

had lived to mark its progress) and in recognising the Christian compliment, his eyes seemed to beam with youthful lustre—his heart to overflow with tenderness, which could only be expressed by the hearty squeeze of his aged hand.

I remarked that, during such a protracted existence as his, he could now decide from experience, as to the excellence of Wesleyan Methodism, in its doctrines, its discipline, and in its effects and bearings upon the world. His reply was in accordance with the general tenor of his discourse: True it was that he had seen and heard very much of others, of whom he was ready in Christian charity to hope the best; yet still, with all that love which he was taught to feel towards "all who like ourselves are called Christians," he had never for a moment seen any thing that could induce him to a change, or lead him to set a less value on the sterling worth of his own church. Though limited in general education, in matters of a religious nature he may be considered as intelligent beyond many, his superiors in many other respects; and I shall not soon forget the interesting terms on which he spoke of several of our more distinguished doctrines, viz.,—"The Witness of the Spirit."—"Entire Sanctification," and of "the extensive views held by our church on the subject of the Atonement of Jesus Christ." For if it had not been as stated, that Christ gave himself as a sacrifice for all, what must have been, said he, his condition, having been one who had long wandered from God, and who could have no other place than that which is common to the chief of sinners.

Had even such a horrid thought of God's having, unconditionally, decreed the withholding of his saving grace from any one of the sinful race of Adam, he must have perished, continued he, in despair. I suppose, said I, that now your country has so much improved, every way, that you feel no lack of Spiritual guides? He smiled, and replied affirmatively; adding, that though there were persons who seemed to think that people might be attracted by novelty to fall in with those kind and courteous offers, which were now so liberally made, yet he for one felt no fears on the subject; he thought too highly of the natives of his rising country, to believe that they would ever be unmindful of, or ungrateful for, the valuable favours that had been conferred by the Methodists, and through Methodistical institutions.

After an evening, which was now far advanced, had passed in this social and harmonious way, the time for rest arrived, the old man proposed prayer; and after reading a Psalm, and joining in singing one of our excellent Hymns of praise, we committed ourselves to the care and protection of that Being, who hears his children's cry, and watches over their sleeping as well as waking hours. When alone, I could not but reflect on the scene that had just passed in review before me: the old patriarch was the very picture of content and happiness—the order and regularity of all around spoke of peace and comfort, and proved it to be the home of that concord and kindness, in which "the cottage often leaves the lordly mansion

far behind." So soon as morning came, the inmates of the dwelling repaired to their wonted labours, and I prepared to pursue my journey. In parting, the old man and I engaged in prayer and praise: his fervent Amen, and grateful animation in the service cannot soon be forgotten; and though we may never meet again with each other upon earth, the hope is fresh and ardent, that after a few more of the tempests of life have passed away, through grace and mercy, we shall unite again in our Father's house—that harbour of eternal sunshine, "where the wicked cease from troubling, and the weary are at rest."

26th December, 1839.

C.

Literary Intelligence.

PROSPECTUS OF THE NEW MAGAZINE.

BRITISH NORTH AMERICAN WESLEYAN METHODIST MAGAZINE,

To be published Monthly, under the direction of the Wesleyan Missionaries in the Provinces of Nova Scotia, New Brunswick, &c. &c.;

With the sanction of the British Conference.

MORE than half a century has elapsed since the commencement of Wesleyan Methodism in the British Provinces: during this time, it has, by the Divine blessing, been successfully diffusing the evangelical and loyal principles, which have characterised its progress in the Mother Country. For many years the Wesleyan Missionaries in British America, were few in number, and their circuits so extensive and laborious, as to call into incessant action their whole energies exclusively as itinerating Ministers. However anxious for the diffusion of religious truth, or to secure the stability and permanency of the work they were instrumental in commencing, thus circumstanced, there was one agency they could not avail themselves of to any desirable extent—THE AGENCY OF THE PRESS. They witnessed the progressive influence of the Press on the character and habits of society, but were prevented from opposing the advances of error, or of promoting the interests of truth by its means. Whatever were their convictions that its use was no more necessary to the full enjoyment of the benefits of the social system, than for the extension of religious knowledge, and the continuance of its advantages;—that pulpit exercises, however frequent and forcible;—that pastoral visits, however regular and influential, could not fully meet the wants of a scattered population; that in addition to these means religious works published in Great Britain might be zealously circulated, and thus form a powerful auxiliary in their work—still a publication of a local character was imperatively called for; but they were compelled to wait for a more favourable season, when they might commence one with a reasonable prospect of success and usefulness.

A variety of intimations unite in pronouncing the season to be now arrived. The number of societies and congregations dependant upon the Wesleyan Ministry in these Provinces is large, and steadily in-