Some ameliorations, however, have been granted to this poor, imprisoned population. A whole week of the most extravagant revelry has been raging beneath my windows, and it reminds me of the "bowels of compassion" which the "holy father" has at last felt toward them. Only about three hours ago the seventh day of the carnival ceased its tumultuous hilarity, by the daily race of horses on the central street (the Broadway) of the city. The prizes for these races consist of five pieces of velvet, scarlet cloth, &c. The races are shabby affairs, and the whole carnival revel is a stupid foolery, though once it is said to to have been a grand comedy, but the prizes are nevertheless as suburb as ever. These prizes are provided by the oppressed Jews, and the reason for this fact is worse and more significant than the fact itself. It is this: Formerly this persecuted race, or at least select representatives from their dark Ghetto, were compelled to conclude each day of the carnival by running on foot the race of the Corso, (hence the name of the street,) a distance of one mile, amid the jeers and shouts of the Catholic population—for the whole population may be said to be on the Corso at these times. The outrage was long continued by this devout Christian people, under the patronage of their divinely endowed rulers, until it became intolerable to the humanity of the age. Brutes are now allowed to do the duty for the Jews, but on condition that they annually commemorate their shame, by providing the prizes for the winners.

By the facts I have thus rapidly thrown together, you can judge somewhat of the remarkable Christian character of this "centre of the Christian" world. If this is the "centre," the Lord grant that we and our children may ever be on the outermost circumference!

But my sheet is full, and I must reserve other facts for my next letter.

A. STEVENS.

Intelligence from Missions of the American Board.

At the Monthly Missionary Meeting held in the Tract House Monday afternoon, Rev. Mr. Wood, Secretary of the American Board, communicated the following:—

THE NESTORIAN MISSION.—The opposition of the Persian Government, from which much hindrance and serious apprehensions have been experienced of late, has relaxed. The acting Governor of Oroomiah replied courteously to a letter from the English Ambassador soliciting his friendly offices in behalf of the American Missionaries. Threatened prevention of a re-opening of the female seminary and village schools after their vacation, has not been executed. A demand that the issues of the press be submit ed to previous examination by an agent of the Government, has been disregarded and not enforced. In respect to the future, a letter from the mission says:—

"We do not care to give ourselves much concern on political matters; certainly no farther than they may seem to have a near relation to the weal of Zion in these dark lands. The momentous events, now transpiring elsewhere, and in regions so near us, can hardly fail to suggest the possibility of changes for the better in Persia, and we would hope at no distant day, while we would patiently await the Lord's good time. The quiet which we have been permitted to enjoy here thus far, during the terrible war, should certainly on the one hand, call forth our gratitude to God for the past, and on the other, excite in us strong confidence in him for the time to come. We trust that he is preparing a chosen people to serve him here, and to stand in their lot and quit themselves like men in his cause, as Providence shall open the way for the triumph of the gospel."

Of the uncle of the reigning Shah, the following interesting notice is given:—

"Our noble friend, Malek Kasem Meerza, is now at Oroomiah, not in any official capacity, but to attend to the financial affairs of his villages in this province. He manifests the same kind interests in our welfare as he did formerly. He incidentally mentioned his impression, the other day, that the great event of the fall of Sebastopol would have a decided effect to improve the position of the English embassy at the Persian Court; which would naturally be the case.

Tired of despotism and its enormities, this prince evidently longs for some favorable political change in the ancient kingdom of his fathers. To the question, on one occasion, "When will electric telegraphs be constructed in Persia?" "When despotism ceases here," was his pertinent reply. Jealous of his distinguished abilities and great intelligence, and especially of his desire to introduce civilization, the corrupt, selfish minions of the Shah are very careful to prevent his uncle's exerting that influence on the affairs of the country, which his rank and worth so well entitle him to exert."

TURKEY.—Dr. Pratt of the Mission to the Armenians, reports the organization of a church of six members (five men and one woman) in Oorfa. "The faith of Abraham is revived in the home of his childhood." The Armenians have their own way in that city; and consequently, under the instigation of the priests, severe persecution is carried on against the seceders from the Armenian Church. A young man there was converted mainly through the instrumentality of books given him by an Armenian helper to the London Missionary Society's mission in Calcutta. Dr. Pratt represents an urgent need for the occupancy of Oorfa as a missionary station. In Bitias (near ancient Seleucia) sixteen men have just been enrolled as Protestants. They are erecting a building for religious worship. In Aintab the work prospers. Seventeen were admitted to the church at its last communion, and nine were to be received at the next.

Mr. Hamlin writes that the temporal circumstances of the Protestant Americans in Constantinople were much improved. It is expected that in another year they will assume the entire support of at least one of their pastors. The prospect of building churches is also good. One in Haskey will probably be built without aid from the Board; also, the one in Broosa, and the heavy debt of the former one, which was destroyed by the earthquake, be cleared off. With respect to actual conversions among the Mahomedans, Mr. H. uses the following language:—"If the instances were only two or three isolated cases, they might have no great significance; but when they are scattered along from Macedonia to the Tigris, and embrace men and women of different classes and conditions, and when the cases of hopeful conversions are accompanied by a wide spread desire to read the Scriptures, can we fail to see in all this the finger of God pointing to the great events which are casting their shadows before?"

The admirable memorial addressed by the United States Minister to the Porte, Mr. Spencer; the favorable reception, by the Minister of Foreign Affairs, of an address from the Constantinople branch of the Evangelical Alliance; and the conference in progress between the Porte and ambassadors of the European Powers, on this subject, portend the abrogation of the death penalty for apostacy from Mahommedanism as near at hand. The era of progress and light in Turkey has begun.

Mr. Wood also read a letter from a gentleman of this city, in which he expresses a regret that the receipts of the Board for 1855 are less than those for 2842, although business men were far better able to give last year than 1842. The writer enclosed last year a check for one thousand dollars, requesting that his name should not be disclosed.

[FOR THE PROVINCIAL WESLEYAN.]

Obituary Notice.

Died, at Maccan Mountain on the 1st of February last, in the 47th year of his age, JOHN MILLS. He was brought to God many years ago through the instrumentality of Bro. George Harrison, who is a class-leader and exhorter in that place. The deceased steadily pursued his heavenward journey from his conversion to his death, notwithstanding that his privations were great, being generally disabled by disease and infirmities from attending the public means of grace, the class, or prayer-meeting. The world had few attractions for him;—in seclusion and simplicity he spent his days, living in the exercise of faith and prayer.—His mind was generally peaceful and happy. When the messenger death came, he had few things to set in order, and only gave expression to one regret—that was, that he had still one brother unconverted; the rest of the family, he hoped, were in the way of life, and were this one engrafted into Christ he had nothing more to desire in reference to this world. These were among his last sentiments expressed to his parents and friends. He died as he had lived, in quietude and peace. His death was improved by the Superintendent of the Circuit, from Jer. xxviii, 16—"This year thou shalt die"—to a large congregation by whom he was sincerely esteemed. JAMES BUCKLEY.

Provincial Wesleyan

THURSDAY, APRIL 10, 1856.

The Sultan's Firman.

WE believe the announcement is not premature that in Turkey the penalty of death for the abjuration of Mohammedanism is abolished for ever. The enlightened Musulman who has discerned the delusion of which he and his forefathers have been the victims, and descried the beauties and blessings of the religion of Christ, need no longer dread as the result of *renegation* the avenging stroke of the executioner. He is free throughout the empire of ABDUL MEDJID to renounce the fallacy of Mohammed and to embrace the faith of Jesus. Such is the conclusion we feel authorised to draw from the language of the FIRMAN which has lately issued from the PORTE. It avows as a governing principle the exercise of all religions freely, and distinctly declares that "no one will be molested on account of his religion." In this assurance we are eager to believe we have at last the abrogation of that inhuman law under which, so lately as November 1853, a martyr to the faith of Christ was executed in open day in the city of Adrianople. To the influence of Lord STRATFORD DE REDCLIFFE, to whose unwearied, though all-wearying, labours in the cause of humanity in the East so much of Turkish toleration in the past is due, this crowning act of the Sultan must in no small degree be attributed. "His mind conceived and his hand drew up the outlines of that grand scheme of reformation." We shall endeavour, with brevity, to mark by contrast its value.

When the conquering MOHAMMED II., reduced the Christians of Constantinople beneath his sway, it was his policy to afford them a species of toleration in the exercise of their religion. He aimed at enriching his exchequer by their presence within the city, and was therefore free and hearty in according them an invitation to live there, secure in the enjoyment of their own belief. But the spirit of the rule to which they were subjected, modified it may have been, but never largely or really improved, will be apparent to the reader of the "Constitutions of Omar" By these it was forbidden to Christians to erect monasteries, churches or hermitages, or to repair their churches or their homes, while the entertainment of strangers was enforced upon them. They were not to be at liberty to plead at law among themselves, to wear the same kind of clothes as the Moslems, or to be shod in the same manner—to learn the written Arabic—to mount a saddled horse, or carry any sword or other weapon, either within doors or without—to sell wine or suffer their hair to grow—to engrave their names on signets, wear broad girdles, carry their cross or their holy Scriptures openly out of doors, or talk but in a subdued voice—they must only sing in an under tone—only pray in silence for the dead—their church yards which no longer served for burial were to be ploughed and sown by the Moslems. In all things subservicney to the Moslems was enjoined.—Such, we repeat, was anciently the spirit of Mohammedan rule over Christians, whatever the restrictions under which it might by necessity or policy be laid. The government of Turkey, to its credit be it recorded, has in recent years given evidence of a better state of feeling. Nearly twenty years ago an edict of the Sultan forbade the employment of the opprobrious epithet, *giaour*, "dog" towards the Christians, and in 1839 followed the celebrated *Hatti-Sherif of Gulhané* yet no christian could secure redress for injuries received at the hands of a Mussulman without the intervention of a Mussulman witness in his favour, for the testimony of a christian in Turkey, like that of a slave in the United States, was inadmissible.

The new Firman, with the expression of the Sultan's wish to make all his subjects happy,—for, he says, united as they are by their common sacrifices and by their patriotism they are all equal in my eyes—proceeds to confirm all the assurances given by the Hatti-Sherif of Gulhané as to the security of the lives, the property, and the honour of all classes of subjects without distinction of rank and religion.

"No objection will be made to repairing the churches, schools, hospitals, and cemeteries, in the different towns, villages and hamlets according to the primitive design which may still exist. If it becomes necessary to erect new ones, and the Patriarch or the chiefs of the communities approve of it, the plan will be submitted to the Sublime Porte, in order that I may give my sovereign approbation for its erection, or else that the objections to which it is open might be made against it.

If in some places there is a community quite isolated—that is to say without people belonging to another religion,—such a community may celebrate publicly its religious ceremonies. But in the places inhabited by people belonging to different religions each may in its own quarter adapting itself to the above named principles, repair its proper churches, schools, hospitals and cemeteries."

Christians are no longer to be excluded from office, and their privileges are to be guarded by the admission into the State Council of a functionary from each of their communities. "They are promised equality of taxation, and protection in their civil rights by the constitution of mixed courts, in which their oath upon the Scriptures will be valid against a Mohammedan plaintiff or defendant."

Such, briefly, is the nature of those provisions affecting Christians contained in the Firman, which we hail with much gratification in the hope that, if honestly observed, they may pave the way for the regeneration of a diseased and dying Empire. There are other points of interest in this document which we do not touch, relating to internal reforms, which promise to some extent development, long deferred, of the vast natural resources of the Ottoman empire, and removal of that dreary ignorance in which its people have so long been sunk.

Popery in Canada.

One of the most alarming aspects in which the policy of this crafty system has been exhibited of late, is the influence it has exerted in the civil affairs of the Province, both in legislative proceedings and in the administration of justice. The results of the "Gavazzi riots" in Montreal and Quebec furnish illustrations of the real character of Popery, first to degrade and brutalize the unhappy victims over whom it sways its sceptre, and prepare them for any lawless and savage work; and then to protect them from the punishment to which their lawless violence renders them liable, in consequence of the violation of the laws which civil communities enact for their own safety.—It is well known that not only all attempts to bring to justice the perpetrators of the riots and murders, were unavailing; but also that some of the most notorious of these offenders were promoted to office and honours as the reward of the meritorious acts they had endeavoured to perform in the service of their church; thus showing how far even the civil authorities of our country were subject to the influence of the emissaries of Rome.

A case of a similar nature and of recent occurence, presents another proof that the course of justice is a very capricious affair indeed, especially in Lower Canada, and when papists are concerned, and when the crimes of which they are accused have been committed against their Protestant fellow-subjects. We refer to the murder of Corrigan, and the triumphant acquittal of his murderers at the Assizes in Quebec.

This case altogether had been so notoriously singular, as to create a wide spread sensation, and as will be seen from the reports of the proceedings of the Parliament last week, it has engaged the attention of even that august body, and was regarded as imperatively demanding an investigation.—The conduct of the judge who presided at the trial is reported to have been widely at variance with what the nature of the case required; and the verdict of acquittal when the evidence was conclusive respecting the guilt of the accused parties, has created the strong suspicion that the murder of protestants is not regarded by popish judges and jurors as a criminal act; and hence an encouragement will be furnished to the dupes of that system to commit any acts of violence to which their propensities may incite them, without the fear of suffering the penalty of their crimes. Without any reference to the political aspect which the notice of this case by the House has exhibited, we regard it as a favourable omen that the subject has been taken up in that quarter, and we trust that it will admonish the agents of Rome that this country is not yet prepared for the introduction of that reign of terror which Popery would soon establish if it could have its way. Our hopes, however, from the Executive of the country are not very sanguine, that even the "rigid scrutiny" into this matter, which there is a professed willingness and desire to make, will be attended with any very beneficial results, unless there is more vigour and firmness in resisting popish influence, than was displayed when attempts were made to bring the assassins in the Gavazzi riots to justice.—*Christian Guardian.*

Educational.

We transfer to our columns with much pleasure the following account of the exercises at the close of the first term of the Normal School. We are happy to see the energy and ability of the CHIEF SUPERINTENDENT and his assistants meeting with such success:—

THE NORMAL SCHOOL.

The first term of this Institution was brought to a close last Friday. The whole of the week was occupied with the Examinations, private and public. The former were designed to test the attainments of the Competitors for the first and second class diplomas, and the following plan was pursued:—A series of questions on History, English Grammar, Composition; on Geography, physical and political; on Arithmetic, Geometry, Algebra, Practical Mathematics and Natural Philosophy; on Agricultural Chemistry and on the Science and Practice of Education,—was drawn up and a copy handed to each candidate, at the commencement of the various exercises; a limited period was prescribed for answering the queries on each branch; and all assistance whether in the shape of books or otherwise was strictly withheld while these questions were being answered. These exercises, when finished, were delivered to the Teachers and carefully examined by them. Thereafter a conjunct view of the whole was taken; and this, along with the general appearances made by the candidates and the character of their exercises during the course of the session, formed the criteria of the judgment and of the awarding of the diplomas.

The public examinations were held on Thursday and Friday. Two of the Commissioners of the Normal School, J. W. Barss and A. M. Cochran, Esqs., several clergymen of different denominations, and a large assemblage of spectators were present on the occasion. After the usual devotional services were over on Thursday morning, the classes were examined on the following branches: from 9 to 10 o'clock, Reading and Spelling; 10 to 11, Mental and Slate Arithmetic; 11 to 12, Animal Physiology in its application to Physical Education; 12½ to 1, Principles and Practice of Vocal Music; 1 to 2, Geography, physical and political, ancient and sacred; 2 to 3, Geometry and Natural Philosophy; 3 to 4, Science of Education, and more especially, the distinctive features and practical working of the *Training System.*

On Friday these examinations were resumed; and one hour was spent in English Grammar and Composition, another in Algebra, and another in the various branches of Natural Science, and, especially, of Agricultural Chemistry. At the conclusion of each of these exercises, the Principal examined the Pupil-teachers on the most approved methods of teaching the branch of Education that had just been discussed; and this was usually followed by the singing of a piece of music, or by a march, which tended not a little to infuse fresh energy into the minds of the Pupils, as well as to enliven the whole scene.

The Principal, after a few preliminary observations, then proceeded to announce the names of the successful competitors.—The following list comprises all those who gained the first class Diplomas, viz:—Jos. H. Webster, Wm. Parker, Henry Waddell, Jeremiah Willoughby. The following gained the second class Diplomas, viz:—Mary Kelly, Rachel Tupper, Eliza Tupper, Eliza McCurdy, Sophia Christie, Christina Ross, Mary Ann Stephens, Rebecca O'Brien, Mary Ann Hodges, Robert Kennedy, John Forbes, John Mackintosh, Donald McAulay, Hugh McEwan, Jos. C. Cox. The four who gained the first class received along with their Diploma the sum of £5 each in the shape of a Scholarship, and all of the second class, who entered the School thro' the recommendation of their respective School Boards, will receive the same Scholarship on their enrolment for the summer term

The business being now over, the Principal delivered a short valedictory address.—He first called attention to the various causes of thankfulness, such as the general good health of the teachers and of the pupils since the commencement of the term; the conduct of the pupils both in and out of the seminary being such as to secure the highest approbation of the teachers, of their respective clergymen, and, he believed, of the community at large; and also the good progress of all the pupils, assuring the audience that the failure of the unsuccessful candidates arose entirely from a deficiency of attainment when they entered the Seminary, and not from any lack of diligence and success in the prosecution of their studies at Truro. He then addressed the pupils who had gained the Diplomas, exhorting them not to be too elated by the laurels they had won, but to cherish that humility and diffidence which are true harbingers of all improvement, of all mental and moral achievement.

On the termination of the exercises of each day, the commissioners addressed the pupils and the audience, and expressed their high gratification at what they had seen and heard.

The pupils then sang a beautiful hymn which had been composed by one of themselves for the occasion, and parted.

The Bible in Spain.

In the Madrid Chambers, on the 23rd Feb. M. Batles, one of the deputies, demanded why the government, upon the request of the ecclesiastical vicar, had prohibited the circulation of a Bible recently printed at Madrid, the text of which was conformed to the approved text? M. Batles prefaced his enquiry by a profession of Catholic faith:—

"I was born Catholic," he said, "and I hope to die in that belief; but if Protestantism consists in protesting energetically against the numerous vices, the unparalleled excess, the culpable egotism, the scandalous frauds, the notorious bad faith, the audacious resistance to the laws, the deadly influence of the Court of Rome upon Christianity, the abuse of power, the unjust and illegal intrusion of that Court in the rights and privileges of nations and monarchs—if Protestantism consists in denouncing the shameless and criminal disobedience to the constituted authorities, preached without ceasing, and to-day with more scandal than ever, by a great number of ecclesiastics—I declare boldly that I am a Protestant, and I am certain that my opinion is shared by all good Catholics who desire the triumph of the cross, and the propagation of the doctrines of Christ throughout the nations of the earth."

The Minister of the Interior having admitted the fact denounced by M. Batles, and having attempted to justify it by an unrepealed law of 1820, expresses himself in these terms:—

"There was no need for M. Batles in making his interpellation to deliver such a speech. There was no necessity to accumulate grave charges against all the Ministers of the Church and the Roman Pontiff, visible head of the Church of Jesus Christ and temporal Sovereign (violent murmurs of dissent.) These murmurs will not prevent me from expressing my opinion. These interruptions come not from the Spanish nation, eminently Catholic. A Minister of Isabella II., Catholic Queen of Spain, cannot allow any one to insult, without a protest, the chief of the religion which the Spanish people professes. How can he do otherwise, when without provocation, without authority, and so inopportunely, a deputy allows himself to outrage, in the midst of parliament, the Chief of the Catholic Church? What; representatives of the Constituent Assembly, have you forgotten so soon your vote declaring the religious unity of the Spanish nation? Do you wish to give your enemies the pretext of saying, as it has been said, that your constitution does not ratify this unity? Even if you had voted the toleration of other religious worship, it would be none the less improper to censure the chief of a religion which has civilised Europe."

These remarks of the Minister gave little satisfaction, especially as they were supposed to indicate an approaching resumption of the former intimate relations between Spain and the Court of Rome

The New Concordat.

The Concordat between Austria and the Holy See is beginning to exhibit some strange and unexpected results. That it should have the effect of virtually transferring the great bulk of church patronage into the hands of the Pope, was what any one might have anticipated. No one could be surprised if it transported the Austrian *parti pretre* beyond the bounds of moderation and of reason, and caused it to be somewhat audacious in its interference with matters properly belonging to the State or to some of its departments. But who could have supposed for a moment that the pretension of the priests, under this new state of things, would be carried so high as to prescribe for the Austrian army a general order of a character such as has not been known since the institution of standing armies?

This most singular document, signed by the Commander-in-Chief of the army has been published in the Austrian journals. Its object is to give direction to the troops of the empire as to the proper observance of the feasts of the Roman Catholic Church, and of the Lenten regulations relating to confession and attendance at mass. The Commander-in-Chief states that the rules are promulgated at the instance of the Vicar Apostolic. It is somewhat amusing to notice the mixture of military and ecclesiastical information which goes to the composition of the manifesto. While reading it one might almost fancy he had recalled the days when Peter the Hermit harangued the crusaders of high and low degree, and when Kings and Lords did penance for their sins before the Holy City.—Henceforth the imperial army is to become in every sense of the word a portion of the Church militant, and may neither eat meat nor drink wine, save at the word of a spiritual generalissimo.

By the first regulation of this remarkable general order, generals, superior officers and members of the staff are forbidden to eat meat on Fridays and the last three days of the Holy Week. The same prohibition is, by the second clause, extended to the men from the sergeant-major downwards. The third class commands both officers and men to observe the ordinances of their Church as to their diet on Saints' Days; and by the one following, attendance on the Easter confession is strictly enjoined. The fifth clause is the most characteristic of all. It may be taken as an intimation of what is in store for refractory sons of the Church in the Austrian army. Its burden is that the venerable Bishop expects the gratitude of the faithful for the indulgence he has shown in these Lenten regulations, and that his leniency will have the effect of exciting them to a more faithful discharge of their religious duties, and to a more frequent attendance at divine service and confession. *Voss's Gazette* publishes the document at length, and adds that the order has produced the greatest sensation in the army, it never before having received an order of such a character respecting the observance of Lent. The same journal also informs us that it is said to be the intention of the Austrian Government to introduce into the army the use of certificates of confession, which would make compulsory the frequent attendance in the confessional both of officers and men.

The effects of the Austrian Concordat are making themselves felt in Tuscany, where the most strenuous endeavours are being made to induce the Grand Duke to abolish the Leopoldine laws, the last remains of the former liberal *regime.* The attempt has not been fully successful, but it understood that as a concession the severity of the law against the press will be increased.—*English Paper.*

Popular Lectures in England.

Lectures for the improvement of young men, are becoming increasingly popular in England. Some of the first names in literature are entering the lists of lecturers every year. George Smith, Esq., F. A. S., made his *début* as a lecturer in London last week. A numerous assembly listened to the lecturer, whose subject was "Idolatry." Mr. Smith is one of the most learned men in Britain; his researches in Church History are profound and comprehensive, the results of which already appear in his published works. His largest work, "Sacred Annals," has been reprinted in America in three large volumes, and is in its own sphere an unrivalled production. Mr. Smith belongs to the Wesleyan Methodists, and as a most acceptable lay-preacher frequently takes the pulpit. He was originally a hard-working carpenter earning by his labor only twelve shillings a week: now he is a man of wealth and learned leisure; having been the architect of his own fortune and learning. He was about 30 years ago brought under the influence of religion by a Methodist revival, and ever since, his progress in wealth, learning and piety has been most signal. But for religion, he would probably have been all his life among the toil-worn sons of labour. As he is still physically vigorous, and a diligent student, we shall most assuredly have other valuable works from his powerful pen.

CHRISTIAN EFFORT IN BEHALF OF THE LABOURING CLASSES.

Another favourable sign of the times is, the interest which the ministers of religion are taking in the elevation of the sunken masses of the community. The Rev. James H. Rigg, one of the most gifted among the younger class of Wesleyan Ministers, the other day, delivered a lecture in the Town Hall, Brentford, on the "Condition and Propects of the Labouring Population of England." Some of the statistical facts worked out by Mr. Rigg were most appalling and saddening. He proved that in certain districts of England, vice and ignorance prevailed at the present time in a much greater proportion than at any previous period, and that 33 per cent. of the whole population of England could not write their names. Mr. Rigg stated that this state of things could only be altered by looking at the evil, exposing and grappling with it, and that if the condition of the labouring classes is to be improved, it must be by giving them a better and improved class of cottages to dwell in, a superior education, and a good moral training thoroughly imbued with the principles of Christianity.—*Eng. Correspondent Chris. Observer.*

Wesleyan Intelligence.

Methodism in Ireland.

ITS INFLUENCE UPON POPERY.

To the Editors of the Watchman.—GENTLEMEN,—The importance of Ireland as a field of Missionary labour is now generally acknowledged.

The system of Popery has a blighting influence upon the prosperity of any nation where it predominates, and few countries present a sadder aspect of this than Ireland. The condition of the country in this respect is the more to be deplored on account of what it would become by reason of its fine natural resources, and the existence of a choice description of Protestantism, which only requires free action to make this portion of the United Kingdom prosperous and happy.

It is gratifying to witness the increased interest taken by several denominations in the evangelisation of Ireland; every fresh accession to the Missionary army should be hailed with hearty welcome. We ask for Wesleyan Methodism the sanction and support which its past history and peculiar adaptation to the spiritual wants of the country entitle it to claim. Its workings and effects in conserving and promoting Protestantism may, with your permission, be the subject for some remarks on a future occasion; its bearings on Romanism will be the chief topic of my present communication.

Through the instrumentality of early Methodist Preachers who visited us from your country, including the venerable founder and his admirable brother, a mighty awakening was produced among all classes, throughout the whole length and breadth of the land. From necessity as well as choice, they frequently proclaimed their message in the open air, in the streets, in fairs and markets, and outside church and chapel doors. These self-denying efforts were richly productive, not only in the conversion of sinners, and the formation of numerous societies, but in the sending forth of labourers into the harvest. There was given to America, Embury and Strawbridge; to English Methodism, Thomas Walsh, William Thompson, Walter Griffith, William Miles, Henry Moore, Adam Clarke. A native ministry was raised up, several of whom could address the Irish in their own native tongue, with an eloquence and unction which at once convinced the judgment and subdued the heart. Their preaching was distinguished by apostolic simplicity and power.—They did not use lightness, resorted to no polemical tricks to gain a hearing, they did not preach controversy, and yet their ministry was, in some respects, eminently controversial. A faithful exposition of Gospel truth will always bring to the light the errors and defects of every false system. In illustration of this, take a quotation from Mr. Ouseley to the Missionary Secretaries, in October, 1825:—"On one of these days, I stopped in Newry; I preached in the street, at mid-day, on the forgiveness of sins, from Luke, xxiv. 27. After proving from the Scriptures, Rhemish and Protestant, the absolute necessity of the forgiveness of sins, and how it is obtained from God, and from God only, I contrasted with this the Popish way of seeking forgiveness, by the sacraments of baptism, penance, and the mass; by the Pope's indulgence, and by extreme unction."

In the education of the poor of Ireland, the Wesleyans have taken as large a share as could reasonably be expected. Besides a great number of Sunday-schools, a class of daily schools, under the direction of the Missionary Committee, principally planted in neglected districts, have been in operation for the last thirty-two years; commencing with nineteen and now numbering sixty-four. The Teachers of these are by far better qualified than could be obtained at so low a rate of salary by any other section of the church. While the greater number in attendance are children of Protestants, it is not too much to say, that thousands of Romanists have received in them a good secular education, and imbibed Scripture doctrine, which in many cases resulted in the conversion of their souls.

With the several efforts of other denominations for the evangelisation of Ireland, the Methodist Preachers and people have very generally heartily co-operated. One of the chief agents in a reformation movement which created no little excitement thirty years ago, remarked at an Exeter Hall Meeting, that often when other doors were closed they found a welcome in Wesleyan Chapels." "The hundred Ministers" would bear similar testimony.

Not a few of the public discussions, which occurred nearly about the time above referred to, originated in the street preaching of Ouseley and his coadjutors. That same period, so rife with polemical conflicts, was distinguished by the commencement of the Bible Society's public meetings in this country; Wesleyan Ministers were found among its most strenuous advocates. When O'Connell and Shiel came to the help of their clerical friends, to put down the Bible and crush the rights of private judgment, the Rev. Thomas Vaugh did not shrink from taking a noble stand with Captain Gordon and the Rev. Mr. Pope in defence of the truth

Irish Methodism has furnished its full quota to controversial literature connected with the Romish question. Not to speak of the best work of this class extant, "Delineation of Roman Catholicism," by the Rev. Dr Elliott, of Cincinnati, a native of Ireland, and the fruit of Wesleyan Missions, reference can be made to Lupton's "Irish Convert," several able pamphlets by Mr. McAfee, the "Life of the Rev. Gideon Ousley," by his friend and honoured fellow-labourer Mr. Reilly, and to Ouseley's "Old Christianity," &c., a production which for popularity of style, and conclusive reasoning, is not exceeded by anything written on the subject.

Were it asked, What are the general results? I would reply—through this instrumentality there have been, through evil report and good report, for upwards of a century, a fearless and successful vindication of the grand doctrines of the Reformation, and a faithful testimony borne against the errors of Popery. Thousands of Romanists within that period have been brought to a saving knowledge of Christ, and many more, whose reserve and timidity prevented them from expressing their convictions, emigrated to America, and the Colonies, where they became associated with Methodist, and other Protestant churches Among every generation of Wesleyans in this country from the first, there could be numbered several hundreds, converts from Popery; of these might be found not a few useful and zealous Leaders, and Local Preachers, while the ranks of the ministry, from the days of Thomas Walsh till the present time, has never been without some of the same class.

Yours faithfully,

GEORGE VANCE.

Jamaica.

The Wesleyan Ministers of the Jamaica District commenced the sittings of their Annual District Committee on Friday morning, January 25th; a preparatory prayer-meeting, largely attended by members and friends, having been held in Wesley Chapel at seven a.m.

As the mail for England was to leave on the 27th, the first business attended to, after the election of officers, was the preparation of a letter to the Committee in London, earnestly requesting that two additional Missionaries, to fill the places of the Rev. James Kerr, deceased, and the Rev. W. G. Stedman, compelled by a most melancholy affliction to return to England, be immediately sent out. This was rendered necessary by the fact that, till such Missionaries arrive, two of the Circuits must be left destitute of Pastors, and cannot receive more than very insufficient and precarious attention from the Ministers of neighbouring Circuits. Past experience has taught that churches, thus bereft of ministerial oversight, tend to a speedy decline both in numbers, finances, and religious state; a decline whose downward tendency it becomes subsequently extremely difficult to arrest. And it is hoped that, as the District does not require any addition to its annual grant, the Committee in London will be in a position to send out at once the much needed supply of men.

The Anniversary Services of the District Auxiliary Wesleyan Methodist Missionary Society were held in Coke Chapel. The following notice of those services is from one of our island papers of Feb. 4th:—"On Sunday, the 27th ult, three excellent sermons were preached, and collections made on behalf of the Society, the Ministers who officiated being the Rev. Messrs. Tyson, Edman, and Millsom. On Tuesday evening, the Missionary meeting was held, when the chair was occupied by the Hon. Charles McGregor. The proceedings were of a most interesting character, several telling speeches were delivered, and the collections at this anniversary exceeded, we understand, by several pounds those of last year. The money raised in Jamaica for this Society during the year 1855 reaches the handsome sum of £1,341 3s. 4½d., being an increase on the previous year of upwards of £160. So much for the alleged decline of voluntaryism in this island!"

It appears, from the accounts and reports from the several Circuits, that there has been some decrease both in the finances and numbers of the District. This, however, is principally to be attributed to the fact that during great part of the year two or three of the Circuits were left without Ministers; and the aspect of affairs in our several churches is upon the whole hopeful and encouraging.

LADIES' BAZAAR.—The ladies of Hillsburg and Bridgeport contemplate holding a Bazaar in this village on the 10th day of September next, the object of which is to furnish the New Wesleyan Church, which is to be erected here in the course of the next eighteen months. Articles may be sent to either of the Committee for the objects contemplated, and the smallest favours will be gratefully acknowledged. *Committee*—Mrs. J. V. Purdy, Mrs. N. Tupper, Mrs. J. Barr, Mrs. T. Harris, Mrs. J. Troop, Mrs. J. P. Milbury, Mrs. J. Milbury.

Western Africa.

HOUSE FOR GOD IN WEST AFRICA.

The "Quarterly Paper" for March contains most pleasing intelligence as to the enlargement of the work in Western Africa. It contains details of the opening of a new chapel at Lagos by the Rev. Ebenezer A. Gardner, and of the the opening of new chapels at Dunkwa, Assafa, and Mampon, by the Rev. Thomas B. Freeman; it informs us that the Society at Abokrampa has been doubled in number since the opening of the new chapel there; and it may be stated, in addition, that the chapel at Cape-Coast, the head of the Mission, has been re-opened, with the most cheering prospects, after undergoing considerable enlargement, for which provision was made by contributions on the spot.

According to the most recent accounts, Mr. Freeman was about to embark for Whydah, with materials for the erection of a chapel at that notorious mart of the slave trade.

SIERRA LEONE.

Extract of a letter from the Rev. Joseph May, Native Minister, dated York, Nov. 15th 1855.

THE WORK OF THE CIRCUIT.

Notwithstanding the boisterous state of the sea within the last three or four months of the rain season, during which time travelling by water is become more dangerous, particularly during the tornado months, yet I have regularly supplied the full demands of the out stations of this Circuit; travelling by land and by water being difficult and dangerous, having in both cases to be guided by the weather and tide, the attendance to appointments according to the Preachers' Plan is often interrupted. I have, however, taken every care to seize the first opportunity of fair weather, and thus have been enabled to travel constantly from one station to another, to supply my own appointment, and and these of the Local brethren.

It is encouraging, however, to state that our people in all the stations are always willing to hear the word of God; as soon as the Mission-boat is in sight, or the signal given of the Preacher's arrival, they immediately assemble themselves in the chapel, sometimes in the public highway, in order to invite the careless sinners, and to arrest the attention of the profligates, in order to bring them in any way to attend to the things which make for their peace.

On Saturday, a few weeks ago, I left for Sussex, about seven miles from York, in the Mission-boat, accompanied by a Catechist from Wilberforce Circuit who had been sick, and came here for the benefit of his health: the change has done him much good. On Sunday, at ten A.M., he preached, after which I administered the sacrament of the Lord's Supper to fifty members of both sexes. This was felt to be a solemn and refreshing season. After this holy ordinance I proceeded further, to the next Station, called Hamilton: here, at four P.M., I preached to an attentive congregation, composed of many of the principal people of the place, who had been gathered together waiting my arrival, to plead the case of the schoolmaster, then on the eve of being removed. After the public service, most of the principal men waited and expressed their regret to hear that the schoolmaster is to be removed. I explained the necessity of the case, which gave them satisfaction with respect to the change of the schoolmaster, after which I closed the meeting with singing and prayer at about six in the evening, when, accompanied by nearly the whole to the beach, I left for the next station, Goderich, at which I arrived at half-past ten o'clock at night.

On Monday, October 1st, I went to Freetown, and was glad to find our venerable Superintendent, the Rev. Mr. Edney, with his good lady, now quite well, together with the other brethren in the Circuit.

Wednesday, 3rd, Mr. Decker and myself waited on His Excellency Governor Hill, recently arrived from England. His Excellency had a distinct recollection of me, not only as a fellow-passenger in the steamer "Frith" from St. Mary's last January twelvemonth, but as a Missionary in the Gambria He received us very kindly.

On Saturday, the 6th, I returned to Goderich, held the Leaders'-Meeting in the evening. On Sunday, the 7th, I preached both morning and evening, baptized four children, attended the Sunday-school from two to four P.M. After examining some of the classes, and addressing the scholars, I closed the school by singing and prayer.

DEATH OF MR. ROBERT HUGHES AND MR WILLIAM GABBIDON.

During the last quarter this Circuit has suffered the loss by death of one Catechist, Mr Robert Hughes; also of a local Preacher, Mr. William Gabbidon, of Kent, who, on Monday, the 30th of July, on crossing one of the dangerous rivers on foot when the flow-tide was coming rapidly up, perished in the water in the sight of two others, who could only effect their own escape. William was a pious man. He has been useful to our Society at Kent since he was received as a Local Preacher. His death is much lamented by many of the inhabitants.

ACCOUNT OF MR. HUGHES.

Robert Hughes, who died on the 24 of July, was a native of the Yoruba country; his native town was desolated by war, many of its inhabitants were killed, and himself was made a slave. He was brought into the colony in a slave-ship, captured by the British cruisers, about the year 1825. In 1836 or 1837 he was converted to Christianity under the Wesleyan Ministry at Gloucester and Regent, where he heard the sweet sound of the redeeming love of God our Saviour Jesus Christ. Soon after his conversion, he began to invite his companions to come to God, through Jesus Christ, who is the way, the truth, and the life; thus he continued wherever he went, either to the field to till the ground, or to his trade as a mason. He was a faithful and useful man, faithful to rebuke sin.—Sometime after his conversion he was received on the Preacher's Plan as an Exhorter, shortly after which he was called to the office of a Class-Leader; in both offices he gave full satisfaction, so as to enable the General Superintendent to employ him as a hired Local Preacher, and lastly as a Catechist. In these capacities he laboured many years with success in the mountain stations. His health having declined, and strength failed, and being advised to remove to the sea-side, he was removed to this Circuit in March, 1854. He resided at Kent, where he continued to look over the Society till within the last one or two months before his death. He was a man of prayer, and had long been waiting for the day when he would be called to lay his body down. His mind was sustained and cheered with the manifestations of Him who said, "I will never leave thee nor forsake thee." He died in perfect peace.

I cannot at present send you a full account of the Societies and schools in this Circuit, but hope to do so by the next. I can only say with thankfulness, that God is abundantly prospering His cause among us.

RECEIPTS OF THE WESLEYAN MISSIONARY SOCIETY.—The ordinary Receipts for the year 1855 have been equal to those of the previous year, and the total amount will considerably exceed £100,000.—*Notices for March.*