

proverb, "It's an ill wind that blows nobody good." At length, as

"Sinners who grow old in sin, Are hardened in their crimes,"

some grew more wicked, and used to hang out a false light when the night was "special dark," (report says, on a lame horse, to imitate a neighbouring light, to lure the unwary mariner,) who, weary of his voyage, might hail it as a long looked for friend, and be thereby drawn into their cruel hands.

The old man's story has been of advantage to me, for while the storm lowers, and howls; while troubled waves dash furiously against the sides of the good old Wesleyan ship, and when mutinous arms are raised within; in vain have those revolting lights been sent around inhospitable shores, throwing their sickly deceitful beams across the troubled waters. With honest Jack Tar, I prefer to trust myself in the long tried ship in the wide ocean, knowing that one is at the helm, that will, as formerly, say, "Peace, be still."

ONE OF THE WESLEYAN MILLIONS.

For the Wesleyan.

Sackville Academy.

MR. EDITOR.—Last Thursday there was an exhibition in Declamation and Composition by the Students of the Wesleyan Academy, Mount Allison. Those of your readers who had not the opportunity of being present at that exhibition, will be pleased to hear something about it.

By a few minutes after seven o'clock in the evening, a large company had assembled in the Lecture-Room of the Academy. It was a privilege to mingle with this quiet company, gathered on ground consecrated to effort in preparation for the more exciting scenes of after life. To me it was peculiarly pleasing. Where all did well, particular criticism is difficult. I will however venture a remark or two on the several performances.

Master W. D. Shepherd, who commenced the exercises, although appearing somewhat embarrassed, was attentively heard.—Two Dialogues, entitled "Choosing a School-Master," and "Puffing," were well chosen, and the parts well sustained by Messrs. DesBrisay, Sutherland, Young and Lincoln, and Masters Webb, Shepherd, Longworth, and Johnson.—Mr. Thomas Wood delivered a selection upon the "Remembrance of the Good." His voice is not strong, yet his manner of address was impressive.—Mr. Humphrey declaimed a piece entitled, "No excellence without Labour." He spoke as if he believed the statements of his piece, and was himself prepared to labour.—Master Webb's youthfulness bespoke for him the sympathies of the audience; and his declamation of "Press On" was well received.

Mr. Lincoln's "Lecture on Phrenology" was well delivered, and evidently afforded the audience much amusement.—The compositions were good, both in thought and expression. Mr. Gaskin's essay, on "The British Empire, its Government, &c.," indicated, in its Author, a reverence for British institutions, and a pride in our connection with the British Empire.—Mr. Duncan traced well the effects on the human mind of the "Desire for wealth."—Mr. DesBrisay was happy in unfolding the philosophy of "Hope." Mr. Sutherland effectively pointed us to the "Superiority of the Christian Religion."—Mr. Hart referred, in well expressed praise, to "The land we live in." Mr. Young wrote well of "Patriotism," and proved himself no "annexationist."—Mr. Avery's essay, on "Maternal Influence" was a credit to his head and heart.

Several of the young gentlemen who read compositions, also declaimed selected pieces in a very appropriate manner.

It is easy to find fault. By careful looking I, doubtless, might have made up quite a catalogue of defects in the performances of the evening. I choose rather in this case to praise the commendable; and give to the young gentlemen an encouraging cheer to "press on."

If the countenances of those present were the exponents of their feelings, I am sure that the exercises were highly satisfactory. The true moral sentiments, expressed in the essays read, must have been extremely pleasing to the man, anxious for the future welfare of our youth. A celebrated divine of the last century says,—"The beginning of our days is adapted to be, and is, a state of education in the theory and practice of mature life." How important then that our youth should start with correct moral sentiments; should be guarded as carefully as possible from all that may tend to lead them to evil; and that they should be advanced to take their position in the world surrounded by every possible influence to good.

Sackville, N.B., March 13, 1852.

For the Wesleyan

Liverpool Circuit.

REV. AND DEAR BROTHER.—I take this opportunity of forwarding you some account of a series of religious services held at Mill Village last October, for the extension of the Redeemer's Kingdom in that place.

The cause of our beloved Methodism in years past, was in a most flourishing state, and I re-

member that when I first arrived in Nova Scotia, in looking over the Provincial Missionary Report, I was much struck with that part of Liverpool Circuit, in seeing such a long list of MACKS, as subscribers to the cause of Missions. About ten years ago this Circuit was favoured with a most extraordinary outpouring of the Holy Spirit; when hundreds of souls were converted from the error of their ways. Indeed so general was the work, that there was not a place in this extensive Circuit, where Methodism had been introduced, but was visited by the Spirit in His awakening, and converting influence; and the remembrance of the then Superintendent, and young man, Messrs. POPE and SMITH, whom God so highly honoured as instruments in this work, is cherished in the minds of many to this day.

During the past three years the cause has been comparatively in a languishing state. Some of the pillars of the Church had been removed by death to a better world, and though dying, to themselves, was gain, it was a loss to the Church in its militant state, and especially so, as few, if any had been added to take their place. Other circumstances had also transpired calculated to damage our Zion. But in the commencement of our present ecclesiastical year, there were signs of returning prosperity, and I soon heard "the sound of a going in the tops of the mulberry trees," and we were confident that it was the sign for us to "bestir ourselves." We therefore, as intimated above, commenced a series of religious meetings in October. Brother PARSONS was at that time assisting Brother Morton at New Germany, where they had a gracious work.—Brother JONES very providentially visited us at the time, and rendered us good service, and after we had been engaged about a week, Brother Parsons returned "full of the blessings of the gospel of peace." We continued our special services for about three weeks, during which period there were added to the Church, daily such as, we hope, will be saved in the "day of the Lord." About fifty were added to our society, and I think I may safely say, that, there was scarce a house in the Village to which the blessed effects of this revival did not extend.—Not unto us, but to thy great name, O Lord, be all the praise! The good that is done upon the earth, it is the Lord who doeth it. Our converts were principally among the young—from fifteen to twenty-five years of age. A young person, Mrs. Ann Parks, had just died "in the Lord." She was the eldest daughter of our late excellent Brother, Ephraim Mack, and this had made a deep impression on the minds of her friends, and the youthful part of the whole community.

There is one circumstance connected with these revivals of a most painful and melancholy nature, at least it seems so to us. It is this:—Few, very few, are brought to God by the use of these extraordinary means among the aged; nay, how few even above the age of forty years! If it be "easier for a camel to go through the eye of a needle, than for a rich man to enter into the Kingdom of God;" equally may it be said, it is easier for a camel to go through the eye of a needle, than for an old sinner to enter into the Kingdom of God, after so many abused privileges, and slighted offices of mercy.

Our last work was to make provision for those lambs of the flock; by placing them under the care of proper persons; we consequently re-organized our classes, appointed additional Leaders to watch over the souls committed to their care; and now, though several months have elapsed since the meetings were held, yet all stand fast in the liberty wherewith Christ hath made them free. Moreover, several during the ordinary means, have since been brought to God; and unless the blooming work of grace be blasted by the demon, pride, some of these youths will fill up the vacancy in the Church, occasioned by the death of their parents and friends, who have gone to a better world. May the Lord keep them humble, prayerful, and laborious. Amen!

At Hunt's Point, we have also held special religious services, where good was done, sinners were converted, backsliders reclaimed, and the Church greatly revived.

Brother Parsons and I recently spent a week at Port Le Beau and Sable River, visiting the people from house to house, and preaching the word to large and attentive congregations. A sad gloom has been cast over this part of our Circuit during the past year, in consequence of the loss of life at sea. It is now just a year since a vessel left Sable River, the crew all being from that part, and has never been heard of since. It is supposed she was lost in a severe storm of Feb. 1851. It was to us a mournful sight to see so many parents weeping for their children, and widows and fatherless children brooding over their heavy loss. And then there was the dreadful gale of October last, off Prince Edward Island, when the "Skip-jack," of Liverpool, was lost, and all the crew, twelve in number, perished. Capt. Crowell had been a consistent member of the Methodist Society, and his son, an only child, was among the number. Several of the crew of the "Fleet," which was lost, though an American vessel, were from Liverpool—they have gone, and left their aged parents, their young widows, and infant babes, to remember with painful emotions, the gale of October, 1851. May the aw-

ful visitations of Providence have their designed effect on the minds of the living, and may the various sorrowing families find a friend in God.

R. WEDDALL.

Liverpool, March 14, 1852.

For the Wesleyan.

St. Andrews, N. B., Circuit.

MY DEAR BROTHER.—The years which have elapsed since you were stationed on this Circuit have witnessed a vast change in the circumstances of "our Town" and County; and it is melancholy in passing down our front street, to notice the large wharves and warehouses, with other stores, which were once the promising localities of respectable mercantile establishments, now unoccupied and hastening to ruin. The want of employment on the British side of Passamaquoddy Bay compels our mechanics, in some cases, to emigrate westward in search of the means of subsistence, and, in almost all others, to catch at temporary engagements as near home as may be available with their consequent inconveniences.

It may not be uninteresting to some of your readers to know that St. Andrews is delightfully situated on a somewhat elevated tongue of land thrust forward into Passamaquoddy Bay—that the streets intersect each other at right angles, and are of considerable width—that as the shire-town of Charlotte the county offices, court-house and jail are here situated; and to the credit of public morals, I have to observe that there has not been a criminal tenant in our house of "durance vile" since I have resided here, and how long before I do not know. Besides the Market House and Town Hall here are the terminus of the Railway which is projected to Woodstock—an Episcopal Church, a Scots Kirk, a Methodist and a Romanist Chapel.

I am not accurately acquainted with the actual attendance at the other places of worship in this Town, though I believe it to be generally very good; but am thankful that I am enabled to report that the congregations in our own Chapel, which will accommodate about 200 persons, are encouraging, both on account of numbers, and attentive listeners to "the word preached." Our seats are all rented and the rents generally well paid. Hitherto however the amount collected above the incidental expenses of interest, Chapel Keeper's fee, lighting and warming, has been unwisely appropriated to the ordinary expenses of the Circuit, and leaving, for many years past, a burden upon the shoulders of the Trustees in the form of a Chapel debt of £112. By such conduct, gravely reprehensible, both on account of the Trustees, and of any Brother who may be appointed to the station, until the sum be liquidated, more than the original amount borrowed has been paid in the form of Interest.

You will readily suppose that this is felt as an evil that should not have been tolerated. Murmurs however will not pay debts—our friends knew this, and setting themselves to work, we succeeded a fortnight ago in getting up a Tea Meeting in aid of our Trust-Fund; notwithstanding that there was not all the cordiality manifested in an object so desirable as that of reducing a long standing and painful encumbrance, the result was most gratifying. A number of Ladies gratuitously provided tables that could not be exceeded in what is tasteful and substantially gratifying on such occasions. Several young men also generously contributed the necessary supplies for one table, and we mention this as an instance worthy of imitation by other young men. Hundreds of such attend our religious services and many of them have derived advantages in our Sunday Schools, in the Province, who contribute in no form whatsoever to the necessary pecuniary sustenance of our work, and who, were they animated by a tinge of the feeling exhibited by these St. Andrews' youths, would do honour to themselves, and service to the cause of religious truth and morals. We were assisted by our Bro. Barrett, the Rev. D. Thomson, (Baptist,) and other gentlemen. Bro. Satchell was prevented from being with us in consequence of attending Missionary meetings at Fredericton, &c. A large interest was given to our meeting during the intervals of speaking by a number of friends, who soon formed an extemporaneous, but most efficient choir for the evening. I am happy to say, that on closing the accounts, the clear proceeds of the meeting were £20, for which the creditor has been authorized to draw at sight.

Yours truly, W. T. St. Andrews, N. B., March 4, 1852.

A commodious brick and chunam edifice, fifty feet long, by thirty feet broad, has been built by T. Rungiah Naick, a native of Manaargoody, India, and by him presented to the Wesleyan Missionary Society, for a School-house. It is said to be an ornament to the spacious street in which it stands. With pleasure we record this magnificent donation.

There are only four hundred and three Missionaries, at the present day, engaged for the conversion of the two hundred millions of India!

THE WESLEYAN.

Halifax, Saturday Morning, March 27, 1852.

A WORD IN FAVOUR OF EXPERIMENTAL RELIGION.

It is a matter of profound astonishment to the enlightened mind, that, after so many centuries since the personal teaching of Christ and his Apostles, so much error remains on the important subject of the privileges of Christian believers, and so strong a prejudice is entertained against the blessing of conscious salvation. That men of worldly minds should deny the scriptural doctrines of forgiveness of sins, and of regeneration of the heart by grace, is nothing more than might be anticipated; as "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." But that any who profess to be christians, should deery, and hold up to ridicule and scorn, all that is spiritual in religion, all that is distinctive in vital godliness, and brand it as fanaticism, may well excite wonder by the breasts of angels, and awaken surprise, mingled with grief, in the minds of the godly still on earth. Such, however, has been the case with multitudes of men, whose religion consisted chiefly in "meat and drink," or in the observance of external ceremonies; and such is still the case with many, who "having a form of godliness, deny the power thereof."

The faithful preaching of God's Word, which "is quick, and powerful, and sharper than any two-edged sword," has always been followed, under the blessing of heaven, by blessed results—by the awakening, conviction, and conversion of sinners. Not unfrequently have formalists, while members of christian churches, been aroused from their delusions to a sense of their danger, and led to seek and obtain the power of saving grace. At such instances of conversion from "darkness to light," it has sometimes happened, that their previous associates in formalism, have professed to be greatly scandalized, as if these converts to the true religion were under the influence of some dangerous hallucination, and had actually disgraced themselves in the sight of God and man. This is a penalty which such converts may expect to suffer; and it not argued or ridiculed out of their right views and gracious feelings, if they prove faithful to God and to his experienced blessing, under the first scorching fire of sarcasm directed against them, if they should stand firm to their convictions of truth against a second, or a third, or a fourth attack, they may feel themselves quite favoured by being merely considered and treated as poor, deluded, fanatical Methodists.

These paragraphs will doubtless be read by some who have passed recently through this ordeal; but let them not be "afraid with any amazement," "as though some strange thing had happened unto them." Their brethren in Christ from the beginning have known what it is to have their names cast out as evil, and to suffer reproach for righteousness' sake. Rather let them profit by the apostolic exhortation:—"As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."

Halifax County Circuit.

The Rev. G. O. HURSTIS has favoured us with the following gratifying account of the state of the cause in Musquodoboit:—

"Your valuable paper has of late been peculiarly interesting to many of its readers, by the cheering intelligence it has communicated from various Circuits, of the revival of God's work. It has not been my privilege, until of late, to communicate such tidings respecting this Circuit. The special blessing of God has at length been realized, at least, at one section of the Circuit. At Musquodoboit Harbour, a place visited by Wesleyan Ministers only once a month, the Spirit has been poured out, in his awakening, converting, renewing and comforting influences.