

Correspondence.

For the Wesleyan.

Halifax County Circuit.

MISSIONARY MEETINGS.

REV. AND DEAR SIR,—In the last report of the Wesleyan Missionary Society for the Nova Scotia District, the name of this Circuit, with a list of subscribers, appeared for the first time. The sum raised was not very large; it was however a good beginning. Meetings were held in two places only—Musquodoboit Harbour and Sambro. At Margaret's Bay, the principal place on this Circuit, it was thought advisable, in consequence of the failure of the fishing business, not to have a Missionary Meeting, so that there were no names from that place in the report. Such, however, we trust, will not be the case in future.

This year our first meeting was held at Margaret's Bay; at which I informed the people, that although the times were poorer than last year, I dare not postpone the meeting another year, lest they should become worse. The attendance was not large, in consequence of a violent storm. However the subscriptions were very creditable.

The meetings at Sambro and Musquodoboit Harbour have also been held. At both places, especially at the latter, our people came forward nobly. They were not, in any of the places mentioned, unduly excited to give, by great or eloquent speeches, for there were none to preach or speak but the writer, with the exception of the last mentioned place, where the brethren Rife and Nauffs, kindly assisted. The subscriptions on the whole are in advance of last year.

G. O. H.

PEGGY'S COVE.

In a communication, last year, respecting this place, you were informed of the opening of our new Church. Since that period divine service has been held therein once a fortnight, with but few exceptions. The result is an increase of interest in, and affection for, the doctrines and discipline of Methodism. During my last visit, (Feb. 29), I was much encouraged. A very gracious influence, in connection with our services, evidently rested on the minds of the people, which induced me to remain two or three days, preaching morning and evening. After each service a prayer meeting was held, which at first I found rather a difficult matter, as there was not an individual in the place accustomed to pray in public. Three however took up the cross, when called upon. From the first meeting, there were six or seven persons, who appeared to be penitently seeking mercy, some of whom found peace to their souls. It was evidently something new to this people to hear, in the midst of public worship, the sighs and groans of troubled souls; but who that feels the importance of salvation, could object to such a manifestation of awakened feeling? Blessed be God for such tokens of his continued presence with us. At this time last year, there were only five or six meeting in class; there are at present fifteen. To God be all the praise.

March 18, 1852.

G. O. H.

For the Wesleyan.

Christian Visitor's Crusade.

REV. AND DEAR SIR—I am sorry that you and the Editor of "The Christian Visitor" are at issue; I am sorry for this, because I perceive his acerbity increases, in the same ratio that his defeats multiply. He is certainly a very pugnacious gentleman, and one in whom the bump of combativeness must be largely developed. He is marvellously fond of fighting; but it is a great pity that he does not see that this besetting sin leads him into many and grievous errors; and so blinds his understanding that he mistakes his bigotry for conscientiousness, and his petulance for a defence of the truth. This is greatly to be deplored, but so it is; and so it is likely to be, until this gentleman improves in his knowledge of Greek, and in his acquaintance with clarity.

He has a great deal to learn in both these departments; he evidently knows little or nothing of the laws by which sound criticism is regulated; and he is equally ignorant of "the code" that should govern the conduct of public Journalists. Our irate friend of the "Christian Visitor" wants more, not of the "Esprit de Corps" merely, but of "brotherly kindness"—he is sadly wanting in that virtue, that "vaunteth not itself"—that "doth not behave itself unseemly," and that "thinketh no evil."

There is one thing I would earnestly recommend to His Visitorship, namely, to be a little less Pragmatic, not to be so much of a busy body in other men's matters; and to evince at least a decent reluctance to censure and denounce men, at whose feet he might sit and learn the first principles of the doctrine of Christ.

"Methodism," or the form of Christianity thus designated, has been, and is still owned of God. It wants not the minute details of a process verbal to prove its divine legitimacy. Its celestial origin and pedigree are traceable in its progress and success. At home and abroad, in Europe

and in America, and in the Islands of the sea, the Lord has owned and blessed its labours. The seal of His approval is broadly and effulgently stamped upon its polity, its doctrines, and form of administration. Under the fostering care of the Husbandman, the little grain of mustard seed has become a great tree; and guided and defended by the "Captain of the Host," the little one has become a thousand, and the small one a strong nation. Take a friend's advice, "go Mr. Visitor," "walk about Zion, and go round about her; tell the towers thereof, mark ye well her bulwarks, and consider her palaces,"—do this, and if you are not blinded by prejudice, you will see Methodism occupying a prominent place in this spiritual group, and contributing, under God, in no small degree to the strength, the beauty, and the duration of the whole.

I dislike the strife of tongues, and the conflict of pens; and am always grieved when the streams intended to make glad the "City of God," are troubled, and turned into waters of bitterness. This is a species of warfare at variance with the very spirit of christianity, and in direct violation of all its precepts. It is like civil war in a state, or treason in a camp; and is as foreign to the religion of Jesus of Nazareth, as one is to patriotism, or the other is to allegiance. Methodism is the friend of all and the enemy of none; this is its motto, and it has always acted in accordance with it. Sin in its various forms has been the only object of its attack, and in the conduct of its operations against that common enemy, it employs the tactics of the "Bible" and the "Sword of the Spirit." But, notwithstanding its pacific disposition, it has been rudely and frequently assailed. Ignorance and bigotry, arrogance and immorality, infidelity and scepticism, these have repeatedly thrust sore at it. Sometimes they have been like DAN, "a serpent by the way, an adder in the path," biting at its heels, and trying to make it stumble, but in vain; and on many occasions they have come up against her with bent bows, and have shot at her, as the archers did at Joseph, but in vain, for the Lord was her shield and her buckler, the horn of her salvation, and her high tower.

In its infancy Methodism had to contend with brick bats and horse ponds, and to stand up against threatenings and indictments, magisterial persecutions, and popular violence. She was driven from the Church as a heretic, and put beyond the pale of society as an Outlaw. She has encountered perils in the wilderness—perils in the city—perils among false brethren; but out of all these God has delivered her, yea, and doth deliver.

"The Christian Visitor" may continue his crusade against Methodism as long as he pleases; and under what form of hostility he chooses. He may, in accordance with the crudity of his mind, employ guerilla warfare; or if his antipathy has the pre-eminence, let him adopt a more systematic mode. In either case—in any case, Methodism has nothing to fear. The Lord is in the midst of her, she shall not be moved; God shall help her, and that right early. His Editorials will be as harmless as "pop guns";—his leaders will be as formidable as exploded squibs—and all his efforts, open and secret—EX CATHEDRA, and unofficial, will be as "the crackling of thorns under a pot"; and will, in their results, shew that the Lord setteth Methodism on high, and in safety from him that puffeth at her.

Knowing that our cause is safe in your hands, and that neither Visitors nor Inquisitors, nor Scurrilators, will be allowed to escape with impunity—I am,

Yours, &c.,

AMICUS.

THE WESLEYAN.

Halifax, Saturday Morning, March 20, 1852.

"A BUSY-BODY IN OTHER MEN'S MATTERS."

The *Christian Visitor* seems to think he can publish what he likes against Methodism, and, if a reply be furnished, that he is justified in construing such defence into a wanton attack on himself; and, further, that, if we open our columns for a correspondent to exhibit truthfully the antagonistic spirit of the *Visitor*, as shown by his re-production of slanderous articles against Wesleyanism, we are to be held accountable for the chastisement he may receive! Foolish very! When the said christian Editor has deemed it proper to regale his readers with selected matter, drawn from a corrupt source, with a view to besmear the character of Methodism, he must not be surprised if Methodists throw it back in his own face. By his unseemly and anti-christian meddling with what in no wise concerns him, and by applauding one of the most unprincipled prints that disgraces the professedly christian world, he may acquire a notoriety as a champion for "personal religious rights," and create opportunities to relieve himself of a weight of vituperation, with which his humble, christian heart is bursting, against "Machine Methodism." His issue of

March 5., runs with a full flow of opprobrious matter, which must have satisfied his readers, we should suppose, even *ad nauseam*. A few more copious discharges must leave the fountain dry, unless the disease be absolutely incurable, which we much fear is the case. The food with which he delights to gratify his appetite—the increased gusto, with which he drinks from a polluted sink of scandal and falsehoods—are symptomatic of extensive functional disorganization. One specific can alone effect a cure—the grace of God—that heaven-born charity, which "vaunteth not itself, is not puffed up, doth not behave itself unseemly, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth." We shall wait with some anxiety to see whether our recommendation produce a beneficial effect.

The following sentences will show the unfavourable type of the disease, under which the christian Editor of the *Christian Visitor* is labouring. Speaking of us he says:—

"We put no credit in his statement, till we saw it substantiated by other Halifax papers."

"We consider it utterly useless to pursue the reckless editor of that print through his truthless insinuations."

"The maliciousness and falsehood of this insinuation is (are?) too evident to require proof."

Referring to the Conference he says:—

"The unrighteous despotism which has been enacted by the Conference, to the exclusion of 60,000 of its members in one year," (a pretty large Conference that) "for daring to think for themselves, or make an appeal to the Scriptures in defence of their rights."

"The Conference and the Watchman, and all the little puppet imitators of their insolence and arrogance."

Nothing more is required to show the company the *Visitor* has been keeping—the spirit into which he has been drinking—the corrupt and filthy source from which he has derived his calumnies. A decent man would scarcely venture to wrestle with a sweep, and therefore we leave the *Christian Visitor* to enjoy the supreme pleasure of wallowing in the mire of wholesale slander. Only we tell him, he has published an unblushing falsehood, when he states, that 60,000 members were excluded from the Methodist Church by the "unrighteous despotism enacted by the Conference," and we challenge refutation from some better authority than that of a lying paper, which, from its systematic and diabolical course of malicious defamation and gross misrepresentation, must be a curse to the people among whom it circulates. The wreck and ruin, over which the monstrous, scurrilous press, and its big "puppet imitator" of St. John, N. B., gloat, and on which they batten, are the result of unholy agitation, and of vile and shameless calumny, the work in which devils delight; and, because, forsooth, the British Conference has resisted the attacks of men actuated by the foulest and most malignant passions, and will not, at their dictation, (and, forgive us! at the dictation of the puissant, chivalrous, "busy-body" *Christian Visitor*, a foreigner!) revolutionize the ecclesiastical system which it has received from the "devoted Wesley," these disastrous results are to be charged to the account of the "unrighteous, despotic Conference!" Truth and righteousness, whither have ye fled! We dare predict, that Wesleyan Methodism will flourish, and accomplish the work God has given it to do, at least a day and a half after the "passionate ebullitions" and the "puerile attacks" of the valiant "busy-body" of the *Visitor* have spent their utmost strength.

We cordially give insertion to the following Communication from the Rev. Principal of the Sackville Academy, and are glad to hear of the continued prosperity of this valuable Institution:

For the Wesleyan.

Sackville Academy.

MY DEAR BROTHER,—There are upon our School Register, for the current Term, the names of sixty-five Students—fifteen day Scholars, and fifty Boarders. Of these a very large proportion are young men, the average of the whole company being a little over sixteen years, the two youngest of the resident Students being in their twelfth, and the ages of the majority ranging from the sixteenth to the twenty-fourth year. This I mention that it may be seen that the Institution is not filled up with a company of mere children, such as might be found in a good vil-

lage School, but by those who are old enough to profit by our course of higher Academical Instruction.

An enumeration of the ordinary classes for the term may serve to show to what extent the work of Instruction is here carried on, under circumstances most favorable to the young men and youth, who would secure the inestimably valuable results of a good education in preparation for life's duties. The following Classes were organized at the beginning of the Term.

Penmanship,	2.	Algebra,	1 (9 mem)
Reading &c.	2.	Geometry,	1 (8 "
Arithmetic,	3. (38 mem.)	Mensura. &c.	1 (18 "
Geography,	2 (21 "	Nat. Philos'y,	1 (18 "
Eng. Grammar,	2 (28 "	French,	1 (22 "
History,	1 (7 "	Latin,	4 (27 "
Book Keeping,	1 (12 "	Greek,	3 (13 "
And in Moral Philosophy 1 (8 members).			

Each of these, except three or four smaller ones which recite on alternate days, has a daily recitation of three-fourths of an hour in length. In addition to these there are four which have recitations or exercises once a week, viz.: one (of fifteen members) in "Butler's Analogy of Natural and Revealed Religion," and three (including all the Students) in Composition and Declamation.

At the middle of the Term—1st prox.—Classes will be formed in Land Surveying &c., Physiology, Astronomy and Logic.

And now, Mr. Editor, being well assured that you regard all rightly conducted efforts, for the promotion of educational interests and the extension of educational advantages as entitled to universal sympathy, I will venture to take the liberty of requesting you to bring the above statement of facts, respecting the present working of this Institution, under the notice of your numerous readers, in such way as may seem to you best.

Will you please also to let it be suggested to any who may be intending to become Students that the middle of the Term, now near at hand, will be a suitable time to enter, and that we shall be very glad to have some accessions to our ranks then, in order that the number may be kept good notwithstanding the retirement of some young men, whom business engagements will be calling away before the end of the term.

Yours, &c.

H. PICKARD.

Wesleyan Academy
Mount Allison, March 16, 1852.

A Hint.

Methodists should be on their guard against the insidious efforts made by individuals, in the garb of Ministers, to seduce them from the Church of their choice. It is humiliating to think of the low arts, to which some condescend, for the purpose of exciting in the minds of our members, dissatisfaction with our doctrines, usages, and polity. We have received information, that certain parties are using discreditable means to awaken prejudice, and foster dissensions, among our people in one of our Circuits. It is more than probable, that the accusation against an American Methodist Class Leader, contained in an old paper, and which is industriously read to persons, by these sticklers for unity wherever they go, is false—or if true, it is true also, we will venture to affirm, that, on conviction, he was dealt with in accordance with the provisions of the "discipline." These gentlemen must beware of their procedure, otherwise they will meet with that public exposure, which conduct so disreputable justly deserves.

"The Best of all is, God is with Us."

The Head of the Church is abundantly blessing the labours of Methodist Ministers, and other agencies of our Church, in various parts of the world. The present year has been fruitful in revivals of religion, and, by consequence, in the conversion of souls, and the spiritual advancement of God's believing people. Great accessions to the Church is the result, which will invest her, under the divine blessing, with greater power to make successful aggressions on the territory of the world, for the future. Whilst so many pens, and so many tongues, are lifted up against our Church, by those who style themselves christians, and whilst calumnies and evil reports are greedily caught at and circulated, with the desire that they may be believed, and may work evil, it is a matter of gratitude and of holy triumph, for our ministers and people to have demonstrative evidence, that "God is with us," which is "the best of all"—better than the good-will of man, unaccompanied with the blessing of God. Let us, as a people, hold fast to the purity of our doctrines, to the spirituality of our religion, to the simplicity of our faith, to the fervour of our love, to the sincerity of our purpose, and to the steadfastness of our aim to promote the glory of God and the salvation of sinners, and then we need not fear what