





Provincial Wesleyan

THURSDAY, MAY 20, 1858.

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 our correspondents.

The Solicitor General and the Protestant Clergy.

We have read with much surprise the report which has just appeared of a speech delivered by Her Majesty's Solicitor General for Nova Scotia. That gentleman, in his eagerness to defend the administration with which he is connected from the charge of subservience to the Roman Church, has not scrupled to assail with ridicule the Protestant religion, and to revile, in his peculiarly trenchant style, those Ministers of Christ who dare to assume an attitude of opposition to the "MAN OF SIN." Such an unguarded expression of the sentiments of his heart as he has permitted thus to meet the public eye will do more than all his political opponents could effect to estrange from him that numerous body of Protestants who, their predilections being altogether with a Government bearing the name Conservative, desired far more a change in the policy, than a change in the person, of the Ministry. Who could have supposed that the formation of a Protestant Alliance, in which the chief part was taken by Ministers of the Gospel, who can have no personal interest in the fate of parties, whose very position demands their neutrality, so far as it can be observed in action, would be so grossly abused as to be made a pretext for the kind of abuse which we have just witnessed? A further extract or two from this extraordinary speech, coming as it does from one who, like his Queen, is sworn to maintain the Protestant religion, will show the animus of those who oppose the Protestant Alliance. "We often find these ministers who figure in the Alliance combining for any good purpose. . . . They generally detest or are jealous of each other, and are incapable of combining for any good purpose; but point out a victim for persecution, and like Pilate and Herod, they well shake hands over a deed of cruelty and persecution." Again, he says:—"Before I close I would admonish the Catholics to treat the Protestant Alliance with the contempt it richly merits. It will soon be scattered to the four winds, if left to itself. Nothing can keep it alive, if the Catholics themselves do not foster it by taking notice of it. There is in Nova Scotia, with much hypocrisy, a large amount of pure and genuine religion, and all who really love the gospel and set a proper estimate on their own religious freedom, will be sure to protect the Catholics, or any other sect, from oppression, injustice and persecution. In conclusion, I would remark that while it is lawful for Christians to combine in works of love and charity—whenever men lose sight of those virtues, and combine to injure, annoy, rob, cheat, defame, or do any kind of damage, either to the person, or the property or the feelings of others, they cease to be Christians and begin to be devils."

The Honorable the Solicitor General of the Province of Nova Scotia has spoken. He has exhibited about as much theology as temper, and rather less wisdom than wit. We commend to his perusal during the Parliamentary recess some trustworthy volumes on Church history, and would especially invite his attention to the reports of the numerous societies in which Protestant elements of different denominations harmoniously co-operate. Let him familiarize himself with the transactions of the British and Foreign Bible Society, the Evangelical Alliance, and other kindred institutions, in which the sympathies of every evangelical clergyman, from the Prime of the dissenting chapel, are embarked, and let him reconsider his reckless libel of such men that they are incapable of combining for any good purpose, but like Pilate and Herod will shake hands over a deed of cruelty and persecution.

Letter from Canada.

When we have for months been running in debt for some of our brethren, and but for the merciful first of May find hearts and tongues ready for any pitch of exultation you like, and the whole soul rushes into the genial stanza of the Englishman: "Welcome! all hail to thee! Welcome! all hail to thee! Welcome! all hail to thee! Welcome! all hail to thee!" During the past winter months (for what would the new-settler do without them?) Canadian roads have witnessed agonizing scenes; processions of sleighs or wagons heaped with wheat, flour, corn, oats; sleighs of beef and pork in piles the strangest; wood-teams towering and creaking; mammoth hay loads, just the thing for vagrant beasts by the roadside. Then, the good "Darby and Joan," who have resigned the duties of the homestead for a day, jogging to market; or the sons have left the barn, and the daughters the dairy, for a deserved "sleigh-ride"; and the whole "set-out" appears daintily mounted, and the whole "set-out" gaily expostulated to you, enquire, who are they? And the answer is, they are the "youngsters" of John, or Edward, or Isaac somebody, who ten years ago emigrated from the "Old Country," and had to go on trust for his axe to start with, and now he has nearly a hundred acres of his own land cleared of two hundred paid for, and his verandah brick house, and lofty barn do your eyes good to look at them. Noble fellows, who by industry and sobriety have thus conquered poverty, and got the honor for themselves and Canada—worthy of all they have earned, and their children of a good set-out, and a cheerful drive with bells, when relaxation or business, or worship, Bible, Missionary, or Temperance Meetings call them from home; and I will say this to their credit, the young folks of Canada generally show their good sense by crowding such meetings. The winter gone, these sleigh-riding sons and daughters are the first at the barn, the plough, and the milk-pail; the roads are comparatively silent, and now it is dishable-work—dispatch, to enlarge home-buildings and fields, or purchase farms

never read Virgil's Georgics, they are as wise in saying, as Virgil thus in poetry: "First young Zephyr melts the mountain snow, And Spring unfolds the mellowed mould below. From the deep plough, and urge the glowing team. When the warm sun sheds its opening arrows gleam; Lands that the summer sun has twice matured, And the keen frost and wintry cold endured, Produce of wealth repay the toilsome sown. And pour his bumper to the vintage grain." The playful mood of praise to May presented, I gratefully say that the happy season is rendered happier by the recollection of remarkable religious property in Canada. The Conference is approaching, when Wesleyan statistics will be officially adjusted, and it will be certainly known what God has done for our Church, and for thousands who have since last Conference been conducted into the light of His countenance. I shall only now state that for some time the respective Protestant churches of the country have been exhibiting strange religious sympathies, and in Toronto, Montreal, and some other places, union prayer-meetings have been held in the day, attended by Ministers and members of different bodies, and it is believed that while the fraternal regards of ministers and people have been strengthened, Christian persons have freshened their piety, and some impatient persons been converted to God. Times of good-fellowship among Christians of different beliefs should be neither infrequent nor cold; but it hardly admits of doubt that generally all orthodox Protestant Churches are most successful spiritually when they are playing in some accustomed groove, and the Wesleyans deny it. Certainly we do not deny that a Catholic, though it is a primary duty to be a Catholic, the different bodies have, for their honor, unchangeable habits and modes, which are their right, and are necessary for them, and useful; and let those bodies unite, though but for an hour, those modes will shake persons, even by the very mutual defence, though wished by all—the olden fervor, freedom and force to Christian privileges. For the wonderful power of prayer and Christian love specially displayed on the American continent lately, to God be ascribed praise!

As far as my knowledge extends, the designation of "Union Prayer Meeting" in Canada has not been a misnomer. We have read of meetings elsewhere called, at which much of the hour has been taken up with addresses and with statements improperly made by persons here and there in the congregation. The indecorous and injudicious practice of laymen conducting services when ministers are present, is not our democratic, unscriptural rule. A fellowship-meeting is the place for a relation of experience; a prayer-meeting for praise and prayer. Mr. Wesley forbade exhortation usually at prayer-meetings. I have seen many a kind of meeting which have made service for the mind, sense, spirituality, and consoling management of Canadian Wesleyan Methodists—a transcript of British Methodism.

There is a culpable tendency to mix Sabbath-school conventions and unions in Canada. Some excellent men unwittingly sanction them, but they are unnecessary and mischievous. Genuine charity is not blind and latitudinarian, but discriminating and just to all parties. Most desirable it is that ministers and members of all established Protestant Churches should occasionally associate, simply for the purpose of thought, or of brotherhood, and for devotional ends. But when an unscriptural assembly, whose tests are fixed at every pore of the compass, decides on combined public action, and on providing books for the schools, what becomes of either the reliableness of the action made, or the interpretation of the Scriptures given in such schools? Then what work, I will not say honesty, is there in a meeting, well-intentioned body, organizing a union of schools, which already belong to different Churches, when neither the Synods nor the Conferences of those Churches have first rendered their schools? To crowd such schools without provision, bring them under a system of visitation, select books for their use, and require an annual report from them, is an audacious usurpation. Wesleyan Methodism throughout the world deems the Sabbath School a sacred possession of Christ's Church, and never patronizes these promiscuous Sunday School partnerships: it does not oppose them but lets them alone. Union schools sometimes originate in a mistaken good feeling, yet often in dislike of Church-unity and not seldom in enmity to Methodism. The Wesleyan Conference of Canada never interposes its sanction, or its aid, in such a school. In 1855, the Canada Foreign Missionary Society was formed as the result of Dr. Duff's visit to this country, and I believe a Missionary was sent forth, but some months ago its operations were interrupted. Lastly, however, a circular has been issued appealing for a renewal of the ground that India, Turkey, Central Africa, and Labrador much need the efforts of such a Society. Is not Labrador with the Belleisle Society, a natural Missionary field for our Eastern Wesleyan Missionary Conference? Some of our members are strenuously advocating species of protection in the imposition of Canadian duties, a ticklish topic by the side of our loud boast of reciprocity, and emulation of Great Britain; and there have been several large meetings held by leading merchants and manufacturers; some editors have vigorously delated the question, and a deputation has waited on the Inspector General, who replied rather favorably. It is affirmed that Peel did not inaugurate Free Trade till England was strong enough to do without protection, and that Canada manufacturers require it. I lately informed you of a recent settling of townships between the Ottawa and French Rivers, on the new Ontario road. It now appears that last year on 464 acres, part of 167 lots, the produce amounted to \$10,000. The Colonist says, "The other settlements show signs of no less prosperity. Everywhere we hear of townships thriving and quadrupling their populations in a year; fresh municipalities being formed; magistrates appointed; post offices established." The first settlers who went to take free grants are being followed by hosts of other anxious to buy. And if this, the result of opening roads, be so great in one single year, what progress may we not expect to take place within the next ten?

Milltown.

The Rev. W. Smith, under date May 8th, writes:—"Since I last wrote you, our revival at Milltown has been progressing delightfully. 'Glorious be to God and the Lamb for ever.' We have nineteen new born souls, several backsliders reclaimed, and a number of penitents seeking redemption in the blood of Christ, the forgiveness of all their sins. People flock to the House of God as doves to their windows. We have truly soul-refreshing heart-cheering seasons. Bro. Brownell has kindly come up several times to our help. The friends are being built up in their eyes, these

ture, Imprisonment for Debt, Jury Laws, Interest of Money, Probate of Wills, Municipalities, Seat of Government, Sabbath Observance, Separate Schools, Prohibitory Liquor Law, Representation, Simultaneous Election Nomination, Accounts, Supplies, Colleges, Courts, Asylums.—When anything is done you shall hear.

The public accounts show a Revenue in the year of £1,288,198; of this £261,908 from the Customs, £1,027,290 from Public Works, and £104,886 Territorial. The total expenditure is £1,423,235. This embraces £281,036 for Interest, £58,512 for Civil Government, Administration of Justice, £126,551, the Legislature, £128,433; Education, east and west, £110,009; Agriculture, £22,518; Hospitals and Charities £45,832; Militia and Enrolled Force, £41,533; Ocean and River Steam Service, £55,447; Post Office, for two years, £69,010; Sinking Fund, £75,000.

Enough is already known of the intentions of the Home Government, from dispatches to the Canadian Government, to assure us that a British Colony is to be established on Vancouver's Island, to extend eastward to the Rocky Mountains. Eight hundred British subjects are there now. How long will it be before these hundreds are thousands? The Canada Conference has duties to discharge on the Pacific. Should not our Missionaries be on their way? A fraternal chain of Wesleyan Conferences, on British ground, between the Atlantic and the Pacific Oceans, is less than a hundred years.

Chief Justice Draper has at last presented to the Governor General a report of his Hudson's Bay journey to England—prolix, perplexing, polite; and whether he will with the Imperial Government, or dissent, on the subject, it will take another Chief Justice to say. Whether he is an abettor, or a demurrer, to the policy of the Honourable Company he tells us not. Whether he thinks Canada is right or wrong, others must find out. He seems to eschew the question of charter, and advises no delay in fixing boundaries to keep the Americans in order, and then for the Canadians to take what they can get, and settle, and govern, and pay for. Apart from palaver, this means Canada has no rights in the Territory, until her own gold boys them.

Chapel Debts—A Proposition.

To the Editor of the Provincial Wesleyan:—Mr. Editor,—As Chapel and Mission House debts are a very great encumbrance and painful inconvenience, to many of our people as well as our Ministers, and consume much of the receipts of the Circuit to pay interest &c., and as above all things the good of the people is to be considered, I have long had it in my mind to devise some means of at least helping some of our most distressed cases. I think with the wealth the Wesleyans possess they could, without suffering any inconvenience to themselves or families, make a considerable amount of money, to be used in the world and Satan may not have all; and the whole of what they possess be sanctified by a right appropriation of a part to God who has given us our all, and does, and has a right to, demand a tenth of what he gives, which some to their credit, do good freely give in some way to him.

On the above principle, though with prudence and good economy my annual salary I consider does not support me—yet I am willing to give one hundred pounds if twenty or more Wesleyans, Hearers or Friends of the cause within the limits of the Nova Scotia and New Brunswick Conferences, including Newfoundland &c., will do the same. And if forty more can be found to give fifty pounds each, I will give fifty more; and if eighty more can be found to give twenty-five pounds each, I will give twenty-five more; and if one hundred and sixty more can be found to give ten pounds each, I will give ten more; and if three hundred and twenty-six pounds five shillings each, I will give this sum also.

The above would be an easy way to raise about four thousand pounds. And to satisfy all parties, let the sums raised in each District be appropriated within the limits of the said District, if needed or required, or given to any particular Chapel or Mission House; then so much debt is paid; and let the free appropriations be left with the Conference, each District representing its own needs. For God's cause and in love to Christ, save all you can, and give all you can to His cause. Each Circuit might soon be raised, and this amount of debts paid off; at least I think so. Try Brethren, try what each can do, and that we may know how the thing is getting on, let the sums be published in the "Wesleyan" from week to week, with the names of the contributors, if they will consent. I must confess I should like to know who and what each gives; perhaps some of our leading friends in each Circuit would undertake this.

Portland Circuit, St. John, N. B.

The Rev. Mr. Snowball writes, May 3rd:—"For the last seven weeks we have held protracted services in this Circuit, and the result has been most glorious above all our expectations, members have been brought to a saving knowledge of the truth, and to the pure enjoyment of the love of Christ. And we have had a gracious work also among our Sabbath school children and young people, and are still hoping the work will continue."

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Annapolis Circuit.

The weekly numbers of the Provincial Wesleyan transmitted to this Circuit during the past winter, have greatly interested our people by their varied and interesting contents. The admirable productions of your "own Correspondents" in England, India, and Canada have brought to our eyes the notice of the general reader the cheering or gloomy topics which still occupy the public mind. The well written editorials have been perused by the intelligent reader; and the many defence offered at different times of our doctrines and polity, has increased the conviction of the rightfulness of the policy which we, in the first instance, to the issue of the "Pioneer," which after a few weeks finished his course and gave place to the present Conference sheet. But no portion of the information communicated has tended to correct or retract the many instances referred to of revival scenes. Oh, that from this, one of the oldest home-countries of Provincial Methodism, we had been the privileged party of yielding up our quota to swell and augment the song of rejoicing which has burst from many a previously pensive spirit, when the evidence has been afforded and amplified, that "this man receiveth sinners, and eateth with them." But though not of the class who can tell of the addition of hundreds to the great Wesleyan family on their respective Circuits, we may swell by a single drop the tide of gladness which is now rising upon many a pious soul. "Who is God, save the Lord; and who is a rock save our God," has been repeated again and again as the lonely widow—the isolated Christian man, whose remote dwelling precludes his frequent attendance at public worship—and the somewhat disengaged minister—has read and then laid down the narrative of those wonderful displays of God's salvation with which late He has favoured his people. And to prolong the joyous cry of the Lord's ancient servant, and to yield our thanks to Him to whom they all belong, we now state that some forty persons upon this circuit have, within the last few weeks, obtained the faith that justifieth, and the power to rejoice in the Lord Saviour. The comparative leisure induced in certain parts of this western District by the depression of our legitimate trade led many to feel deep about the one thing needful. And then the revival news from the American Union began among the members of our congregations at the lower end of the Circuit an insatiable longing for similar manifestations. The people flocked to the house of worship as never before, and the result was that intended to hold some extra services, and some tokens of good were vouchsafed to us in the first of the special meetings. Our tried friends, who in this locality have nobly stood up for God and Methodism amid the scorn of gainymongers in former years, were again seen to feel deep about the victory; the prophesies of our men were fulfilled, our members were increased by the number stated, and but little was left to be done by those who of old set Judah to battle with Ephraim that they might get the spoil.

I may also add that the union of our people is increasingly visible, one evidence of which has appeared in three instances, during the last two years, in which they have in a tranquil manner shown their attachment to the truth preached, by their unthought and collective demonstration of the temper for Wesleyan revival, and the comfort of the resident minister and his family.

Our new church at Hillsburg is being hastened to completion, and when finished it will be a model building. The church at Grandville has been enlarged during the year, and a tower and bell have been added to the edifice. A small place for Wesleyan worship has been finished and opened on the Waldeck; one on the Heesen line, of larger dimensions will soon be finished; and the people at Clements are now raising funds out of the sale of the pews, (£340 of which are already promised,) for the erection of a church in that locality.

There ministerial help is much needed, and must be had, or the Circuit be so reconstructed as to afford the opportunity of a fuller pastoral oversight of certain neighbourhoods in this important region.

Methodism in Yarmouth.

To the Editor of the Provincial Wesleyan:—Methodism in Yarmouth in its commencement was small; its progress has been slow, but sure. It has been from time to time making some advancement and has become more and more deeply rooted in the minds and hearts of the people, as they have been made acquainted with its doctrines and discipline. On the arrival of the Rev. Mr. Fickler on the circuit in 1855, the Society numbered about one hundred and six members, and now, at the expiration of three years, through the zealous and faithful labours of this servant of God, and the valuable assistance of the assistant minister appointed to labor with him on this Circuit, the number of members in the society has been nearly doubled. The blessing of God has attended their labours, souls have been converted and backsliders reclaimed. The congregations at both Chapels have been much increased. There is also a good attendance in the classes, and the prayer meetings are well sustained, and there is a very marked improvement throughout the whole Society.

There has also been an improvement with respect to the Mission House, both for convenience and comfort. The old chapel in Town now proves too small and old for the regular services on the Sabbath. It is now in contemplation of erect a new edifice of the following dimensions 44 x 70 feet with a basement story, and sufficiently high to admit of galleries when required. The land has been procured, and about seven hundred and seventy five pounds subscribed. It is in contemplation to get the building up and finish the outside this season.

We have great encouragement to hope, that the good seed that has been sown, will spring up and grow and bring forth much fruit to the honor and glory of God, and the encouragement of those who are called to labor in his cause.—There are now prayer meetings held every morning at six o'clock in the town, which have been largely attended; and in Milton four mornings in the week including Sundays, attended by Methodists, Baptists, Congregationalists and Presbyterians. These meetings, it is hoped, will be productive of much good in uniting the people of God to labour together in every good work and word, that the cause of the Redeemer may be built up in our midst, and the name of our God glorified.

United States.

WASHINGTON, April 6.—The President has, in an ironical vein, expressed his gratification at the steps proposed in the House to relieve him of his official responsibilities. In regard to the condition of our foreign affairs, The delicate duty of annulling the Clayton-Bulwer treaty is undertaken by the House committee, on foreign affairs, at the very moment when the President sees his way clear to effect a satisfactory adjustment of the question, at issue, in relation to the construction of the treaty. The House has introduced the proposition at the solicitation of Mr. Cline, who was desirous of making a speech on the subject.

General Intelligence.

Domestic. PROVISIONAL APPOINTMENTS.—His Excellency the Lieutenant-Governor, by the advice of the Executive Council, has been pleased to make the following appointments: To be a Notary and Tabellion Public: Thomas Willard Chesley, Esq., of Bridgetown. To be an Officer for the protection of the Revenue: Barrington Passage. Mr. Joseph Treffy, in place of Mr. Joseph Banks, resigned.

To be Health Officer at Barrington: Mr. James Robertson, in place of Thomas O. Geddes, Esq., removed to Yarmouth. To be the Principal Officer of Customs and Navigation Laws for Ship Harbor, Inverness, which is constituted to be a Port of Registry for Shipping.—Peter J. Brucard, Esq., of Barrington. To be Commissioner of Sewers for Dead Dyke Marsh, Lower Horton, King's County.—Mr. James Robertson, Esq., Barrington.

His Excellency the Lieutenant-Governor, by the advice of the Executive Council, has been pleased to make the following appointments: To be a Surveyor of Shipping at Barrington, in the County of Shelburne.—David Sargent, a place of John Crews, deceased. His Excellency, by the advice of the Executive Council, is pleased to assign the Force of Entry of Clearances to the River in the County of Sydney; and McNair's Cove, in the County of Guysborough. To be members of the Board of Commissioners of Sewers for King's County: Ezekiel O. Whiecock and Ansel T. Baker.

Conference in the Gold Colonies.

An outline, which we are informed is accurate so far as it goes, of the proceedings of the Australasian Methodist Conference, will be found on another page. Brief as it is, this account is in several respects interesting and satisfactory. The Australasian branch of Methodism is, next to that of Canada, the largest shoot from the parent stem. Its 670 sanctuaries and 688 other preaching stations have collected nearly 150,000 attendants, its communicants exceed 24,000, and it has 53,559 children in its Week-day and Sabbath-schools. The increase of church members is stated to be this year 880 in the Australian Colonies, and 2,334 in the Mission districts. The Conference was held in Hobart Town, Van Diemen's Land, on the 21st of last January, and we observe that, during the same week, the 70th anniversary of the foundation of the oldest Colony was celebrated at Sidney. "Seventy years ago," says the Sydney Herald, "the silence of the harbour of Port Jackson was first broken by the feeble shouts of a few emaciated and unhappy exiles; seventy years ago this country was what the far interior still is; we have now brought into our regions as large as ancient kingdoms." Having arrived at the venerable age of threescore years and ten, it will be expected that the Australasian empire will show proofs of maturity and stability; and we cannot but look upon it as a most hopeful indication that it contains the foundations of a Methodist Church firmly and broadly laid down on the scale we have described.

The country has all the elements of a vast prosperity and all the prospect of a grand future. Hidden from civilized man in the depths of the two oceans which encompass it until the time came when the advancement of science could connect it by a rapid voyage with Europe, India and America, and could enable its population to overcome the natural obstacles of its inhospitable interior, the Terra Australis Incognita, when at last discovered, was found to possess a loadstone which could move and attract the world. For many years to come the inexhaustible mineral wealth of New South Wales and Victoria will continue to draw the attention of the nations of Protestantism from England and America, thousands of Romanists from Ireland, and thousands of Buddhists from China.

The progress of religion must be considered not only in relation to the motley mixture of such a population, but in regard to the exciting quest for gold which ministered and agitates its entire mind. There is an eagerness and an energy in the Australian character for beyond what is seen in our temperate clime, and telling of hotter suns, golden plains, and of life more rapidly expended in the new political institutions of the continent, there is a realization of those principles which are here set down by Chartism. To-day Mr. F. H. Berkeley presides at a soiree given at the Freemasons Tavern to Mr. W. Nicholson, who, as First Minister, introduced the ballot into Victoria. Besides the ballot they have also introduced universal suffrage, electoral districts equal in population, triennial parliaments, and the abolition of a property qualification for their representatives, who will very likely, as soon as a new Parliament assembles, vote themselves salaries. What are considered political crutches here, are put into a course of actual experiment there. One of these will be regarded with considerable interest, namely, the representation of minorities, which we learn will be made a Ministerial question in Victoria. The scheme which the Colonial Government proposed to introduce is, according to the Melbourne Herald, that each elector, being endowed with many votes, there may be Members for his district, shall be at liberty to distribute them how he pleases, or to concentrate them all in favor of one candidate. The state of society in Australia is so different from our own, that what would be revolutionary here may be innocuous there, and what may work tolerably in those Colonies can be no safe precedent for us; yet this plan for giving to minorities a minority of representatives in the Legislature, will, if carried into effect, attract and reward observation.

On one point we fear that the Victoria Government is too likely to come into conflict with principles less flexible and more sacred than those of the sciences or art of constructing and experimenting with political constitutions. When the Education Bill was in committee, an amendment was introduced by Mr. Ireland, an independent Member, which, though conceived in the ex-

United States.

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For the Provincial Wesleyan.

Mr. EDITOR.—Fully confident that every incident illustrative of love for the Bible and respect for the Christian Ministry will interest your numerous readers, I take the liberty of requesting a place in the Provincial Wesleyan for this communication.

A few Sabbaths ago being unable to find the appointed lesson in our "venerable palpit Bible," I referred to the "long and good" service that excellent Book had rendered as the Lower Horton Church, and recommended that it should be some superannuated; expressing a hope that some kind friend would introduce a successor to the sacred stand. On the succeeding Saturday a most beautiful Bible, with one of our largest Hymn-books, was forwarded to the Mission-house, with the following note:—

AGACIA VILLA, 19th March, 1858. MY DEAR SIR,—My pupils have requested me to transmit to you the accompanying Bible and Hymn Book for the use of the Lower Horton Chapel. They desire me to add that the gift at this time is intended as a token of esteem and regard for yourself personally, and an acknowledgement of the kind interest you have always manifested in the welfare of both boys and daily pupils, all of which have joined in the purchase and presentation.

The value of the books is three pounds five shillings, and they have been procured by the unaided contributions of the donors. I need not say to you that I am myself very much gratified by this proof of good feeling on the part of the young gentlemen. And am, dear Sir, Yours faithfully, Jos. B. HAZ.

REV. J. G. HENNINGAR. On the following Sabbath this appropriate offering was acknowledged by the writer, who, in accepting on behalf of the Horton Church this expression of the good feelings, referred to the satisfaction he felt personally also in their presentation, and his assurance that no gift from themselves to the Church of God could more fully demonstrate their attachment to the Protestant faith of their parents and their beloved country. This book of books, with its uninspired, but truly spiritual essence, now occupies the important position of its predecessor; while the place now less honorable though less effective. Many of the young gentlemen who have taken part in the above noted offering have been regular attendants at our Church; and as the closing of the Academic year is at hand, all the students will leave us with our best wishes for their future welfare. Yours respectfully, JAMES G. HENNINGAR. Lower Horton, May 13th, 1858.

From the London Wesleyan. Conference in the Gold Colonies. An outline, which we are informed is accurate so far as it goes, of the proceedings of the Australasian Methodist Conference, will be found on another page. Brief as it is, this account is in several respects interesting and satisfactory. The Australasian branch of Methodism is, next to that of Canada, the largest shoot from the parent stem. Its 670 sanctuaries and 688 other preaching stations have collected nearly 150,000 attendants, its communicants exceed 24,000, and it has 53,559 children in its Week-day and Sabbath-schools. The increase of church members is stated to be this year 880 in the Australian Colonies, and 2,334 in the Mission districts. The Conference was held in Hobart Town, Van Diemen's Land, on the 21st of last January, and we observe that, during the same week, the 70th anniversary of the foundation of the oldest Colony was celebrated at Sidney. "Seventy years ago," says the Sydney Herald, "the silence of the harbour of Port Jackson was first broken by the feeble shouts of a few emaciated and unhappy exiles; seventy years ago this country was what the far interior still is; we have now brought into our regions as large as ancient kingdoms." Having arrived at the venerable age of threescore years and ten, it will be expected that the Australasian empire will show proofs of maturity and stability; and we cannot but look upon it as a most hopeful indication that it contains the foundations of a Methodist Church firmly and broadly laid down on the scale we have described.

The country has all the elements of a vast prosperity and all the prospect of a grand future. Hidden from civilized man in the depths of the two oceans which encompass it until the time came when the advancement of science could connect it by a rapid voyage with Europe, India and America, and could enable its population to overcome the natural obstacles of its inhospitable interior, the Terra Australis Incognita, when at last discovered, was found to possess a loadstone which could move and attract the world. For many years to come the inexhaustible mineral wealth of New South Wales and Victoria will continue to draw the attention of the nations of Protestantism from England and America, thousands of Romanists from Ireland, and thousands of Buddhists from China.

United States.

WASHINGTON, April 6.—The President has, in an ironical vein, expressed his gratification at the steps proposed in the House to relieve him of his official responsibilities. In regard to the condition of our foreign affairs, The delicate duty of annulling the Clayton-Bulwer treaty is undertaken by the House committee, on foreign affairs, at the very moment when the President sees his way clear to effect a satisfactory adjustment of the question, at issue, in relation to the construction of the treaty. The House has introduced the proposition at the solicitation of Mr. Cline, who was desirous of making a speech on the subject.





