

short extract from which is hereto appended.

Mr. Joshua Black, Vice President, being called to the Chair, it was resolved unanimously, on motion of Mr. Wm. A. McDonald, seconded by the Vice President, "That the Report of the Committee be received and adopted." Also resolved unanimously, on motion of Rev. Alex. Clarke, seconded by Asher Black, Esq., "That in the dispensations of Divine Providence, as exemplified in his dealings with the Nations of the Earth, this meeting cannot fail to recognize the gradual fulfilment of the prophecies both of the Old and New Testament, which our confidence in the principle of the Bible Society is not only strengthened and increased, but we are thereby furnished with unanswerable arguments for circulating the entire Scriptures throughout the world."

Also resolved unanimously, on motion of Rev. Wesley C. Beals, seconded by Mr. Martin Bent, "That this meeting considers it not only the imperative duty, but the exalted privilege, of every person to assist in the truly noble and glorious work of evangelizing the world."

Also resolved unanimously, on motion of Joshua Heustis, Esq., seconded by Jacob G. Purdy, Esq., "That recognizing the correctness and scriptural nature of the Fundamental principles of our Society, this meeting steadfastly adheres thereto, and would remonstrate against and resist every attempt to interfere therewith."

Also resolved unanimously, on motion of Mr. David D. Logan, seconded by Mr. Stephen Humphrey, "That in the opinion of this meeting, it will comport more with the interest and usefulness of this Society, to connect ourselves with the Nova Scotia Society, and that we do accordingly cease being a Branch of the St. John Bible Society."

Also resolved unanimously, on motion of Mr. William Moore, seconded by Mr. Henry Davis, "That this meeting recommends the formation of a Ladies' Branch Society, and that the ladies present do proceed to form said Society."

It is only an act of justice to state, that it was chiefly through the agency of the efficient and respected advocate and representative of the Nova Scotia Bible Society, Isaac Smith, Esq., that this Society has connected itself with the Society within our own Province.

The meeting was much better attended than usual, and great hopes are entertained, that through the combined efforts of this and the Ladies' Branch, we shall arrive at a state of usefulness and prosperity, never yet surpassed by the old United Society.

The Rev. Mr. Clarke and the Rev. Mr. Beals, in proposing their resolutions, entertained the meeting with first rate speeches, although when they came in, they professed themselves unprepared for saying much, if any thing. But the appearance of so many ladies and gentlemen had quite a talismanic effect upon the speakers, and it was evident the speakers, in their turn, produced an effect upon the audience. Although I do not couple the clergy and laity together, it must not be forgotten that Joshua Heustis, Jacob G. Purdy, and Asher Black, Esquires, and Mr. Wm. Moore, interested the meeting with their remarks; the latter especially, whose good fortune it was to recommend the formation of a Ladies' Branch, and who succeeded so well that before any thing else was done, the ladies present chose their Officers, and were accordingly organized.

Besides having on hand a large supply of Bibles and Testaments for home use, there is a considerable sum in the Treasurer's hands to meet contingencies, or to remit to the Parent Society.

The following were continued as the Officers of this Society for the ensuing year, namely:—Rev. Alexander Clarke, President; Mr. Joshua Black, Vice President; William P. Moffat, Esq., Secretary; Asher Black, Esq., Treasurer; Mr. William A. McDonald, Depository.

The Society was then adjourned to the second day of the General Sessions in January, 1853; then to meet in the Wesleyan Chapel here at 6 o'clock, P. M.

WILLIAM P. MOFFAT, Secretary. Amherst, Cumberland, January, 1852.

* The extract here referred to will be given in our next, as our columns are now much crowded.

Amherst Ladies' Bible Association.

Mrs. Asher Black, President; Mrs. David D. Logan, Vice President; Mrs. William B. Moffat, Secretary; Miss Fanny Clarke, Treasurer; Mrs. John C. McKay, Depository.

Also a Committee of twelve, namely:—Messrs. Samuel V. Gonchy, Ezra Bent, Alexander Clarke, Thomas Embree, John Roach, Jacob Corbet, Nelson Mills, James Bliss, George Church, John Beharrell, Joseph Keiver, Bradford Black.

Fourteen Collectors:—Misses Amelia Pugsley, Ruth Roach, Sarah I. Bliss, Melina Logan, Mary Purdy, Sarah Bent, Maria Clarke, Clementina Church, Mary Embree, Lucy Smith, Amanda Fuller, Cynthia Bent, Cynthia Church, Lucy McEelman.

For the Wesleyan.

The Waldenses and a Protestant Church at Turin.

MR. EDITOR.—Two meetings were held and admirably sustained in Edinburgh and Glasgow,

for the purpose of advocating the building a Protestant Church at Turin, in Northern Italy:—and exciting renewed interest in favour of the Waldenses.

The London Christian Times furnishes an interesting editorial on this important subject, as well as a full report of the able speeches delivered at the meeting in Glasgow, on the 22nd October last. I hasten to select from that editorial and from those speeches the more prominent passages, and regret that the brevity which your arrangements necessarily demand, oblige me to pass over various stirring and eloquent passages.

What a noble thing it will be, if from this Continent also, aid is promptly remitted to the Waldenses—the witnessing Church—persecuted but not destroyed, preserved by God to teach us the perpetual presence of true religion on earth.—Oh! that Christians would rouse from their lethargy, and send to this people preachers—and bibles—and money—and thus in the best mode of doing so, carry out our own Milton's imprecation of two centuries ago:—

"Avenge, O Lord, thy slaughtered saints, whose bones lie scattered on the Alpine mountains cold:— Ev'n them who kept the truth so pure of old, When our own fathers worshipped stocks and stones, Forget not!"

And let us join in Milton's prayer,

"That from them may grow A hundred fold, who having learned God's way Early may flee the Babylonish wo."

January, 1852.

We regret our inability to insert in this number the extracts marked: we may, however, find room for some of them at an early day. We had the pleasure of publishing in our number for December 20 that a Protestant Church had been erected lately at Turin.

THE WESLEYAN.

Hullfax, Saturday Morning, February 7, 1852.

GUYSBORO' CIRCUIT.

Rev. W. McCARTY, under date of Jan. 22nd, writes:—"Our Special Services have now been held for a period of five weeks, yet the religious interest is by no means diminished. At Manchester Chapel we are now blessed with an extensive revival of the cause of God; ten persons professed to be justified by faith in one meeting this week, and each evening since, not less than three or four. From twenty to thirty penitents are forward every night; the good work has extended very much among our young men, who will be very useful if they improve the grace already given.

In the obituary list will appear a notice of the death of Mrs. STEELE, the wife of John A. Steele, Esq.; her loss is much felt by the Wesleyan Church in Manchester. On the evening of the Sabbath that she was interred, her husband obtained peace with God, as he came forward among those who were penitently seeking the Lord; and two or three of her children are converted to God in the revival."

We also subjoin an extract or two from a letter received from a respected Correspondent, residing in Guysboro, respecting the progress of the work of God on that Circuit. We rejoice in the spiritual prosperity graciously vouchsafed to our Church there, and pray that it may greatly increase.—The Manchester Chapel was opened on the last Sabbath of January 1818, at which time, there was deep feeling and strong faith, with reference to the divine promise, in connexion with it.—There will I come unto thee, and I will bless thee.—Last Sabbath, being one of its anniversaries of dedication to the divine glory, the presence of Him, who dwelleth not in Temples made with hands, was truly felt.—It is supposed four hundred persons were assembled, on the solemn occasion of a sermon to be delivered by the Rev. W. McCARTY, on the recent death of Mrs. STEELE; while weeping penitents supplicated for divine mercy, newly converted believers rejoiced, 'making melody in their hearts to the Lord.'—Now, truly we may exclaim with humble thanksgiving.—The Lord hath heard the voice of our supplications, therefore will we call upon him as long as we live.—He hath 'watered his inheritance which was weary,' and 'the vine which his own right hand hath planted.'"

Petticoadie Circuit.

Under date of January 30th, Rev. W. ALLEN writes.—"This Circuit is in a very interesting state. Nearly every week witnesses the con-

version of souls in some parts of the field under my immediate labours; but the Circuit is large enough for two ministers. The Wesleyan is becoming more interesting to its numerous readers, and is proving a great blessing to many."

"I rejoice to perceive that the Messenger has not betrayed that bitterness of spirit, throughout the Micmac controversy, which some other Journals have evinced."—W. Hobbs, in the Christian Messenger, 20th ult.

Writers in the above named paper are constantly harping on the "Micmac controversy," and insinuating a charge of "littleness of spirit" against certain "journals"; and in the above cited instance, excepting the "Messenger." The only Provincial journals that have taken a prominent part in that controversy, as far as we know, are the Christian Visitor, of St. John, N. B., the Christian Messenger, and The Wesleyan. For ourselves we distinctly deny that we have "evinced bitterness of spirit": our fault, if it be a fault, is, that we have defended Dr. Crawley, and other Baptist members of the Micmac Committee, from the intemperate charges of their own brethren. We do not like these constant stabblings in the dark. If Mr. Hobbs, and others who write on the subject, think we have "evinced bitterness of spirit," let them say so in plain terms, and we shall know how to deal with them. If, beside the Visitor, in whose columns, Mr. Hobbs openly asserts Dr. Crawley's "conduct and character have been grossly assailed," they refer to any other Baptist papers not published in the Provinces, let them in all justice to pedo-baptist journalists, be equally explicit. Let the blame rest on the parties really deserving it, but let not indefinite criminations be published through the country, week after week, calculated, if not designed, to impeach the innocent and shield the guilty.

It would be well for those who are constantly dwelling on the exclusively moral administration of an external rite to remember that the "kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost;" and that in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love."

Those Evangelical denominations, which practise infant baptism as a scriptural duty and privilege, are not beyond the pale of Christ's Church. They are owned and honoured of God as being among his people, and are not a whit behind those who deny it, in benevolent enterprises, and in usefulness to the world.

Methodist Episcopal Church African Missions.

The Rev. J. W. Roberts, Presiding Elder of the Monrovia District, writes as follows to the M. E. Church Mission Rooms, New York:—

"In attempting to give you some account of the work up to the present time, I would again express gratitude to the great Head of the Church for his kind preservation of the lives of most of us.

The present state of things on this district, presents a healthy and at some points a very prosperous condition. Our several Quarterly Meetings for the third quarter have about closed, all of which were seasons of refreshing, and at some places, of great rejoicing, by reason of the outpouring of the Spirit in the conversion of souls and the sanctification of believers. Lower Caldwell has been highly favoured by very gracious influences of the Holy Spirit. Within the last month some thirty persons have been added to the church at that place, and some twelve or fifteen others (members) profess to have been brought into the enjoyment of the sanctifying influences of the grace of God, the result of the last glorious revival of the work of the Lord there; during the part of which time I had the pleasure and satisfaction of enjoying some of the joys of the occasion. Monrovia is also being favoured again by the revival of the work of the Lord. Intelligence from Monrovia gives account of the continuation of the meeting protracted from the Quarterly Meeting, which was held some ten days ago, from increase of spiritual interest; also of the conversion of some eight or ten persons, and a prospect of still greater spiritual good."

Public Soirees, of which dancing forms a part, says the Montreal Witness, are becoming alarmingly prevalent here, and some from whom we would expect better things, seem to countenance them. If the Early Closing Association wish to have the support of the religious part of the community, it must not have recourse to practices of such questionable morality as dancing.

Methodism in Washington.

The Washington correspondent of the Christian Advocate, gives some items of information respecting our Church in that city. He says:—"The Methodist churches in this district have all shared, to a greater or less extent, recently, in gracious revivals of religion, and are now enjoying harmony. A proposition has been considered by the Preacher's meeting in relation to the organization here of a literary Seminary, to be under M. E. auspices."

Projected "Conversion" of Russia.

The Unicers, in a recent article, dwells on the important consequences which would follow from the conversion of Russia to the (Roman) Catholic Church, and points out the peculiar facilities which the condition of the Russian Church offers for such a change.—"It is evident that in England, as in Germany, the Government would be unable to draw along the masses in a movement of conversion; in Russia, on the contrary, it would perhaps suffice that the great—that is to say, the Government and some bishops—should be converted, for the whole nation to follow them. The Catholic missionaries who have lived in Russia for thirty years attest that, looking at the submission, the good faith, and the attachment of the people to every ancient usage, especially religious, a conversion, if it came from the high clergy, might operate in such a way that the masses, ignorant as they are of the causes which separate the two Churches, would not even perceive this change. Now, Russia reckons nearly 55,000,000 of schismatics, and there are nearly 18,000,000 others outside of her bosom, who would be in a given time led forward by the example of this empire. In the hypothesis now before us there would, therefore, be more than 72,000,000 of souls brought back to the true faith." Among the "consequences" of such an event, the Unicers mentions the probable "conversion" of the Kingdom of Prussia, and of all the Protestant and Jewish subjects of Russia. Moreover, "Catholic Russia would no longer dispute with France and Turkey: the common efforts of these two great nations would facilitate the conversion of the votaries of the Koran."—Thence the Unicers extends its views to Asia, and reasons generally upon the change which a union of religious sentiment between France and Russia would produce in the political aspect of the world. The article concludes that at Rome the chief hope of bringing about this consummation rests on the devotion of the people of Russia to the blessed Virgin.

Louis Napoleon and the Jesuits.

The English correspondent of Zion's Herald thus graphically traces the late Coup d'Etat of Louis Napoleon to the agency of the Jesuits:—

"There can be no doubt but the Jesuits and the priestly party in France, have been long working in this crime of treason. The genius of the court is theirs; they have furnished the mind; the cunning, the deceit, the deception, lying, cruelty, belong to them; the insight into the means of accomplishing the end by a popular fraud, as abolishing the law of May 31, and restoring universal suffrage—this belongs to their craft; the calmness, imperturbable self-possession, smiling countenance, smooth face of the knave—all this must have come from the priestly class. It is difficult to believe that one man's soul, and that a civilian, could possibly have grasped all the elements, all the craft, all the stretch of thought, all the adroitness of the whole Society of Jesus, with their general at their head. No, it cannot be the work of Louis Napoleon. The Jesuit order have given him a helping hand, and furnished him with their principles, their rules, their modes of action, their impalpable and ghostly refinements;—and then, after these lessons in the art, they must have furnished him with a staff of their best officials, to guide the movements of this singular event. Hence the expedition to Rome; hence the honour done to the church; hence the bestowal of the education of the youth of France upon the priests; hence the officious presence of bishops and priests at all the public movements of the President; hence the repression of all fair discussion between Protestants and Papists; hence the network of the church spread universally."

A petition is to be presented to the U. S. Congress, praying that all persons required to perform labour for the General Government on the Lord's day, may be released from that obligation; and that laws be passed forbidding the employment, for public purposes, of any person on that day; and it is supposed, if pressed firmly on Congress, the prayer will be granted.

The following sums are thankfully acknowledged by the Treasurers of the Wesleyan Supernumeraries' and Ministers' Widows' Fund, of the N. S. District, viz:—

Table with 2 columns: Name and Amount. Rev. Alex. B. Black, £7 10 0; Rev. Thos. Gaetz, 7 10 0; Collection at Advocate Harbour, 0 10 0.