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Provincial Wesleyan

THURSDAY, SEPTEMBER 28, 1854.

This Paper is published weekly, and may be seen free of charge at the office of the Proprietor, Mr. J. F. BENT, at No. 10, St. James Street, London, where Advertisements and Subscriptions will be received for this Periodical.

No communication will be received without the writer furnishing us with his name in confidence.

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

Correspondents are respectfully requested to condense their communications, and write the names of persons and places in full.

The Provincial Wesleyan is the largest, and, for its size, the cheapest of the Religious papers of the Lower Provinces. Subscribers will confer a favor by recommending their neighbors.

The investment, within the last few years, of several of the most important and flourishing Missions of the Wesleyan Body with a distinct ecclesiastical organization, constitutes a new and highly interesting epoch in the history of Methodism.

Canada, France, and Australia have their own local and independent Conferences; and the principle so auspiciously initiated of erecting into separate churches, the self-sustaining societies in the colonies and foreign lands will, we presume, be carried out to the fullest extent.

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What was the consequence? The child, when it grew up, remained heavy and stupid; showed no signs of reason, and could scarcely speak.

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Friendly Islands

Extract of a Letter from Mr. Richard Amos, dated Nukualofa, Tongaboo, November, 2nd, 1853.

THE CAPITAL OF TONGA.

I am not aware that it has occurred to any one in writing from this place, to remark, in passing, that the modern town of Nukualofa is purely a creation of Christianity; and that the present population has been gathered by the Gospel alone.

Where stand the tombs of the Kings of the former dynasty, as monuments of the skill of a people much more numerous and powerful than the present race of Friendly Islanders.

Nukualofa was ever an obscure village, with a small population of less than one hundred persons, (except when fortified in time of war as a place of refuge for other villages) until the lota collected from all parts of the island a population peculiarly its own, which now amounts to upwards of one thousand two hundred; and the reigning Tufoafua has constituted it the metropolis of his ocean empire.

Thus Christian Missions are founding cities in the Pacific, which we hope, will each become "an eternal excellency, the joy of many generations."

The Friendly Isles Mission is unique in its character, and deserves more attention than it has hitherto commanded.

Newer enterprises may be more attractive, just now, from their novelty; but in no part of the Mission field can more splendid achievements in the subjugation of man's fallen nature to the sway of godliness be chronicled than in the Friendly Islands.

It is not in planning, hence, of a new field among the suns of the South Sea, that we find the earth a nation of Wesleyan Methodists, who from the King upon the throne down to the meanest subject in the land, attend the Wesleyan ministry, and acknowledge Methodist Preachers alone as their Bishops, Priests, and Deacons.

And yet this is not a national church in the ordinary sense of that term, but quite free of the state, having Christ only as its Head, and supported entirely by voluntary contributions.

The object of the Parent Society is now to make this free national church as dependent upon its own resources as possible; and with this view I think it would be well to place one particular feature of our work prominently before the eyes of the Committee, as showing, at once, its advanced state and present efficiency.

I refer to native agency. Your Deputation, the Rev. Robert Young, possesses ample information upon this subject; and should our Heavenly Father spare him to return to England, you will have the matter laid before you in all its details.

It will be a point of special interest to those philanthropists who have set on foot various financial movements in the Connection; and must commend itself to every Christian heart.

NATIVE MINISTRY.

The Committee will know how to appreciate the value of the native agency for the Mission of the earth, who guard with holy jealousy the sacred office of the ministry, and fear to intrust incompetent persons into it.

But in the present case, the great work, as it is the object of the Missionary Society to evangelize the world, the greater part of which is comprised in Heathendom, and the demands upon funds are greater than its resources.

In consequence, becomes imperative upon the Committee to avail themselves to the utmost of the native agents which God provides.

It is a noble enterprise it becomes an imperative duty to convert whatever material can be made available on the spot into an agency for the service of an apostle world to God. Dr. Bessie's able treatment of this subject a few years ago, and the employment of many Native Ministers who might not otherwise have been in the service which they now so honourably occupy.

The Doctor's admirable Address were reprinted, and a copy sent to each Missionary, to call attention to this momentous subject, it would be great benefit.

Now, however, forced this branch of our duty upon the attention of this District, and the Missionary Society, and some important Stations, which are now vacant, must be supplied by them.

Since our arrival in 1847, six Missionaries (who were all dead, in 1847, in consequence of years gone by) have been removed, and not one European has been sent to supply their lack of service.

Native Missionaries now occupy their Stations, and, as far as I am able to judge, the work is not injured or deteriorated.

When an English Missionary to superintend the three Circuits in this District, and to be the agent of the Institution, with, perhaps, a few more, to be learning the language, in order of any removal by sickness or death, and we shall be able, with our creditable staff of Native Assistants, to work the District.

Here, then, is a movement—a re-entrance—on a par with your great financial arrangements for 1853 at Centenary-Hall, and elsewhere. I have two excellent young men now in the Institution, whom my worthy Superintendent intends to recommend to the ministry.

One of them has been a scholar in the Training School, and afterwards was my Assistant in the same school. He is nineteen years of age, of superior talent, pious, and of a generous disposition; just going to be married to a clever young woman, who is his equal in knowledge, and refined in manners.

This young man will remain in the Institution, to take the management of the Institution, and to take the management of the Institution, and to take the management of the Institution.

I am called, to visit schools through the island, and if, at any future time, I be removed by sickness or death, the educational department of Tongaboo may be safely left in his hands. He is fully acquainted with all my plans, and can skillfully work them.

Extract of a Letter from the Rev. Thomas West dated Lufuka, Haaboo, Jan. 6th, 1854.

VOLCANIC ERUPTION: LOSS OF LIFE.

It is my painful duty to apprise you of a remarkable and dreadful calamity which has befallen the island of Niu-Foo, in the shape of a new and instantaneous volcanic eruption, which has caused the loss of twenty-five natives, members of our Society; also the destruction of a chapel and the entire devastation of about ten miles of valuable country.

The particulars were brought here by a Native Teacher, who was sent hither to represent, both to the King and Missionaries, the dangerous position of the whole island, and the desire of the inhabitants to leave for some other land which King George may assign for their residence.

On the 24th of June, 1853, the island was visited by many severe and heavy earthquakes; but as these were exceedingly common in their occurrence, no alarm whatever was felt.

The quakes were most violent in a district called Ahan; most fortunately, this being the least populated, although most valuable, part of the island. In the village of Ahan there resided a few families, numbering in all from forty to fifty individuals.

A Teacher resided among them; and a small chapel was attached to the village. On the evening of the 24th, about midnight, the earthquake was so violent, that the inhabitants retired as usual to rest.

All the inhabitants retired as usual to rest. At midnight, an earthquake of unusual violence shook the whole village in alarm; but this was

subdued entirely, with the exception of a continued tremor of the ground, and an apparently distant rumbling sound, the people again betook themselves to rest, little thinking that they were actually sleeping over the mouth of a volcano, whose fires should, in two short hours, hurry many of them into eternity, and devastate the land! Such, however, was the awful reality.

At two, a. m., of the 25th of June, another tremendous earthquake rent the ground in sunder in the very centre of the devoted village; and in an instant the devastating and steaming lava, in a new-formed channel burst forth with terrific and overwhelming force. The whole was but the work of a few minutes. Houses with their inmates, and among them the chapel, were swallowed up, and consumed by the ascending flames. Of the inhabitants, twenty-five were thus instantaneously swallowed up, or lost in the deluge of liquid fire. Eighteen individuals were saved as a miracle, and some of these had their heads scorched by the pursuing flames. One man, in flying, stumbled into a rest of the earth, and happily regained his footing, and the next moment flames of fire were shooting up from the hole into which he fell. The suddenness and utterly unexpected character of this remarkable visitation, and the awful terror inspired in the minds of those who thus miraculously escaped, rendered the possibility of any particular benefit being derived, as daylight dawned, the principal work of destruction was accomplished. In a very short time, about ten miles of the most valuable gardening land in the island was covered to the depth of from five to twelve feet of molten lava, which soon hardened into solid rock. The tremendous nature of this eruption will be better understood, when I state that not less than thirty distinct craters can be counted, some of which are large. This terrific visitation has been the means of thoroughly arousing the inhabitants of Niu-Foo to seek the salvation of their souls.

Many who formerly scoffed at hell-fire as a fabulous invention, now acknowledge their folly, and have fled from the wrath of God, to seek shelter in the mountainous side. Such are the brief facts which I have been able to collect, regarding one of the most remarkable and striking phenomena of modern times. Verily there is a God who ruleth in the earth.

A Free Danube.

Only those who have given somewhat careful attention to the subject, can form an adequate conception of what may be the results of the present disruption in the East. For many years, partly by arms, but far more by diplomacy, the great robber power of the north, has been making advances of the most disastrous nature to the interests of the world. Russia has put the fertile agricultural portions of Europe in a state of siege, and to shelter it in impenetrable strongholds; but she has put incalculable more confidence in protocols and treaties, in which she had vastly greater success than ever she had or is likely to have in arms.

She has succeeded in weaving a network of treaties and alliances, the most extensive and interesting fields of human progress seemed on the eve of being shut up forever from the approaches of liberty and civilization. This network is now broken to fragments and scattered to the winds. If we are not greatly mistaken, a spirit is abroad in Europe which will sweep away the network of treaties and alliances, and substitute in its place a system of free trade and commerce, sufficient to stimulate to an untold extent, the enterprise of mankind.

The Danube has its source in the mountains of Switzerland, very near to the fountain-head of the Rhine. For 280 miles it flows through Bavaria; for 630 miles it is Austrian, flowing chiefly through the extensive corn-growing plains of Hungary; through 450 miles it waters Turkish territory, having along the left bank the fertile agricultural portions of Wallachia, and on the right Servia and Bulgaria. At Rassova it comes within 30 miles of Kustendji, an excellent harbour on the Danube, with which it could be connected through the lake of Karasu by a very easily-executed and invaluable canal. It would save 200 miles of travel, and carry the trade to the Black Sea 100 miles south of Russian territory.

At present 80 miles of the stream passes the Russian province of Bessarabia, while, till the present war, the only navigable mouth of this mighty stream was entirely in the power of the Czar. Several of the tributaries of the Danube are fertile for many miles of their extent; and these, added to the river itself, lay open a commercial field consisting of many thousands of square miles of arable and pasture land, inhabited by many millions of an all but exclusively agricultural and pastoral people, and to exchange their surplus produce for the necessities of manufacturing industry—ready also to be enlightened and blessed by the intelligence, and saved by the glad tidings enjoyed in greater volume by the ever active and commercial people of the west. During the last twenty years England has been slowly opening her eyes and stretching her mantle of mercy towards the countries and the navigation of the Danube. Russia has not failed to observe this, and has been working, on a large scale, to shut up her way.

Till very lately, the government of this country had, we may say, no sympathy with its commercial interests in the direction of the Danube. A very fine idea of our own agricultural claims possessed men in power, and disposed them to be silent if not to favour the efforts which tended to keep food and other agricultural produce scarce and dear. While our merchants saw and would have taken advantage of eastern treasures, our foreign policy flung and fettered; if it did not actually play into the hands of the foe of progress in this direction. While Russia sought to shut up the Danube to keep up her prices, British agriculturists could not help feeling that she was thus keeping up their also, and so Nicholas was permitted to do, what he never otherwise could have done, and what we trust he will never do again. The construction of this river is prepared to supply us with a large amount of wool, hides, wool, tannin, hemp, or of metal, but above all grain, and to take in return all that mechanical skill and a vastly superior civilization enables us to produce for them.

While this would supply us in greater quantity, and at a cheaper rate, with the necessities of life, it would stimulate industry, increase capital, and enrich every class in these countries taking advantage of such a trade. Here, however, is the great stumbling-block in the way of despotism—it would introduce free thought, and the elements of liberty in all its forms to the vast region of

the Danube. We cannot think that the trade of Odessa and other Russian ports, with which the trade of the Danube competes, is the chief reason why Russia so earnestly seeks to shut up that noble stream. Commerce, wherever it enters, carries with it the ideas of commercial nations, and proves the channel of thought and principle, as truly as it does of more tangible wares. If commerce can be confined to mere necessities, these may be rendered so safe as regards intercourse with foreigners, that little fear of the effects of that intercourse need be entertained. It is altogether a different affair with 2000 miles of an inland navigation. That once truly free, and full of foreign commerce, it would baffle all the police on earth to keep truth and freedom out of the heads and hearts of the people, coming, as so many points, in contact with liberty. Let the Danube be free, and in the course of years, ere long, a state of things will prevail on its banks more mighty as a barrier to the advance of the despot—a state of light and life, in matters both civil and religious, more certain to stem the torrent of northern absolutism—than all the armies of Europe. This is the pestilence dreaded about all others by the Czar. It was to shut out this, he established by a treaty a "quarantine" at Sulina, and fortified and garrisoned that station, so as to all but stop the navigation. It was to shut up the Dacian plains from the hated breath of freedom's breeze, and the gospel of light, that he allowed the silt to accumulate on the bars and reefs to lie there in the channel, so that what admitted a ship drawing fifteen feet of water a few years ago would barely admit one drawing seven. Had he gone on, he would soon have sealed up the entrance entirely, and so accomplished his much desired end. Fortunately for generations yet unborn, a rupture he himself has provoked, and forced, in the most reluctant combatants, has led already to considerable results. Sulina is burnt, the quarantine blown up, a dredging-machine is at work deepening and widening the Danube mouth, while along the eighty miles of Russian frontier, the forts of Nicholas are being reduced, and at the head of the Danube to be enforced upon him by Europe, stands the free navigation of this vast important stream.—Christian News.

And an infallible Judge, who will judge us all (Rom. xiv. 10) according to that rule that he has given us, namely, his holy word (John xii. 48), and who will exact to everlasting honor and glory every repentant sinner that has trusted in his mercy (Rom. xiii. 48).

This, dear friends, is what we have to tell you; and may these words enter your mind and heart, and set your spirit free from the bondage of man. If once you go in spirit direct to Jesus himself by prayer, you will not tremble before a fellow-man, as though it were at his pleasure either to forgive or to condemn you. If once you hear the voice of Jesus answering you by his written word, and saying, "Him that cometh to me I will not cast out," you will not fear the anger of men who forbid you to read that word. They fear the bible; for in it is written the doom of their hearts; and the name of Babylon (Rev. xviii. 21). For in it your deliverance is also written: "Flee ye from the midst of Babylon, and let every one save his own life" (Jer. li. 6, and Rev. xviii. 4).

Suffer these few words spoken in a sincere desire for your welfare. "Whatever truth is in them is God's." Do not slight it; if you do, it will bear witness against you in the judgment. But it is now sent you, that by reading it into your heart you may have eternal life.—Ch. of Eng. Mag.

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The project of connecting telegraphically, Great Britain with America is at the present moment seriously engaging the attention of scientific and commercial men. During engineers are sanguine of the practicability of laying a submarine cable directly across the Atlantic from Galway to Cape Race, in Newfoundland. The chief question is, whether, if a line were laid, an electric current can be passed through the thousand miles of cable. Professor Faraday and others whose opinions must be regarded as weighty believe that it could not. And so (says the Glasgow Commonwealth) by the larger proportion of scientific men favour the route to America via Scotland. "To escape the lat present dubious ocean path," says a well informed writer of the current number of the Quarterly Review, it is proposed to carry the cable from the northernmost point of the Highlands of Scotland to Iceland by way of the Orkney, Shetland, and Faroe Islands—to lay it from Iceland across to the nearest point in Greenland, thence down the coast to Cape Farwell, where the cable would again take to the water span Davis' Straits, and make right away across Labrador and Upper Canada to Quebec. Here it would be joined by the North American main trunk of wires, which hold themselves out like an open hand for the European grasp. This plan seems quite feasible, for in no part of this journey would the cable require to be more than 300 miles long; and as it seems pretty certain that a sand bank extends with good soundings, all the way to Cape Farwell, there would be little difficulty in mooring the cable to a level and soft bottom. The only obstacle that we see in the strong probability of the Fiquimaux for old iron. The mere expense of making and laying the cable would not be much more than double that of building the new Westminster bridge across the Thames.

Disregard of Human Life.

We often chronicle fatal accidents which might have been prevented by proper guards, at railway crossings. There is perhaps no country in the world, where so little regard is paid to personal safety on rail roads, as in the United States. It need not be admitted that many accidents take place in consequence of the obstinacy of travellers, who persist in attempting to cross a road when they see a train approaching. But in many cases there are curvatures in the road that prevent the seeing of a train until within a very short distance of a cross road, and yet there is no one to sound the alarm. We believe that on all the rail roads in Europe, where a train has to pass a travelled road, there is a gate, and an attendant, whose duty it is to close the gate when a train is in sight, and to keep it closed until the train has passed—this prevents the possibility of danger in the way we have described. These remarks have been suggested by reading an article in the Boston Congressionalist, a portion of which we re-produce. The writer was travelling from Massachusetts to the state of New York, and writes from N. Falls, Village. He says:—

"I had roads have spotted another thing for this horse and chaise traveller, only a plank road is in crossing the country. With not the slightest index of the track, with no man or boy to hold a red flag, with no warning bell or whistle, the train comes rushing suddenly out of a clump of alderberry, before a rattling country vehicle can be aware of its comely vicinity. Our horse's head was upon the track, a large noisy charcoal wagon was tumbling behind, and the cars were upon us, when two men's strength was lent to my arms, and I whirled the horse about, and my companion (who's my horse companion on his journey) and I were narrowly saved. There was nothing to indicate a road, and nothing to show the whereabouts of the train. I had a sudden turn. There were also placed upon this Harlem track where the carriage road is fenced in for a considerable distance parallel along with its dangerous neighbour, the iron track, as we see a trembling little dog caged with a lion, and called 'the lion's little friend,' when he almost shakes to death at every thump of the lion's tail."

A Saviour save to be approached by the vilest sinner (Luke xv. 1); a Saviour so powerful that he can save to the uttermost those that pass to him (Heb. vii. 25); and so tender, that the tenderest mother's love is not to be compared with his (Isa. xlii. 1, 4, 15).

A free forgiveness bestowed by that Saviour upon every one that sincerely wishes to forsake his sin, and that tries to him for mercy (Acts v. 31; Luke v. 12, 15); a forgiveness that no man can hinder (Rom. viii. 31, 32).

A full and complete forgiveness that leaves no stain of guilt (Isa. i. 18), and that is followed by no torturing purgatory (1 John i. 7; Rev. xiv. 13).

A full satisfaction for all sin in the death of Christ (Heb. ix. 28).

A willing service of God that springs from love (2 Cor. v. 14, 15), and a love that springs from the free forgiveness of sin (Luke vii. 41, 42).

One church of the living God, composed of all true believers in Christ of all ages (Gal. iii. 9, 28), and which shall be presented to Christ as one body by his coming again (Eph. v. 27); from this church no member for sin that prays to Christ for mercy is shut out (John vi. 37), and to it none that willingly continues in his sins can truly belong (Matt. vii. 22, 23).

One way of salvation for all the members of this one church (Acts iv. 12). In the same way that the prophets and apostles, with many the mother of our Lord, and all the saints of old, were saved, so must the vilest sinner be saved now.—They did not trust in one another, but in Christ alone (Eph. i. 12, 13). All are washed from their sins in his blood (Rev. i. 5, and v. 9); for he is "the Lamb of God that taketh away the sin of the world."

A perfect rule of belief and practice in the holy scripture (2 Tim. iii. 15, 17) for all the members of Christ's church.

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Disregard of Human Life.

We often chronicle fatal accidents which might have been prevented by proper guards, at railway crossings. There is perhaps no country in the world, where so little regard is paid to personal safety on rail roads, as in the United States. It need not be admitted that many accidents take place in consequence of the obstinacy of travellers, who persist in attempting to cross a road when they see a train approaching. But in many cases there are curvatures in the road that prevent the seeing of a train until within a very short distance of a cross road, and yet there is no one to sound the alarm. We believe that on all the rail roads in Europe, where a train has to pass a travelled road, there is a gate, and an attendant, whose duty it is to close the gate when a train is in sight, and to keep it closed until the train has passed—this prevents the possibility of danger in the way we have described. These remarks have been suggested by reading an article in the Boston Congressionalist, a portion of which we re-produce. The writer was travelling from Massachusetts to the state of New York, and writes from N. Falls, Village. He says:—

"I had roads have spotted another thing for this horse and chaise traveller, only a plank road is in crossing the country. With not the slightest index of the track, with no man or boy to hold a red flag, with no warning bell or whistle, the train comes rushing suddenly out of a clump of alderberry, before a rattling country vehicle can be aware of its comely vicinity. Our horse's head was upon the track, a large noisy charcoal wagon was tumbling behind, and the cars were upon us, when two men's strength was lent to my arms, and I whirled the horse about, and my companion (who's my horse companion on his journey) and I were narrowly saved. There was nothing to indicate a road, and nothing to show the whereabouts of the train. I had a sudden turn. There were also placed upon this Harlem track where the carriage road is fenced in for a considerable distance parallel along with its dangerous neighbour, the iron track, as we see a trembling little dog caged with a lion, and called 'the lion's little friend,' when he almost shakes to death at every thump of the lion's tail."

A Saviour save to be approached by the vilest sinner (Luke xv. 1); a Saviour so powerful that he can save to the uttermost those that pass to him (Heb. vii. 25); and so tender, that the tenderest mother's love is not to be compared with his (Isa.



