clothe themselves. The "great war drums of Fejee" are beaten to call the conquered cannibals together for their enrollment under the Prince of Peace; the King, with three hundred Chiefs, and attendants, enter the selected building; the veteran Missionary, Calvert, conducts the service, and an angel's pencil is wanted to depict the scene. Some days afterwards temples were despoiled of their enchantments, gods were brought, the sacred forest destroyed; and happy Waterhouse says, "upwards of thirteen hundred have now embraced Christianity." No wonder that he speaks of his "unutterable feelings of gratitude to his gracious Master." We in Canada participate in his exultations.

SPECIAL MEANS.

Under a conviction of its necessity and importance, we earnestly call attention to the Minutes, in which the third Friday of August is appointed by the late Conference for humiliation and fasting in all the Societies on Circuits and Missions throughout the Wesleyan Connexion, and for special prayer in behalf of the Church, the Circuits, and our extended Mission field in Hudson's Bay, and in Canada,—when these particularly, and the Churches of Christ, and our Country, and all countries, will be prolific subjects for the awakening of sympathy, the deepening of pity, the excitement of christian charity, and the enlargement of fervent, believing intercessions. On the evening, too, of the third Monday of November our people are recommended to hold a devotional meeting purposely for the spiritual and educational benefit of Victoria College; and we have confidence in a community professing to live for the spread of scriptural holiness, that both occasions will be conscientiously and advantageously observed; and that ere long the College will supply many labourers for the Mission work. We cordially recommend the reading of an extract from President Farrar's address on another page.

The duty to fast and pray for religious uses is Divinely authorised. The Conference does not enact the law of fasting, but wisely administers it. It dates far back in Old Testament times. It was sacred to the Apostles. It gave dominancy to a Primitive Christianity; to say nothing of extraordinary scenes, when diseases, and even devils were made subject to the faith of humbled men. It has a thousand times given vigour and elasticity to Wesleyan Methodism. Ecclesiastical records, and Methodist biography proclaim its utility. This duty now discharged from high motives of Christian love, may