The interest of the company was now so increased, that nothing would satisfy but a specimen; while they promised to make every allowance for the language.

"Well," said the Welshman, "if you *must* have a piece, I will try; but I do not know what to give you. I do not recollect a piece of John Ellas; *he* is our best preacher. I must think a little—well, I recollect a piece of Christmas Evan. Christmas Evan is a good preacher, and I once heard him at an association of ministers. He was preaching on the depravity of man by sin, and of his recovery by the death of Christ; and he said, 'Brethren, if I were to represent to you in a figure, the condition of man as a sinner, and his recovery by the cross of Christ, I should do it somewhat in this way: Suppose a large graveyard, surrounded by a high wall, with only one entrance, which is by a large iron gate that is fast bolted and barred. Within these walls are thousands and tens of thousands of human beings, of all ages, and of all classes, by one epidemic disease, bending to the grave, which yearns to swallow them up. This is the condition of man as a sinner. And while man was in this deplorable condition, Mercy, the darling attribute of Deity, came down and stood at the gate, looked at the scene, and, weeping over it, exclaimed, "O, that I might enter; I would bind up their wounds; I would relieve their sorrow, I would save their souls." While Mercy stood at the gate weeping, an embassy of angels, commissioned from the court of heaven to some other world, passing over, paused at the sight; [Heaven forgave the pause;] and seeing Mercy standing there, they said, "Mercy, Mercy, canst thou not enter? Canst thou look on the scene, and not pity?" Canst thou pity, and not relieve?" Mercy replied, "I can see, and," in tears added, "I can pity—but I can not relieve!" "Why canst thou not enter?"—"O," said Mercy, "Justice has barred the gate against me, and I can not, I must not enter it." At this moment, Justice himself appeared, as if to watch the gate. The angel inquired of him, why he would not let Mercy enter? Justice replied, "My law is broken, and it must be honoured. Die they or justice must." At this moment there appeared among the angels a form like unto the Son of God: who, addressing himself to Justice, said, "What are thy demands?" Justice replied, "My terms are stern and rigid; I must have sickness for their health; I must have ignominy for their honour; I must have death for their life; without shedding of blood there is no remission."—"Justice," said the Son of God, "I accept thy terms; on me be this wrong. Let Mercy enter." "When," said Justice, "wilt thou perform this promise?" "Four thousand years hence; upon the hill of Calvary, without the gates of Jerusalem, I will perform it in my own person." The deed was prepared, and signed in the presence of the angels of God. Justice was satisfied; and Mercy entered, preaching salvation in the name of Jesus. The deed was committed to the patriarchs; by them to the kings of Israel and the prophets; by them it was preserved till Daniel's seventy weeks were accomplished. Then, at the appointed time, Justice appeared on the hill of Calvary, and Mercy presented to him the important deed. "Where," said Justice, "is the Son of God?" "Behold him," replied Mercy, "at the bottom of the hill, bearing his own cross." She then departed and stood aloof. At the hour of trial Jesus ascended the hill; while, in his train, followed his weeping Church. Justice immediately presented to him the deed, saying, "This is the day when the bond is to be executed." When he received it, did he tear it to pieces, and give it to the winds of heaven? O, no; he nailed it to the cross, exclaiming, "It is finished!" Justice called down holy fire to consume the sacrifice. Holy fire descended; it swallowed up his humanity, but when it touched his divinity, it expired. And there was darkness over the whole heavens, but 'glory to God in the highest; on earth peace, good will to men.'"

"This," said the Welshman, "is but a specimen of Christmas Evan."

Provincial Wesleyan

THURSDAY, JUNE 15, 1854.

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Correspondents are respectfully requested to condense their communications—and write the names of *persons* and *places* very legibly.

The *Provincial Wesleyan* is the largest, and, for its size, the cheapest of the Religious papers of the Lower Provinces. Subscribers will confer a favour by recommending it to their neighbours.

Report of the Wesleyan Missionary Society.

Continued.

The Missions in the *Mysore District* have been strengthened by the return of Mr. Edw. Hardey from England, and of Mr. Morris from Australia, and also by the appointment of Mr. Garthwaite to assist in the Educational Department. The Mission Press at *Bangalore* is maintained in unabated and most useful activity. Seventy-seven thousand volumes and pamphlets, comprising many useful School Books and Tracts in English and Canarese, have been printed during the year, in addition to the new version of the Scriptures in Canarese, which is not yet completed. Many of these books have been prepared by the brethren, who have thus availed themselves of an important opening for usefulness among multitudes of heathen who will never see their faces. ..... The Report of the religious state of the societies is on the whole gratifying..... Of the schools in this District the Report is highly encouraging. Those in *Toomkoor* were carefully examined and reported on by Mr. Garrett in June last. At *Coonghul* the numbers continue the same. At the Educational Institution in *Bangalore* there is a slight decrease, owing partly to the introduction of a system of payments by the scholars; but the efficiency of the establishment as a whole had been increased by the addition of a Model School on the Training System, under the care of Mr. Garthwaite, and by the opening of a Tamul branch in another part of the town. But the best proof of the estimation in which the institution and its managers are held, is found in the fact that the Commissioner administering the Government has authorized the establishment and maintenance of a Normal class in connexion with the institution for the training of both English and Native teachers, and the erection of school-buildings in the several localities at the expense of the Government.... The absence of Mr. Hardey from the city of Mysore has prevented the receipt of any report from that most important station. The Committee express their thanks to the friends who kindly responded in several ways to his appeal in behalf of the object on which his heart was so much set. They are happy to be able to report his safe arrival at Madras, on his way to his station on the 28th February; and entertain the hope that the recent conclusions of the Government on the subject of education will greatly facilitate his future endeavours.

In CHINA, Messrs. Beach and Cox are mainly occupied in learning the very copious and difficult language in which their ministry is to be exercised. They relieve their arduous toil by the distribution of tracts, and seek, in all such ways as may be open to them to spread the knowledge and influence of divine truth. Mr. Piercy having been longer resident in the country, has commenced preaching in a room in his own house, which was opened as a chapel in June last, and the continued kindness of Dr. Hobson has allowed him the occasional assistance of Leang Afa, the first convert of Protestant Missionaries in China. This venerable man, who was baptized in 1816, by Dr. Milne, preaches once on the Lord's Day in the Methodist Chapel. Mr. Piercy takes the other service. A school for boys has also been commenced during the past year, and Mrs. Piercy will probably do something on behalf of the females when she is better acquainted with the colloquial dialect of Canton. Mr. Piercy has translated the first catechism, and part of the second, for the use of the Mission School; and some portions of the Scripture Narratives have been printed under his direction, to be used as tracts. Other tracts have been obtained from various sources, and largely distributed, particularly at the gates of the city of Canton, where, though the Missionary cannot enter, his message finds a welcome reception. The acknowledgements of the Committee are due to the British Consul at Canton for his assistance kindly rendered to Messrs. Beach and Cox in overcoming the difficulties attendant upon their obtaining possession of a residence in the western suburb of that city; and they renew the expression of their obligations to the "Anonymous Friend," by whose liberality the expense of printing certain specified tracts has been defrayed, and who has also forwarded £100 to provide copies of the New Testament for distribution by Mr. Piercy and his colleagues. The three brethren have engaged to distribute ten thousand copies each, if spared, during the coming year, from the supply to be provided by the "Million Testaments Fund."..... The little Society at *Hong Kong* has been so greatly reduced in number by the removal of the soldiers and other causes, that it has been judged expedient to commend them to the care of other Christian Ministers, who, being on the spot, could exercise a more efficient oversight of them than the brethren at Canton.

The Missions in AUSTRALASIA and POLYNESIA were next in order. The year just concluded has been full of interest to the Methodist Societies in that vast region of the globe. Each of the districts has had the advantage of a visit from the Deputation appointed for this purpose by the Conference of 1852, and has been greatly benefited by the counsel and encouragement afforded. It now clearly appears, from the resolutions unanimously adopted at the several district and other meetings, that the anticipations in which the Committee indulged as to the ability and willingness of the Societies in Australia and Van Diemen's Land, both to maintain the work of God and provide for its extension around them, were not at all too sanguine. Those anticipations would have been realised in no long space of time had no Gold Fields been discovered; but the stimulus given to the Australian colonies by the wonderful events of the last few months, has considerably accelerated their realisation. And, looking at all the circumstances of the case, there can now remain no doubt as to the propriety of such an organization being adopted as shall constitute another centre of Methodistic action in the southern hemisphere, from which new and augmented influences may proceed, for the benefit both of the colonial population, and the millions of wretched heathen who are still to be found in those "Isles of the Sea" to which they have ready access..... The Committee recorded with humble gratitude, that Mr. Young returned to England on the 4th of April, having been mercifully preserved in many dangers, sustained in health, and favoured with a high degree of acceptance among those to whom he was sent.... The great want in Australia has for some time been the want of Ministers, and this the Committee have endeavoured to meet to the utmost of their ability. Several circumstances retarded the arrival of those who were appointed in 1852; but at length Messrs. Hart, Harding, and Raston arrived, and it is hoped that they have ere this been joined by fourteen brethren who left our shores in September and January last. Two more sailed a few days since, making a total of nineteen Missionaries and candidates who have left England for service in Australia in the last eighteen months. To meet the heavy expenses thus incurred, special subscriptions have been made, both in New South Wales and Victoria, amounting in all to the liberal sum of £1,300, and the Committee expressed their sense of obligation to the several donors; and also to Mr. W. C. Webb, of Newport, who has kindly given a free passage to Melbourne in his ship *Norwood*, to the two brethren appointed to South Australia.

Notwithstanding this large augmentation, the supply of Ministers in these colonies falls much below the demand. Each of the Districts in Australia and Van Diemen's Land intimates to the Committee that it requires and could profitably employ a larger amount of ministerial labour. The District Meeting at Adelaide state their conviction that circumstances combined to render five additional Preachers absolutely necessary. The meeting at Hobart Town required two additional labourers; and to show that these statements are not exaggerated, a subscription has since been raised and sent home by the Deputation, to meet the expense of sending four to Van Diemen's Land and four to South Australia.

The extracts from the reports of several Circuits in *Victoria*, were interesting on many accounts. Mr. Butters writes concerning *Melbourne*:—"Our cause has been seriously affected by the removal of nearly all our principal officers from town, where house-rent has become so extravagantly high, and the discomforts of families so great, that they have converted their former residences into places of business, and have removed their families into the country.—We are anxiously awaiting the arrival of our new Iron Chapel for the City, and are persuaded that as soon as it can be erected it will be filled. Our present chapel is not near large enough to accommodate the crowds who would attend had we room. Early in the year about five thousand persons took up their abode in tents on the banks of the *Yarra*. We erected a large tent outside the encampment in which we conducted public worship, and a Sabbath-school for some months. The removal, however, of the greater portion of this population led us to shift our tent to another locality within about a mile of the town, where we have a beautiful piece of land, recently granted by his Excellency the Lieutenant Governor, and where, since the erection of our tent, we have formed a class, commenced a Sunday-school, and regularly conducted public worship. Our '*Immigrants' Home*' is more than meeting our most sanguine expectations. It has cost upwards of £3,500, £1,000 of which was granted by the Government, and it is now free from debt. Since it was opened in December last, 1,361 persons have been accommodated, of whom 652 have been members of our own church or congregations, and the rest respectable persons of other religious denominations, among whom have been several Ministers of religion. There are at present 102 persons in the establishment. At our class-meetings we have had members from England, Scotland, Ireland, Jersey, Canada, the United States, the West Indies, Germany, Cape of Good Hope, France, New South Wales, South Australia, Van Diemen's Land, and the Gold Fields of Victoria, who have evidently felt that they were, while in our institution, at 'Home.' Since Mr. Harding's arrival among us he has several times visited ships with immigrants immediately on their arrival in port, and has in other ways devoted a great proportion of his time and attention to their welfare. The Lieutenant Governor has shown his estimate of the Institution by promising to place two thousand pounds additional upon the estimates of next year (on condition that we raise one thousand) to enable us to enlarge and complete the building." A reviving influence has fallen upon *Brunswick*, a place three miles from Melbourne, which has multiplied one class into three—led to the erection of a school-room and master's house, and to the commencement of a subscription for a new chapel. At *Pentridge*, a mile further, the chapel is filled to overflowing, and steps are taken for its enlargement. At *Irish Town*, a class has been formed, and a site for building obtained; as also at *the Plenty*. At *Williams Town*, a class has been formed, a Sunday-school established, and the chapel, (which had been shut up,) re-occupied and improved.—At *Prahran*, an iron chapel has been erected, and at *St. Kilda*, a wooden one. Each is described as "beautiful;" the cost of the two is stated at about £3,000, and both will be completed without debt. In this beautiful suburb (about three miles from Melbourne) are two Sunday-schools and five classes, in the midst of a very respectable population..... The *Geelong* Circuit has suffered much from sickness; some excellent members, and three highly-esteemed local Preachers, have been swept away; and the Missionary in charge has been seriously ill. The town chapel is in process of enlargement. At *Newtown*, the chapel is doubled in size, and improved; and at *Chilwell*, a new stone chapel is erected, and completely filled.—All will be completed without debt. At *Indented Heads*, the chapel requires enlargement, and the residence of a Minister is much desired.... From *Collingwood*, which was last year a part of the Melbourne Circuit, the report is equally favourable. The chapel is being doubled in size. A new large chapel is building at *Richmond*, and a School-room, which also serves as a temporary chapel, has been erected. The congregations are overflowing, the societies considerably increased, and the finances prosperous..... *Brighton*, like *Collingwood*, was divided from the Melbourne Circuit last year, and the history of its first year has proved the propriety of the measure. The chapel, though considerably enlarged, is still too strait, and a new one has been resolved on, towards which £1,000 has been raised. The chapel at *East Brighton* has been enlarged also. Another Minister is asked for, and the spiritual state of the society is "of the most pleasing character."..... The *Port Fairy* Circuit has exhibited some improvement in every department. At *Warrnambool*, the chapel is thronged; and at *Portland*, it is well filled when the Preacher visits that place..... Throughout the Province the Day-schools are well reported of; but it is believed that teachers of a higher class would find encouragement, and that a Normal Training Institution would be a most important and desirable accession to the means of usefulness already at the command of the Churches. The *Gold Fields* Circuit has hitherto comprised both the *Forest Creek* and *Bendigo* Diggings, at a distance of thirty miles from each other. But the District Meeting has very properly determined on dividing them, and Mr. Raston has gone to reside at the latter place.—The Sunday Schools at the Diggings are five in number, two of them having an average attendance of more than sixty scholars each, and all being well reported of. As yet there are no Day-schools.

The work of the important province of SOUTH AUSTRALIA wears a cheerful aspect. The two Circuits which bear the name of the capital are in an encouraging condition, having to a great extent recovered the disasters formerly reported.

In the *Adelaide South* Circuit the place of fifty-four members removed has been supplied, and a total increase of ninety is reported. A second Minister will be received, and his house furnished by funds in hand. Great peace prevails in the *North Circuit*, and there is a marked and vigorous cooperation on the part of all the office-bearers. In every place some encouraging signs present themselves, and a confident expectation of better things to come is entertained.—The total increase is between thirty and forty members, and there is also an increase of Missionary contributions..... The *Willunga* Circuit has received a married Missionary for the first time, and a house is being built for him—Nine preaching places appear on the Circuit list..... The *Mount Barker* Circuit comprises four principal places beside that from which the name is taken, and where the cause has prospered greatly in all respects, so that a new chapel, or an enlargement, is found necessary. At *Nairne* a beautiful gothic chapel, 45 feet by 25 in the clear, was to be opened in December last. At *Woodside* the congregations are excellent, and the chapel debt has been cancelled; at *Strathalbyn*, a substantial place is to be erected; while at Callington there has been some decrease consequent on the suspension of the mines.—Services are also held at *Echrunga* and *Hay Valley*, and a small class has lately been formed at the *Bugle Ranges*. Opportunities for extensive usefulness are presenting themselves on every hand; appeals for the establishment of the means of grace are frequently made from various parts, and an increased ministerial supply is urgently needed and entreated..... In the *Burra Burra* and *Kapunda* Circuit Report there are complaints of the difficulties occasioned by extensive removals, mixed with rejoicings over some evident tokens of good in conversions, the recovery of backsliders, and the prosperous state of the Sunday-schools. The localities of *Penworthom* and *Clare* are specified as exhibiting "a most interesting state of spiritual things."

No Report or other communication from the Missionaries in WESTERN AUSTRALIA has come to hand.

In VAN DIEMEN'S LAND, at *Hobart Town*, the work is prosecuted amidst many discouragements, and some cheering indications of accomplished good. The Sunday-school is well supported, and four small chapels have been freed from debt. In *New Norfolk* all has been peace and prosperity. The chapel is too small, and the number of members is greater than last year. A small increase "in these times of distraction and migration" is justly considered as a great encouragement. At the *Black River* there are hopeful signs of better days. A spacious new school has been erected in this Circuit free from debt..... The *Campbell Town*, *Launceston*, *Longford*, and *Westbury* Circuits still suffer more or less from the frequent removals of members and office-bearers. Both at *Campbell Town* and *Westbury* there has been a marked improvement in the Circuit and Connexional Funds, and from the latter Circuit there is an earnest request for an additional Minister to reside at *Deloraine*, a large and flourishing township ten miles from *Westbury*, with a promise of £90 per annum for his support. At *Glenore*, in the same Circuit, the preaching place has "again become too strait," and a new one is in course of erection. The Schools in all these Circuits appear to be in a satisfactory state.

Address.

To the Rev. Matthew Richey, D. D., Chairman of the Nova Scotia Western District, and the Wesleyan Ministers in District Assembled.

We, the Truestees, Stewards and Leaders of the Wesleyan Society in Yarmouth, beg most respectfully to acknowledge your kindness in complying with our request, by holding your present District Meeting in our Town, situated as we are at the extreme west of the Province; while it has long been with us a desideratum it was nevertheless what we could scarcely expect, that you would be able to hold your meeting among us. The time, however, has arrived, and we most heartily congratulate and welcome you to our circuit.

With several of your members we have formerly had the pleasure of an acquaintance and the benefit of their ministry; to others among you we are personally strangers; but we have this knowledge from the Book of God that "ye are all one in Christ Jesus."

We believe your coming among us will be beneficial to Wesleyan interests and to the cause of religion generally in this town; and as to ourselves, we anticipate much pleasure and profit from the various religious ordinances which we hope to attend during your stay among us.

We pray that the great Head of the Church may be with you and direct all your consultations, and that when the time comes for separation, may you all repair to your respective spheres of labour with renewed strength both in body and in mind—be enabled to labour long in your Master's cause—and may your future labours be more abundantly successful in bringing souls to Christ.

We are, Rev. Gentlemen,
Yours very respectfully,
Signed by the Trustees, Stewards and Leaders of the Wesleyan Society in Yarmouth.

Yarmouth, June 3rd, 1854.

REPLY.

Dear Brethren in Christ

It affords us much pleasure to assemble in our annual District Meeting for the present year in your beautiful and flourishing town—and though the distance of some of the Circuits in which we labour, has rendered necessary on the part of several of us a fatiguing journey, yet the very cordial reception which you have given us, more than compensates for the difficulty of our travelling to the Western limits of the Province.

We rejoice to recognize in your address such abundant evidence that in the the cause of the Redeemer generally, and more especially in the Methodist principles and sympathies, your hearts are as ours, and that we are indeed "all one in Christ Jesus."

Most sincerely do we hope that the immediate effect of our present session, may be a more general promotion of scriptural holiness among you and that it may be manifested in the addition of many souls to the Lord, the edification of believers, and the increased attachment of our people to the doctrines, the discipline, and above all to the spirit of Wesleyan Methodism. At the same time we earnestly trust that the result of our deliberations in your town may be the peace and prosperity of our Church, not only here, but throughout the whole district during the year upon which we shall shortly enter.

Permit us to assure you of our high appreciation of the kindness with which you have welcomed us, and to express a desire that not only while we are present with you, but also when we shall depart to our respective spheres of labour, you will "pray for us that the word of the Lord" preached by us may have free course and be glorified.

We cannot reasonably expect that all of us shall have the privilege to meet again with you on earth, but it is our devout prayer that in the day of the Lord your souls with ours may be presented "faultless and unreproveable before his Throne, with exceeding joy."

We are, Dear Brethren,
Yours with sentiments of personal affection and pastoral regard,
Signed on behalf of the Ministers of the District.
MATTHEW RICHEY, D. D.
Chairman and General Superintendent.
THOS. H. DAVIES, Sect.

To the Leaders, Stewards and Trustees of the Wesleyan Methodist Church, Yarmouth.
—*Yurmouth Herald.*

☞ The last effusion of the *arch* man is sublimely ridiculous. He is the very pink of "*beauty*," decorated in the "swaddling" clothes borrowed from his *Dublin* friend. His "physiognomy" is grotesquely ludicrous; his mirror reflects a queer image as he fondly gazes into it; he is in a fair way of making himself a laughing stock both to Protestants and Roman Catholics whilst he struts along with measured steps on the "British Stage." Whilst passing in "Review," we observe in his "beautiful" countenance only one blemish. Like the Bedini pictures, *he winks*, which gives his "eyes" the appearance of being "shut." Why does he thus mar his "personal beauty?" Why does the Roman Catholic "Adonis" *wink?* Does he think that self-complacent wink adds to his *arch*-ness? When he retires to his "*Cabinet*" or to his "*Kennel*-worth," to muse on the ugliness of Irish Methodists, how he lays the flattering unction of his own pretty face to his heart! Hear his soliloquy! "Thank the Pope, I was not born an Irish Methodist, for then I must have been an ugly fellow. O Maria! "Queen of Heaven and Star of the Sea!" I devoutly adore thee, that under thy benign auspices, I was born a Roman Catholic, and therefore am the biggest beauty I did ever see with my 'eyes shut,' '*for sartin!*" Still smile on *me*, thy favourite *child*, O Maria, and I will tip that ugly man of the *Wesleyan* another 'wink.' Maria smiled, and the *arch* man of the *Halifax Catholic* has been winking and blinking ever since.

[FOR THE PROVINCIAL WESLEYAN.]

The Sunday School in Nova Scotia and Prince Edward's Island.

PRIZE ESSAY

Offered for competition to Sunday School Teachers, Superintendents, and others who may be laboring in the Sunday School Cause.

SUBJECT.—"The Sunday School in Nova Scotia and Prince Edward's Island. What it is and what it might be. What it does and what it might do."

A sum of not less than Ten Pounds Sterling will be placed at the disposal of the Committee of the Halifax Young Men's Christian Association, to be awarded at its discretion to the best Essay or Essays on the above subject.

Each Essayist it is hoped will endeavour to obtain accurate Sunday School statistics of as large a portion of the Provinces as possible, and particularly that portion of them with which he may be more immediately connected. He is moreover invited to state his views of the expediency or practicability of a General Sunday School Union of Nova Scotia and Prince Edward's Island. The Essays must be posted or delivered at latest on the first of December next, to the Secretary of the Halifax Young Men's Christian Association.

TO THE SUNDAY SCHOOL SCHOLARS OF NOVA SCOTIA AND PRINCE EDWARD'S ISLAND.

HALIFAX, N. S., April, 1854.

My Young Friends,—Learning from a friend of mine, in Paris, that the Sunday School Scholars of France, Belgium, and Switzerland are busy at the present moment writing a Sunday School Essay, it occurs to me that you might wish to form in this matter a Sunday School Union with them—particularly now that the French and English have become such great friends. I therefore propose that you should write an Essay on the same subject as your French friends, and perhaps if any very good Essays come in I may have them taken to Paris and compared with the French one's, to let my friends in France see, what Nova Scotia and Prince Edward's Island Sunday School Scholars can do.

Referring you to my postscript for the subject of the Essay and conditions, which are exactly the same as those offered to the French Sunday School Scholars, and hoping before long to receive a great many short answers to my letter with very long postscripts attached thereto.

I am, my young friends,
Yours most truly,
S. S. T.

SUBJECT.—"What advantages do Sunday School Scholars derive from the Sunday School, and in what way can they best show that they appreciate these advantages both while attending Sunday School and after they leave it"

CONDITIONS.—The number of prizes is not limited as S. S. T. wishes to recompense all the Essays of considerable merit. Each competitor must indicate his name and his age and send his manuscript through the superintendent of the School to which he belongs to the Secretary of the Halifax Young Men's Christian Association, at latest on the first of December next.

It is requested that all Essays sent by post be prepaid. S. S. T.

Canada East District Meeting of Wesleyan Ministers.

The annual session of this body has just closed. It commenced on Friday, the 19th inst., and concluded on the 26th. From several parts of the district there were presented interesting reports of religious progress and prosperity. The harvest, indeed is plenteous; but the labourers are comparatively few. This formed one of the chief topics of complaint, which it is hoped will be at least in part obviated by those measures which are now about to be carried out. Reference is here made to the fact of Union with the Conference of Western Canada. It appears that the delegates appointed to attend the Conference last June, were not only cordially received, but the project of Union met with the hearty concurrence of that respectable body of Ministers. The delegates had now to give in their report which was accepted by the district meeting, and also approved at a subsequent meeting of laymen assembled in the lecture room of the Great St. James Street Church. The Canada Conference will meet at Belleville on the 7th June, when the whole subject will be reviewed and submitted to the British Conference which assembles in July next. At that time it is believed the whole will receive a final settlement, and the Methodism of Lower Canada become, thenceforth, an integral portion of the Canada Conference. With the divine blessing it is anticipated that this measure of Union will be productive of much good. Thrown chiefly upon their own resources for ministers, and means to carry on the work of God, the energies of the people will be tested, and their liberality greatly augmented. The Union of Christians is the great question of the day, and as Ecclesiastical bodies, having substantial agreement in doctrine and government are seen actually and practically amalgamating, it cannot be without its beneficent effects on the world around; as the Saviour said, "By this shall all men know that ye are my disciples."

This being the principle subject occupying the attention of the Wesleyan District Meeting of 1854; it is dwelt on prominently in this brief report. Subjoined is a list of the stations so far as they have been made known. After the session of the Canada Conference, we may either publish a complete list, or designate the Ministers who may be appointed to the vacancies. At present they stand as follows:

Montreal—One to be supplied, William Scott, James H. Bishop. Quebec—To be supplied. Point Levi—One wanted. Three Rivers—Charles DeWolfe, A. M. Rawdon—Erastus Hurlburt. St. John's—To be supplied. Chambly — John Douglas, Supernumerary. Odelltown and Hemmingford—James Brock, one to be sent. Huntingdon—George H. Davies. Russeltown—To be supplied. Clarenceville—Henry Lanton, St. Armand, James Norris. Dunham—Rufus A. Flanders, Samuel G. Philips. Shefford and Granby—Giffard Dorey, one to be sent. Stanstead—John Tomkins. Compton and Hatley—John B. Selley. Coaticook—One wanted. Sherbrooke—Benjamin Slight, A. M. Eaton—Robert Graham. Dudswell—One wanted. Melbourne—Malcom McDonald. Danville—One wanted. Leeds—John Armstrong. Gaspe—One wanted.

N. B.—John Borland, Thos. Campbell, Wm. Andrews, and George Douglas, are expected to take appointments in Upper Canada.—*Montreal Witness, May 31st.*

Protestant Alliance.

We have received communications from sundry quarters, within a short time, and, we may add, from different denominations of Protestants, suggesting the desirableness of forming a Protestant Alliance for the Province of New Brunswick, and we believe that the time has arrived when something of the kind ought to be done. There are some persons who are warmly attached to the cause of Protestantism, but who from their official position may feel themselves precluded from taking part with such an association. There are others who are friends to evangelical truth, but who, at the same time, are apprehensive about introducing such agencies into our Colonies, lest they should promote discord instead of harmony amongst our population. The *feeling* is an amiable one, but the *premises* upon which their conclusion rests is unsound.—You cannot preclude discord where the elements already exist that must lead to it. You cannot secure harmony where you have to deal with a foe whose measures are aggressive, and who will be satisfied with nothing short of the surrender of your principles. To be well prepared for war, is often the most effectual way of securing peace. At all events, the cause of religious freedom, both in our own, and in our Sister Colonies, requires that Protestants, laying aside their differences upon minor points, should combine, as one man, to oppose the aggressions of Romanism. The Protestant Alliance, in the mother country, appears to have worked well, under the auspices of the "Earl of Shaftesbury," and to have produced, so far, the most admirable results. At its late Anniversary, the noble Earl stated that its affairs had prospered greatly, and that success had almost invariably attended its efforts. He referred to the warm sympathy with them that had been exhibited throughout the United Kingdom, especially in Scotland, and, beyond the Kingdom, in the United States of America. He spoke, with satisfaction, of the influence their efforts had exerted upon Malta, Spain, and the Grand Duke of Tuscany, and of measures in operation that were to bear upon Nunneries and Maynooth. He urged the necessity for combination at the present crisis, lest Popery should destroy the civil and religious liberties of all existing Protestant nations; and concluded by expressing the conviction that the means of escape are placed, by a merciful Providence, within our reach, and that all who value the Bible and the eternal welfare of the human race, will be prepared to employ them.—*Church Witness.*

Decline of Quakerism.

A late number of the Episcopal Recorder contains, in its Critical Department, a long and ably written article on Quakerism in its Life and in its Death. In the South, for obvious reasons, what little Quakerism existed forty years ago, has been long since dead and buried. In Philadelphia, however, the stronghold of the denomination, we supposed that better auspices marked the history of a sect of religionists which long occupied a prominent place in the movements of modern Christianity. If the Recorder's judgment is correct, the signs of speedy dissolution to Quakerism are unmistakable, even in the city of William Penn. Its course, as a religious body, is well-nigh run, its vital energy spent. "It has no *young* to hold its standard when the aged hands now clasped round it are still in death.—Little feet no longer leave their prints on its path. Grave and measured are the steps of its host, as they march to their appointed end, for the occasional and double tread of children is not there, and soon the time will come, in a train so sadly composed, when, form after form dropping, the procession will finally close." The causes leading to this decline are conceived to be the want of a creed, and of a separate and properly trained ministry. To the first of these cardinal defects is to be traced a serious departure from the essential principles of the gospel, very generally prevalent among modern Friends; and to the second,—the bold attempt to supersede arrangements ordained by divine wisdom, is attributable the loss of all aggressive force upon the mass of society, all conservative efficiency in keeping even their own young people in the fold, where every one at will might constitute him or herself a shepherd. The moral to be derived from the whole story is, that piety without symbols, faith without the formulas of a creed, and a gospel without preachers solemnly separated and set apart for the holy office, giving their time and attention to it as a *calling* for life, will not suffice for the wants of human nature in a world like ours.—*Southern Christian Advocate.*

The statements made above respecting the decline of Quakerism, and its causes, in the South, will apply to that denomination in New-Hampshire. There once existed flourishing societies of Quakers in many towns, but which, in most cases, have either become extinct, or greatly reduced. We know of not a single society in the state which may not be said to be in a declining condition. Who can furnish the statistics and history of Quakerism in New-Hampshire.—*Congregational Journal.*

From the Interior of Africa.

The Cape Town mail of March 18, received by the bark Springbok, contains a letter from Dr. Livingston, a bold explorer and devoted missionary, who writes from the interior of Africa. The Cape Town paper, in introducing the letter, says:—

"Dr. Livingston, a solitary white man, appears to have been received with unbounded confidence and kindness by the chiefs and people everywhere. Such has generally been the first stage of intercourse between the savage and the civilized."

In his letter Dr. L. gives some account of his travels and troubles. At one time, in lat. 19 deg. 16 min. S., all his attendants were down with the fever. They were then passing through a densely wooded country, in which the axe was in constant operation, and Dr. L. for a part of the way, had to drive and cut a path too. In some places the country was flooded for fifteen miles, and valleys appeared like large rivers, with hippopotami in them. For three days they waded through the reeds and high grass to obtain a passage into the River Chobe, which they reached on the fourth day, embarked on a pontoon, and after proceeding about twenty miles, reached a Makololo village, which Dr. Livingston *entered, riding on the back of a hippopotamus.* They received much kind attention at this village; but the chief, a lad of eighteen, declined to learn to read, "lest it should change his heart and make him content with one wife." They went up the Leeamby and Londa Rivers in canoes, with six paddlers, who propelled the boats at the rate of about forty miles per day. The Londa River is one of great beauty and breadth, often being over a mile broad, with islands three or four miles long in it. These are covered with sylvan vegetation, the rounded masses of which seem to recline on the bosom of the water. The fever, however, spoils all the beauty of the scene.

Dr. L. says that he has not found a spot that he could pronounce salubrious, and therefore they must brave their destiny; and surely, he argues, they can if the slave trader does. He met in the interior Arabs from Zanzibar, and Portuguese from the furthest trading stations inland on the west. He preached in many a spot where the name of Christ was never heard before, and for nine weeks was in intimate intercourse with the natives, who treated him kindly; but their conversation, anecdotes, quarrelling, roaring dancing, singing, and murdering, have, he says, imparted a greater disgust at heathenism than he ever had before, and in comparison with the Southern tribes, a firm belief that missionaries effect a great deal more than they are aware of, even when there are no conversions. The temperature in the shade, in the interior, was at one hundred degrees, and often ninety at nine o'clock at night.

Dr. Livingston states that he found there some Portuguese trading in ivory. One of them was the first of that nation who ever saw the Zambesi River, in the centre of the African continent. As he travels Dr. L. will note a copy of his observations, which will probably be published hereafter.—*Boston Traveller.*

Religious Items.

SABBATH SPORTS IN MONTREAL.—Since the fine weather began, the nuisance of noisy Sunday sports in the Jesuits' College grounds has been, to the disgrace of our city, re-commenced in full vigor. It is melancholy in the extreme to see the fathers of this society teaching the youth of Canada habits of disregard not only for the sanctity of the Sabbath, but for the feelings and rights of their neighbors; for surely every one has a right to be protected in his Sabbaths from noisy disturbance. It is, we know, a part of the policy of the Jesuits all over the world to break down the Lord's day, as the day to be kept holy, and to exalt on its ruins, the festivals of the Church; but we hope that policy will never be successful in Canada. If it be, then immorality and infidelity will doubtless stalk this land as rampantly as they do in France, Italy, and other Roman Catholic countries.—*Montreal Witness.*

MISSIONARY MEETING.—A meeting was held last night in the Adelaide Street Wesleyan Church, for the purpose of hearing valedictory addresses of reverened gentlemen about to proceed as missionaries to the Hudson Bay Territory. The Rev. John Ryerson alluded to the great support they had met with, and the fact that in not a single instance were they unsuccessful with the Indian tribes of the Hudson Bay Territory. He believed from observation that that country was capable of supporting a much greater population than at present.—Towards the Rocky Mountains in particular, there was a great quantity of arable land, and throughout the territory there was little doubt that valuable mineral treasures existed.—*Toronto Leader.*

The *New York Spectator* in noticing the departure of Dr. Duff from New York says: "The visit of this gentleman to this country has been one of great interest, we believe, to Churches generally. He has infused a missionary spirit into the people whom he has addressed, which we think will result in much good to the cause of missions. No man ever came among us more imbued with the spirit of his master."

PROTESTANTISM IN ITALY.—During the past year 110 houses, with 4,000 rooms, have been built in Turin; and all this is attributable to the fact that the new Constitution tolerates religious liberty. While every other Italian city is decaying like a corpse. Turin is growing under the new impulses of Protestantism like a green bay tree. The Waldenses are about opening in that city a Protestant Temple, the first in Italy, upon the very spot where the Dominicans burnt the bodies of the martyrs.—*Zion's Herald.*

CONVERSION OF FIFTY ROMAN CATHOLICS TO PROTESTANISM.—A correspondent of the *London Christian Times*, writing from Geneva under date April, 6, furnishes the following most interesting information:—"In your number of the 16th of last Sept. I gave you an account of the adjuration of Romanism by thirty-nine persons in one of our churches. Before Easter fifty new proselytes are to be received, having undergone a six months' course of instruction in the church of St. Peter; and the names of thirty are already secured for the ensuing half-year, April to September.

ROMANISM DECLINING.—A friend has furnished us with the following extract from the communication of a very intelligent correspondent residing in Dublin, of recent date:

"The Pope's priests in the west of Ireland are losing their flocks by hundreds, between emigration and turning Protestants. Some of the chapels are now nearly empty."—*Church Witness.*

In 1822 there was not one convert among the natives of New Zealand. Now they can, without impropriety, be called a Christian people. Cannibalism is extinct, agricultural implements take the place of weapons of war, and the people, instead of wasting their neighbours' lands, are diligently cultivating their own.

In the several Conferences of the Methodist Episcopal Church, South, are 3,238 Sunday schools, 136,673 scholars, 19,700 teachers, 2,336 superintendants, and 246,822 volumes in the libraries. The sum of $17,179 was raised last year for Sunday school purposes.

The United Presbyterian church of Scotland has contributed $100,000 to Home and Foreign Missions during the past year—a sum exceeding by $15,000 the amount of any previous year.

Rev. Dr. Early of Virginia, Pierce of Georgia, and Kavanagh of Kentucky, have been elected Bishops of the Methodist Church.

REMARKABLE EXPERIMENT.—A curious experiment was made last week at Paris in the basin of the garden of the Palais Royal in the presence of a numerous crowd of spectators. A glass globe containing a certain liquid was thrown into the water, and then broken by means of a pole. The liquid immediately spread itself over the surface of the water, caught fire, and continued to burn with an intense flame for fifty-six seconds, throwing out a thick smoke. The basin looked as if it was all on fire. This strange result is due to researches which have been for some time past making by M. Niepce de St. Victor, Commandant of the Louvre, whose name is already well known in connexion with important scientific discoveries; General Picot, Commandant of the Palais Royal, author of learned works on artillery, attack and defence of fortified places, &c.; and M. Fontaine. By the mixture of different chemical substances, these gentlemen have succeeded in composing a liquid which is not costly, and which takes fire spontaneously in contact with water. The importance of such a discovery in the hands of those who attack or defend a place, and particularly in a naval combat, may be readily conceived.

THE BOYS OF THE RAGGED SCHOOL Shoe black Society in London, earned by cleaning shoes in the streets, during the year 1853, the sum of eight hundred and fifty-three pounds. Of this four hundred and seventy pounds were paid to the bo