the city; and at Roxbury, East Cambridge, Cambridgeport, Bellingham St., Chelsea, and Union St., Charlestown, in the vicinity; in all of which charges there have been more or less conversions to God.

Such indications of the exceeding goodness of Jehovah are cheering to every good man. They illustrate the abounding grace of Christ; they guaranty the growth and prosperity of the church; they counteract the infidelity of the times; they promote the harmony of society; the purity of the political world, and the true happiness of man. Every Christian should rejoice over them, labor for them, desire them, and habitually utter the cry of Habbakuk in his prayers, "Lord, revive thy work!"—*Zion's Herald.*

Provincial Wesleyan

THURSDAY, APRIL 27, 1854.

This Paper is filed, and may be seen free of charge at HOLLOWAY'S PILL AND OINTMENT ESTABLISHMENT, 244, Strand, London, where Advertisements and Subscriptions will be received for this Periodical.

No communication will be inserted without the writer furnishes us with his name as a guarantee.

We do not hold ourselves responsible for the opinions or statements of correspondents unless editorially endorsed.

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

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

The Inner Life.

The opposite of life is death. Naturally, as applicable to animal existence, there is first life, then death; spiritually, as applicable to the soul, there is first death, then life. Animal life continues for a limited period, then, by the force of an irreversible decree, death inevitably follows: spiritual death is not necessarily succeeded by spiritual life; that death may continue through the whole term of animal existence and then merge into death strictly eternal. Spiritual life whenever experienced, is the result of a power no less omnipotent than was that by which the world was originally called into being—the omnipotence of grace. "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ; (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus."

Spiritual death is an universal characteristic of fallen human nature, as true of those born of Christian as of those born of heathen parents: all, without exception, "having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their heart." St. Paul spoke of himself as one of the apostate race, when he said, "I am carnal, sold under sin," and the same state may be predicated of every other human being; but "to be carnally minded is death."

Viewing the race under this aspect, as being dead in sins, the object of Christ's mission into world appears with luminous distinctness; "I am come that they might have life, and that they might have it more abundantly;" and the criminality of those who reject Christ, "THE LIFE," is, by that act of rejection, seriously aggravated—"Ye will not come unto me, that ye might have life." Here also, unbelief receives its deepest stamp of condemnation,—"He that believeth not the Son shall not see life; but the wrath of God abideth on him."

"I am the way, the truth, and the life," said the Redeemer of the world. "Christ, who is our life," testified the Apostle Paul, indicating, by this expression, at once the source, the medium and the donor of spiritual life.

The distinction between the person who is spiritually dead and the person spiritually alive, is emphatically marked—the one being styled a "*natural* man," abiding in his natural state as a sinner, the other distinguished as "spiritual," as being "created anew," the subject of renewing grace. "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." The man who has passed from the one state to the other, is said to have "passed from death unto life."

Not a few, of whom, by reason of their lofty pretensions to religious knowledge, better things might be justly expected, dogmatically pronounce this transition from nature to grace, from spiritual death to spiritual life, both incomprehensible and impossible. We do not expect either the blind to see, or the deaf to hear. The Sacred Scriptures have fore-taught us, that "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned!" "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." Yes modern Nicodemuses—ye Teachers of religious formalism! Do you exclaim—"How can these things be?" Strange! "Are ye Masters of Israel and know not these things?" While professing to teach others, do ye, "need that one teach you the first principles of the oracles of God?" Go and learn what that meaneth—"He that hath the Son hath life; and he that hath not the Son, hath not life." "Verily, verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

The inner life! The new creation! The grace of God reigning in the heart! Christ in the soul the hope of glory! This constitutes the true Christian. This distinguishes the spiritual from the natural man. This draws the line of demarcation between nominal and real believers in Christ. This alone secures communion with God,—this alone qualifies for the beatific vision of the Godhead in heaven.

They who deny this state of grace, who decry it, who ridicule it, who stigmatize it falsely as fanaticism, who misrepresent it as the delusion of a disordered brain, who hold up those who profess to enjoy it as "heretics," who make the members of Christ's mystical body the objects of their low jests and profane ribaldry,—proclaim, as from the house-top, their own carnality of mind, and offend alike against the Spirit, and the Son of God "who has called us to his kingdom and glory." "Father, forgive them, for they know not what they do"

A Reverend Burlesquer.

The *amiable, grammatical, pragmatical, gentlemanly,* and *pious* editor (every body knows whom we mean, for there is only one editor in this city who has won for himself the merit of these various appellations,) is again at his befitting and characteristic work of *ridiculing* "revivals of religion," and obituary notices of those who have died "in the Lord." Sneering at heart-holiness, or vital Christianity, is employment suitable only for an infidel; and a persistency in the course the Romanist editor has hitherto pursued, will secure for him a Tom-Paine notoriety, and result in the banishment of his profane paper from every circle in which the religion of Christ is held in estimation. The extracts themselves, which he has taken from our paper, will show his Romanist readers, that there is something more in the religion of Protestants than the confessions, the penances, the will-worship, the genuflexions, the crosses, the scrapings, the bowings, the holy water, the priestly absolutions, the extreme unction of popery, and we may hope that God, who bringeth "the wisdom of this world" to naught, and taketh the crafty in their own snare, will make those extracts the means of enlightening the minds of the benighted adherents of Romanism in spiritual things, and of converting them from the error of their way. The infidel comments, however, and irreverent ridicule, of *the* pious editor, are calculated to disgust well disposed persons, and lead them to abhor a system which sanctions such profane jestings as those in which the reverend editor of the *Halifax Catholic* takes special delight. This man, who absorbs in himself all sense and piety, scarcely takes time to think, that his shafts, dipped in the poison of infidelity, reach higher than to the Protestant writers of the present day, extending even to Christ and His apostles who taught the essential doctrines which have ever distinguished the evangelical Church; that whilst he, with an industry worthy of the "peculiar" cause in which he is engaged, is catering for the corrupt taste of those like minded with himself, he is in reality lampooning truths most sacred, and holding up christian experience to contempt.

The following specimen of Romish buffoonery is taken from an editorial in the last *Halifax Catholic*, and, when read, the Christian public will unite with us in thinking, that the said editor merits an appendage to his other well-earned titles:—*The Reverend Burlesquer.*

"The Catholic Church is often abused for canonizing *one* individual out of millions, though many years are consumed in the process," (a slow combustion!) "and the most rigorous examinations made. But, our accusers cannot permit any of their own members to depart this life without a fulsome effusion of canting eulogy, in which the self-confidence and presumption disgust us as much as the arrant blasphemy."—*(Reverend Burlesquer.)* "Glorifications of the living, and the canonizations of the dead, seem to be the principal means of keeping up the steam in the Evangelical journals;" *(Reverend Burlesquer)* "for when one pays his subscription to the paper, it is a pleasant thing to be assured that his name is booked for heaven;" *(Reverend Burlesquer)* "and that after death his 'serious impressions' and 'assured confidence of acceptance with the Saviour,' will be all duly recorded; and that, in fact, a regular process of Beatification will be gone through on his behalf."—*(Reverend Burlesquer)*

We take another specimen from the same editorial, which proves the profound theological knowledge of the reverend teacher of the *Halifax Catholic*. Quoting a paragraph from an Obituary Notice of Mrs. Ann Smith, of Newport, which appeared in the *Provincial Wesleyan* of March 30th, the *Reverend Burlesquer* thus comments on it:—

"This is the kind of ungrammatical nonsense that imposes upon the simple;"—(and yet we dare say, he cannot find a grammatical error in the paragraph—) "but what must we think of the sincerity or the literary taste of those who furnish their credulous readers with such mystified humbug." (Think? why of course that they should have imitated the learned gentleman of the *Halifax Catholic*, and *mixed the various colours of the rainbow!* That would have gratified *his* "literary taste," if any thing could!) "Only think of a special MEANS of grace being HELD!" (The *Reverend Burlesquer* never held a means of *grace*, special or otherwise, in his life, and he may, therefore, well stop to *think* what a "special means of grace" implies!) "and of a person 'attaining to the assurance of faith' (great *assurance* no doubt, without an express revelation)"—and this from a man who knows all about the Bible! Will he favour us with a comment on Hebrews x. 22?—"and the relatives 'obtaining the joys of pardoning mercy!'" (Such "joys" we may presume the *Reverend Burlesquer* has never obtained. He has never read Isaiah lxi. 1-3! But "only think!" He says—) "They could not obtain the joys of pardoning mercy, unless they knew for certain that they had received God's forgiveness." *(For certain!* A specimen of correct grammar and "literary taste!" Perhaps a misprint for—"*for sartin.*") "Was it from the Bible, or from private judgement, or from a divine revelation, or from the testimony of the spirit, they derived the certain assurance of their pardon?" *(Reverend Burlesquer.)*

We can tell him this much—they did not obtain "the joys of pardoning mercy" through the vain pretence of priestly absolution. But let us admit, that the parties in question could not obtain the joys of pardoning mercy, unless they knew "*for sartin*" that they had received God's forgiveness. Is such knowledge unattainable by the penitent, believing soul? Dare his *Reverend Burlesquer* of sacred things, affirm that, according to the Word of God, such knowledge is not attainable? Must evangelical christians, in order to make their views harmonize with the corrupt dogmas of popery, expurgate the Bible, and blot from its sacred contents such passages as Luke i. 77, Acts xiii. 38, 39, Romans iii. 24, 25, 26, Rom. viii. 15, 16, 1 Cor. ii. 11, 12, 13, 14, Ephesians i. 7, Colossians i. 13, 14, &c., &c., &c.? O, no—*Reverend Burlesquer!* They will not do this "*for sartin,*" even to gain your favour, or to arrest your buffooning pen. They leave the hazardous work of expurgation to other, and sacrilegious hands. Is there not something ominous in the fact, that, immediately after St. Paul had announced the doctrine of Justification by Faith, as recorded in Acts xiii. 38, 39, he used these solemn words?—"Beware therefore, lest that come upon you which is spoken of in the prophets; behold, ye DESPISERS, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you." 40. It would be well for those Christian people who read the pasquinades of the *Halifax Catholic*, to follow the advice of St. Jude, who says—"Beloved, remember ye the words, which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be MOCKERS in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit! But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."

Small Sword Exercise!

The editor (who never makes a grammatical error!) has suddenly discovered that our exposures of his literary blunders, are "miserable puerilities!" Very well, who commenced these "miserable puerilities?" No other than our infallible cotemporary. Like a *school-boy* who thinks, because he has mastered a few rules in Syntax, that all the knowledge in the world is in his little noddle, the immaculate editor of the *Halifax Catholic* undertook to lecture us on English Grammar, a work of *supererogation*, we assure him, the *merit* of which, however, we suppose, will purchase for him at least "forty days' indulgence!" But all *his* grammatical blunders were errors of the Press!—well—might not the thought have entered his sagacious mind, that ours were attributable to a similar cause?—When he, for an unworthy purpose, descended to the "pitiful shift," and to the "miserable puerilities," of parading the typographical errors in our paper before the eyes of his astonished readers, we felt satisfied in turning against him his own weapons, at which act of charity he is quite indignant.

The word "*fierce*," in a communication of one of our correspondents—over which he so *fiercely* gloats, as if we were guilty of an unpardonable offence,—was a *misprint*, as reference to the manuscript will show. Now, had we been disposed to deal as childishly with him as he has done with us,—has his paper furnished us with no materials for exposure? Let him turn his microscopic eye to an editorial in the *first* number of his paper, and if he examine minutely, he will there find the very correct sentence:—"The numerous and devoted children of St. Patrick in this part of America, entertain, as may be naturally supposed, the profoundest *generation* and love for the glorious Apostle of their country, &c." Let him also turn that eye, so capable of discovering "motes," to another editorial in the same number of his paper, and he will distinctly see the following specimen of grammatical correctness:—"If *politics*, or the transitory *things* of this world should be incidentally introduced into its pages, it will be only as far as *they* are immediately connected with the interests, &c." So, in another editorial of his first number, we may read the following sentence, which of course, violates no known rule of Syntax! "On his (Dr. Cooke's) return to his native country he commenced those zealous *labours, and* that brilliant sacerdotal *career* which *has* just closed in his edifying death." Another choice specimen of correct writing is furnished in the same number:—"The Waterford *papers* are again in mourning for the death of another of *their* most distinguished Priests." The "papers" have "Priests"—have they? That is news "for sartin!"

In his 2nd number we have the following perspicuous composition, in reference to the *night-*processions on St. Pa rick's *day*—(excuse the Hibernianism):—"After the dull monotony of the winter nights the *citizens* seemed to enjoy this lively demonstration *Every one* is surprised at the courage with which *they*" (the citizens) "confront the elements on some of our cold nights in March, and *many say* that *none but Irishmen* would think of leaving their beds in such weather." The "citizens," who had "the courage" to "confront the elements" on some of the "cold nights in March," must have "*seemed* to enjoy" the "lively demonstration" very much whilst *in bed!* We are also occasionally favoured with choice un-"ragged English" phrases—such, for instance, as "a monster, *venemous* for prey," *duty* of *obligation*," &c. But enough for the present. The *currens calamus* of the Roman Catholic lecturer requires, we think, a better guidance for the future than it has received during the past. We suggest that he should be a little more chary in taunting the "Methodist Grammarian," and be careful to practise with the *small arms* of English Grammar before he again volunteer to commence a battle with an unoffending neighbour on so sharp a point.

"Blessed be *to* God," instead of "blessed be God," appeared in a communication of one of our correspondents in our last number, which, we suppose, will be reproduced in due form in the next *Halifax Catholic*, to convince the readers of that invaluable (!) paper, that the editor has his little *eye* open!

The Papacy Rotten.

The March number of the *National Magazine*, has the following pungent article:—"Sir Culling Eardley, in a recent anti-Catholic speech, stated, that a short time since, he had an interview with the late prime minister of the present Pope, who was now residing at Genoa, and that gentleman told him that the system of the Papacy was so utterly rotten, and so strongly detested by the people, that, unless some marvellous change should take place, he was certain its destiny was sealed. The gentleman who made this statement was the Count Mamiani, who was for several months prime minister of the present Pope. Popery is *falling* (that's the word) in Ireland, most unquestionably. Thousands after thousands are deserting the decayed Church, according to the admission of Dublin papers, and the hierarchs are expressing fears of a general stampede throughout the island. In this country (the United States) Popery exerts itself almost convulsively, but without much effect, we think. Its late defeats on the school controversy have been disastrous to it. It seems to be losing its old mastery of the arts of chicanery —— or rather, the progress of the times nullifies them and leaves it balked and ridiculous in the rear of the age. Its day is gone; the nations will soon have to bury it out of their sight. The sooner the better."

President Roberts of Liberia.

Joseph J. Roberts, the President of Liberia, is, as our readers know, a gentleman of colour. He was born of free parents in Petersburgh, Virginia, and in his earlier days, was a cabin-boy upon the Appomattox River, but subsequently, with his mother and other members of the family emigrated to Liberia. The Rev. Dr. Gurley, in a letter to the Hon. G. P. Disosway of New York, published in the *National Magazine*, says:—

"Of President Roberts I trust I may express an intelligent opinion, since I have been somewhat intimately acquainted with him, both in this country and Liberia, for many years. I have seen him in public assemblies, in his office in the Government House in Monrovia, at various public and private festivals in Liberia, and have been hospitably welcomed by him, on repeated occasions, at his own home. He is a gentleman of frank and easy manners, though cautious and somewhat reserved; and, considering his few early advantages of education, remarkable for intelligence and general knowledge. His messages and other public documents are well considered and well expressed, and even his letters are distinguished by clearness and accuracy of thought and style. All the circumstances and events of life are to a mind like his the means of instruction and improvement. Few men have more effectually availed themselves of the benefits to be derived from a wide intercourse with mankind, and access, on several occasions, to elevated society, than President Roberts. To this, all the officers of our own, and other navies, and all distinguished persons who have visited his residence in Monrovia will promptly testify. His prudence and sagacity are undoubted, his courage has been shown on many trying occasions, and an eminently sound judgment and practical wisdom have marked his direction of the government of Liberia.

"President Roberts is a member of the Methodist Episcopal Church, very regular in his attendance on public worship, a warm friend of Sunday schools, the cause of missions, and all the charitable associations of the republic. He evinces an ardent interest in the civilization of the native African population, and, as the chief magistrate of Liberia, has in all treaty stipulations with their people, and in the administration of the laws, been uniformly governed by the dictates of justice, and a true concern for the best interests of the unfortunate and depressed children of Africa. No man is more worthy of a tribute to his worth than President Roberts; and I shall be happy should this brief note be thought to deserve a humble place in the memorial you are preparing of his eminent virtues and great services to his brethren of the colored race."

[FOR THE PROVINCIAL WESLEYAN.]

A Word of Explanation.

MR. EDITOR,—When I penned my communication of last week, I was aware that some of my statements would not be well received by the enemies of Total Abstinence; but I felt strong in the discharge of what I conceived to be *a duty*,—in the integrity of my motives, and the righteousness of the cause I was endeavouring to advocate.—Being very explicit in the disavowal of all intention to give utterance to any sentiment at all injurious to Dr. RICHEY,—whom I sincerely esteem and deeply respect,—or to refer to him except in the most courteous terms; and endeavouring, as I thought, carefully to avoid giving offence to any well-meaning and religious persons not identified with the temperance movement, I did not imagine that the tenor and spirit of my letter could have been misinterpreted, or that wrong inferences would have been drawn from it. As an encouragement to believe that in my effort to treat the subject in a becoming spirit, I had not been unsuccessful, I have received, unsolicited by me, from various members of our Church and congregations—persons upon whose discretion and christian prudence I would be inclined to place the utmost reliance,—the strongest assurances of gratification as to the courteous and christian-like spirit in which I had treated the matter. Others, however, and some whose opinions are entitled to respect, have thought differently,—so liable are men, even the wisest and the best, on either side of a subject, to be warped and prejudiced in their judgment. It is but right, therefore, that I should offer a few explanatory observations, whereby the motives by which I was influenced, and the objects which I sought to accomplish by my former letter, may be the better understood and appreciated.

My object, in the first place, was to offer some thoughts on behalf of the Temperance cause, which had been considered by many to have been deeply wounded by the letter of Dr. RICHEY of the previous week,—no doubt unintentionally, as I expressed in my letter—and to explain the position of religious-temperance-men, that it might not be supposed that I and others, members and ministers of christian churches, were sanctioning a system fraught with evil, as by some the temperance organization was supposed to be.

Again, we had learned from friends of the *Prov. Wesleyan*, both in town and country, that unless the claims of temperance were fairly discussed in your columns, and some reply given to Dr. Richey's letter, editorially or otherwise, that the interests of your useful Journal would materially suffer, and that, in all probability, many of your subscribers would order its discontinuance.

But further, I had heard from many persons, members of our communion, and some of them attached friends of the Dr., expressions of deep regret and sorrow on account of his letter. Numerous members of our Church and congregations felt themselves much aggrieved thereby, and there was no doubt on my mind that the consequences would have been exceedingly painful, if some attempt had not been made to place the subject at issue in a different light. I was well persuaded that the charges preferred against the temperance body were unfounded,—that the Dr. was viewed as having placed himself in a position, antagonistic to Temperance,—and my earnest hope was that by an article in vindication of temperance men and measures, which I felt I could furnish in all good conscience, much evil might be prevented. This was with me a strong motive to take up the pen; and I have since had good reason to believe that my expectation in this respect was not without foundation. Some, whose feelings had been chafed and irritated, have been conciliated; so that with respect to these, the effect of my effort has been, I devoutly trust, *as oil upon the troubled waters.*

Conscious that my motives were good, and only good, I should very much regret to learn that I had given cause of uneasiness to any of the many estimable persons, who, although they may not have joined the temperance movement, are, nevertheless, favourable to, and well-wishers of, that movement. It was not my wish needlessly to wound the feelings of such,—most assuredly I had no design of expressing a word disparaging to the reputation of Dr. RICHEY, and if made aware that any statement or expression employed by me can be made fairly to bear such a construction, I would be inclined most readily, and to the utmost, *so far as I could without a compromise of principle*, to make the *amende.* As the Dr. has been out of town for several days past, I have had no means of ascertaining his views with regard to this matter; but I must believe, till convinced to the contrary, that he knows me better than to suppose that I intended any insult to him, or designed to place him in a wrong position before the public.

My aim is the truth for the truth's sake; and to attain and secure this end, not in wrath but in love. Though I felt it to be incumbent on me narrowly to dissect, and plainly to exhibit what I conceived to be an erroneous representation of the principles and proceedings of temperance men; yet, I repeat it, this was sought to be done in mildness and christian charity. I cherish no sympathy whatever with the spirit breathed in the anonymous epistles addressed to the Dr.;—I regard these as very exceptionable productions, and sincerely regret that the first one was ever noticed; but for this we should have been spared very much pain and trouble. However, I am not without a sanguine hope that great good will result to the cause of Temperance by this inquiry. The subject has been under discussion in a form to excite attention,—some perhaps will think upon it aright who had never so thought previously. But here I would take the opportunity of reiterating what was either expressed or implied in my former letter,—that, though the Dr. is regarded as having assumed a position of hostility to the Temperance cause,—and I regret that such an impression should have been made—yet I am persuaded he would not designedly hurt the mind of any right-thinking temperance advocate—that he would deprecate the idea of countenancing any in their opposition to the temperance reform,—and that whatever was spoken or written by him having the appearance of opposition to this reform, arose from a misapprehension on his part of the connection of temperance men with proceedings which in his estimation were questionable in their tendency.

As my sentiments in reference to christian men and christian ministers have been misunderstood, I will endeavour more clearly to express my meaning. Though I have strong views as to the duty of christians in relation to abstinence from the use of intoxicating drink, especially with the light shed upon this subject in the present day, yet I cannot for a moment hesitate to admit that many of the excellent of the earth, owing to the force of early prejudice, or habits of thinking, feel no condemnation for the sanction which they afford to the drinking customs of society. At the same time I must believe that their example, so far as it extends, has a baneful influence, and that for themselves and for others—for their own spirituality and piety, and for example's sake,—the practice of total abstinence is certainly "the more excellent way." But, while claiming for myself freedom of thought and action upon this question, I do not wish to make my views a standard by which others should be governed. "Let every man be fully persuaded in his own mind."

Though cherishing the fullest confidence in the efficiency and adaptation of the Order of the Sons of Temperance for the fulfilment of the objects contemplated by that organization, I am far from supposing that it is indispensable for every true temperance man to become identified with that Institution, and if such an inference has been drawn from my former letter, it was certainly not so intended. But I have no hesitation in saying that the time is drawing near when every real friend of total abstinence will feel himself constrained, not only to smile upon the movement, and to practice the principle, but also distinctly and openly to avow that principle. I feel deeply on this subject, as I believe that in the present state of the question, the Church is loudly called upon to take a more prominent part than she has ever done in this reform. I am sanguine in the hope that the day is not distant when every professed christian, of whatever denomination, will be found under the banner of Temperance in some of its organizations;—and when this shall be the case, the objects of such organizations will be near their consummation; nor can there be any doubt that the Church will then exert a wider, a holier and a more potent influence upon the world

I remain, faithfully yours,

JOHN MCMURRAY.

Halifax, 25th April, 1854.

[FOR THE PROVINCIAL WESLEYAN.]

Educational Meeting.

An Educational Meeting was held at the Ardoise School House, on Monday evening Feby 9th.

Mr. Randall, the Superintendent of Education for the Western District of Nova Scotia, delivered a Lecture upon the State of Education in his District,—suggested many necessary improvements, and gave much information upon the establishment of a Normal School for the training of Teachers.

The Assessment Principle was freely discussed, but owing to the inclemency of the weather the meeting was not largely attended, consequently a vote was not taken upon it.

F. H. LOCKHART.
Secretary.

Newport March 15th. 1854.

[We regret the above article was mislaid at the time it should have been inserted.—*Ed. Wes.*]

[FOR THE PROVINCIAL WESLEYAN.]

Letter from Liverpool.

MR. EDITOR,—Permit me to insert in your valuable paper an account of the gracious outpouring of the Holy Spirit upon his Church and people. God has been pleased to owa the faithful preaching of His word by the Rev. Samuel M. Giles, who has been labouring amongst us now two years; having been sent to us by the New York Conference in August 1852. At the time he entered upon his charge here, there were only 15 persons belonging to the African Zion Methodist Church. The Rev. S. M. Giles, being zealous for the advancement of the Redeemer's kingdom, applied himself to the work of building up believers and the conversion of sinners; and from that time to the present, his labours have been successful. During this winter the Lord has revived his work, especially in the series of Meetings which have continued for the last five weeks. The number of persons converted are 48, of which there are 16 whites, all being able to give a clear testimony of having experienced a change of heart. Besides these, 12 persons in Mills' Village have received Christ; the total number of individuals thus blessed being about 60; all of whom, there is reason to believe, are now enjoying the love of God.

WM. GOOSELY, Secy.

Liverpool, April, 1854.

From the Continent of Europe.

My visit to Corsica, as reported in previous letters, gave me an opportunity, *en passant*, to visit a part of the Piedmontese territory, and to obtain information on Italian affairs, generally, which may interest your readers.

Let me begin by Piedmont. You know the geographical position of this state, situated between France, Switzerland, Lombardy, and the Mediterranean. In a political point of view, its progress and steady development in liberal institutions, is a matter of grateful surprise. Since the reign of the late Charles Albert, Piedmont has shaken off the two-fold rule of despotism and Jesuitism, to embrace the constitutional regime of the best-governed nations. The result of this altered state of things has been the proclamation of religious tolerance and liberty of worship.

The Waldenses of the Alpine valleys, were first of all emancipated, that is, put on an equal footing, as to their civil and political rights, with the other subjects of the kingdom; and, gradually, other religious denominations are obtaining the right to exist and to teach. A new church, capable of seating 1,500 hearers, has been lately built at Turin, the capital, by the Waldensian Church, and another, once a Popish mass-house, has lately been purchased at Genoa. At Favale a chapel is being built, a small congregation having been lately raised up in that village, in connection with the Waldenses.

At Nice I found three Protestant parties, labouring without let or hinderance, in English, French, and Italian. The English services are held by an Anglican clergyman, who is both pious and evangelical, in a chapel built many years ago, during the intolerant regime of Jesuitism. Its secluded position, the high walls by which it is surrounded, and other circumstances, show what care was then to be taken to exclude the worship of these heretical strangers from the gaze or the hearing of the faithful!—The French and the Italians are provided for, generally, by the Waldenses and the Methodists of the French conference, who each have a resident minister. The congregations are small, but hopeful, as a beginning; they are, however, generally composed of strangers, the native Piedmontese at Nice having, as yet, kept aloof from the evangelical places of worship.

Among the Italians I met with Romans, Tuscans, and Neapolitans. One, a Roman lawyer, interested me, greatly, by the faithful address he gave, on the faith necessary to salvation. How much better, thought I, would it be for Rome, if such men as this had influence in the "Eternal City," rather than that poor, superstitious old man whom they call the Pope!

At Nice I learned several facts concerning the states and wants of Italy, which would greatly interest you had I space to enlarge. Concerning Florence, it was said that notwithstanding the grievous persecutions to which Christians are still subjected, there is no decrease in the devotedness of the people, or in the number of professors to the truth; only they are sheep without a shepherd, the Waldensian pastor, who resided there for a short time, having withdrawn since the closing of the public services. Still the need is felt for spiritual supervision and pastoral care; and it was intimated that a Methodist pastor would be welcomed among this interesting people. Would that we could go speedily to their help!

As to the other southern Italian states of the Peninsula, no very cheering information was given me, with regard to actual progress in the knowledge of the Gospel. Yet one thing is evident, and it is this: that neither despotic princes nor Popish priests are conciliating the affections of the people; far from it. The Pope only retains his triple crown through the presence of the French troops in his city; their departure would be the signal for his own, and for the return of liberty and the Scriptures. In this latter respect it is still evident that the Pope and the Bible are not at all on friendly terms; of the reason of this antipathy I need not inform you, doubtless.

The only Protestant worship at Rome is in English. I have had it on my mind that, perhaps, a French service might be attempted, in favor of the French troops, some of whom happen to belong to the Protestant faith. If our conference could open a door toward the Vatican, in this way, it would not be amiss. But I must not prolong too much these remarks; and will just say a word on the visit which I had the pleasure of making to the Madiais at Nice.

I found these friends, lately prisoners for Jesus, in decent apartments and in comfortable circumstances, due, in part, to their income arising from the furnished lodgings which they let to strangers visiting Nice, and in part to the generosity of their English friends. Rosa is a tall, respectable looking woman, bordering on sixty, I should think; her husband, Francesco, appears rather younger, but has not so prepossessing an appearance. They expressed themselves as thankful to God and to their kind friends for their liberation; and I was glad to remark the absence of bitter feelings toward their persecutors, or of undue importance as to their personal situation. The notoriety these friends have acquired was certainly calculated, without God's grace, to produce other feelings than those of humility; and I was, therefore, glad to notice their modesty in referring to their case. Francesco, though considerably better in health and in spirits, still feels the effects of his long and painful trial. His accounts of his treatment, while in prison, are awful in the extreme, and would hardly be credited, if they did not come from truthful lips. One of the means of torture was the administering of poisoned broth; the effect of which was not to produce instant death—that would have been a relief to a real Christian—but, on the contrary, prostration of strength and debility of mind. Madiai said, that immediately on his swallowing the beverage he felt a painful heat in the pit of the stomach, his limbs swelled, his head swam, and he endured unutterable agony of mind. When the pain became too acute, or the other symptoms too alarming, the doctor of the prison was called in and administered a calming potion. The effects were instantaneous: the swelling disappeared, and the heat gave way to a cold perspiration. But these proceedings left the poor prisoner both weak in body and in mind, and he felt an unusual want of repose. He took to his bed, and soon fell into a calm sleep; but such a favor was too much. He would be suddenly awoke by doleful noises, proceeding from the other cells near him; sometimes it would be as if they were the groans produced by deep suffering, or of dying men. On such occasions a sudden light would appear at the window of his cell, and the tread of a procession would be heard approaching. The solemn chant of the service for the dying, would resound in his ears, and a voice outside would cry out, "Eternity! eternity!" These and other infamous farces were repeated, at certain intervals, till the poor fellow's brain was on fire and his body wasted to a skeleton. Day after day, week after week passed by; he thought his last hour had come—relief indeed to him, poor prisoner for Jesus' sake! At length his liberation was obtained—you know how—and he was led on board the steamer, more a phantom than a man—more a maniac than otherwise. O, the tender mercies of Rome Papal!

As to Rosa, she was much better treated. Her prison was not the same as that of her husband, nor was the same means of conversion employed. With him it was force, brutal force; but with her it was persuasion and argument. At last they met and were carried to their friendly home which awaited them, among their French and Swiss friends, till their removal to Nice, where they now reside.

A parting glance on Italian affairs is not without producing sundry emotions. In Piedmont, liberty and progress; and in the south of the Peninsula, expectations of better days—a silent feeling after Protestant evangelical truth. They will come, those better days; let us wait in patience, and labour in hope.

February 19, 1854. G.

—*Western Ch. Advocate.*

Concerning Popery.

ON THE DEATH OF A ROMAN CATHOLIC PRIEST.—"Meanwhile the prayers of the faithful are requested for his happy repose."—*Catholic standard.*

Ah, indeed, it is a sad, sad case, to be shrouded in such doubt; and he a priest, too! Dead and half damned, and needing prayers, after being the best Romanist, in all the Church promises! Not so with Christ when he spoke even to the thief.—Not so with Paul—to be absent from the body was to be present with the Lord.—Not so with the believer who knoweth his acceptance. If we cannot live and believe so in Christ as to gain Paradise when we die, we shall have small hope of the prayers of men in the same flesh and same church for us, where we failed for ourselves! Oh! let the world trust in Christ, and in him alone. He is the only Saviour; and will to the utmost save both Roman Catholic and Protestant Catholic—whosoever believeth in him.—*Cal. Chr. Adv.*

PENANCE OF MAKING THE FIGURE OF THE CROSS ON THE FLOOR WITH THE TONGUE.—Perhaps the most cruel punishment of all in ordinary use, is that making the cross upon the ground with the tongue. I have seen this penance performed through the length and breadth of the refectory,—a large hall capable of seating 200 persons,—at a table placed in single rows, by the side of the walls. The tongue must leave a trace along the entire surface, so that the cross is clearly visible. The natural moisture of the tongue being exhausted, it is at last lacerated, and made one mass of sores. *The track begins to be red with blood; but the cross must be completed.* The blood flows copiously; but there is no pity, no respite; and long before the task is completed the miserable sufferer presents an appearance calculated to arouse the indignation of every spectator not altogether brutalized by fanaticism.—*Memoirs of an ex-Cacpuchia, by Girolomo, a converted priest.* Page 46.

PRESENT CORRUPTION OF THE ROMISH CHURCH.—The following extract from an able letter from Rome, published in the N. Y. Recorder, shows that the soul revolting practice of *selling indulgences for the commission of crime*, prevails at the present time to about as great an extent in the Roman States, as it did in the days of Luther and the *infamous* Tetzel:

"It is amusing to remark how, in these last days of Popery (or I have reason to hope the *very last*) the ancient system of granting indulgences is again in vigorous exercise, against which Luther was raised to protest against it. On many churches in Florence and Rome you see the proclamation, 'Perpetual indulgence every day for living and dead.' I noticed one with a further attraction appended, namely, "The indulgence may be applied to getting a soul out of purgatory." But there is a church in Naples which completely outbids these efforts of bardism.—Over the door is written, "*Indulgenza plenissima*," that is, "Just as you please to have it!"

BIBLES PROHIBITED.—The Archbishop of Mexico has addressed to all the clergy a circular in which he recommends to them the greatest vigilance in preventing the circulation and reading of Protestant Bibles, which are being introduced from the U. S. in Tamaulipas, across the Texas frontier. The Archbishop says that he received personal information from the Minister of Justice that measures have already been taken by the Government to prevent the introduction of the Bible and other books, and the operations of the agents employed by whom the Bible Society is said to work.—*Newark Advertiser.*

Popery always the same, dwelling everywhere a conflict with Protestant teaching, and above all other teachings those inspired by the spirit of truth.—*N. Y. Spectator.*

ROMAN CATHOLICS IN THE UNITED STATES.—According to the census, the Roman Catholics have 1,112 churches in this country, accommodating 621,000 hearers. Their relative strength is not quite one-eleventh the number of churches belonging to the Methodists, scarcely one-eighth the number of the Baptists, and not one-fourth the number of the Presbyterians.

Religious Items.

METHODISM IN CALIFORNIA.—A correspondent of the N. Y. *Commercial Advertiser*, in a letter dated San Francisco, Feb. 27th, 1854, says:—

The conference of the Methodist Episcopal Church a few days since closed its annual session. It was held at Sacramento city, which place was last week made the permanent seat of Government and Capital of the state by the action of the Legislature, then in session at Benecia. It meets at Sacramento on the 1st of March. At the conference there were about fifty ministers assembled, and Bishop Simpson presided.

Having had the pleasure of a visit to that place during the session of the conference, I heard the Bishop. His discourses are plain and easily comprehended, without any attempt to display to his auditors his scholarship and requirements. The people are delighted with him, and his influence, I think, will be felt long after he has left our shores, both by ministers and people.

The cause of religion is fast advancing upon this coast, and we have an untiring and devoted band of ministers, who are constantly increasing in number, while vice and immorality are evidently decreasing.

The conference of the Methodist Episcopal Church South was in session at Stockton simultaneously with the other in Sacramento. The venerable Bishop Soule presided; this being his second visit to California, and perhaps his last, as at his age it cannot be expected he will again visit us, even though he should be spared many years. His health is good, but his strength is rapidly declining. His discourses are short, and they are good, as is everything that falls from his lips, but vastly different from his discourses in 1838, when I had the pleasure of hearing him.

HOPE FOR BRAZIL.—This vast country, benighted and priest-ridden as it has been, is yet furnishing a little ingress for the light of truth. The *Congregationalist* states that a gentleman who for months has been engaged in distributing the word of God in this Roman Catholic country, finds the Brazilians quite willing to be addressed on the subject of a purer and higher religion than their own; they acknowledge their need of it, and never refuse the Bible or religious tracts.—Portuguese Testaments and tracts are received with eagerness by Custom House officers, coffee stowers, and sailors, (Portuguese or Brazilian,) and they are ready applications are often made for them by Romanists themselves. The conviction is deep and earnest that the country, at least a portion of it, is quite prepared for the sowing of the seed of God's truth, with the prospect of a rich and abundant harvest. He suggests to the American and Foreign Christian Union, to send out six colporteurs as soon as possible. Excellent men are the Portuguese converts, for this work, and when the funds for their support are secured, they will be sent forthwith.—*Watchman and Reflector.*

BEQUESTS.—We are glad to notice a marked increase in the number and amount of bequests to our Missionary Society. We trust they will still increase yet more and more, as they ought to do. Every Christian of moderate substance ought to remember the Missionary Society in the last will and testament. If we cannot devise largely, let us devise something, if