

ity began with a revival, it has been by revivals, and it will be perpetuated by revivals until the whole earth is enlightened with the knowledge, and a love of the Redeemer, and these revivals are not confined to this or that sect or creed; but all the evangelists more or less favoured with them, Methodists have not been forgotten; shared in the heavenly boon, they are of the life-giving stream. God has visited the vine that his right hand is: he hath poured water upon the floods upon the ground; in the wilderness he hath caused the waters to break out in the desert. And as the result of the visitation of the Holy Spirit, so richly and abundantly, he hath made us a people who are people and beloved who were not before; while we express our thankfulness to God for what he has done for us to occupy so distinguished a position in the Universal Church, and conferred the high honour of being instrumental in Scriptural Christianity, and reclaiming the children of fallen Adam from error of their ways, it becomes us to be humble and sober to think of more highly than we ought to think, ink soberly. Denominational, it may be, to be careful to express. Its language is itself, "I am holier than thou." God much for us as a people, and is still rich, for which we have cause to rejoice; but it is much to be lamented that God is reviving and extending his few circuits, that in others there be but little indications of extensive the cause of God still continues in a feeble state; how it happens that there such a diversity in the divine procedure to this subject, seems to be involved mystery. We speculate as to the cause, and it is possible that a cause there must be; but at cause is, it will be a difficult matter. But as this subject is being in by one of our correspondents, we will the result of his investigations.

Wesleyan, N. B., May 23, 1849.

BEDEQUE CIRCUIT.

Opening of the New Chapel, &c.

I now set myself down for the purpose of some pleasing information. Through the goodness of our God, our new which has been in a course of erection or three years and upwards is now completed is one of the neatest, most elegant, and commodious places of worship in the Wesleyan in the Nova Scotia. Its size is 50 by 38, with a tower and in the front, by which we ascend to the gallery, as well as the end. In consequence of the excellent site on which it stands, height of its steeple, it may be seen from distance, and is certainly an ornament and respectable settlement of Bedeque, as very creditable to the Church for it has been erected, and especially, to the building committee who at sacrifice of time and ease, have been the bringing the beautiful edifice to its consummation. On this subject I can from expressing my sense of obligation to the Honourable Joseph Pope, and Sir Wright, Esq., for the indefatigable exerted in every thing which they have ever believed that but for their activity and range, we should not have been able, to have succeeded in the undertaking. The late visit of Mr. Pope to England, he had a large and elegant clock, which he had made a present of it to the Trustees, interesting himself in procuring a variety of articles for the Bazaar, which the last place have got up for the purpose of defraying the expenses incurred in the erection of the Chapel, and which has been generally patronized by the inhabitants of the island. The Chapel contains 300 pews, will seat five hundred persons, at about eight hundred pounds. On the day of its opening, the pews were sold, subject to an annual rent, and amount realized was about seven hundred pounds; so that when we add this is raised by the Bazaar, and two previous years, the Chapel will be free from debt: when this is taken in connection with the of the times, arising from the failure of the last two or three years, it is of surprise, and also of thankfulness to God for all good.

Chapel having been completed, on Sunday, July 15, being the day appointed for

its opening, and dedication to the worship and service of Almighty God—at the same time the day itself being in every respect just such a day as we could have desired for the occasion, at an early hour, the people, from almost every direction—from C. Town, Wes. River, DeSable, Crapaud, Tryon, Cape Traverse, St. Elmer's, Malpeque, New London, &c., and even some in boats from New Brunswick, began to repair to the house of the Lord, so that, by the time the religious services commenced, the beautiful building was literally crammed; and a more delightful, lovely sight, could scarcely have presented itself to the truly devout and pious mind. The services connected with the occasion were conducted by the Rev. Edmund Botterell from Charlottetown, in a most solemn and devout—pleasing and profitable manner. The hymns, prayers, lessons, and sermons were all in character—most excellent, and every way calculated to arrest the attention, improve the understanding, and better the heart; indeed, it would be almost impossible to listen to the delivery of the sermons without these ends being realized. Oh! it was a high day—such a day as the Wesleyans never saw before in this vicinity, and such as the most sanguine among them never expected to see. Contrasted with what was the state of the cause some thirty years ago, I was constrained to exclaim with adoring gratitude, "What high God wrought!"

In the year 1815, Bedeque was first visited regularly by the Wesleyan Missionary, who was at that time stationed in Charlottetown, and was considered a part of the U. Town Circuit. It is true, those visits were similar to those of angels, a few and far between; nevertheless, they were highly acceptable and profitable. In the course of that year, a little society was organized, consisting of not more than six individuals, only one of which is still alive, the rest having fallen asleep in Jesus, are for ever with him, and shall be for ever like him. During the year following (1816) I was, in the order of providence, appointed to the C. Town Circuit, and, of course, had an opportunity of visiting Bedeque, which I was enabled to avail myself of regularly once in every six weeks; and, as long as memory holds its seat, it will be impossible for me to forget the affection with which I was received, and the kindness with which I was treated by the members of that little society, and their numerous offspring.

In the course of the services connected with the opening of our new Chapel, I was favourably reminded of my first entrance into this place, which was on the 25th August, 1816, in company with a young female (the present wife of Mr. Jos. Spinks of Bedeque) who consented to accompany me in the character of guide through the then thick and dense woods, which shrouded us on every side, and so extended their branches as to form a path along which we had to travel, as to form a kind of arch, and which served as a delightful screen to shelter us from the scorching rays of the meridian sun. At the time alluded to, the road from Tryon to Bedeque, on either side of which there are now large and productive farms, was then without an inhabitant. Scarcely, if ever, had the woodman's axe been lifted up in the midst of this forest. On the following day (viz. 25) which was the Lord's day, I preached my first sermon in this settlement, from "This is life eternal that they might know thee the only true God, and Jesus Christ whom thou hast sent;" but oh! to a far different congregation from that to which my beloved brother preached on Sunday last, and in a far different place. The place was bare, the property of the father of Methodism in Bedeque, and the honoured parent of the above mentioned S. Wright, Esq., (an account of whom is given by the Rev. G. Jackson, in the Wesleyan Magazine for 1825) and the congregation a mere handful, compared with that which gathered within the walls of our new and spacious Chapel. It may be truly said—"Small and feeble was the day, when he first the work began."

In the year 1817 Bedeque became disconnected from the C. Town Circuit, and was constituted the head of a new Circuit, in which relation it has continued unto this present; and it was my happiness to receive an appointment to it in the following year. By this time the cause of God among us began to look up, several individuals had been brought to God, and united themselves to the society. This led to serious and frequent conversations on the subject of a Chapel, when in the course of that year, and by the untiring exertions of Mr. John Pope, and the brother of our worthy friend, Mr. Jos. Pope, and the zealous and liberal co-operation of our own members, and others, that object was happily accomplished. Since then the interest of Wesleyanism has been gradually rising; the labours of the respective ministers, who, from time to time, have been stationed in this part of God's vineyard, have not been in vain in the Lord, a spirit of the Holy Spirit in support of religion has been displayed; and now that the Great Head of the Church has so abundantly crowned our late efforts in reference to the erection of our present Temple, we are disposed to regard this event as constituting a new era in Methodism; and are hoping, believing, and praying, that, as we shall now have additional accommodation for our hearers, and increased means for

the support of the ministry of the word, so we shall witness more frequent and glorious displays of God's awakening, renewing and sanctifying grace among us—that it shall be said in reference to scores and hundreds, who shall sit under the ministry of the gospel in this Chapel, "this man and that woman were born here."

Yours truly,
JORY B. STRONG.
Bedeque, P. E. I., July 18, 1849.

For the Wesleyan.
Charlottetown Sabbath School.

The Anniversary of the Wesleyan Methodist Sabbath School, in Charlottetown, is held in the month of July. The arrangements comprise a special sermon, on a Sabbath evening, when the Scholars take the place of the choir; and a Tea party on the Tuesday following. A collection after the sermon, and the profits arising from the sale of Tickets of admission to the Tea, are the sources of pecuniary means for the purposes of the School. These arrangements for the present year were carried into effect on the 22nd and 23rd inst. The Sermon was preached by the Superintendent of the Circuit, by request of the Officers of the School. The day being fine, the congregation was unusually large. Great part of the gallery of the spacious chapel was occupied by the Scholars, whose presence, behaviour, and singing, greatly increased the delightful interest of the occasion. In addition to two hymns from the collection in common use, some pieces happily chosen for the solemnity were sung most sweetly by the scholars, to the gratification of the numerous auditory. A statement of the Secretary was read, showing that there are in the School 94 boys, 120 girls, total 214. Male Teachers 13; Female 14, total 27. That, in the Library there were at least 250 Books. And that the Lessons were taken exclusively from the Holy Scriptures, or the Catechisms of the Wesleyan Body.

The celebration on Tuesday cannot be fully described in the space which such an article can reasonably claim in the "Wesleyan." This School was commenced in the year 1816. Successive and unceasingly have manifested the intelligent and pious zeal of the Committee and Teachers, and they have afforded the desired gratification to all concerned. But it is generally avowed, without any depreciation of those of former years—and without any exaggeration of that completed yesterday, that the "last is the best."

Kensington, a farm so called because of the garden-like beauties which adorn it, and renowned it is to the best of my recollection for the Teachers and Scholars, on their "Annual Festival," is about half-a-mile from the town on the western shore of the Hillsborough river. Hither the Teachers and their juvenile charges repaired in happy, peaceful procession, early in the afternoon. The chief banner bore an open Bible at the words "Lovest thou me?" "Feed my Lambs," John xxi. 15. Other banners bore, "Early Days," "Teach me thy Statutes," "Success to Sabbath Schools." Some were merely ornamental, having no inscriptions. On arriving at Kensington, the children, and other persons in the procession discovered that a spacious booth had been erected with sides of evergreen, and roof of canvas, with tables and seats for about 300 persons. The entrance to the booth was surrounded by the National Standard, which seemed at the same time to excite gratitude, inspire confidence, and awaken hope. On the canvas which constituted the screen at the inner, and western end, were embossed the names of "BAIKES" and "WESLEY," in letters of ornamental type, formed by small branches of the same. These by their diminutiveness beautifully signified the care of those worthies for "little children," and by their perennial colour, symbolised the *ever-enduring* benefits which they have conferred on the world, by the Institutions which they founded, and by the examples which they set.

Between the booth and the shore lay an even, soft, and clean sward, on which all might walk or run, or sit, or play, as inclination prompted. The beautiful landscape on the opposite shore of cottages, corn-fields, and grazing cattle, was well defined in the reflection from the River, which had smoothed, and furnished his ample beam for the purpose. So much satisfaction, vivacity, and joy, among the party, so much variety and beauty of field and forest, of water and sky, of earth and sun, had never before been witnessed in Kensington. Thanks to Him, whose the earth is for He made it! Thanks to Him, who has given to his people the power to perceive, the matchless beauty of His works, and the heart to enjoy the displays of infinite Might, Wisdom, and Goodness, which continually surround them.

Long before the Scholars had been refreshed by an ample supply of Tea and Cake, a very numerous party of adults had arrived on the ground. Among these were the Assistant Minister of St. Paul's Church, the Chaplain of the Assembly in Sackville, and the Superintendent of the Bedeque Circuit. Every feature of every face spoke of contentment and delight. These persons, in their turn were most politely waited on by the Teachers, by whom they were furnished with a substantial and elegant Tea.

It would be difficult to say which was the most creditable: the abundance and quality of the "good things"—the efficient order in which they were distributed—or the charming good-nature in which all fulfilled the duties of the office assigned them.

No sooner could the seas be removed from the tea tables, than they were placed in the most eligible spot for viewing the surrounding landscape, and all of them were presently occupied by delighted spectators. That nothing might be wanting to complete the happiness of the party; the Scholars and the Chapel Choir combined to sing a number of select hymns, which they performed in finest style, furnishing a full illustration of that noblest description of the effects of Psalmody,

"As with sweetness, through mine ear,
Disolve me into extasies,
And bring all Heaven before mine eyes."

Many of the youth in the meanwhile were swinging, or leaping, or running or shouting at a distance, or otherwise engaged as if resolved to convince all observers that they at least, every fear was laid asleep, and joy and hope were most wakeful, lively, and vigorous. After collecting the whole party for the final song, and solemn prayer, the order of marching was resumed, and the parties belonging to the School with their friends returned to town. Having reached the front of the Chapel, a circle was formed, the doxology sung—the banners surrendered—and the company were dismissed. The dispersion however did not take place until the boys had discharged themselves of their grateful emotions by repeated, spontaneous, and hearty cheers.

It is unnecessary to particularise the names of any, when all engaged have deserved so well. All others however will concur in the mention of Mr. G. Beer, Jr., who gratuitously and cheerfully admitted the party to the Kensington Farm, and Messrs. G. Moore and J. Farnore, the Superintendents of the School, who were charged with the execution of these arrangements throughout.

Charlottetown, P. E. I., July 25, 1849.

RELIGIOUS SUMMARY.

COLLECTION OF PETER'S PENNY.—At New York, on Sunday, large sums were collected at the various Catholic Churches in aid of the Pope. The Tribune states that St. Peter's Church, Barclay Street, the handsome sum of \$750 was received; at St. James's Church, James Street, over \$500 were taken, and the sums at all the other Churches were proportionably large; and at a synodical all the Roman Catholic Churches of New York, Jersey City, Brooklyn, and Williamsburgh, to be twenty-five, (and that is about the number) and the receipts to average \$250 at each, the total realized would be about \$3,750. Multiple times by the United States, and at least ten times six, that is \$64,000 shall have been received.

THE CHURCH ESTABLISHMENT IN WALES.—There are in the principality, 230 parishes in which tithes are received by other parties than the parochial clergymen—115 parishes in this predicament are in the diocese of St. David's; 55 belong to Llandaff; 14 to Bangor; and 49 to St. Asaph. The tithes of 110 of these parishes are in the hands of lay proprietors; and the remainder belong to ecclesiastical persons, viz: to prelates, deans and rectors; with the exception of 9 parishes, the tithes of which are payable partly to laymen and partly to Ecclesiastics.

There are now about 700 parochial benefices in England and Wales in the gift of the Crown. Of these, eight-two are in the Principality. More than two-thirds of this number are in the diocese of St. David's; and in both the dioceses of North Wales there are only nine.

ADVANCEMENT.—The Rev. William Higgins, Dean of Limerick, and of Arfert and Agadoo, is appointed to the bishopric of the united diocese, vacant by the death of the Hon. and Right Rev. Edmund Knox, D. D.

SUNDAY-SCHOOL EDUCATION IN MANCHESTER.—The Manchester papers supply the details of a very extensive and other entertainments, given during the last week to about 55,000 scholars attending Sunday-schools in that town and Salford. The statistics are interesting, as showing the comparative number of scholars in the schools of the different denominations of Christians; and prove that voluntary effort is being most laudably exerted on behalf of a very large proportion of the rising population of that locality. The number of scholars may be thus summed up, exclusive of a

few schools whose numbers are not given.—Church of England, 13,000; Manchester Sunday-school Union (chiefly Independents), 6,303; Salford Sunday-school Union (chiefly Independents), 4,528; Methodists, 16,251; Swedenborgian, 400; Scotch Church, 500; Roman Catholic, 9,240; Unitarian, 1,300; total, 54,626.

THE MORNING.—This singular case, reported in the Herald, has taken deep root in the West—in the valley of the great Salt Lake, and is making preparations for a permanent and powerful organization, and settlement there. Its Missionaries have gone forth to various parts of the world, and report an extraordinary success. Thousands from England and Wales are either on the way to the valley of the Lake, or getting ready for the great migration. A missionary of the order was recently reported from the Society lately ship on a voyage of five years, and reports 1,200 baptisms there. The "General Epistle," of the body alluded to, "The Saints accepted throughout the world has just been published.

VARIETIES.

MOST IMPORTANT.—Complex Drops for Cholera.—Dissolve six or ten of complex in six ounces of spirits of wine, and give a quantity of it to an intelligent person in your neighbourhood who will undertake to administer it to his own neighbours, when they are seized with cholera, without deviating in the slightest degree from the following instructions:—

When any person is seized with symptoms of Cholera, such as vomiting, purging, cramps, coldness, cramps, or spasms, do not give them Brandy, Whiskey, or any kind of medicine whatsoever, but let them lie on their back, covering them warmly, but not overloading them with bed-clothes; and as soon as you possibly can, let the patient take ten drops (not more) of the Complex mixture, on the inside of the tongue, in a spoonful of cold or warm water. In five minutes after let him take a second dose of two drops, in the same way, and in ten minutes more repeat the same thing. He is not to wait ten or fifteen minutes to see whether or not there is a return of vomiting, with a disposition towards perspiration and manifest decrease of sickness, cramps, &c., &c., when, if necessary, he must take two drops as before and repeat the doses every five minutes until twelve or fourteen drops have been taken.

SCHOOL IN CONNECTICUT.—The total number of children in attendance at the common schools of Connecticut, in 1849, was 90,007. The highest paid from the school fund of the State for their instruction, was \$133,333, or one dollar and fifty cents to each child. The total capital of the school fund is \$1,077,011. One school district in the State is so childless as to have but a single child to send to school.

EXPENSE OF RELIGIOUS NEWSPAPERS.—Those who think of stopping a religious periodical, says an able writer, on account of the expense attending it, should reflect on the destination which they will thereby bring upon their families. Our children ought to understand the history of the present age. We send them to study geography—and this is well, because they have to live in a world whose continents, rivers, mountains, islands, and waters, they ought to study. We send them to study the history of the past, because they ought thus to be enabled to judge of the present. But after we have given them this geographical and historical knowledge, shall we exclude them from a knowledge of their own times? Shall we withhold the very ability to make the appropriate use of the knowledge they obtained? Do you say they will get this knowledge from secular newspapers? Is it better to have them obtain a knowledge of the world, disconnected with the doctrines, the prospects, and affairs of the kingdom of Christ, than in connection with them? Is not a well conducted newspaper, bringing sanctified literature, intelligence, and religious instruction, into the bosom of the family, one of the best means of education?

COMPARATIVE COST OF POLICE.—According to a parliamentary return, published on the motion of Lord Dudley Stuart, the cost of the city of London police for 1845 was £10,433 6s. 10d., or \$997, 265. The cost of the city of New-York police for 1845 was \$140,400, or more than double that of the city of London.—A. F. Post.