

him for the situation in which he was placed; and he was endowed with speech, that he might become the priest and interpreter of nature, to collect the silent praises of the universe, and offer them up to God in sublime hymns and fervent adoration." When all was completed, the Sabbath was instituted for rest and worship. And although he then ceased from his work in creating the world with all things that belong to it, yet it cannot be denied that, "he still continues to operate with silent mysterious influence on the wonders which his hands have made."

"In addition to our globe, we see other worlds around us;—the sun, the moon, the planets, and stars innumerable; and besides our own race, and the various animated beings which we behold, we are informed in Scripture of the existence of intelligences of a higher order than man, though infinitely below the Deity. It is impossible for use to assign the limits of creation: we know not how far the regions of space extend, how they are filled, how the planets and stars are occupied, and even what a wide diversity of forms, and what an infinity of animated beings may inhabit our own globe. How wonderful is God!

"From this brief survey of the glorious works of God, or rather this slight allusion to his creating energy, we may learn a lesson of humility, admiration, and love. Of the first, the Psalmist reminds us, when having considered 'the heavens, the work of God's hand, the moon and the stars which he has ordained,' he exclaims, 'Lord! what is man that thou art mindful of him?' The second is impressed upon us by the magnitude, the splendour, and the perfection of His works, displaying every where the strongest manifestations of his power and wisdom. And the third is suggested by the bounteous provision he has made for the supply of our wants, and the advancement of our happiness; especially, when we consider ourselves as fallen creatures, inhabiting a world which the sin of our first parents has brought under a curse."

Such reflections as the above are well worthy a candid perusal, and are a credit to the author, with whom the immensity of God's works is a subject of serious and profitable meditation. They are calculated to fill one with awe, to humble the pride of man, and lead him to adore the God of Heaven.

SAMECH RESH.

The Wesleyan.

HALIFAX, MONDAY, AUGUST 12.

GENERAL CENTENARY MEETING FOR THE NOVA SCOTIA DISTRICT.

It has seldom been our happiness to attend a meeting more marked by the prevalence of a noble spirit of liberality and Christian unity, than the meeting which was held in this town last Thursday;—the first Centenary meeting (we believe) held in the Provinces of British North America. A preparatory meeting of the ministers and lay friends took place in the afternoon of Thursday last, when the Rev. Mr. Alder explained in a most lucid and satisfactory manner, the purposes and objects of the General Centenary Committee at Home. We may say, respecting this meeting, as was said in the Watchman, respecting the first Centenary meeting in Manchester—"If there were at first a few differences of opinion on minor arrangements, these were all adjusted to the perfect satisfac-

tion of the entire meeting." All agreed that the *connexional* principle ought to be maintained.

The preachers and lay friends at this preparatory meeting were the Rev. R. Alder, from London, representative of the British Conference; the Rev. Matthew Richey, A. M., Principal of Upper Canada Academy; the Rev. R. Williams, of St. John, N. B.; the Rev. R. Knight, Chairman of the Nova Scotia District; the Rev. Messrs. Bennett, Crocombe, Pope, Wilson, Marshall, Webb, Churchill; with the Hon. T. A. S. DeWolf, of Wolfville; James Allison, Esq., M. P. P.; and John Allison, Esq., of Newport; and Messrs. M. G. Black, B. E. Black, J. M. Hamilton, J. H. Anderson, Daniel Starr, W. Starr, W. Sargent, H. Bell, R. DeWolf, W. Wiswell, A. Morton, and J. Jost, Esqrs.

The General Meeting commenced in the Argyle Chapel, at half past six the same evening.

The Rev. R. Alder took the chair, and gave out the hymn, commencing,—

"Glory to God, whose sovereign grace," &c.

The Rev. W. Bennett engaged in prayer. Another hymn was then sung, and the Chairman read the xxixth ch. of 1st Book of Chronicles, after which he introduced the business of the Meeting in a speech elaborately replete with information and of deep interest. He remarked that, under the influence of the same spirit of enlarged liberality, as that which is recorded of the Jewish people, in the chapter just read, the Wesleyan Methodist Connexion resolved to celebrate the Centenary of Methodism: not to magnify themselves, or to display a spirit of unholy rivalry, or sectarian pride, but to meet together in Great Britain and Ireland, the Colonial dependencies, and even beyond, (for societies exist where the rule of Britain is not known,) for the purpose of expressing, by a pecuniary thank-offering to God, their obligations for the spiritual advantages which they have derived through that form of Christianity called Methodism.

The speaker then adverted to the taking up of this subject by the British Conference of 1837, and subsequently of 1838; after which, in a masterly manner, he alluded to the circumstances immediately connected with the rise of Methodism. We are sorry that our limits will not allow us to present our readers with more than the outline of this excellent address. Allusion was made to the spiritual circumstances of England, at the period of the rise of Methodism; confessions made by her own prelates, Burnett, Secker, and others, in their writings, of the low state of Christianity at that time; while the best writers among the Dissenters concurred in the testimony, that among the higher classes every form of infidelity prevailed, while the lower were sunk in the most degraded and degrading position. The speaker then showed that at this period God was pleased to commence a work of grace by the hands of those honored instruments, John and Charles Wesley, and George Whitefield; and glanced at the most remarkable circumstances in the lives of these men—their birth—parentage—attainments—first serious impressions—awakening and con-