Correspondence.

[FOR THE PROVINCIAL WESLEYAN.]

Liverpool Circuit.

MR. EDITOR,—We have recently celebrated the anniversary of the SABBATH SCHOOL in the town of Liverpool. On Sunday, August the 31st, a sermon was preached in its behalf, and a collection taken up for the purpose of procuring a suitable library for the use of the scholars. On the following Thursday, the usual annual Festival was given, which proved to be a deeply interesting occasion. The parents and teachers exerted themselves praiseworthily, and provided a rich repast for the young friends, who gave every evidence of their pleasure and satisfaction.

Suitable addresses were delivered; in which the children were affectionately urged to embrace religion, and dedicate their powers to the service of the Redeemer, in the morning of life. During the addresses, the scholars were questioned relative to their knowledge of the sublime doctrines of the Holy Scriptures, and their ready and accurate answers proved their interest in spiritual things and the care and pious labors of the Teachers.

Many of the children had voluntarily learned pieces to recite on the occasion, which were repeated in a very satisfactory manner.

Our fervent prayers ascend to the Throne of Grace in behalf of our Sabbath School teachers and scholars, that they may ever be the objects of the special blessing of the Head of the Church; and, that after occupying their several places in the Church Militant, they may eventually form a part of the Church triumphant in glory everlasting.

VISIT OF THE PRESIDENT OF THE CONFERENCE.

According to announcement, we were favored with a visit from the Rev. Dr. RICHEY, the President, on Sunday, Sept. the 14th, who preached in the morning an eloquent and highly instructive sermon: after which, the Sacrament of the Lord's Supper was administered to the members of Society. The Lord of the Sabbath was eminently present, and the service proved a time of spiritual refreshing, from the presence of God.

On Tuesday evening the President again preached, and at the close of the discourse, addressed the members and office-bearers of the Church, relative to our new position, as a distinct but affiliated Conference; showing the necessity of the co-operation of all, so that the work of God may rapidly and vigorously prosper and extend. We are hoping that throughout the entire connexion, there may be increasing evidences of the Divine smile and blessing in the establishment of believers in the faith of the Gospel, and the bringing into the fold of Christ, those who are yet strangers to the blessedness of pure and undefiled religion.

Yours, &c., T. HARRIS.

Petite Riviere.

The Financial District Meeting for the Halifax District was held according to appointment in the Wesleyan Church at Petite Riviere on Wednesday, the 24th ult. The members of the District, with a few exceptions, were present, and the various matters belonging legitimately to this meeting were discussed and arranged in a very harmonious and satisfactory manner. We have, however, to regret that our worthy lay brethren, the Circuit Stewards of the several Circuits, either through misapprehension of this requirement of our new Organisation, or in consequence of unavoidable hinderances, were not with us on the occasion, but trust the day is not far distant when our economy in this and every other respect shall be fully realised.

In the evening the Rev. Wm. Tweedy preached to a devout and attentive congregation. At the request of our esteemed Chairman, the following day was devoted exclusively to religious services, in the following order, viz:

At 11 a.m., the Rev. Mr. Payson preached, and the Rev. H. Pope senr. exhorted.

At 3 p.m., the Rev. Mr. Harris preached, and the Rev. Mr. Bent exhorted.

At 7 p.m., the Rev. Mr. McNutt (Chairman of the District) preached, and the Rev. Messrs. Payson and Pope senr. exhorted.

The sermons and exhortations were highly evangelical and impressive, and a blessed and hallowing influence pervaded the congregations. It afforded extreme gratification to a large number of our friends here to be favored with a visit from the Rev. H. Pope senr., whom they affectionately esteem as their spiritual father; and many were the pleasing and profitable memories which were revived by the presence and addresses of one who several years since was the Divinely honored instrument in their conversion to God and fellowship with His Church.

The brethren beheld with much satisfaction the influential position occupied by our beloved Methodism in this community, and the large congregations on this as on other occasions suggested the desirableness and necessity of the erection ere long of a more commodious sanctuary.

To the Wesleyans of Petite Riviere we would say, May the blessing of the Lord God of Israel rest upon you! May He enlarge your borders and increase you as a flock!

Petite Riviere, Oct. 3, 1856.

(FOR THE PROVINCIAL WESLEYAN.)

Obituary Notice.

Died, at Whale Cove, in the Burin Circuit, N. F., on the 13th of September, aged 32, Samuel Pitman, the eldest son of Mr. and Mrs. Pitman of that place. Our deceased friend from his youth was of an amiable disposition; a lovely example of filial affection and obedience; moral in his character and deportment; but was not altogether persuaded to be a Christian until about a year since. It pleased God early in the year 1855 to afflict him, and after a little time it became evident from his gradually decreasing strength, wasting flesh, and hollow cough, that consumption had laid its resistless hand upon him and marked him out as one of its many victims. Of this he soon seemed to be aware. The visits of his minister and pastor were, through Divine mercy, blessed to him. He was convinced of sin, and led to see his lost and eternally undone state without Christ. He began earnestly to call upon the name of the Lord, and to listen with eagerness to the Gospel message, proclaiming Christ as the Saviour of sinners, and salvation from sin through faith in His blood and righteousness. He was enabled to comply with the gracious invitation, "Come unto me all ye that labor and are heavy laden, and I will give you rest." He sought unto Him with all his heart, and found his rest to be glorious; and believing with his heart unto righteousness he was not ashamed to make confession unto salvation. "Being justified by faith, and having peace with God through our Lord Jesus Christ, by whom we have access unto this grace," wherein it is our privilege to stand, so he was enabled through strengthening grace to "hold fast the beginning of his confidence, steadfast unto the end;—and though he fell for several months before he died the outward man perishing and disease gradually wasting his strength, through prayer and faith the inward man was renewed day by day. The Lord was merciful in spoiling him from distressing pain of body, and in taking down the tabernacle gently, a mercy which he frequently and gratefully acknowledged. He was confined to his bed about a month, during which time he enjoyed much peace of mind, and calmly and hopefully waited the coming of the Lord; testifying, both to his minister and the members of the family, to the glory of Divine grace, all was well: he should soon be with Jesus. A few days before he died, as his mother was sitting by his bedside, he uncovered his skeleton arm and remarked to her that the worms would have but little to feast upon in his case; "but mother," said he, "Christ hath redeemed my soul, and I shall soon 'depart to be with Christ, which is far better'—prepare to meet me in heaven. On the occasion of my last visit to him, a day or little more before he died, he seemed apprehensive it would be the last time we should see each other on earth, and very feelingly thanked me for my visits, counsels and prayers.—After commending him to God in prayer, to which he responded with all his might, he asked me to sing a hymn, when he clasped his hands and exclaimed, "Glory be to God, all is well! all is well! He at length sweetly fell asleep in Jesus, without a struggle or a groan. His remains were committed to the silent grave on Monday the 15th, and on the Sabbath following the event was improved by the writer of this, in a sermon on 1 Thess. iv., 13, 14, to a large and deeply attentive congregation.

ELIAS BRETTLE.

Burin, N.F., Sept. 22, 1856.

Provincial Wesleyan

THURSDAY, OCTOBER 9, 1856.

THE concluding lecture of the series delivered in this city by G. M. WORTABET, the Syrian, is found upon our fourth page to-day. We have reprinted these lectures under the impression that everywhere within the bounds of our circulation an ardent interest would be felt in the subject, and that this would be in no slight degree augmented by the eloquent lecturer's treatment of it. Syria is a land whose memories are emblamed in the heart of the Christian as well as treasured in the mind of the scholar. No country rivals it in the union of recollections classical and solemn which the study of its annals recals. It is therefore at once edifying and entertaining to hear from the lips of an intelligent native of that favored country such facts and reflections as composed the addresses of Mr. Wortabet. Two emphatic utterances will be found to occupy a prominent place in these productions which the reader will do well not to pass hastily over with a mere unquestioning assent to their truth, but to pause upon and ponder seriously:—the one pronounces that it is to *the Bible* that England owes her superiority, the other proclaims the Bible as the only gainer in the late sanguinary war in the East. The former proposition is clear beyond dispute—the latter we deem to be also incontestible.

It is now a generally admitted, as it is a well evidenced fact, that the only party to the war which retained at its close her energy unimpaired was Britain. Britain more than retained it—her muscles were just beginning to exhibit their latent vigor; and another campaign would in all probability have manifested to the world the inherent and decided superiority of England. While other nations lost or lessened their prestige England loomed in growing might; and this imparted an influence in determining the results of the war which she used as she was bound to use her opportunity for the cause of the Bible. The rays of light which beam from its sacred page have illumined her own path to that proud height of natural liberty and security whence she now looks down upon the anarchic kingdoms of the Continent: and she is moved to dispel by the same means at every opportunity the darkness civil and religious that rests upon nations where the scriptures are not free.

The late war in the East constitutes another link in the historic chain of evidence to the assertion that the chief and most desolating wars of Europe have had their root in religious tyranny, and have been conspicuously judicial punishments from Heaven for the suppression or dishonoring of the Scriptures: it is encouraging to regard it as a precursor of their wider spread, and more rapid diffusion.

OUR readers will not fail, we trust, carefully and prayerfully to peruse the Pastoral Address of the British Conference to the members of the Societies under its care. It is given on our first page.

The address it will be observed opens with a congratulatory note. Amid the upheavings which characterize the present day "the harmony of doctrinal confession among Wesleyan churches throughout the world" is deserving of the prominent record it receives, while praise to God for his favor towards us as a people, thus manifested, is the suitable expression of those feelings by which we should be animated in the contemplation of our happy position.

Little however does it avail that we be sound in doctrine if we be careless in conversation. We are summoned not only to hold fast the form of sound words which we have been taught but to the exemplification of all those Christian graces which are the fruits of the Spirit, and to take heed to those means by which alone they can be retained,—constant watchfulness and prayer. On these points it will be well that we take heed to the salutary admonitions of this Address.

Minutes of the British Conference.

The "Minutes" of the British Conference will be a volume of great interest to every Methodist, embracing, as it does, with other matter, the Resolutions of the "Preparatory Committees" of Ministers and Laymen, whose recommendations the Conference almost invariably confirms, the Pastoral to the Methodist Societies, and the yearly Addresses which are interchanged between the British Conference and the several Conferences, of Ireland, France, Australia, Canada, and now for the first time, British Eastern America. "Such a compendium of the home and foreign progress of Methodism," as the *Watchman* observes, "is not only convenient, but absolutely indispensable to those of us who desire to form an intelligent opinion on the interests of our own community."

A copy of the "Minutes for the present year has not yet fallen into our hand: our English cotemporary furnishes us with the following statements:—

With regard to the *past*, the Conference is most explicit in its reply to the Address of the Australian brethren, to whom it says:—"You will share in our comfort that our day of Connexional trial is passing away. It has been severe; for it has not come from the world, but from men of perverse minds among ourselves. We mourn to think how many thousands have been turned aside to vain jangling, not knowing what they speak, or whereof they affirm. We fear that few have found a Christian fold, or supplied the loss of their former pasturage; and we grieve over their defection. The history of our church-troubles would furnish a striking comment on the providential and spiritual government of Christ in reference to those who, by word and action, declare that they would gladly blot out the church of their spiritual birth from under the face of heaven." Of the *present* circumstances of Methodism and its apparent prosperity, the Conference remarks, in its first Address to the young Connexion of British Eastern America:—"The past year has been one of increase and returning prosperity to ourselves. Whether we look at our financial or our spiritual condition, at the state of our finds or the outpourings of the Spirit with which we have been favored, we see reason to 'thank God and take courage." The withering consequences of strife are now so clearly apparent to our people, that we may reasonably hope for a period of repose; and the consentaneous voice of all experience confirms the attestation, that wherever Methodism is allowed the free exercise of its powers, it is aggressive, expansive, and mighty."

For a year of increase and prosperity, we are sure that every truly Christian mind will unite with the Conference in grateful thanksgivings. It is an increase in which both the trunk and all the spreading branches of our Connexion share; and a prosperity in which all the departments of Methodism partake. The table published in the "Minutes," and transferred to one of our pages, shows the present number of Members in the Wesleyan Connection. We have been wont to anaylze the tables of preceding years which were as faithfully published in times of reproach as in those of congratulation, and it seems therefore not only excussable but right to enlarge a little on the comparison which the present statistics offer with those of the preceding twelvemonth. We need to remind non-Wesleyan readers only, that the following numbers represent those alone who are recognized members of our Societies, that all our communicants are not included, and that the bulk of our Congregations is left entirely out of the account. The fact is, that the numbers of Methodism were never taken with the thought of ostentation, but for practical and necessary objects, which, not referring to the Congregations at large, have hiterto embraced only those persons who "meet in class." There cannot, however, be a doubt that several valuable purposes would be served by a further and more general enumeration.

A comparison of the numerical statistics of 1855 and 1856 show an increase throughout the entire Connexion. In England and Scotland, we had, last year, 260,858 Class Members, with 12,620 "on trial;" 918 Ministers in full work, not reckoning Supernumeraries, and 63 young Preachers on probation:—this year, we have, 263,835 Members, increase 2,977; 17,839 on trial, increase, 5,219; 931 Ministers, increase 13; but only 55 Preachers on probation, which indicates that more laborers will be wanted. In Ireland, the number in Society is 18,952; the increase of Members, notwithstanding emigration, being 203, and of Ministers, 7. On the Foreign Missions under the immediate direction of the British Conference, the number of Members is 65,261, increase 1,654; of Ministers, 271, increase no less than 56. The French Conference reports an increase of 80 Members, and 8 Pastors. The Canada Conference has this year 39,915 Members, increase 2,030; and 207 Ministers, increase 5: and it has received 85 Preachers on probation, which is 25 more than last year. The youngest of our Colonial Conferences is that of British Eastern America, of which the late Dr. Beecham was the first President. Here, and here alone, there is, from causes that will be only temporary, a decrease, which amounts to 281, but is more than counterbalanced by the report of above 600 on trial—the Address of that Conference says 631, the table in the "Minutes" says 661; the Members are 12,855. In the very interesting Australasian Connexion, the number of Members is 21,168, increase 1,271; Members on trial, 1,324 (this is less than last year;) Ministers, 82, increase 4; and Preachers on probation 42, increase 11.

Collecting the foregoing particulars into totals, it will be found that the statistics of the entire Connexion, in the United Kingdom, the Colonies, and the Mission Stations, including the four affiliated Conferences, stand as follows:—

YEAR.	MEMBERS.	DITTO ON TRIAL.
1856	423,164	23,032
1855	415,230	20,637
INCREASE . . .	7,934	2,395

YEAR.	MINISTERS.	DO. ON TRIAL.	SUPERN'MRYS.
1856.	1,692	279	292
1855.	1,616	231	288
INCREASE . .	76	48	

In looking at the increased membership of the year, we perceive that, of the incease of 7,934, there have been added to the Societies and Missions in immediate connection with the British Conference, 4,834 members; and 3,100 to the affiliated Conferences. Such an extension of Methodism is not large enough to satisfy us as the result of a year's labor. Upwards of four hundred thousand Members of a Church like ours, is a mighty army; and if we had all improved our opportunities, we should have been honored with corresponding accessions. What has been vouchsafed to us is, however, a token most precious, because it comes directly from Him whom we serve, and whose cause alone we desire to promote. May the spiritual harvest of the year upon which we have just entered be abundantly more plenteous.

Christianity in the East.

On this subject the Rev. Dr. Blackwood made some interesting statements at the Conference of the Evangelical Alliance. His object he said, was to throw out some practical suggestions for teaching Christianity to the soldiers of the British army and to the people of Turkey. He had arrived at the conclusion that this Alliance had now felt its way, and was still feeling its way to a greater extent, so that they were now in a position to take practical steps for ministering to the spiritual destitution of their fellow men. He had gone to the East as a military chaplain, and if he had not obtained that appointment his usefulness in the field which he wished to occupy would have been greatly impaired. No picture could reveal the intense sufferings which took place in the army hospitals in the East, in which thousands of men were dying daily without any spiritual instruction. In the great hospital of Scutari, to which he was attached, there were 3,000 men confined by sickness, none of whom they might ever expect to see again. In the long corridors they had but little space to minister to the suffering and dying. At one time he had from 800 to 1000 men under his care, none of whom had the most remote expectation of ever recovering their health. While this awful destitution prevailed, and dangers occurred in these hospitals which were as great as in the trenches, appeals to England to get men to go out were in vain, Eventually some did go out. When walking, in the morning, through one of the wards on a winter day, he found forty new patients brought into a half-finished corridor. He went around them all, and ascertained to what denomination they belonged, to all of whom he either gave a Testament or a tract, and prayed with them. He returned in the morning and found that out of thirty-nine, twenty had passed into eternity. There was an immense amount of spiritual destitution in the army. The only instruction they received—at least those that could be spared on the Sunday morning at parade—was while they were standing on their feet. The whole means for supplying spiritual instruction to the British soldier were most deplorably defective. He had nothing to say against the chaplains of the army, but the whole system of their appointment was defective Among the soldiers and officers there were many men of God, more particularly among the artillery and engineers—men whose hearts were burning with love to add anything they could to the spiritual condition of their fellow soldiers. He went out on the understanding that he was to minister to none but those of the Protestant faith. The Presbyterians, who came out later in the war, found great difficulty in finding but a stray Presbyterian here and there; but he was not so much tied down, for he ministered to all except Roman Catholics, yet even for those he had always a kindly word or a shake of the hand. He had frequently been asked by a Roman Catholic priest, if he found a Protestant in his ward, to go in and minister to him; indeed, Roman Catholic priests often went out to seek for him to go in and pray with Protestants. Captain Hedley Vicars, who had fallen in a Russian sortie, was much asked after by soldiers in hospital. "Going thro' of my wards, I was accosted by some one who asked if it was true he had fallen. I found that there was something peculiar in the interest which these men took in asking after him, and on inquiry I found the reason. It was this: he had been in the habit of calling them together by night and day, in tents or in the trenches, wherever he could, and causing them to unite together in prayer, often in the very face of the enemy; and taking every occasion to distibnte tracts among them, whether Protestants or Roman Catholics. And I saw the tears streaming down their cheeks, while some of them told me that the first view of Divine truth, the first impression they received from religious teaching, was what they had received from the lips of that man of God. This I communicated home, and I received from Lady Raleigh, the sister of Captain Vicars, letters which she requested that I would deliver to every man of the 97th with whom I might come in contact. I searched them out, and on delivering the letters, took occasion to speak with each of them on the subject. I did not meet with one single individual of that regiment—and I met with Roman Catholics as well as Protestants—who did not speak in the most grateful and affectionate terms of Hedley Vicars, and that on the very ground of his spiritual ministrations to them, and the kindness and constancy with which he had always sought to bring before them the truths of the glorious Gospel of the grace of God." General orders from headquarters prohibited the chaplains from employing any clergymen but those sanctioned by the War Department. Now, he thought the council of the Evangelical Alliance should seek out men of God who were in possession of Christian love, so that, wherever they might be cast, there would always be a little nucleus of Evangelical soldiers ready to call together their friends. His next proposition was to form a military alliance for this object. He was not sure whether this was so practicable as the first suggestion, but this he knew, that there were many soldiers who would willingly join with them. There might, indeed, be a specific alliance formed for this very purpose. If it was harrowing to the feelings to see men laid low on a bed of sickness, with their limbs rotting from them, how much more so was it to witness the spiritual and moral destitution which prevailed among the soldiers' wives who had accompanied their husbands from this nation? In the march from Bulgaria to Varna they were left destitute and helpless, and under those trials they had first taken to drink; and ultimately their moral character gave way altogether. So full were the hands of Miss Nightingale that she could pay no attention to these women; and he, with others, took them under his notice. In one room he found fifty-seven women lying among men and children, with but scanty clothing to cover them, and nothing to separate one sex from the other, unless it might be a rag hung upon a line, which was only an apology for a separation. He brought these facts before the meeting as he hoped to enlist the sympathics of the ladies in the amelioration of the soldier, by ameliorating the condition of the soldier's wife. The best soldier they had was the married soldier. Colonel Lefroy had said that no amelioration could be extended to the soldier's wife on account of the expense necessary for barrack-accommodation; but he had told them that the British people would not shrink from providing for the comfort of the soldiers' wives, and he thought the ladies of that alliance might do much good in this matter by forming themselves into small committees for the advancement of the cause. The reverend doctor then referred to the Alliance in the East. He said that wherever he found really Christian men he never found any difficulty in forming an Evangelical Alliance, so that it was quite easy for them to form an alliance in Constantinople for the protection of Protestants in Turkey. The Mohammedan religion was the religion of the country, but other Churches were tolerated, subject to the control of the Porte and its Minister. He explained the position of Christianity in Turkey. They were aware that nominally—at least on paper—every person in Turkey could follow what system of religion he thought right, and they thought that was also applicable to native-born Mussulmans; but they were not to believe that this state of matters would be carried out in its entirety. After alluding to the deputation which had proceeded to Turkey—among which he found a number for the presentation of a request to the Sultan that religious freedom should be accorded to every man in Turkey, and also to Mohammedans, should they become Christians, which led to the publication of a firman announcing this freedom of religion—he referred to the hardship which the Protestants of Turkey endured. Much suffering had been undergone by the Protestants in Broussa and Smyrna. What he had to suggest was, that the council should take into their consideration two things—viz., to appoint and pay a correspondent at Constantinople to remit to London all the details of the sufferings which exist, and make that liberty real which existed now only on paper; and also to enable these parties to pay deputations to the Sultan, to represent their cases, which were mainly occasioned by the chicanery of the infamous and ungodly ministers of the Porte. He referred to the bad condition of the Turkish Scriptures, and urged that an effort be made to provide them with a genuine copy of the Bible. The present translation was not worth re-printing. If they got a good translation, he trusted that, under God, the printing would be carried out. He suggested that the Council should take cognizance of this work, and appoint a committee to confer with the British and Foreign Bible Society. As he had received books and tracts in every language from England, from private families and societies, which he had distributed in Turkey, to whom he had never been in a position to write a word of thanks, he now took the liberty of doing so. The reverend doctor proceeded to remark on the subject of missions, and said that the more missions were extended at home the greater would be the reflex from abroad. He thought that the Alliance should take some steps to reach the Bulgarians and Mohammedans. He saw no obstacle to it himself, and he hoped the council would take the matter into their serious consideration. He concluded his address by stating that it was a proper consideration for them, in the exercise of that forbearance and brotherly love which ought to animate Christians, not to interfere in missionary fields previously occupied by other missionaries.

Episcopal Appointments.

Again the High Church sect have received a "heavy blow and great discouragement" in the appointment of a clergyman of the Evangelical party in the Establishment to the bishopric of Graham's Town. The post itself is not as important as a bishopric at home, but the appointment to it of the Rev. Henry Cotterill, despite the utmost efforts of the Puseyites to have one of their own school selected, is understood to indicate the determination of government to persevere in its former course, and appoint Evangelical clergymen to the vacant bishoprics at home. Mr. Cotterill has been for some years Principal of Brighton College, and took high honors at the Cambridge University. Besides being an excellent man and a sound and able theologian, he is described as having been for some years engaged in mission work when holding a chaplaincy in the Madras Presidency. It is believed that Lord Palmerston has fully mhde up his mind respecting the successors to the vacant English bishoprics, and has selected two Evangelical clergymen for them, but that, knowing the torrent of indignation which the announcement is certain to provoke on the part of High Churchmen, even he, proverbially audacious though he is, hesitates and shrinks at the prospect of the storm; or rather resembles a timid swimmer who has made up his mind to have a bath, yet lingers long upon the bank, fearful to plunge into the stream. In both cases, however, the longer we tremble and shiver on the brink, the greater is the shock at last.—*Eng. Correspondent.*

The Kingdom of Australia.

The following item of news is from the English Correspondence of the N. Y. *Christian Advocate & Journal*:—"Some good people here will have it that the Queen and Prince Albert are already calculating on the early independance of our settlements at the antipodes, and taking steps to secure at least the probability of the accession of Prince Alfred, their second son, to the throne of the Anglo-Saxon kingdom (that is to be) in the Southern hemisphere. The only solid fact of which I am aware, as the foundation for such a rumor, is that Prince Albert is believed to have become the purchaser of an extensive tract of land in one of our Australian colonies. Supposing the prince to have been the real purchaser of the land in question, the fact might be sufficiently explained by reference to his royal highness's passion for agricultural and cattle-breeding pursuits. But people will have it that his prescient mind foresees the overthrow of most of the thrones of continental Europe, and the erection of republican institutions in their stead; and that, satisfied with the prospects of his eldest son, the Prince of Wales, as heir apparent to the British crown, he is desirous to secure a good location for the second as ruler of the kingdom of Australia.—With this view, it is said, Prince Alfred is to go out, when qualified by age, as governor of one of our Australian colonies, with the double *prestige* of royal birth and extensive local possessions, the recent purchase being but the first step toward the latter qualification; and that, when the period shall have come for the recognition of the independence of Australia, and the union of the several colonies into one great state, the local services the prince will have rendered, and the popularity he will have acquired, may be expected to influence the new state in his favor in its choice, either for the perpetual President of the Australian Republic, or the founder of a line of royal rulers of the kingdom of Australia. When you shall have read this you will know as much of the matter as I do, or as any other person here does; so I make no comment upon it, but give it as the latest gossip of the day."

Great Britain and her Colonies.

The *Anglo Saxon* noticing the prorogation of the British Parliament says, Her Majesty thanks Parliament for its liberal votes, and the country for the effort it made to bring the Russian war to a satisfactory conclusion; and she gracefully and pointedly alludes to the proofs of loyalty and public spirit which was manifested in her Indian possessions, and the various colonial possessions during the great and trying contest. Contributions to the Patriotic Fund were made, we believe, in all places wherever the British flag floated, and in Canada a large sum was voted by the Legislature, independent of the numerous subscriptions so liberally made up in almost every town and village. Canada also proffered regiments, and it would have been by no means difficult to have raised an army of 10,000 men in the North American Provinces, had the continuance of the war and the exigencies of the nation required them. And this too, without taking a single man from the United States. In all future wars—though we by no means desire to see them—England may rely on contributions of men and money from her colonies. A North American Legion of volunteers can be raised at any time—composed of men loyal and patriotic; proud of their name, descent, and of the glorious empire of which they form a part. In no part of Her Majesty's dominions could a more gallant and intelligent little army be raised in a few months than in the Provinces north of us. Here then, is a new source of power to England, and Europe will some day be surprised to find what resources England may draw from America—resources which will not be obtained by tyrannical conscriptions or forced contributions, but offered by the free will of the people. If England in any future emergency should require eight or ten regiments she has only to say the word and they will be ready if she, as she certainly would, put them on the footing of her own regiments of the line, giving a fair proportion of the commissions to native colonists.

And, here, we may digress for a moment—on the policy of the mother country taking natives of the colonies into her various departments of public service, and thus more fully identifying them with herself. They are generally active and intelligent people, capable of acting in any capacity. They are, from being raised in a new country, where the axe and the rifle are the two great implements of civilization, expert with fire arms; acute, active, and ready in case of sudden danger, and at the same time cool and collected. The trials and dangers of forest life gives them these great requisites for military service. The war of 1812 furnished splendid examples of this, and in no person more so than Sir Allan McNab. In the late war with Russia, General Williams is a bright example of Colonial talent and military genius, and the rewards and honors that have been showered upon him must stimulute the ambition of every Colonist.

Nor is it military talent alone that we ascribe to them, for they have shown themselves equal to any emergency when properly put to the test, be it in war or peace, in public or private life. General Williams, by his public despatches and his speeches, shows himself to be a man of general ability; and in Colonial political life many great examples of administrative and legislative talent have appeared, and exist at the present moment. It is our opinion and the opinion of others far more capable of judging than we are, that England would gain by incorporating Colonists of ability in all the branches of public service. This idea is not new; it has been often contemplated by the Imperial Government, and reiterated and pressed home to be adopted. The improvements in navigation, and the power of steam, have brought England close to her Colonies, and she can readily avail herself of the advantages they possess. The North American Provinces then, instead of being a burthen, as many silly persons have heretofore considered them, are fast becoming a source of power and grandeur to the mother country, and she may well be proud of them. A report prevails that the Queen feels a desire to cross the Atlantic and visit those splendid jewels of her crown; we trust that the hope may realized, for her Mejesty will see with her own eyes, and hear with her own ears all, and much more than we have now faintly traced out.

Missionary.

[From the Wesleyan Missionary Notices.]

South Eastern Africa.

THE NATAL DISTRICT.

Extract of a Letter from the Rev. Thomas Jenkins, dated Faku's Mission-station, Palmerston, March 6th, 1856.

I enclose you a sketch of Palmerston, (Faku's Mission-station,) which I hope will interest you and the friends of Missions, should you deem it worthy to appear in the Missionary Papers.*

The sketch was kindly taken by Major Addison, of the Queen's 2nd Royal Regiment, who has been sent, by the Governor of the colony, to our Chief Faku on important business. It is a faithful representation, as far as it extends; but some parts of the village could not be taken from one view.

I am sure, could the friends of Missions see our Mission-vallage in contrast with the dwellings of the Heathen, they would be highly delighted to witness the improvement going on amongst them. Although we have nothing whereof to glory; (for, after all that we have done, we still are unprofitable servants;) yet we are thankful to God for that measure of success which has attended our labour; and are encouraged still to persevere in dependence on his promised aid

Ten years ago, when this station was first commenced, the region was a perfect wilderness; not even a native kraal was nearer than ten miles. Formerly the country had been thickly inhabited; but constant wars amongst themselves had swept off thousands, and others had taken refuge in the more rugged parts of the country. Hence, when the Mission was about to be established Faku requested that it might be in this locality, which had been the country of his forefathers; promising that he and his tribe would follow. This promise they soon fulfilled: and now on all sides we are surrounded by a dense population, extending to forty or fifty miles in all directions.

This Mission was commenced with two or three families that accompanied me from Buntingville. We have now nearly one hundred families on the station; and these are all, less or more, under Christian instruction; and the number is regularly increasing. It is also pleasing to remark, that the village is becoming the centre of attraction to all the surrounding population. We have constantly a number of strangers who, while attending our religious services, must no doubt acquire new ideas of spiritual subjects to "prepare the way of the Lord" amongst them.

Some time ago I informed you, that our people were making pleasing efforts to advance in civilization, and that they had built several brick cottages in European style. You will be glad to hear, that we have now again completed nearly thirteen more in our village; beside several rooms that have been added to other cottages for the better accomodation of their increasing families. Certainly there is a great advance from their former habits; for, in their Heathen state, all the family, old and young, were huddled together in one hut; but now they are becoming anxious to have substantial houses, each containing two and three rooms.

The erection of our cottages, I am happy to say, has created new wants among our people, which call for continued perseverance in industry. With their whitewashed rooms, they feel the want of chairs, tables, &c. I am therefore instructing a few young men to make these useful articles; and I am glad to say they are making no mean proficiency. Then, again, many are anxious for such articles as tin pails, dishes, &c.; and some I am instructing in this department. Thus it is that I am occassionally employed at every description of work; sometimes with the plumb-rule and trowel, at brick-work; sometimes at the bench, instructing in all sorts of carpenters' work; sometimes at the forge and anvil; and sometimes again at tin-plate-working, &c., &c. In fact, neecssity is laid upon me, like the memorable Williams of the South Seas: but all is delightful, if I can only do a little to raise the degraded Heathen from his beastly condition. In evangelizing and civilizing the Heathen, every step advanced is a point gained, in which we have no little delight. Some of our people united together and purchased a plough, for which they gave £7. 10s.; and with it they have been hard at work during the last season. Others now see m bent on following their example. It is also pleasing to see their anxiety to be clad in European clothing, instead of the cow-hide, their former dress. The hide is now being generally laid aside, and the cotton and woolen cloth of British manufacture takes its place in every part of the country. But on this station our people are wishful for something still better. Trowsers, shirts, coats, &c., are sought by the men; and the women are not disposed in the least to be behind their lords. Some of our men have lately travelled to Natal, a distance of nearly two hundred miles to make purchases of these necessary articles; buying, for their wives, children and widowed mothers, decent and comfortable articles of clothing. How different from their Heathen state! Then the wife was only thought needful to provide for the wants of her master; and when she failed in this, her services were no longer required, and she was too often sent off. But Christianity has raised her to her rightful rank, to be the companion, friend, and equal of her husband.

Our great distance from any sea-port or market-town, for the sale of any produce raised from the soil, militates much against us in financial matters. We are about two hundred miles from Natal, the nearest market: consequently our people are unable to dispose of their produce for money or for such articles of clothing &c., as they require. This renders it difficult, also, for them to contribute to our general funds. Many of our young men, through the want of labour in these parts, proceed to Natal, to work for six or twelve months, and then return. But I am sorry to say, they generally return with loss in their religious condition, though they gain in temporal things. We hope, however, this will soon be remedied, as a project is in contemplation to open the port of the Umzimvubu, distant from this place thirty miles. This will be of great advantage, should it take place.

I now beg to acknowledge my deep sense of gratitude to those kind friends who have presented us with various articles,—such as nails, screws, hinges, gimlets, calico, prints, &c., &c.,—for the use of this Mission, which have been safely and thankfully received. To Mrs. Clough I am indeed greatly indebted for the present of striped cotton. Mrs. Jenkins and her girls have been actively engaged in converting that and the other articles into shirts and dresses, which have been of much use in our schools and various works on the station. May I be allowed to thank kind friends in true Kaffir style? *Ungadinwe gomso, nangunosumyel. do buya di cele.* "Don't be tired to-morrow, nor the next day: I shall ask again." Articles such as we have specified would still greatly benefit our people and school-children. Your manufacturers are little aware how much they are benefited by Missionary operations. Ten years ago there was little or no trade among this and the neighbouring tribes; but now some thousand of blankets, axes, picks, &c., are sold or exchanged for cattle amongst them; and now blue calico shirts are likely to become in much demand, especially with the young; principally through having been commenced on our institutions.

But the best of all is, God is with us. This is our solace and delight: all would profit little, unless souls were brought to Christ, and "saved by the washing of regeneration and renewing of the Holy Ghost." Some time ago eighteen were added to the number of our church members; whose conduct show forth the praise of God.—Some of them know the power of God to save, and others are seeking the blessing of justification through faith in the Redeemer. May the Lord add abundantly to the number of such!

In one of our love-feasts some time since it was delightful to hear the people relate the great and wondrous change the grace of God has wrought in them.

One young man said, "I was so dark and blind before I came on a Mission-station, that once, when a man, a Christian, came into my father's house and prayed with the family, I wondered who he was talking to in prayer; but understanding he was talking with God, and as I could not see him, I went in search of him among the pots and baskets in the back part of the hut, thinking I should see him there. But now his word has taught me, God is a Spirit and they that worship him must worship him in spirit and in truth."

Another man said, "So dark was I formerly, that when I heard people talk about God, I could not comprehend who or what he was. The first time I ever went to a place of worship was at night; and there I saw a sight I never saw before. A bright burning light against the wall: it kept light of itself: I watched and looked.—'Ah!' I said, 'that is God.' I never saw such a thing before: so ignorant was I, that I took the candle to be God hanging on the wall. But to-day I do know God is light! for he hath shown me I am a miserable sinner, and that Christ Jesus came into the world to save sinners.

A woman said, "As for me, you all know me. I have been a witch-doctor and I am guilty of many of the works of darkness. In darkness I thought I was right: but, O God's word has shown me I was all wrong. I hate my former ways. I now love the word of God, and I have vowed ever to abide by it. So pray for me."

A young man said, "As for me, I was born in the word of God. I have been brought up on a Mission-station; but no one knows the wickedness of my heart. I knew the right, but wrong pursued, till I quarrelled with my Teacher; and then I left the station with a determination to become a Heathen. I therefore left, and was going through this station. I spent a Sabbath here and went to the house of God. But, O, that never-to-be-forgotten day! The word of God came like thunder to my heart; I became as one dead; I could not pass to accomplish my purpose. I went to the Teacher; I told him all. He advised me to return, and ask pardon of the late Mr. Palmer whom I had grieved and insulted. I did so. He readily forgave me; I sought God, found his peace, and now I am a happy man; but all through the grace of God."

Many others spoke much in the same strain, showing the gross darkness of the Heathen mind, and the saving power of the grace of God.

It is pleasing to remark that we see not a few instances of strong desire on the part of some of the leading men in the country to be emancipated from the bondage of darkness and superstition, in which they and their forefathers have been bound for generations past. Many are well convinced of the truths they hear, and approve of the same, and would gladly embrace them but for fear of their superstitions countrymen, who seem to think that any departure from national custom would endanger even their national existence. Thus if any particular afflictions befal a family,—if their cattle die, or even their gardens are unproductive, the doctor is called for: he may decide by stating "Utongo" (the female god) "is angry because such a one is turning English;" that is, praying or attending the means of grace. He is therefore warned of his danger, in which the whole family is concerned, lest all should suffer by some serious calamity.

Then there is their superstitious belief in witchcraft. A man abandoning the customs of his countrymen is too liable to become an object of dislike to his superiors, or the majority. If a child should die in the village, if a Chief or any other person, should be taken sick, or if any natural evil should befal the clan, the witch-doctor is called: he is to decide, by fiendish antics, who is the cause of the calamity, from whose decision there is seldom any appeal. Death and confiscation of property is the general sentence according to the law of the country; and it is even perilous for the nearest relatives to remonstrate on such occasions. An instance of this kind recently occurred. A woman was charged by the witch-doctor of being the cause of the death of a child in the village. To extort confession, she was tortured by the application of burning stones to the naked body, stretched and bound down to the earth. Her groans and screams excited the sympathy of her son, who dared to plead for the life of his mother. But alas! he was there and then himself thrust into the fire, and dreadfully burnt. The tormenters, however, relented, and allowed him to escape to the station, where he now is. But I am glad to say that, when Faku heard of this act of cruelty, he was very much annoyed.

These are the strong-holds of the devil, and too well he guards them; but fall they must be-

* For this interesting view of the Palmerston Mission station, see the Quarterly Paper for September, 1856.