The Provincial Wesleyan.

From the void abyss by myriads came,
In the joy of youth, as they darted away,
Through the widening wastes of space to play,
Their silver voice in chorus rung,
And this was the song the bright ones sung—

'Great and marvellous are thy works, Lord God Almighty; just and true are all thy ways.'

"Here, among the morning stars, I hold my place, and help to keep other worlds balanced and in their places. I have oceans and mountains, and I support myriads of immortal beings on my bosom; and when I have done all this, I send my bright beams down to earth, and the sailor takes hold of the helm, and fixes his eyes on me, and finds his way across the great ocean. Of all the countless host of my sister stars who walk forth in the great space of creation, not one, lives or shines for herself."

And thus has God written upon the flower that sweetens the air, upon the breeze that rocks the flower upon its stem, upon the rain-drop that refreshes the smallest sprig of moss that lifts its head in the desert—upon the ocean that rocks every swimmer in its deep chambers—upon every pencilled shell that sleeps in the caverns of the deep, no less than upon the mighty sun which warms and cheers millions of creatures that lives in his light—upon all his works, he has written, "None of us liveth to himself."

Now, is it not reasonable that *man*—to whom the whole creation, from the flower up to the spangled heavens, all minister—man, who has the power of conferring deeper misery or higher happiness than any being on earth—man, who can act like God if he will—is it not reasonable that he should live for the noble end of living," "not to himself," but for others?—*Todd.*

The Lowly and the Loving.

The alms most precious man can give to man
Are kind and loveful words. Nor come amiss
Warm, sympathizing tears to eyes that scan
The world aright: the only error is
Neglect to do the little good we can.

Love has often far more influence than talent. The last appeals to the reason, the first to the affections: the last speaks to the intellect, but the first goes straight to the heart. "It is beautiful," exclaims a Swedish author, "to believe ourselves loved, especially by those whom we love and value." Yes, it is beautiful, certainly; but woe to us if we neglect the responsibility attached to it. When God permits us to win the regard of others, he places in our hands a sweet and powerful influence, which we should be very careful to use in his service and for his glory. Human affection, sanctified by the divine blessing, may be made the instrument of much good: wanting that blessing, it is but a shining light without life or warmth.

The pious Jonathan Edwards describes a Christian as being like "such a little flower as we see in the spring of the year; low and humble on the ground; opening its bosom to receive the pleasant beams of the sun's glory; rejoicing, as it were, in a calm rapture; diffusing around a sweet fragrance; standing peacefully and lowly in the midst of other flowers." The world may think nothing of that little flower, they may not even notice it; but nevertheless, it will be diffusing around a sweet fragrance upon all who dwell within its lowly sphere.

It has been truly said, the amiable, the loving and the unselfish, almost insensibly dissuade from evil, and persuade to good all who come within reach of their soothing power; that no one can advance alone towards the happiness or misery of another world; and little can the most insignificant of beings conjecture how extensive may have been the beneficial or evil effects which have attended their own apparently unimportant conduct.

"In the heraldry of heaven," writes Bishop Horne, "goodness precedes greatness;" so on earth it is often far more powerful. The lowly and the loving may frequently do more in their own limited sphere than the gifted. To yield consistently, in little things, begets the same yielding spirit in others, and renders life the happier. We must never forget that we are all appointed to some station which we fill in this life by the wise Disposer of events, who knows what is suited to our various capacities and talents much better than we do ourselves; and who would not have placed us there if he had not something for us to do. How few there are who live up to their own power of being useful! Earth is our dwelling-place, where each has his or her appointed sphere of usefulness, their mission of love and duty, as they pass homeward to heaven.

A gentleman, travelling through a part of Wiltshire, where he had not been before for many years, could not help observing the peculiar neatness and even beauty of the little cottage gardens which he passed, and which he did not remember having noticed when he was there last.

"No," replied the friend who had accompanied him; "it has only been so within the last few years, since Lucy D—— came to reside in the village. It is all owing to her."

"But how can one person keep all these gardens so scrupulously neat?"

"You must ask her," replied his friend Mr. L——, with a smile, and pausing as he spoke to shake hands with a young and delicate-looking girl, plainly attired, and carrying in her hand a nosegay of flowers.

"Are they not beautiful?" asked she, holding them up. "Widow Green gave them to me, and she has plenty more. I was sure that they would grow, if she only tried. You cannot imagine how pretty they make her garden look."

"She had no garden, I think, when first you knew her," said Mr. L——.

"No, I believe not. I do not know what she would do without one now: she was saying so herself this very morning; and that it was her greatest comfort."

"My friend is very anxious to understand how you have managed to introduce so many gardens into the village, and to keep them all in such good order. He thinks that it must be a great deal of trouble for one person."

"It is no trouble to me," replied Lucy, simply, and with a modest blush. "I have nothing to do but to appear pleased, and to speak a word of praise now and then, and accept all their little flower-offerings. I always was fond of flowers."

"But how did you contrive at first?"

"I almost forgot. I do not think that I did much. I only admired Mrs. Brown's flowers, and then she planted more to please me; and by and by others began to notice how pretty her garden looked, and to long to plant some also, and to come to me for seeds and cuttings. I do not think that I did much beside telling them the proper season for planting, and where I thought they would thrive the best. The little school-children weed, hoping that I shall be pleased to see the garden looking neat and nice; and so I am. The gardens of the poor are a great comfort to them."

"Yes," said Mr. L——; "it keeps them out of mischief. Many a poor man may now be seen working in his little garden, with his children around him, and his wife sewing peacefully in the cottage porch, who used to go to the public-house. Many a happy home has sprung from the love of flowers."

Just then an old man came tottering towards us, holding a stick in one hand, and a flower-pot in the other.

"I have been looking out for you all day," said he Lucy. "If you could spare a moment, I have so many things to ask and show you."

"To be sure I can," replied the girl, with a kind smile; and dropping a modest courtsey, she went away with the old man, and left the two friends together.

"Well," said Mr. L——, after a pause, "what do you think of our Lucy?"

"She appears to be very young, and does not look strong; but I was thinking of the power which one individual may exert for good over those around her."

"But Lucy not only teaches and encourages the poor people and the little children to love flowers," continued Mr. L——, "but tries to win them to Christ, and to make them love him. Many a simple homily have I heard her preach from the lilly of the valley, or the flower of the field. Her influence is not only exerted for good—it is exerted for God, and he has deigned to bless it in more than one instance."

Lucy D—— is neither gifted nor beautiful. Few know her even by name. It can only be said of her that she loves God, and she loves flowers. Contented and cheerful, she passes through life, making it seem all the brighter and the better for her brief sojourning. It has been well said of a kindred spirit, that "looking to heaven as her rest, and to Christ as her Saviour, she seemed to have caught something of the calm serenity of her great Master, something of his purity and love. In the world, but not of it, she was like one going cheerfully homeward, and singing as she went; while she scattered around her, in passing, holy counsels and instructions—kind words and actions—the bright sunshine of a lowly and loving spirit."

There are some who assert that, in their isolated position, they have influence on none. But there is no such thing as a thoroughly detached and isolated individual; we are all inextricably tied up and interlaced with each other; so that no man can live or act without affecting others in some degree or to some purpose. If they have no power to do good, we would say, that it is, because they seek it not; and would beseech them to arouse their dormant energies in that search which can alone bring happiness. It is because they walk along with their eyes on the ground, instead of looking around them, to see what they can do for God, and for one another. It is because they pass through the world silent, instead of singing, that others might hear them, and be gladdened and comforted. Or it is because they have neglected to pray; for we can do nothing without prayer. Or it is because they are walking in their own strength, and trusting in their own righteousness; instead of "coming up from the wilderness, leaning on the Beloved," and making him their all in all.—*From "Isobel," published by the Religious Tract Society.*

Provincial Wesleyan

THURSDAY, AUGUST 19, 1852.

We have devoted so much space this week to Conference Intelligence, which we know our readers are anxious to get, as to prevent the insertion of our usual leading Editorial article No apology however is needed. Extracts will be continued in future numbers until we have given the principal portions of the information with which the *Watchman* abounds.

One Hundred and Ninth Conference.

Yesterday, Dr. Hannah retired from the Presidency of the Wesleyan Methodist Conference, and was succeeded by the Rev. John Scott. The Rev. John Farrar was re-appointed as Secretary of the Conference. The second place in the nomination for both offices fell to the lot of Dr. Alder. On these elections, and the preceding appointments to fill up the number of the "Legal Hundred," we remark elsewhere. In this place, which may happen first to catch the eye of numerous readers, we only design to request attention to the important Connexional matters narrated, elucidated and enforced, under their respective headings, in our impression of to-day.

We are ourselves in some admiration at the amount of Connexional information which the representatives of this Journal at Sheffield, our Correspondents, and our Contributors, have collected within a few days, and comprised within the compass of a single Newspaper issue. It is really a magazine of Wesleyan information which we this morning lay before our readers and the Christian public; and it is one, in many respects, of unprecedented interest, fulness, and value. After the salient points have been noted, there will remain an abundance of topics to repay a more deliberate perusal. Nor let the youngest Wesleyan imagine that he will be unable to master all the details, and to comprehend the ample scope of those operations with which, as a Connexional Methodist, he is now identified. What may require elucidation in our Reports, will be found explained in our Correspondence, or dwelt upon in leading articles. The Wesleyan who give to these columns an ordinary degree of attention, will apprehend the glorious and magnificent proportions of that system which so distinctly Providence has raised up; but which, in their ignorance or prejudice, some are now fighting against, and vainly seeking to overthrow and annihilate.

"Vainly seeking," we say,—for in no former year did prospects so grand and extensive open upon Methodism, as those which unfold themselves before its hundred and tenth anniversary.

The two principal points are, undoubtedly, the perfecting of its Educational organization, and the ripening of its Missionary labours. In the Minutes read before the Missionary Committee of Review, the reader will be attracted, not only by the personal interest attaching to the mention of the secessions of Mr. Manly and Mr. Percival, but to the far more important facts, that our Societies in Australia and in France are now prepared to take rank as Wesleyan Churches affiliated with the Mother Church in Great Britain, yet possessing a free and vigorous principle of self-action. The Deputation proceeding to Australia, and the Missionaries despatched to China, will carry with them the prayers and heartfelt sympathies of all our Societies.

The union of the Ministers and Laymen in the Preparatory Committees, where the real business of the Connexion is transacted, presents the rudimental form of a Wesleyan Lower House of Convocation. It is impossible to read the noble speeches of Mr. Heald, Mr. J. R. Kay, Mr. Wade, and others of our Laymen, without wishing that the number of such representatives of the Wesleyan laity at every Conference was greatly increased. They find themselves, this year, in a singular conjunction of circumstances,—with the great evangelical work of Methodism consolidating itself in the face of opposition, and extending itself notwithstanding secessions. It is a time of sacrifices—but of sacrifices joyfully made for a cause advancing along the whole line, and only at a few points held, for a moment, in check.

The "United Testimonial Fund" to Drs. Bunting and Newton, has at this Conference been brought to its close: not too early undertaken, or completed, for alas! Dr. Newton, also, at length bows, if he does not yield, in the struggle with age. That this Fund should have been with so much promptitude realized, in such a year of agitation, shows the unimpaired, elastic energies, and the gallant, faithful heart of Methodism. Mr. Farmer had, in his own mind, fixed the amount at £8,000; and, without keeping open the Subscription Lists beyond what he deemed to be, Connexionally, the fitting time, he generously rounded off that sum by a donation of £540. It would have completed the gratification arising from this United Testimonial Fund, had Mr. Farmer been present to witness its acceptance on behalf of those great Connexional interests which it is designed ultimately to benefit. Mr. Farmer's absence, owing to an illness which so many will pray may be only transient, allowed his Co-Treasurer, Mr. Heald, to speak of him in terms of warmer affection and higher eulogy than could well have been employed in his presence.

We trust it is by Providential direction that the Principal of our Normal Training Institution will, in his Educational tour throughout the Circuits of British Methodism, in the course of this year, appear before our people with some added influence as President of the Conference. Few contemplated Mr. Scott's re-investiture with such official honours with any reluctant hesitation, except some personal friends, who feared that his health might not sustain his arduous and multiplied labours. That misgiving we have reason to hope is now dissipated: and we look forward to a time of prosperous progress, which will connect the Presidency of this year with some of the most important developments recorded in the annals of Methodism.—*London Watchman, July 29.*

The New Mission to China.

Since we last wrote, the Conference has set its seal to this enterprise, and on the forthcoming List of Stations we shall see "CHINA," with three Wesleyan Missionaries appointed. The object of this undertaking is not more glorious than the circumstances which have led to it are interesting. To push into every open door is undoubtedly the duty of Christian agencies, and when five ports of China became accessible, the various Missionary bodies moved forward to the new ground. We had then just made that great effort by which the emancipated negroes were so largely supplied with Ministers, had just opened Missions on the Gold Coast of Africa, in Feejee, at Port Philip, and in the Hudson's Bay territory, besides much extension in the other parts of the world. The result of such rapid addition to the outlay was, that it went beyond the income, and the Society found itself with far the largest Missionary establishment in the Protestant world under its care, and at the same time a heavy debt. Under such circumstances, to attempt a field like China was impossible. Many friends of our Missions pointed to the open ports, and urged the Committee to enter; but they pointed to their actual charges, and demanded more means.

Notwithstanding, however, the caution of the Committee, one and another sent in sums specially for China; at Missionary meetings it often was the theme of regrets and anticipations; our friends of the City of London Branch Missionary Society held a noble meeting at the London Tavern, and consecrated the proceeds, which were large, to China; the Treasurer of the Society himself began to pay in a thousand pounds for China, in ten annual instalments; and, in the course of time, some fifteen hundred pounds were in the coffers of the Missionary Society, to the account of China.

While this was going on, a young man in North Yorkshire had China so near his heart that, seeing no hope of being sent out as a Methodist Missionary, he resolved to go on his own resources. The only credential he carried, was a note of introduction from Mr. Hoole to a sergeant, who led a little Class of Wesleyan soldiers at Hong Kong. The first man of whom he enquired told him that the sergeant was dead, but that he was the sole remaining member of the Class. This friend led him to Dr. Legge, of the London Missionary Society, who did honour to himself and the Missionary name, by giving the friendless Methodist a home under his roof, so long as he would stay, and adding all kinds of good offices. Mr. Piercy spent a year or so in Hong Kong, labouring among the soldiers, forming a society, opening a preaching-room, setting up a little school, corresponding with the Missionary Secretaries, studying the Chinese language, and availing himself of the kind help of Dr. Herschberg, to acquire some knowledge of medicine. Then he removed to Canton, and thence, after repeated calls for help, he wrote to make a formal offer of his services to our Missionary Society.

For some weeks before this letter reached the Mission House, a student at Richmond had been earnestly desiring to go to China, even without support from the Society, willing to seek some employment whereby he might support himself, and labour, in Mission work, during spare hours. A young Minister, who left Richmond last year, had long been bent upon going to China, had been studying the language, and begged to be sent out even on the slenderest pittance. Coincidently with these volunteerings, Mr Farmer offered to complete the payment of his thousand pounds, on the day that two Missionaries should sail to join Mr. Piercy, and added that he would besides, from that time, give a hundred annually for China. At the same junction others made offers equally liberal in their degree

Thus prompted, the Missionary Committee decided on recommending the Conference to adopt Mr. Piercy, and send two to aid him. On Friday last, the Conference accepted their proposal, and we are convinced that the measure will be approved by the universal sense of the Connexion.

Here, then, at this time of difficulty, is a new task set before us; yet we all bid it welcome. Why? because we feel that to refuse it would be wrong; and that, in undertaking it, we shall receive help from Him who gives the increase—Yet, we must not forget that it will entail new expenses on a Society already burdened with claims from all corners of the world. Many of the existing missions are in crying need of reinforcement; that in India is actually languishing for want of it; and yet India opens by far the largest field of labour to the Church,—larger than China itself offers, for India is all accessible, while only five ports of China are so. For five years, the China fund is to be kept distinct from the general account; but, after that, it must merge into the general charges on our mission income What, then, is to be done, is, for those who specially favour China, to give for it at present, without injuring other causes, either at home or abroad; and then, for all officers or branch societies to perfect their local organizations, whereby the general fund may be fed by those small but numerous aids which are too often allowed to run to waste, and which might, by diligent collection, be gathered without spasmodic efforts, or any inroad on home resources.

We cannot claim the honour of opening China, or of being early in the field. The praise of that we gladly see in possession of our Christian neighbours. Our part is to come up late, and take a stand beside our brethren in a good warfare. The beginning has been very humble, very unlikely, to human eyes, to result in anything considerable; but, on that very account, we may more firmly expect that He, who chooses the weak things of the world, will choose to display his own power in the weakness of this undertaking.—*London Watchman, August 5th.*

Native Missionaries.

The prayer is answered. God is raising up labourers, and sending them out into the harvest Prophets, like unto their brethren, arise in the lands that we desire to evangelise, and under that law of sympathy which pervades and sways the universe, go forth with a power which men born and educated in this country can scarcely hope to exert. The charm of superiority that Englishmen carry with them in most parts of the world, is great, but a thousand causes combine to wear it away. The people even of a conquered state, when they reach the third or fourth generation, or the inhabitants of a colony, so soon as that colony entertains thoughts of self-government, or even a converted tribe of cannibals, so soon as Christianity attains to establishment, and civilisation throws her mantle over the former deformity and desolation of the retrieved country, begin to desire a ministry that shall be in every sense their own. Often conscious that such a ministry cannot yet be had, the converts nevertheless look forward to its creation as to a normal condition of their church. And no former year has yielded so large a contingent towards the supply.

Twenty candidates have been accepted by this Conference from the Foreign Missions. Twenty men, who all give evidence of personal piety and general fitness for their work, together with an increase of nearly four thousand members on the Mission Stations, constitute no doubtful indication of the divine favour on this portion of our Church. And it is the more gratifying to observe that this increase, in the aggregate of native workmen, is not gathered from any particular section of the Missionary field, but comes with a spontaneous equality, from several districts, that are distant and unconnected with each other, except by the bond of ecclesiastical relation to a common centre.

In INDIA and CEYLON, the schools continue to yield men whose principles are Christian, and whose sympathies are Methodistical, more and more separated from the deteriorating influences of Pagan society by the enlargement of a society of their own, created by the indefatigable perseverance of successive sets of English Missionaries, and at this moment more likely to perpetuate Christianity than at any time since the landing of the first company that went out with Dr. Coke. In Ceylon, the names of Pereira, Fernando, and Gasperson, just recall the memory of those Portuguese and Dutch missions that have but languishing existence for want of spiritual truth and life, and represent brethren who bear a sure commission to preach among Gentiles the unsearchable riches of Christ. Amidst the glow of holy and almost exulting gratitude that lit up the Conference during this part of its proceedings, the faces of Squance, Clough, Newstead and others—men whose names need no adjunct when mentioned in relation to India—seemed radiant with delight, as if they had caught a spark of the flame that burned in the soul of good old Simeon, when he declared himself ready to depart in peace, because his eyes had seen the salvation of God. Nor was it an insignificant fact that the two Candidates in South Ceylon, descendants of Romish proselytes, as we suppose, were examined as to their faith, experience, and vocation, in Singhalese, their native language—a wise and conciliatory measure, which deserves extensive imitation.

AUSTRALIA, more than half independent, yields three Candidates, of whom one, it was observed, offered himself for a "Home Mission," that is to say, a Mission in Australia, his own home, or, in common with the same class of Missionaries, to any part of Polynesia. Long may they live to toil in those vast regions of land and water, and mingle in the enterprises and the joys of an Australian Conference.

Six Feejeeans,—whose names it is useless to exhibit, inasmuch as our readers could not reduce them to articulate sound, any more than could the learned Secretary of the Conference, himself an authority in all practicable pronunciation,—six Feejeeans, unanimously recommended in their own District,—and, with confidence in that recommendation, unanimously accepted in Sheffield,—are part of a grand triumph. Nor will they complete the list. Another name was mentioned, the name of one well-known to the veteran Tongues, the Rev. Mr. Thomas. Others will follow; and it is evident that those distant brethren are now receiving an investiture of divine authority to feed the flock of God, with less absolute dependence on a pastorate from England, until the infant intelligence of those islanders shall have risen into maturity, and their future historians shall record the names, and recite the labours, of the English evangelists who now so joyfully associate these Feejeeans with themselves. Let a Feejeean Ministry arise, let Feejee continue to loathe idolatry, and to despise idols of every name, and priestcraft in every shape, and it will be, as it has been hitherto, labour lost to the Romanists in France, who send out emissaries to subvert the native government, and to alienate the natives from their teachers. But, for many years to come, England will have to sustain this Mission, and send her choicest men to preside,—God helping them,—over the process of true social regeneration that is already so gloriously advancing. A few years ago, British Wesleyans heard the cry of "Pity poor Feejee," and answered it. Now they may be assured that their benevolence was not spent in vain. CHINA, from this time, demands their care, and while those Polynesian Churches rise into maturity, Australia, the Europe of the south, will doubtless help us in England to sustain our enterprise in China.

The friends of AFRICA, too, may take courage in hearing of new labourers from the Cape and the Gold Coast,—"men of colour," as we paler folk are wont to call them, still seeking ordination for service in the West Indies, where the Ministers are to be less and less white than when the Lumbs were incarcerated, the Shrewsburys chased from island to island, the Smiths judicially murdered, and Chapels and Mission-houses laid level with the ground.

In short, the Conference of 1852 is distinguished by returns and by proposals that show a transition period, when elder and extensive Missions, no longer capable of being managed at a distance, gently resign our tutelage, still owning us as the Mother-Church, and prepare, like Ireland, Canada, and the United States of America, to send representatives accredited from their own Conference to ours. And in so far as this will eventually release us from particular responsibilities, it leaves us to undertake new and even grander enterprises, gives form to new centres of evangelisation, while new Missionaries will go forth from the British Conference into the opening gates of new territories, and proclaim glad tidings of salvation. With this prospect, we cannot but congratulate the supporters of Wesleyan missions on the recent devotion to their management of the indomitable perseverance and clear-sightedness of the Rev. G. Osborn, and the Catholic and noble soul of the Rev. W. Arthur. The wisdom that appointed them to the secretariate is already more than justified.—*Ib.*

Methodism among the Gold-Finders.

In the year Nineteen Hundred and Fifty, what will be the population of Australia? Perhaps equal to that of the British Isles, or even of France, this day. Its increase will be from Europe, Africa, America, Asia, and Polynesia. The creeds of the Budhist and the Brahman, of the Malay and the Dyak, will be imported: as also the vices of the Cannibal, the Convict, the Hottentot, and the Pirate of the Eastern Archipelago. New mixtures of race, new compounds of manners, new shapes of temptation, new amusements, and new corruptions, will result. Did one sit down and picture to himself the progress of such a community, supposing Christianity to be withdrawn from among them,—no teachers, preachers, Bibles, Sabbaths, or good books, the probable issue would make us tremble.

The value of a religious system to the world is tested by its power to reform old communities, and to train new ones in righteousness. Methodism is not likely to want fields; and the new nations of the South will open one on which it must show its best energies. The rapid changes of population must be met by rapid adaptations of labour—the daring push of adventure by daring itinerancy—the boldness of vice by boldness in out-door and way-side preaching—the increase of riches by increase of sanctuaries, schools, and books. Evil will struggle against good; but we must not forget that evil is destined to perish, and good to prevail.

We are glad to find that the Missionary Committee has named the Rev. Robert Young as the deputation on whom will devolve the task of negociating the arrangements for forming an Australian Conference Besides his mission, we learn that about six Ministers are immediately to go out, who will embrace the future Methodist Church of Australia as theirs *for life*, adopting its prospects as their own. Among these we have heard the names of the Rev. John Kirk, of Manchester, and the Rev. Isaac Harding, of Darlington. As Mr. Kirk has been six years in Manchester, we cannot but expect that his going out will increase the interest which would, under any circumstances, be felt by our friends in that influential town, in the prospects of a country so closely related to ourselves. And doubtless they will send Mr. Kirk away from Manchester with many prayers, and lively sympathy in his future work. Many who have known Mr. Harding's labours in Surrey and elsewhere, will regard his offer for Australia as very opportune: for few are better calculated to lead the way in pioneering among untried fields. May he and his brethren be strengthened!

It is also gratifying to learn that Mr. White, a gentleman at Lynn, has offered the Society a free passage for a Missionary and his wife. Thus he is setting an example, which many may follow, of taking an *individual* share in the good work for the Colonies. Many Methodists have relations emigrating, and might aid toward the outfit passage of the Missionaries about to be sent. Many Methodists are themselves emigrating, and should urge their friends here to use all their influence to bring religion to bear in force upon their new country: but above all, they should sacredly devote themselves to the spread of true godliness among their fellow passengers while on board, and their fellow settlers when they land. One case has come to our knowledge of a young man who has resolved on going out, and labouring to do good, with the hope that the new Conference will call him into the ministry, and assign him regular work among the rising population. It is certain that the god of this world will move all his powers to make the gold era a new era of iniquity: but *the gold is the Lord's*, and if His people faithfully improve the opportunity, this discovery may be made a glorious engine for the conversion of the South and the East to the gospel. We wish all the Churches success; but we are sure that Methodism has a work to do, and may she have strength to do it!—*Ib.*

Religious Items.

SIERRA-LEONE.—The Rev. Richard Fletcher, under date of May 13th, informs the Wesleyan Missionary Committee, that during the year hitherto, the work of God in the Freetown Circuit, Sierra-Leone, has been in a prosperous state. He says—"Great are our encouragements, and of discouragements we know but little. We have been blessed with peace and prosperity, and the God of Missions is still with us, crowning our efforts with His blessing. On various occasions we have seen His arm made bare and sinners brought to the knowledge of the truth. Many have been added to our numbers, as such we hope will be eternally saved." The Missionary Meeting held in April last, it is said, surpassed any former meeting. The amount realized, including what was raised at the preparatory services, was thirty-two pounds, being several pounds more than the former year. The glorious effects of Christianity, says Mr. Impey, which we beheld on that occasion, inspired in many of our hearts feelings of inexpressible joy and gratitude.

KAFFRARIA.—Speaking of the intention to fill up the country to be vacated by the Gaika tribes recently engaged in the Kaffir war, by the introduction of Swiss and British emigrants, the Rev. W. Impey expresses a hope, that the Wesleyan Missionary Committee will watch the progress of any emigration movement of this kind on the part of the British Government, and that, should any number of Wesleyans be found willing to go, the Committee will secure some arrangement whereby they may be accompanied by a Minister of their own, as was the case in the emigration of 1820, when Mr. Shaw accompanied the Albany settlers. Mr. Impey adds:—"The country intended to be thus occupied is one of the finest tracts of land in South Africa. I have seen much of South-Eastern Africa, Natal included; and I do not hesitate to say that the district in question possesses greater and more favourable qualifications than any other part of the country. The leaven of religion, introduced by the Wesleyan settlers of Albany in 1820, has proved an inestimable blessing to the Eastern district of the Colony.

RETURN OF A BETTER SPIRIT IN PRUSSIA.—The Prussian Government has taken a step which indicates a liberal spirit in the Court toward the Baptists,—a disavowal of the proceedings of the Berlin magistrates toward Mr. Oncken. Mr. O. received a note, signed Nickbuht Privy. Councillor and Cabinet Secretary, in reply to a petition sent by Mr. Oncken, respecting his expulsion from Berlin, in which it is stated, "the Berlin authorities have some time been instructed to put no impediments in your way, and in no wise to interfere with your position toward the Baptist Church there. His Majesty at the same time presupposes that baptisms will not be performed publicly, but in a place not frequented by the public, as is said to be the case in Holland." This happy result is said to have been caused in a good measure by representations of friends (the Evangelical Alliance perhaps) in England.

SOUTH AFRICA.—The Rev. W. Moister, under date of May 1st, writes encouragingly of the state of religion at Khamies-Berg in South Africa, so long the scene of the zealous labours of the venerable Barnabus Shaw and Edward Edwards. The good seed is springing up and bearing fruit, and the schools and congregations are in a prosperous condition. The foundation-stone of a new Chapel was laid with becoming ceremony, on March 25:; the old one is to be devoted exclusively to the purposes of a school-house.

METHODISM.—In Fox and Hoyt's Quadrennial Register published this year, it is stated, that "the Ministry of the Methodist Church is *more numerous* than that of any other Protestant Church in Christendom There are 49,000 itinerant and local ministers who daily preach the gospel in nearly all parts of the habitable earth. They preach in 32 different languages:—English, Irish, Welsh, French, Swedish, Norwegian, German, Chinese, Singhalese, Tamil, Portuguese, Bangalee, Canarese, Tongan, New Zealand, Yoruba, Feejeean, Namaqua, Accra, Caffre, Bassa, Sesuto, Grebo, Sechuana, and the Dutch, with the Cree, Chippewayan, and two or three more Indian dialects. Methodism is a great whole. Whatever variety may exist in its agencies, its nature, doctrine, and design is *one*. United Methodism, with its 8,000,000 of adherents, is now one of the largest, if not actually the largest Protestant Church in Christendom."

We learn from the *Wesleyan Notices* that the introduction of Christianity to that country on the arrival of the first European settlers two hundred years ago, was celebrated at Cape Town, Cape of Good Hope, on April 6th., by the Dutch Reformed Church, in the services of which the Wesleyan Missionaries took part.

The Rev. Stuart Robinson has accepted the call given to him to supply the pulpit of the Rev. Dr. Duncan's Church, in Baltimore, in which our friend, Dr. Roberts, has been for some time past officiating.

Mr. P. D. Dickson and wife, of Croton, Mass., have sailed for Smyrna, for the purpose of joining the agricultural mission for the Jews, near Bethlehem, of Judea.

The Honorary Degree of Doctor of Divinity, has been conferred on the Rev. Osman C. Baker, one of the M. E. C. Bishops, U. S.

The Protestant Societies in France, (ten in number), for the past year, raised about $118,000, and expended nearly $121,000.

A sceptical young man, one day conversing with the celebrated Dr. Parr, observed that he would believe nothing which he could not understand. "Then, young man," said the Doctor, "your creed will be the *shortest* of any man I know."

There are now seven thousand Roman Catholic priests in Siam, enough to corrupt the religious feelings of the people to a wide extent.

Things Worth Knowing.

PRESERVING PEACHES.—The following communication from a man who has had a considerable experience in putting up fruit, appears in a Mississippi paper. The season is approaching when the information it contains may be needed:

"As this is the season for putting up peaches, in cans, for winter use, I suppose my experience in that line will not be unacceptable to many of your readers. In the first place, be absolutely certain that the cans are made air-tight. Peel your peaches, cut them in halves—take out the seeds and fill the can within a half inch of the top shaking the peaches down as close as possible. Then take loaf sugar in the proportion of two pounds to a pint of water—boil and strain. Pour this Syrup over the peaches in the cans, and then have the vent in the centre. Place the cans in a kettle with water enough to come within an inch of the top of the cans. Boil the cans from 15 to 30 minutes, or longer if necessary, keeping the vent open with a knitting needle, until the air or syrup ceases to flow. Remove the kettle from the fire, and while the cans remain in the hot water close the vent with solder.

"This is decidedly the best plan, as I well know by experience. It takes no more sugar to make the syrup than it will take to sweeten them after you open the cans for use. N. P. M."

TO MAKE YEAST CAKES.—Take as many hops as you can hold in the hand twice, put them over the fire in three pints of water, let them boil twenty minutes. Strain into an earthen vessel, and while scalding hot, stir in sufficient rye meal to make a stiff batter; let it stand until lukewarm, then add a cup full of fresh brewer's yeast, or double the quantity of home made. Let it rise very light, mix in sufficient Indian meal to make it hard enough to roll into thin cakes—cut the cakes three or four inches square—dry in the shade, turning often to prevent souring When dry hang in a thin bag where they will have air. Two of these cakes are sufficient to raise a large loaf of bread. If the rye meal is not at hand wheat flour will answer.

Found to be excellent and convenient especially in warm weather, by a housekeeper.

PRESERVING HAMS.—As the warm weather is at hand, it is prudent to prepare hams against flies, &c. After hams are properly smoked, they should be packed down in boxes and well covered with coarse rock salt, and then kept in a clean, cold and dry place. The salt will answer for packing meat in the fall

We have for years put ours up in hickory wood ashes. They are rubbed well with ashes, then stowed away in barrels, covered, and a quantity of the ashes spread over them. They have kept in the best order and perfectly free from attacks of insects, &c.—*Germantown Telegraph.*

TO MAKE A HORSE FOLLOW YOU.—You may make a horse follow you in ten minutes. Go to the horse, rub, his face jaw and chin, leading him about, saying to him, Come along; a constant tone is necessary. By taking him away from other persons and horses, repeat the rubbing, leading and stopping. Sometimes turn him round and keep his attention by saying, Come along. With some horses it is important to whisper to them, as it hides the secret and *gentles* the horse. You may use any word you please, but be constant in your tone of voice. The same will cause all horses to follow you.

TO EXTRICATE HORSES FROM FIRE.—Throw the harness over a draught-horse, and place the saddle on the back of a saddle-horse, and they may be led out of the stable as easily as on common occasions. If time allows, put the bridle on them rather than the halter, and the difficulty of saving them will be further lessened.

USE OF COFFEE &c.—A writer in the New York Express who seems to be a physician, thinks that a prudent use of coffee is advisable, at least that it is a valuable remedy in cholera. He also recommends Old Hyson Tea in Cholera Infantum, a teaspoonful of tea to a quart of boiling water, sweetened with white sugar, and given in moderation.

ANTIDOTE FOR STRYCHNINE.—A writer in the Texas Ranger gives an account of the successful treatment of some negroes, who had been poisoned with strychnine prepared for wolf's bait. Melted hog's lard administered to them freely after they had suffered in great agony for several hours, and immediate relief was the consequence.

FOR PALPITATION OF THE HEART.—It is testified by one who has tested the remedy repeatedly, that a teaspoonful of table salt dissolved in a tumbler of water and drunk at once, checks the most violent attack of palpitation of the heart in a few minutes. It is worth, trying.

Parch half a pint of rice until it is brown; then boil it as rice is usually done. Eat slowly, and it will stop the most alarming cases of Diarrhœa.

[A friend informs us that this remedy has been tried successfully.]—*National Inteligencer.*

Asparagus is strongly recommended in affections of the chest and lungs.

Literary and Scientific.

STATISTICS OF HOT SUMMERS.—The excessive heat which prevails at present (says a Paris paper) given some interest to the following account of remarkably hot summers:—"In 1132, the earth opened, and the rivers and springs disappeared in Alsace. The Rhine was dried up. In 1152, the heat was so great, that eggs were cooked in the sand. In 1160 at the battle of Bela, a great number of soldiers died from the heat. In 1276 and 1277, in France, there was an absolute failure of the crops of grass and oats. In 1303 and 1304, the Seine, the Loire, the Rhine and the Danube, were passed over dry footed. In 1393 and 1394, great numbers of animals fell dead, and the crops were scorched up. In 1440 the heat was excessive. In 1538, 1539, 1540, 1541, the rivers were almost entirely dried up. In 1556, there was a great drought over all Europe. In 1615, and 1616, the heat was overwhelming in France, Italy, and the Netherlands. In 1646, there were 58 consecutive days of excessive heat.

In 1678, excessive heat. The same was the case in the first three years of the Eighteenth Century. In 1718, it did not rain once from the month of April to the month of October. The crops were burnt up; the rivers were dried up; and the theatres were closed by decree of the Lieutenant of Police. The thermometer marked 36 degrees Reaumur, (113 of Farenheit.) In gardens which were watered, fruit trees flowered twice. 1723 and '24, the heat was extreme. In 1746, summer very hot and dry, which absolutely calcined the crops. During several months no rain fell. In 1748, 1754, 1760, 1767, 1778 and 1788, the heat was excessive. In 1811, the year of the celebrated comet, the summer was very warm, and the winter delicious, even at Suresnes. In 1818, the theatres remained closed for nearly a month, owing to the heat. The maximum heat was 35 degrees. (110·75 Fahrenheit.) In 1830, whilst fighting was going on, on the 27th, 28th, and 29th July, the thermometer marked 36 degrees centigrade (97·75 Fahrenheit.) In 1832, in the insurrection of 5th and 6th June, the thermometer marked 35 degrees centigrade. In 1835, the Seine was almost dried up. In 1850 in the month of June, on the second appearance of the cholera, the thermometer marked 34 degrees centigrade. The highest temperature which man can support for a certain time, varies from 40 to 50 degrees, (104 to 113 of Fahrenheit.) Frequent accidents, however, occur at a less elevated temperature."

PENSIONS TO LITERATURE AND SCIENCE.—A report has been issued this week of Pensions on the Civil List, granted from June, 1852. The following are in consideration of services in literature or science:—To Mrs. Jamieson, £100 for her literary merits; To Mr. James Silk Buckingham, £200 for literary merits and useful travels in various countries; Mr. Robert Torrens £200 for his valuable contributions to the science of political philosophy; to Professor John Wilson, of the University of Edinburgh, (Christopher North of "Backwood,") £300. To Mrs. Reid, the widow of Dr. James Reid, Professor of Ecclesiastical and Civil History in the University of Glasgow, £50., and £50 to his family, in consideration of Dr. Reid's valuable contributions to literature; to Mrs. Macarthur, widow of Dr. Alexander Macarthur, Superintendent of Model Schools and Inspector of Irish National Schools, £50; to Mr. John Britton, £75. We learn, also, that to Mr. Hinks, the astronomer, a pension has been granted of £200; to Dr. Mantell, the geologist, £100; and to Mr. Ronalds, of the Kew Observatory, £75.—*Literary Gazette.*

RAREFIED AIR ENGINES.—Our readers are well aware that one of the most important experiments of the present age is now being made by Capt. Ericsson, sustained, it is said, by the capital of an English house. It is to be double the pressure of the air, by an increase of 480 degrees of heat; the heat being produced by a very small quantity of fuel. This rarefied air is to drive a piston in a large cylinder, and this piston is to give motion to the water-wheels of a steamer. What we now desire to say is this; we find in a late English paper the following paragraph:

"The proprietors of railways will be glad to hear of Mr. Parsey having clearly demonstrated the practicability of his compressed air locomotive. The expense of coke is very great for the production of steam power, while the expense of coal for the production of air power will be much less and the expense of water for locomotives will be altogether saved. The expense of tubes and fire-boxes will also be taken away. The first experiment of this invention took place on the 25th ult., the second on the 2d inst., on the junction of a few miles below Cambridge, on the Eastern Counties Railway. The engine was charged to 175 lbs., in the reservoir, and ran 5½ miles in 28 minutes, the speed being var