culate them among the people. His works we understand are hereafter to be kept at the Wesleyan Book Rooms at Halifax and St. John, where the preachers and others can obtain a supply.

His *Revival Miscellanies* has reached its 43d thousand, and his *Earnest Christianity, Illustrated*, its 14th thousand. His *Showers of Blessing, &c.*, is just from the press, and contains the most thrilling narrative of revival incidents we remember ever to have read. Our Book Steward has ordered a supply, and they will be at the Book Rooms in a few days. We say to all the preachers read it, and supply your people with it.

A READER.

Feby. 25, 1857.

Correspondence.

To the Editor of the Provincial Wesleyan:

DEAR SIR,—On Saturday last one of the honourable Members for the County of Halifax presented a petition to the House of Assembly concerning the destruction of my house at the late fire. As a slight mistake occurred in relation to that petition, in one of the morning papers, I have thought it my duty to make a full statement of the circumstances connected with that disastrous affair, so as to prevent any misconception as to the object of the said petition, as any one of our fellow citizens may be placed in the same position by an extensive conflagration at some future time.

I shall be much obliged if you will allow me to place the following details before your readers, and I trust that some remedy will be provided to prevent a recurrence of such injury and wrong as that to which I am now subject.

It is unnecessary here to repeat the details of the fire. Its commencement, its progress and its termination at my late residence, are all well known to every child in the city.

His Excellency the Lieutenant Governor was early on the spot, at the time the fire was raging, and actively engaged in devising means for stopping its progres. It was thought by His Excellency that by pulling down my house, the fire would be prevented from extending further, southwardly, in Granville Street. His Excellency, therefore, obtained the concurrence of Alderman William Mackay, Alderman John L. Barry, and Mr. Daniel O'Brien, one of the firewards of the City, who jointly engaged to sustain him in doing so. Immediately, thereupon, His Excellency gave orders for the house to be pulled down. The military forthwith proceeded to cut away the timbers and pull down the front of the house, so as to have full command of the interior and allow the free application of water. When the soldiers commenced their operations much of my furniture and effects had not been removed from the house. The door was locked to facilitate the packing and removal of it. The military, however, forced an entrance, took possession of the house, and, without loss of time, went forward in the work of destruction to which they had been commanded. All this was done before the fire reached the second house northward of mine, the brick end of which presented a barrier that delayed its advance for some time. The front of my house was with some difficulty pulled down, and removed into the street.

The heat arising from the burning of the houses on fire, being so great, and the object being accomplished so as to afford an opportunity of directing water to the back part of the building, the work of pulling down was suspended, after the removal of the front had been effected; before the fire reached any part of the building, so far as I personally witnessed. Many others agree with me in this opinon. Some suppose that efforts continued to be made to remove parts of the house, until the fire reached a portion of the wall in the rear of the building.—There is however, very great difficulty in determining the precise time when the soldiers ceased their work of demolition, and when the sparks and flames, from the other houses which were on fire, extended to the ruins of mine. This may appear to some an unimportant point, but it happens to be just the point which causes me all the difficulty, and the decision of which determines the liability of the Insurance Company or of the City, as will appear by the subsequent proceedings.

By advice I laid the circumstances of the case before the City Council, expecting to receive compensation for the injury done, so as to be enabled to rebuild my residence and office. The City council referred my Memorial and Certificates to a Committee consisting of five Aldermen. This Committee have reported to the Council against my claim in the following language:

Extract from Minutes of Committee on Mr. Seldon's Petition

"On considering the petition of S. Selden, relative to the destruction of his house, the Committee are of opinion that, in addition to the informality of the order for pulling down the house referred to, from such order not having been given by persons legally authorised to do so, there is abundant evidence from the appearance of the ruins of the building at the present time and from the statements of firewards and others who witnessed the facts, that the building was actually on fire and badly burnt, during the conflagration on 1st January, and therefore that the value of such building cannot be legally claimed from the city."

My house was insured in the Halifax Fire Insurance Company's Office for £400.

I was legally advised to present my claim on the Insurance Company for that amount, as a measure of precaution to meet the contingencies that, owing to the uncertain nature of the facts, might arise—three independent master-builders having estimated that it would cost £611 to replace that which has been destroyed.

In reply to my application, the Directors of the Insurance Company say,—

"The Directors are aware that Mr. Selden's house was destroyed on the 1st Instant, and that such loss may have resulted indirectly from the fire—but they are also aware that before the fire reached the premises the house had previously been destroyed under the orders to pull it down, to which Mr. Selden has referred in his affidavit—and therefore the loss is not of that nature that will justify the Directors in entertaining the claim."

In consideration of the means by which I have been deprived of my house and property, I waited on his Excellency the Lieut. Governor shortly after the occurrence, hoping to receive some aid in recovering by lawful means for the loss I had sustained. His Excellency referred me to the Hon. Attorney General. I therefore went immediately to the Hon. Mr. Young, who stated that the difficulty arising from the house being pulled down without the concurrence of three firewardens, might probably be overcome, as the Provincial Legislature might, on having the circumstances of the case brought to their notice, be induced to remedy that informality by a special enactment, but that *the other provisions of the law* might work, and probably *would work great injustice in this case.*

It will be seen then that although I have been paying the premium for insurance, I am at present deprived of my house, without getting the loss repaired, and am thrown by the Insurance Company on the City for redress. In consequence of the parties who gave the order for pulling it down, not being those required by law, although two are Aldermen and one a Fireward, and His Excellency the Lieutenant Governor, all concurred in the propriety of its being done, and because when it was removed as far as it was considered necessary, the rear walls were allowed to remain, and take fire, I am told by both the Insurance Company and the Committee of the City Council that I have no claim upon them.

Supposing my claim can be successfully resisted by both the Insurance Company and the City Council, I know of no means of redress but by application to the parties by whose authority my residence was destroyed.

It may well excite surprise that the law makes no provision to reimburse for property thus destoyed in the presence of hundreds, or I might say thousands, of people, for the purpose of stopping an overwhelming conflagration in the centre of the city. It may well be asked Can such a manifest injustice be allowed in a civilized community?

When the opinion of His Excellency the Lieutenant Governor was concurred in by two of those highest in municipal authority, —the Aldermen of the City, and many other respectable and judicious men, that the pulling down of a house will prevent the further extension of a fire, which had become unmanageable by other means and the result proves the wisdom and prudence of that opinion, so that the fire is thus effectually stopped; the person who thus suffers because the flames reached a part of the ruins of his house, is shut out from all redress, his only alternative being recourse to an expensive and preplexing law-suit.

After the opinion given by the Hon. Mr. Young respecting the law in this case, I considered it my duty to place the facts of the case before the House of Assembly hoping that they might be able to apply some remedy and protect me from injury. A select committee is appointed to ascertain the circumstances, and report to the House.

This then, Mr. Editor, is the position in which I am placed, and, even with the most favorable termination of present uncertainties, until my house is rebuilt, I am subject to all the inconvenience and expense of living in lodgings, paying rent of office, and the interest of mortgage besides. Whilst those whose property was saved by the destruction of mine are enjoying their homes in quiet, exempt from injury and loss, and others who were insured, and whose houses were allowed to burn down, have received the sums assured to them, I am compelled to lose my property, notwithstanding the great and almost incalculable benefit that has resulted to the City from the course pursued by His Excellency the Lieutenant Governor and those who concurred with him. By these means the small savings of thirteen years, spent in giving instruction to several hundreds of the inhabitants of Halifax; besides furniture, wearing apparel, and books to the value of upwards of one hundred pounds, have been taken from me and sacrificed in an hour. In addition to which, having expended nearly three hundred pounds, not a month before, in alterations and repairs to the house from which I was ejected, I have still claims upon me to a considerable amount.

I can assure you Mr. Editor, that the *experience* of the *injury*, together with the misfortune, are productive of feelings anything but agreeable, and which I hope you may ever be spared.

I beg to thank you, Dear Sir, for allowing me to occupy so much of your valuable space, and remain,

Yours very respectfully,
S. SELDEN.

[FOR THE PROVINCIAL WESLEYAN.]

Obituary Notice.

BENJAMIN CHAPMAN, JUN., OF FORT LAWRENCE, N. S.

Died, at Fort Lawrence, N. S., on Tuesday the 10th of February, in the 18th year of his age, BENJAMIN CHAPMAN, the youngest son of Benjamin Chapman Esq., of that place. He took a sudden and severe cold about eleven days previous to his decease, —resulting in bilious fever and acute rheumatism, under which he suffered much bodily pain. It appears from his statements on his death-bed that he had been seeking the blessing of true religion for some weeks before his illness, and had often retired to secret places to pour out his heart in prayer to God for salvation. Agreeably to his own convictions of the necessity of obtaining an interest in Christ, and the advice of some religious friends, but especially of his brother Douglas, he sought the Lord with all his heart, and obtained a joyous sense of God's pardoning mercy, by relying on the merit of Christ's atoning blood. After this period, he remained in a state of great peace and joyfulness, and at different times earnestly and most pathetically exhorted his parents, brothers and sisters, to depend wholly on the cross of Christ for salvation, and to be in earnest in pursuing the path that leads to heaven. Indeed, his experience of the sufficiency of experimental religion to make the soul happy, even when the body was suffering the extremest pain, tended to convince all that saw him of the reality and depth of the spiritual and gracious manifestations that were made to him upon the bed of death. He continued happy, and indeed triumphant, to the close of life; and left on the minds of his relatives and friends a blessed impression of the abounding grace of God imparted to him, and the desirableness of being sustained on a bed of sickness and death by the power of true religion.

Thus, in the midst of life, was Benjamin taken away, and just at the time that he was preparing by increased education, by attention to the cause of Temperance, and of experimental religion, to be useful, as we thought, in his day and generation. He was a Son of Temperance, and occasionally gave addresses on the subject. But our gracious Redeemer can accomplish by his death a greater amount of good than even a faithful life could achieve, by making his early decease a means of deepening in the minds of this community a sense of the uncertainty of life, and the necessity and blessedness of being prepared by true religion for our eternal welfare.

A funeral sermon from 2 Sam., xiv. 14, was preached in the Wesleyan church at Fort Lawrence, on occasion of his death, to a large and very attentive congregation.

T. H. DAVIES.

Point de Bute, N.B., March 4, 1856.

AN elegant and costly building, said to be "the most splendid Baptist church edifice in the southern states," and costing $65,000, was dedicated in November, by the Citadel Square Baptist Church, Charleston, S. C. Its dimensions are eighty by a hundred and fifty feet. Two years since this Church was organized, by eleven members from the First Baptist Church of Charleston. Twelve persons gave $45,000 to the building of this edifice, and one of them offered, at the time of dedication, $10,000 on condition that an equal amount were raised in one week by others, to free the Church from debt—all of which was done.—*Western Christian Advocate.*

Provincial Wesleyan

THURSDAY, MARCH 12, 1857.

Communications designed for this paper must be accompanied by the name of the writer in confidence.
We do not undertake to return rejected articles.
We do not assume responsibility for the opinions of correspondents.

Missionary Anniversary.

THE Halifax Anniversary Meetings of this Branch Wesleyan Missionary Society were held last week. On Sunday, March 1st, Sermons were preached in the several churches according to announcement. Monday proved so stormy that it was found impracticable to hold the appointed meeting at Grafton-street. It has consequently been deferred for the present, and will probably be held some time in April. On Wednesday evening the friends in Dartmouth were favored with auspicious weather, and their little chapel was well filled. The chair was taken by the firm and valued friend of the cause, T. A. S. DeWolfe Esq., and the meeting heard with manifest interest instructive and eloquent addresses from the Rev. C. Churchill (who gave a most entertaining and judiciously arranged report of the general history and state of Wesleyan Missions, and of their progress during the past year), Rev. A. McNutt, whose resolution was seconded by Mr. J. B. Morrow, without remark; Rev. James England; Mr. T. F. Knight; Mr. Thomas; and Rev. Dr. Richey. The collection amounted to about £6.

On Thursday evening the Meeting in Brunswick-street church was held. The weather was favorable, and the result, as will be seen below, encouraging.

J. H. ANDERSON Esq. was called to the chair. He expressed his gratification at meeting once more in that place the friends of the Missionary enterprise, and referred in happy terms to the obligations of the world to Missions. Several facts of an interesting character were presented by him, and among them the testimony of Sir Anthony Oliphant, late Chief Justice of Ceylon, who presided at one of the late anniversaries of the Wesleyan Missionary Society in London, and who glowingly depicted the benefits on the soldier abroad which missions had conferred. The Chairman, on resuming his seat, requested the presentation of the Report.

REV. CHARLES CHURCHILL then rose, and in an animated verbal address fully portrayed the past success, present position, and looming prospects of Wesleyan Missions.—He travelled in imagination round the globe, carrying with him, as fellow voyagers, the numerous auditory, pointing out the various localities to which the operations of Christian Missions had been extended, and describing in his own peculiarly graphic manner the obstacles which had been overcome, the encouragement which had been vouchsafed, and the glorious results already partly achieved, but which were destined ere long to receive their perfect consummation. Mr. Churchill gave a rapid and racy review of the history of Missions, dividing it into three grand eras, the last of which was characterized by the establishment of those affiliated Conferences, of which the Eastern British American was one. He then exhibited the flourishing condition of the Australian and Canadian Conferences, the hopeful position of the French, and dilated which much fervor upon the noble prospect opened in the providence of God before the Wesleyan Churches in these provinces. Mr. Churchill's happy manner of delivering *viva voce* his report was a new feature in our Anniversary Meetings and was, we doubt not, accepted as an improvement upon the more customary mode of reading a written document.

The first Resolution was moved by Rev. A. MCNUTT (Chairman of the Halifax District). He took us back to the period of the venerated Wm. Black, and contrasted that day of small and feeble things with the present extent and prosperity of Methodism in these Provinces. He referred to the destitution of other and less favored portions of the Conference; and the very great privileges which we enjoy as a cause of devout thankfulness to Almighty God. He touched upon the fact of the wide extent of Wesleyan missions—extending to every part of the globe, as an exemplification of the noble motto of our Founder—"The world is my parish." He urged upon the congregation the need of fulfilling their duty towards raising the contemplated sum of £150,000; and interspersed his appeal with interesting and appropriate anecdote.—He said, in conclusion, that we must not lose sight of the great object in view in all our efforts—the salvation of souls.

T. A. S. DEWOLF, Esq., seconded the Resolution, expressing his cordial concurrence in its spirit and sentiments, and his heartfelt interest in the cause of missions.

The Rev. Dr. RICHEY, President of the Conference, rose to move the second Resolution. It referred to the embarrassed position of our six devoted Missionaries in China, and called for our hearty sympathy. It also mentioned the prevalence in other parts of pagan idolatry and superstition, and the necessity of earnest prayer that the hands of those engaged in this heavenly work may be upheld by the mighty God of Jacob. The Rev. President dwelt with much fulness and feeling upon the general aspect of Christian missions, and the grand principles involved in this noble enterprise. He expatiated upon the lost and hopeless condition of man without the Gospel,—not one ray to chase the hellish gloom, not one hope to cheer the drooping spirit. He enforced the duty of Christians to carry out the great command of our risen Saviour. Oft as it had been reiterated from the pulpit and platform, he confessed that at every repetition it rung in his ears with all the freshness and emphasis of a renewed commission, "Go ye into all the world and preach the Gospel to every creature." Referring to China, he expressed his conviction that the present warlike aspect of affairs would not be of long continuance. The most impolitic thing the Chinese could do was to stir the anger of the British lion. They had already experienced something of Britain's power: though it was painful to him to contemplate the causes which led to the former rupture. The sanction of the opium trade had always appeared to him to be a stain, (the only one he believed, now remaining) upon the escutcheon of England. His ardent aspiration was that the issue of the present conflict might be the annihilation of that infamous trade, and the securing by treaty for the Missionaries of the Cross, the privilege of proclaiming the one true God, and Jesus Christ, whom he hath sent to the perishing millions of that idol-stricken land.

The Rev. J. WINTERBOTHAM seconded the Resolution. He referred to the providence of God which had brought him hither. He expatiated upon the success already achieved by the gospel in heathen lands, illustrating his remarks by striking incidents. He represented the position of the heathen world by the aspect of a city beheld from the summit of a mountain,' as the rising sun dispels the overhanging mists and gilds the lofty towers. Soon will the whole expanse be flooded with light from the Sun of Righteousness, and the darkness and the gloom of sin will be for ever dispelled.

Rev. ROLAND MORTON was called upon to move the third resolution. He referred to some peculiar features in the present position of our missions, the death of the lamented Thomas, the contemplated reinforcement of the South African Mission, and the proposal to raise the missionary income to £150,000 that the means may be provided of sending out one hundred additional missionaries. Mr. Morton in a succinct but interesting manner spoke on the various topics embraced in the resolution and urged with earnestness the duty in this great crisis of the world's history of coming up to the help of the Lord against the mighty.

MR. M. H. RICHEY seconded the resolution. He very briefly referred to the position of our Missious, and called upon the Wesleyans of Eastern British America to emulate the example of the Australians, who, a few years since dependant on the Parent Society to the amount of £3000 stg. per annum, now not only supported their own Ministry but had undertaken Missionary enterprises to which they contribute not less than six thousand pounds sterling a year.

The collection was taken up and amounted to £26 18s. 3d.

Rev. J. G. HENNIGAR moved the appointment of a Committee which was seconded by the Rev. JAMES ENGLAND; and after the Doxology had been sung and the Benediction pronounced by the Rev. H. POPE, Senr., the meeting separated.

Life Insurance in the Church.

There are some aspects on the subject of Life Insurance which appeal particularly to religious persons—to members of churches, and all who desire the honor and advancement of Christianity. The work of Life Insurance is clearly, in its principles and results, one of beneficence generally—but religious persons, it is thought can see in it and realize from it *very peculiar and valuable benefits*, above others.

No class of professional men derive from the community in proportion to the benefits they confer, so miserable and precarious a support as ministers of the gospel. The aggregate annual income of the whole number in the United States is less than the amount annually expended for the luxury of Tobacco! In one large and powerful denomination, the average income was recently found to be less than three hundred dollars! It is not strange that as an almost universal fact, the wives and families of clergymen after their decease, are left to hard and menial toil for a bare subsistance; and not unfrequently experience the extremities of suffering and want. To this fate some of the most gifted and useful clergymen of our country have been compelled to leave those they held dear. It is frequently the only way they can provide against the future, to insure their own lives—sometimes even this they are too straightened to do, finding it impossible to eke out the annual payments of premiums from the small salary grudgingly voted and worse paid; and it is in such circumstances the serious Christian duty of their congregations to insure the life of the pastor for the benefit of his family. There have been spectacles of want among the survivors of faithful and laborious preachers digracefully inconsistent with the benevolence and justice inculcated by Christianity and professed by those in whose service their ill re-paid benefactors have lived and died.

There is another aspect of this matter still more important. While the clergyman lives, he must suffer in the spirit, power and success of his life and work, if burdened with almost hopeless anxiety for the future. His energy is broken.—The spring of his mind is worn down. His thoughts are distracted. His strongest and finest sympathies as a man, a husband and a father, are burdened, wasted and exhausted. A pastor depressed by worldly anxiety becomes not only spiritless, but unspiritual. He thinks more of his interests, than is good for his soul. He cannot live above the world while the events of the world so grind him down. Corroding care begets a habit of being 'careful about many things" in which a Christian's thoughts and anxious desires should not be much occupied. If the members of any church would save their pastor from such afflictions, they should provide a small fund to maintain an insurance on his life for the benefit of his wife and children. —*Montreal Witness.*

Legislative.

Owing to the absence of four leading members of the Government nothing beyond mere routine business has occupied the attention of the House of Assembly during the past week, if we except a debate in Saturday, thus noticed in the *Morning Chronicle*:—

One of the most spirited debates we ever remember to have listened to, came off in the Assembly, on Saturday, under the following circumstances. Dr. Webster rose and asked if an appeal to the people of Nova Scotia, published in two of the morning papers—purporting to have emanated from a large Committee, drawn from both branches of the Legislature, truly reflected the views of the Opposition. Hon. Mr. Young, Mr. Munro, Mr. Archibald, Mr. Locke, Mr. Annand, Mr. Wier, and Mr. Howe severally addressed the House, one and all avowing that the Document referred to had their hearty approval —that it spoke the sentiments of the Opposition that it was the first step towards an organization of Protestants of all shades of opinion in defence of civil and religious liberty—a step forced upon them by the recent movements of the Catholic Body in this Legislature, under the direction of their ecclesiastical superior. The time had come when the Protestants of this country must unite for mutual protection, or be forever prostrate at the feet of a small minority of the population, who by handing themselves together and holding the balance of power between parties, could control any Government. It was to escape from this humiliating position—to oppose Catholic combinations by a Protestant alliance, that a new platform was proposed upon which all loyal Protestants could take their stand.

Mr. Tobin, Mr. MacKeagney, Mr. Wade, and Mr. Henry replied, denying that any improper influence was exercised in bringing in the new Government, and deprecating the appeals made to the Protestant community. Mr. Archibald and others in reply gave numorous illustrations of demands by the Catholics which Protestants would not have had the hardihood to make, and of a criminal yielding by the Legislature, on several occasions, to those unjust demands. The dictatorial command to Catholic Members to vote down the administration, and the threatening language used towards several Protestant gentleman to either vote with Mr. Johnston, or not vote at all, in the Archbishop's organ was referred to as affording evidence both as to the feelings of the inmates of Glebe House, and their power. while Protestants were nearly equally divided to make and unmake Administrations at pleasure.

Religious Intelligence.

Romanism in Ireland.

The Romish party are still putting forth their utmost strength against the cause of truth. No kind of agency is left untried. Every day we hear of something new. I mentioned in a former letter the case of a priest disguised as a fiddler, in order to carry out the dark designs of his system. I then regarded this as a singular case, as I had heard of nothing like it. But reports of some similar cases have reached me since, which lead me to think that the practice is becoming more general among us. A respectable lady informed me a few weeks ago that a rather remarkable *beggar* had recently called at her house, earnestly soliciting relief. In the absence of the master, he wished to see the mistress. After pathetically relating his story, he received something, then entered into conversation on many topics of the day, and hinted something about a lodging for the night. His entire bearing was so singular as to arouse her attention, and lead her to examine him most narrowly. Judge of her astonishment when, beneath a ragged exterior, she saw most unmistakably, though hidden by a kind of sheet, the regular habiliments of a priest! Nor is effort of a more public and imposing kind wanting. The *Limerick Reporter*, a popish journal, thus describes a recent *popish procession*, which one might believe occurred in Malta, or Rome, and not upon the soil of Old Ireland. "The procession was, in great part, composed of little boys and girls, forming a line of great length and delightful appearance. The girls were dressed in white, with white vails and gloves, carrying baskets of flowers, which they strewed on the way as they passed along, in imitation of the Jews coming out to meet the Redeemer. The cross led the procession, and they reverenced it; the images of the saints and of the blessed Virgin passed them, and were regarded with reverence in like manner; then came the sacrament—the host—the object of all our worship, carried by the bishop, under a canopy, and then did the thousands fall prostrate on the ground and adore the man-God, as saints and angels do in heaven; then was the hum of silent adoration caught up and felt, like an electric shock, pervading the long line of the procession; then did every heart beat and pulse quicker to glorify the sacred humanity of Christ, to worship his real presence as he was carried along, to adore the body, blood, and soul among us of the second person of the adorable Trinity. On the return of the procession, the chapel was filled to suffocation by over six thousand people." The scene occurred in connection with the mission of the Redempotorist Fathers, and, so far as I have heard, is the first attempt made by the Roman Antichrist to carry the "host" through the open street in this country. Meantime, your readers will ask, what has become of British law.

Mission to the Afghans.

One of the most interesting missions undertaken by the American Church is that to the Afghans, which has been commenced during the past year by the Presbyterian Board. This has long been looked upon as a remarkable nation, on account of their independent, hospitable, and martial spirit, and their possession of a country, lying between India and Persia, filled with the grandest mountains in the world, with the original fruits and grains that have spread over the earth—following the expansion of the human race, and with ancient ruins, tablets, coins, and legends, of great value to the religious or scientific archæologist. But the chief attraction has lain in the suggestion by Sir Wm. Jones, Vansittart, and others, that they might be a portion of the Ten Tribes of Israel. Though now Mohammedans, they claim descent from King Saul, through a son named Berkia, who had a son called Affghan. And those scholars have furnished translations from their legends describing the capture of the ark of the covenant by the Philistines, the anointing of Saul by Samuel, the battle of David and Goliath, and other events of Scripture history, which they claim as their own.

The seat of this new mission is appointed for the present, Rawal Pindee, a town of 15,000 inhabitants, between the Incus and Jhelm rivers, 160 miles Northwest of Lahor. This is not within the borders of Affghanistan, where a residence is forbidden by the present disturbed state of the country. The report of the Board says:

"The mission to Afghans is undertaken in obedience to what are considered to be marked evidences of the call of Providence. The country of Afghanistan contains about five millions of inhabitants. These are a hardy and vigorous race, divided into tribes or families which bear some resemblance to the tribal division of the Israelites; this is one of the circumstances that have led some writers to consider them to be of Israelitish origin. They are Mahomedans in their belief, and it is not practicable at present to conduct missionary efforts in their country. Considerable numbers of them are found, however, living in different places in the Northwest of India, and others visit these places for purposes of commerce.

"Little has been done for their evangelization. The New Testament and a part of the Old Testament was translated into Pushtu, the language of this people, and printed at the Serampore press, in the days of the venerable missionaries, Carey and Marshman; but from the circumstances under which these portions of the Scriptare were translated, they will require revision; while other books are yet to be translated, and the whole province of Christian literature is yet untrodden ground. Within a year or two, the English Episcopal Church Missionary Society have formed a mission for the Afghans at Peshawar, a city well chosen for this purpose, lying West of the Indus. The prayers of Christians should be offered on behalf of this important mission of our Episcopal brethren.

"The attention of the Board has been directed to the Afghans for many years. Their country was contemplated by the first missionaries, as within reach of the evangelizing agencies of the Lodiana Mission. Several hundreds of Afghans were living at Lodiana when the earliest missionaries went to that city, and some of their sons have been in the mission school at that place. The want of men and means, however, have delayed the commencement of separate missionary efforts for this people. During the last year these difficulties have been in some degree removed."

It is stated that an English Christian friend, who is well acquainted with our missionary brethren, made the offer of the handsome sum of $7,500 to the Board, if a mission were established for this people; and accordingly an experienced and efficient missionary, the Rev. John H. Morrison and his wife, who are well known in connection with the missions in India, and the Rev. Isador Lœwethal, who reached the field last December, have been appointed to this station. We bespeak for these brethren and their work the prayers of those that desire the wide and energetic spread of the blessings of Christ's gospel.—*Oriental.*

Methodist College in Australia.

The colonial government of Australia, desiring the establishment of a university at Sydney, have made overtures to the Methodists for the purpose. The government would very gladly aid it by very liberal endowments, but the Wesleyans desire in the first instance something less pretentions and high-sounding, and propose simply a college, which shall be open to the youth of all denominations, but the control of which shall be retained in Wesleyan hands exclusively. Towards this project, in the absence of the larger one, the colonial government are disposed to act very liberally, and propose a grant from the public chest to equal the amount which the Wesleyans may contribute themselves. In fact, they propose to give $100,000 if the Wesleyans make up $100,000 more. The latter, however, think this sum much beyond the mark at which they ought to aim at present, and name $50,000 as that which, with a grant of equal amount from the government, would probably accomplish their immediate object in starting. The government would not only agree to the grant of $50,000 under these circumstances, but have promised to give an additional annual sum of $2,500 for the salary of the principal, without any stipulations as to additional contributions by the Wesleyans. It is needless to say that the offer has been gratefully received, and that the enterprise will speedily be commenced with energy, and we doubt not with ultimate success. The proposal made to the Rev. W. L. Thornton, one of the Wesleyan editors, London, has reference to the post of principal of the college, and not to a professorship, as our foreign correspondent of last week supposed; and it includes, also, the editorship of the publications of the Australian Conference.—*Chr. Adv. & Jour.*

Expulsion of two Vaudois from Tuscany.

The following circumstances are related in the *Buona Volvella*, the Vaudois organ:—

A fortnight since, two young teachers quitted the Vaudois Valleys for Florence, for the sole purpose of perfecting themselves in the speaking of Italian before teaching it to their scholars. In passing through Genoa, they received from one of their co-religionists in that city a Bible in Italian, and one in French for their own use; and besides these, a Bible and New Testament in Hebrew, for a Jew of Leghorn, who desired them. They arrived at Leghorn, and while waiting there at the bureau the return of their passports, one of them opened his bag, and by chance allowed one of the sacred books to fall under the searching eye of an agent of police; nothing more was necessary to induce the authorities to take most rigorous measures against the young travellers. They seized immediately the books and all their letters of recomendation, threw them into prison, and after three days of the most minute and interminable cross-questioning, expelled them from the Tuscan territory, as suspected of Vaudois propagandism.

The following reasons are given in their expulsion: "Considering that the undermentioned have persisted in maintaining that their sole end in coming to Tuscany was to acquire at Florence a better knowledge of the Italian; nevertheless, that their declarations themselves, the lies to which they had recourse in the bureau of foreigners, their possession of many equivocal letters, and of many copies of Diodati's Bible, which is prohibited in Tuscany, and of other books hostile to the Catholic religion, giving reason to conclude that they are propagandists of the Bible Society of the Vaudois, and that they wish to propagate doctrines opposed to those of the Catholic Church, and consequently the religion which is dominant in the State. Considering articles 12, 24 and 26 of the rules of administrative police, there will be communicated to the aforementioned a formal order of expulsion from the Grand Duchy of Tuscany, which implies a perpetual prohibition from returning."

INTOLERANCE OF SPAIN.—The government o Spain has issued a decree that "allows of no religious controversy, and that will not tolerate any infraction whatever of this rule, nor permit any journal to make any comment upon the Holy Catholic and Apostolic faith. Nor shall it be permitted to discuss the opportuneness of religious unity." The *good* Bishop of Tudela is so delighted with this decree that he has offered his warmest thanks to the Queen for her care of his Church. "The accursed heretics and followers of Luther," (he says) "will thus learn that the Church, though persecuted, never loses her courage. She may be borne down, but she will speedily rise again with renewed vigor. The Church, as the blessed Leo has said, may not, cannot, and never shall be overcome."

NISMES.—The Wesleyans have had a church at Nismes for above twenty years. The number of persons attached to their society is not great, but their services are attended by many members of the National Church. They have founded a normal school for pious teachers, (the Official Church has a similar institution,) and a sewing school, where a hundred children receive religious instruction. The work of the Wesleyan brethren is important in the rest of the department. They have stations in several towns, as Gauges, le Vigan, Alais, Anduze, and a great number of villages. It is thirty years since they entered these districts. Beside their indirect success, they have indirectly done much good in awakening nominal Protestants. It must be owned that, under God, they were the first instruments of reviving religion in the south of France—*News of the Churches.*

SOUTHERN METHODISM—NICARAGUA.—We learn from the *Texas Advocate* that, at the close of the last Texas Conference at Gonzales, the question was publicly asked of Bishop Paine and Dr. Sehon, if they would not, the one before the College of Bishops, and the other before the Missionary Board, represent and encourage an effort, made in Texas, for the establishment of a mission in Nicaragua. The most hearty and encouraging affirmative answers were given by both of them. Since then, inquiry has been made for the right kind of men; the result is, that two of the most active, courageous, and efficient preachers of the state have volunteered *to start on forty-eight hours' notice!* Our own bishops are looking for men for the same field.—*Chn. Adv. & Jour.*

The Wesleyan Methodists of Liverpool recently held a meeting in the city for the purpose of devising means for the erection of two new Wesleyan Churches in the South Liverpool Circuit. The information which came in a private letter represents the occasion as one of unwonted interest. The first subscription was $25,000. The gentleman who gave this subscription was once a poor friendless boy, but he struggled manfully, and rose to the responsible post of superintendent of a Sabbath school, and is now an alderman of the city. The next was $5,000 then followed several others of $2,500 and of $1,000 subscriptions. Another meeting was to be held, at which it was confidently expected they would raeize the sum they wanted, namely, $70,000. We doubt if there is a Church in the world that gives as much to the cause of Christ, in proportion to its wealth, as the Wesleyan Methodist Church. The Methodist Episcopal Church may well take the mother Church for an example.—*Chn. Adv. & Jour.*

NORWAY.—Recent inteligence from the Methodist mission in Norway gives interesting information of the state of the Mission in that country. A church has been formed in Frederikshan consisting of upwards of fifty members. In Sarpsburg the work is extending.—The accounts from Denmark and Sweden are also favorable. In these countries the people do not emigrate as much as they do in Germany. The inhabitants of Germany are constantly receiving intelligence from their friends in the United States, holding out to them so many inducements for leaving their native country, that it is very uncertain how many days or weeks will elapse, after the residents become attached to the mission, before they begin preparations to leave for America.—*N. Y. Spectator.*

SWEDEN.—The religious interest which has for many months been manifested in Sweden continues to spread, and its power deepens with its progress. A society has been formed in Stockholm, called the Evangelical Fatherland's Society, for the propagation of the gospel. It comprehends prominent noblemen and *merchants* as well as ministers among its supporters, and aims to provide and distribute religious books, to support colporteurs, and to infuse a more vital piety into all religious duties. The King, in his address to Parliament, has also recommended the repeal of all intolerant statutes, and the establishment of religious liberty in the kingdom. The recent persecutions by the dignitaries of the church, seem to find no sympathy on the part of the enlightened monarch.

General Intelligence.

Colonial.

Domestic.

MR. HOWE has published an appeal to the people of Nova Scotia, intended, we presume, to indicate the course which as a public man he means to pursue. From this document we take the following extract:—

"Looking calmly around upon what has occurred in Nova Scotia, within the last twelve months, what has occurred in Canada, New Brunswick, Newfoundland and Prince Edward Island, within our own knowledge and experience: upon the very recent and *palpable* manifestations of an aggressive spirit on the part of the Papal power in all the Provinces, I have not hesitated to advise my friends to take higher grounds than has ever yet been taken by any *political party in Nova Scotia*, and they have determined to take it boldly in the face of the country.

"The Liberal party has performed its mission. The Constitutional changes, and the public improvements of the country, attest its power and perseverance. The Conservative party have likewise done their work, in watching and restraining where danger seemed to be apprehended. Neither of these Parties can now give to Nova Scotia such a government as she requires. The Liberals, weakened by the open defection of the Catholics, cannot do it; and the Conservatives, lifted to power on their shoulders, only rule by the sufferance of an Ecclesiastic, who owes no responsibility but to a foreign potentate, unrecognised by the great body of the people of Nova Scotia. The Head of the Catholic Church in this Province, who denounced Mr. Johnston in 1850 for defending a shoemaker, now denounces Mr. Young and his Government because they will not permit Catholics to break people's heads, publish disloyal sentiments, scoff at and revile Protestant clergymen and their doctrines, without retaliation; and to carry on correspondence, in time of war, with the enemies of our country.

"The only reason that anybody can give for the overthrow of the late Government, and the construction of a new one, is the reason, 'pure and simple,' that the Catholic Archbishop so willed it. If the retiring Cabinet did not tender their resignations at the Glebe House, nobody doubts but that the list of the incoming Ministers received His Grace's approval before it was submitted to the Lieutenant Governor. The Cabinet are powerless to carry any measure that the Catholic priesthood of this city disapprove; and as their conduct of late has favored the impression, I assume that putting houses, breaking heads, corresponding with England's enemies, and defeating crown prosecutions, will not be regarded as offences against the powers that be.

"The experience of the past, and the aspects of public affairs at the present time, have satisfied me that, as long as the Protestants of this country are divided, it must be ruled by the Roman Catholic minority. Had the late government succumbed to what is known here as the Irish Brigade, it would have held the reins of power at this moment. Whenever the new administration ventures to imitate its independence, from that moment its fate will be sealed.

"It is clear, to the eye of the most ordinary political observer, that as long as Protestant Novascotians are divided the Catholics must rule our country. For myself, I am so weary of this domination, that I felt for some time that any personal sacrifice was light in comparison with the obligation that rested upon me to struggle for a more solid and reputable basis of civil Government. Party considerations ought not to stand in the way of a "consummation so devoutedly to be wished;" indeed recent events have convinced me that there is no solid basis for Party, in this country, but such a Protestant organization, as will render the Government independent of Roman Catholic support. An Administration resting upon an independent Protestant majority, will alone, after what has occurred, in my judgment, vindicate the honor, and satisty the public sentiment of this country. Such a government can only be formed by the co-operation of Protestants all over the Province, who are content to labour in this cause without reference to old party names, or to bye-gone differences of opinion."

MR. JOHNSTON'S address to his constituencies has appeared within the past week. Concerning the expectations which may be formed of the new government, he says:—