

For the Wesleyan

Miranichi, N. B.

REV. AND DEAR SIR,—You are, perhaps, aware that there is a considerable debt on the Wesleyan chapel in this place. The interest on the Trustees' notes having been accumulating for some time, it became necessary to make an effort to meet that demand—that effort had to be made amidst many discouragements. However we succeeded in getting up a highly respectable, deeply interesting and productive Tea meeting. The meeting was held on the evening of the 16th ult., in the second story of a store, for which we were indebted to the kindness of Mr. Mackie of the firm of Messrs Johnston and Mackie. The place was fitted up in a manner which reflected credit on the taste of the persons engaged in it. The evergreens and flowers used in ornamenting the place gave it quite a rural appearance. There were eleven tables bountifully provided with the good things of this life. Much credit is due to the ladies who gratuitously furnished them, particularly to two of them who belonged to another branch of the Church of Christ. Their kindness is worthy to be remembered by the Wesleyans in this community. About one hundred and fifty persons, a number of whom were from Douglastown, Newcastle, and Nelson, sat down to tea, and seemed to enjoy what the ladies had kindly provided for them.

The meeting, after tea, was entertained with singing and addresses, by the Rev. R. A. Temple, Mr. Joseph Spratt, and the writer. We had anticipated the pleasure of having the assistance of two other Rev. gentlemen, but was disappointed, they being unavoidably prevented from attending the meeting. The sum realized through the Tea meeting is £16 5s. 6d. Taking into consideration the pecuniary embarrassments of the people generally, this is a truly noble sum, to be raised by this effort in a small community. Thanks are due to members of other churches, who seemed to forget all party distinctions and came to our meeting in large numbers. Permit me, therefore, to tender them our sincere acknowledgments through the columns of your paper. On the evening succeeding the one on which the Tea meeting was held, we had the pleasure of listening to an excellent and useful sermon delivered in the Wesleyan chapel by the Rev. R. A. Temple. "It was good to be there."

Yours, &c.

C. LOCKHART.

Chatham, N. B., October 5, 1850.

For the Wesleyan.

Pugwash—Tea-Meeting.

Pursuant to previous notice a Tea meeting was held at Pugwash on Friday the 4th inst., the proceeds of which go to augment the funds of the Trustees of the New Wesleyan Church in that place.

Tables were gratuitously provided by the ladies of Pugwash, and sumptuously spread with the delicacies that female hands only could prepare, and were partaken of by the company assembled with a most indicative of good cheer.

These preliminaries having been discussed to individual satisfaction, JOSEPH OXLEY, Esq., of River Philip, was called to the chair, who addressed the meeting shortly, and which he called upon the Rev. GEORGE JOHNSON, of Point De Bute, Mr. RICHARD BORDEN, of LEVI BORDEN Esq., Mr. ELIJAH TAYLOR, the Rev. W. C. BEALS, and others to assist in the meeting, which they did accordingly. A vote of thanks having been given to the ladies who set Tables—to Mr. McLennan for the use of the house, and the chairman who presided, the company broke up with the utmost apparent good feeling. The proceeds amounted to the handsome sum of £8 6s. 3d.

W. C. BEALS.

Wallace, Oct. 10th, 1850.

For the Wesleyan.

Opening of Wesleyan Church at Pugwash.

On Sunday the 6th inst., the new Wesleyan Church at Pugwash was opened for divine service. The House—40 feet long by 36 wide, with a gallery on two sides and one end, pewed throughout, and beautifully painted—was crowded to excess during this blessed day.

The dedicatory service was commenced by the SUPERINTENDENT of the Circuit, who gave out the hymn on page 505,

"Before Jehovah's awful throne," &c.

Having offered fervent prayer to Almighty God, he read the vi. 2nd Chronicles, and the v. 2nd Corinthians, and then baptized four children.—The Rev. GEORGE JOHNSON of Point De Bute gave out the second hymn and then took for his text the 16th 17th 18th verses of the xviii of Genesis. The sermon was chaotic, appropriate, and impressive, and was listened to by the audience with deep attention and unfeigned gratitude. This instructive and profitable service was concluded with singing and prayer by the preacher. The Sacrament of the Lord's Supper was then administered to over one hundred and twenty-five persons; the Superintendent being assisted in this sacred service by the Ministers present. The presence of the Lord was graciously manifested to His people on this very interesting occasion.

At 3 1-2 o'clock the Rev. WM. ALLEN, of Hopedale, preached from Matthew xxiii. 37, a

most energetic, practical, and profitable discourse, which was also listened to with great attention, deep interest and apparent profit.

At 7 o'clock the Rev. Mr. Johnson preached again from Romans xiv. 17., a very neat, practical, spiritual, and Methodistical sermon. It was listened to with profound attention and spiritual profit. All the services were well attended, and what is infinitely better, a benign and heavenly influence pervaded the whole assembly on this memorable day,—a day which will tell on the future spiritual destiny of Wesleyan Methodism in Pugwash. The collections amounted to about £5 0s. 0d.

On Monday the 7th inst., the Rev. Wm. Allen preached at 10 1-2 o'clock, from Acts ii. 16, 17, 18. This was a time of refreshing from the presence of the Lord. The preference of the Pews was offered for sale immediately after the conclusion of the service. Thirty-six pews were disposed of amounting to the sum of £331 11s. 6d., being £41 1s. 6d. above the upset price. Nine pews yet remain unsold, which will be offered for sale; beside seven reserved. The whole number is 52; which will seat about 350 persons.

The sale was a very spirited one, and gave evidence of the deep interest taken by the inhabitants of this rising town in the cause of Wesleyan Methodism. Well and truly may we say, "What has God wrought!"

WESLEY C. BEALS.

Wallace, 11th Oct., 1850.

THE WESLEYAN.

Halifax, Saturday Morning, October 19, 1850.

MAX—A FREE AGENT.

Unless man be a moral or free agent, he can be neither rewardable nor punishable for his actions. If he is fast bound by the chain of invincible necessity, or what is the same thing, by the predetermined, uncontrollable and unchangeable Will of a Higher Power, then he cannot be, in any just and proper sense, the subject either of virtue or of vice. In these circumstances, he is nothing more nor less than an animated machine, incapable of choice, determination, or will: he thinks, and wills, and moves only as he is irresistibly impelled by another, and therefore, in the very nature of things, he is strictly unaccountable, and deserves neither approval nor condemnation. How utterly repugnant such a representation of the state of man is to the dictates of reason, common sense, the universally prevalent views of mankind, and the statements of the Sacred Scriptures, we need not now delay to show. Every human being, arrived at mature age, or capable of reflection and judgment, is self-conscious that he is not the blind, passive victim of a resistless necessity, but is truly a free agent, capable of choice and of voluntary acts.—This position is strengthened by the consideration that the whole conduct of life, private and public, social and judicial, proceeds on the principle of man's free agency. This is recognised and acted upon in human affairs—in legal tribunals—in the intercourse of Nations—in private judgments of individual character. Take away man's free agency, and you not only rob him of his birth-right, a distinguished attribute, but you would render all courts of justice useless and tyrannical, all honour and probity in social intercourse and in the transaction of the ordinary business of life chimerical and uncertain—you must erase the very terms of virtue and vice from our catalogue of words—you would confound and destroy moral distinctions, and reduce man himself to a mere automaton, without power to elect or reject, without freedom of action, and therefore without responsibility. We believe no such doctrine as this—it is neither honorary to the Divine Being nor creditable to man.—Especially do we maintain the truth of man's moral agency, because it is constantly set forth and appealed to in the Records of Inspired Truth. One dictum here outweighs a thousand metaphysical speculations. Life and death, blessing and cursing, are set before us, and the choice of the good is enjoined upon ourselves, and the refusal is left to us at our peril. The commands, prohibitions, promises, threatenings, motives and inducements of the Word of God, are all issued, uttered, given and enforced on the ground of the moral agency of those to whom they are addressed; and on the same ground God can, and, at the last day, will judge the world in righteousness, rendering unto every man according to his works; and so clearly will the free agency of man be made to appear on that day, that angels and men will unite in their address to the Infinite Judge and say—"Thou art justified when thou speakest and clear when thou judgest."

HOME MANUFACTURES.

A family of Mr. Begg, near Truro, has manufactured ladies' bonnets and gentlemen's hats from a species of native grass, specimens of which are designed for the Industrial Exhibition of London 1851. In texture, colour and general appearance, they are said to resemble the best Tuscan. We are glad to note this instance of home manufacture, and shall be pleased to learn that the article in question get into general home use. Money kept in the Province will prove a positive benefit, not only by encouraging home industry, but by increasing the available circulating medium. Nova Scotia has been drained of money almost from every point, when she has had abundant resources in herself, which, if once developed and brought into operation, would render her comparatively independent of other countries for a variety of articles. To this point our attention, as a people, should be more earnestly directed than it has ever been yet, though we are aware much has been said, written, and published on the subject. It is however the duty of the conductors of the Press to keep the subject before the public, and on all befitting occasions to press it on the attention of those most intimately and extensively concerned. Never until Nova Scotia becomes a legitimate and feasible extent a manufacturing country, can she expect, in a sound view, and on a solid foundation, to be eminently a prosperous one. We want more enterprise, more industry, stronger determination, more perseverance and union in action, to push forward the interests and destiny of our Province, rich as she is in minerals, fisheries, and agricultural capabilities. Some day—the time may be somewhat distant—our Province will rival the American States, in enterprise, activity, manufactures, intelligence, and in all that tends to render a people contented and affluent at home and respected and influential abroad. We have physical and intellectual stamina—natural and acquired abilities—the same sun over our heads to enlighten and cheer—and, in some instances, superior advantages beneath the surface of our native soil, and in the waters which surround our shores. The spirit of enterprise and habits of persevering industry, under the fostering blessing of heaven, are alone wanting, to enable our country to take the elevated position, to which her geographical position and her acknowledged capabilities point, as her ultimate destiny.

BAPTIST ENTERPRISE.

Our Baptist brethren of this Province and New Brunswick have succeeded in their laudable object of raising Two thousand pounds towards liquidating the debt which has pressed upon Acadia College. In consequence of the change made in the constitution of Acadia by its recent transfer, and of the comparatively easy circumstances in which the Institution is now placed by the reduction of debt, no claim will in future be urged for Legislative assistance. An appeal however will be made to the Legislature for aid to the Baptist Academy at Horton, and support will be expected as long as grants are made to similar Institutions. One great bone of contention has hereby been happily removed, and we have no doubt that the Academies which have received Legislative aid will continue to receive it as higher Seminaries of learning. Our own opinion is unchanged, that those Bodies of Christians who have done so much, and expended such large sums of money from private resources, in procuring lands, in erecting commodious and expensive buildings, in providing suitable apparatus, and in employing well-qualified Professors, have a fair and legitimate claim on an equitable portion of public money devoted to educational purposes. The opinion is altogether unfounded, that these Academies are designed to teach the creeds of those religious bodies under whose direction and management they are placed. We are not so well acquainted with the practical working of Horton Academy as we are with that of the Academy at Sackville; of the latter we can say confidently that it has not been, nor is it, distinguished by a sectarian spirit or by proselyting efforts.

ANOTHER VETERAN FALLEN.

A fortnight since we recorded the death of the venerable JACOB STANLEY: it is our melancholy duty to-day to announce the demise of another of our Fathers in the Ministry, the Rev. WILLIAM AYLERTON. Mr. Aylerton died at Wakefield, England, on the 23rd of the past month, in the

75th year of his age and the fifty-fourth of his ministry among the Wesleyan Methodists. He is described by those who knew him well as a "laborious, faithful, and eloquent pastor;" and in the year 1846-7 he filled the highest office in the Wesleyan Connexion, that of President of the Conference. It is consoling to be assured that he finished his long course of active duty in peace, sustained and comforted by a present interest in Christ and by the hopes of a glorious immortality. His illness was of short duration, reading to survivors an admonitory lesson to be also ready for the coming of the Son of Man.—May these removals of veteran soldiers of the Cross be sanctified to the good of our Church and the benefit of the living!

"Don't Belong to the Right Church."

We have received an article from a Correspondent at Liverpool, N. S., signed "A Wesleyan Methodist," bearing the above heading, in which he complains of the conduct of the Parish Clergyman and of some high-Churchmen, in turning away from a Sabbath School Festival in connexion with the Episcopal Church, a son of a Wesleyan because "he did not belong to the right Church," at the same time stating that "this is but a small affair to that which occurred there respecting the burial of Sister Moser." We think it best not to publish the article in question, leaving the "small affair" to produce its own effect in the neighbourhood in which it took place. Our Correspondent may rest assured that such acts of petty bigotry will bring with them their own reward, and will only serve to damage the cause for the supposed maintenance of which they are perpetrated. Wesleyans and other non-conforming christians must be prepared, in some places, to suffer in "small" as well as great affairs from the hauteur and assumptions of men of little minds, little piety, great bigotry, great intolerance.

Potatoe Blight.

Various and conflicting solutions of the problematical causes of the blight in the potatoe crops have been entertained, each discoverer assigning reasons in support of his peculiar theory. In the last Recorder Mr. J. Irons in giving his opinion, says: "Five years experience and close observation has convinced us that the blight is purely the effect of electrical action." This opinion we have seen elsewhere stated, but whether it is satisfactory or not is still a question. Allowing all the concurrent circumstances referred to by Mr. Irons, we would ask, if similar circumstances had not been in existence ere the blight made its appearance? and if so, why the disease has not manifested itself invariably from the earliest period of the cultivation of this esculent? It is evident that there is something which has recently rendered the potatoe susceptible to the blight which did not exist in a more remote period of time. We are of opinion that the real causes of this disease are still wrapped in mystery, perhaps only known by the Infinite Creator, who designs among other things to show a naturally sceptical world, that, in this judgment, is apparent "the finger of God."

What Next?

We see it stated that the French Academy of Sciences has at present under consideration a plan of novel and most extraordinary description, viz. a suspension-bridge between France and England. M. Ferdinand Lemaître proposes to erect an aerostatic bridge between Calais and Dover! The manner of carrying out this airy project is thus stated: M. Lemaître "would construct strong abutments, to which the platform would be attached. At a distance of one hundred yards across the Channel, he would sink four barges heavily laden, to which would be fixed a double iron chain of peculiar construction. A formidable apparatus of balloons, of an elliptical form, and firmly secured, would support in the air the extremity of these chains, which would be strongly fastened to the abutments on the shore by other chains. Each section of one hundred yards would cost about 300,000 francs, which would make 84,000,000 francs for the whole distance across. These chains supported in the air at stated distances, would become the point of support of this fairy bridge, on which the inventor proposes to establish an atmospheric railway. The project has been developed at great length by the inventor." Will wonders ever cease? We opine that not only the "project," but the "bridge," will have to be de-