

Loss of Intellect as Argument against the Soul's Immortality.

The failure of intellect, which we sometimes observe in old people, and in young people in some cases of sickness, is no argument against the immortality of the soul. We are ignorant how the soul will act after its separation from the body, but we know that during their union, neither can act without the assistance of the other; therefore, when the faculties decay, we are not to conclude that the soul is injured, but that the organs, through which it communicates with the body, and by which ideas are conveyed to it, have sustained some damage. As a man becomes blind, we do not say that his soul is injured, but that the eye, by which images were presented to it, has become, not seeing, if his eyes are shut, he is just as able to distinguish objects as when in the same manner, the deafness of those nerves (or whatever it is) which the soul immediately uses, has become, their loss, is able to think, to speak, and understand as formerly. The workman is not in fault, but some part of his machine is out of order.—Smith.

Applying Sermons.

A sermon having once ventured to denounce with great severity a particular sin of one of his congregation, was not a little shocked, after the sermon, by seeing the offender enter the vestry-room, as not doubting that he was going to complain of the attack upon his great relief (in one respect, though not in another), the person in question begged to thank him particularly for his sermon, "on account," he said, "of his particular obstinacy to Mr. M."

Grace.

Grace comes freely to the very chief of sinners, but it makes them sinners. It infuses holy principles; it forms the soul in the image of God. Where grace is abundantly shed into the soul from the Heavenly Physician, it rectifies its faculties, gives life to its decayed powers, and causes the whole man to act for God.—Dr. Styles.

God's Works to be Studied.

The world is a volume of God's works, which all Christians ought studiously to peruse: it is full of instruction. Every event has a voice; and the most trivial circumstances an important meaning.

The Rain of the Sinner Self-Cann'd.

A man may be injured by the sins of others, but his soul can be permanently endangered only by his own. Satan and the world may tempt, but they cannot impel, to the least transgression; and conscience will perpetually renew the pungent expostulation, "Hast thou not procured this unto thyself?"

MISSIONARY INTELLIGENCE.

Wesleyan Missions—New Zealand—Earthquake—Loss of Property, &c.—Spiritual Results.

Extract of a Letter from the Rev. Samuel Ironside, dated Wellington, October 21st, 1848.

In a postscript of my letter of the 13th and 16th instant, I reported an awful visitation from the Almighty, an earthquake, which had thrown down many buildings, &c. The day following, the earth was again quiet; but in the afternoon, about twenty minutes past three, a shock, much more violent and long-continued than the previous one, was felt. The brick and clay buildings which had withstood the previous one, were by this so shattered, that they were rendered untenable. Scarcely a brick chimney in the town was stand-

ing. The Tuesday-afternoon class was meeting in the Mission-house, all secure, as they thought, in a room, within fifteen feet of our large chapel, which had been previously injured, and the vast wall of which was vibrating over their heads in a most fearful manner. Through God's mercy, it remained standing, though perilous to the passenger. I was never so impressed with the almighty power of God as when standing in the streets, and beholding the large, heavy brick buildings falling over in every direction. This shock did not pass without fatal accident. Barrack-Governor Lovell, who has for many years been a Local Preacher and Class Leader among us, and, though resident in Wellington scarcely a twelvemonth, universally respected, was walking past the stores of which he has charge, with two of his little children playing about him, when the earthquake came, and they were buried in the ruins of the walls on both sides the streets. They were dug out immediately. One little child was killed on the spot, and the other fearfully injured, so much so, that he died in five or six hours afterwards.—The poor father's left leg was very severely contused; and, at his advanced age, (fifty-seven,) the prospect was doubtful. He died yesterday, happy in God; and his afflicted widow bears her very heavy losses like a Christian as she is. May God be according to His promise,—a Husband to the widow, and a Father to the Fatherless! It was most singular that, at the time this second shock came, I had just finished writing a paragraph in the newspaper office, inviting the people to worship together in the Scotch Church, in public acknowledgment of the mercy that had been mingled with judgment, in that there had been no loss of life or limb. I had written the word "limb," when the shock came, which in a few seconds killed one, and mortally wounded two. But of the whole three there can be no doubt whatever that they are happy in heaven.

On Thursday morning, the 17th instant, at four A. M. a shock of earthquake, more severe, more lengthy, than the two others, was felt. Our house had been shattered by the previous shocks, parts of the walls fallen, and it was dangerous to remain. The family of Mr. Wetkin (who is away in Auckland opening the chapel there) were in imminent danger from the shattered chapel. Four or five other houseless families came with them, and we constructed a large tent on the flat near our house; but the rain and wind from the south-east were so violent, and the tent so leaky, that some of us preferred staying in the house, dangerous as it was, to the exposure of the tent. The awful shock struck, and found us there; but God's mercy allowed us again to escape. I can give you no idea of the extent of the damage done to property. The whole town is desolate; the only buildings which stand are the strongly-built weather-board; even of them the chimneys are down, and some of the roofs destroyed through the falling of chimneys. If the town had been more thickly built upon, and the houses, brick and stone, two or three stories high, the loss of life would have been immense. The shocks realized all my conceptions of those I have read of anywhere. But we "will sing of mercy and of judgment." With the exception of the one family of the Lovells, who were well prepared, no one in Wellington or its neighbourhood has suffered in person. Yesterday was a fast-day. The Independent chapel and Primitive Methodist chapel, as well as ours, are levelled to the ground. The Scotch Church was our only place. But we have an Evangelical Alliance here, in spirit as well as in name; and we all joined in worship there, as you will see by the "Gazette" enclosed. Thousands of sincere prayers and tears were offered to God, and he is hearing prayer, as we have had no severe shock since Thursday morning. Slight shocks still are felt; but we hope the worst is past. We think the earthquake will operate in some sense as an answer to prayer for revivals of religion; for this is certainly the result. Hundreds are seeking the Lord. May the good be permanent! All our families, and four others, refugees, are in the Mission-house, which remains standing, except the tops of the chimneys. The mail is closing; I must conclude. How can the merchants and people restore their destroyed buildings? How can we build again the waste places of our Jerusalem? Lord, have mercy on us!

A still later account, dated Wellington, December 22nd, presents a touching appeal for help in what it justly calls "a case of great necessity,—our demolished Chapel and School House." Mr. Ironside adds,—

"One thousand pounds would hardly replace us in the circumstances in which we were before the

catastrophe. The ruin is complete. It will take a considerable sum to build a chapel of sufficient dimensions at the present time, materials and labour being very high. But we are compelled to build, from the inconvenience of the place in which we now conduct our services, and the crowded congregations which assemble.

The late convulsions have been rendered a blessing to some. They have been led to serious thought, and, I hope, to repentance. Believers have been quickened in their religious course, and, I think, the moral tone of society in general is improved.—Wesleyan Notices Newspaper.

CORRESPONDENCE.

Original Matter is particularly requested for this Paper; such as, Local Intelligence—Biographical Notices of the instruction, rise, and progress of Methodism in Circles, Revivals, and remarkable Conversations—Articles on education, temperance, literature, science, and religion—Illustrations of Providence—Sketches of Scriptural characters—Interesting anecdotes—Descriptions of natural scenery—Papers on any prominent feature at Methodism, &c. &c. Articles, as a general rule, should be short and pithy; as a judicious variety in each number is the secret of newspaper popularity and usefulness.

FOR THE WESLEYAN.

MR. EDITOR,—The paper which you have recently commenced, two or three numbers of which have come under my notice, should it meet with sufficient patronage to secure its extensive circulation, no reasonable doubt can be entertained, but that it will be productive of great and permanent good. The excellent and well selected matter contained in its columns, will, it is presumed, be deemed sufficient to recommend it to the Wesleyan body generally; and indeed of all who have learned to appreciate the piety, the zeal, the patient labours, and extensive usefulness of its Founder, and are favourable to the doctrines which he taught and enforced.

The intelligence received through the medium of the Wesleyan and other sources in relation to the extensive revivals of religion, which have taken place within several of the circuits of these Districts, will not fail to cheer and gladden the hearts of all that feel an interest in the success of our Christianity. The cheerless and gloomy aspect presented to our churches, for a few years past, has been a fruitful source of solicitude and regret. Much complaining has been heard in the streets of our Zion, and the truly pious have felt grieved and humbled in consequence of the dead state of our churches, and the total absence of revivals of religion; those effusions of the divine spirit, which in days gone by have proved to be as refreshing as the dew, or the showers that water the earth. Why these evils were permitted to fall upon us is a problem which is unnecessary to solve, could it be done; but it is evident from the fact that God has had a controversy with us, and in his displeasure, for a season at least, has seen fit to withdraw from us those intimations of his mercy, those heavenly influences by which sinners are converted, and believers quickened and refreshed. But I hope and trust that those days of darkness and discouragement have passed away, no more to return, and that they will be succeeded by such a powerful and extensive revival of spiritual religion, as these Districts have never before witnessed. The signs of the times indicate that great changes are about to take place in the Church as well as in the world, and it concerns all who have any part to act to be on the alert, and come to the help of the Lord against the mighty. The good work is already begun, and a brighter day begins to dawn upon our Zion. God is pouring out his spirit in copious showers, to the awakening and conversion not of one or two or three, but of hundreds. Several circuits have been visited, and have participated in the refreshing, and numbers have been added to the Church militant. But the Wallace circuit appears to have been the most signally favoured. God has there made his arm here in a most extraordinary manner, for in that circuit alone there have been 460 within about twelve months, brought to the knowledge of the truth, and who can rejoice in God their Saviour. This, I believe, is without a parallel in the annals of Wesleyan Methodism in these Districts. Those blessed revivals, with which we as a people are so highly favoured may be considered as certain indications that God has not forsaken us, but that he still has a favour unto us and delights to bless. I am fully aware there are many who cry down revivals, and treat them with ridicule and contempt, and denounce those who are engaged in them as fanatics, enthusiasts, &c. But these persons must be told that religion cannot be kept alive without revivals; a form may be kept up, but that is not religion; it is only the shadow, the substance is wanting; but Evangelical religion, were it not for revivals, would sicken and die, or which is the same thing, degenerate into mere formalism. Where there is no revival the Spirit of God is absent and where that is the case Christianity is also absent. Many instances might be adduced in proof of this were it necessary, but it is not

Christianity began with a revival, it has been confirmed by revivals, and it will be perpetuated and extended by revivals until the whole earth shall be enlightened with the knowledge, and won to the love of the Redeemer, and these heavenly visitations are not confined to this or that particular sect or creed; but all the evangelical sects are more or less favoured with them, and the Methodists have not been forgotten; they have shared in the heavenly boon, they have beheld and visited the vine that his right hand has planted; he hath poured water upon the thirsty, and floods upon the ground; in the wilderness he hath caused the waters to break out and streams in the desert. And as the result of these effusions of the Holy Spirit, so richly and freely dispensed, he hath made us a people who were not a people and beloved who were not beloved. But whilst we express our thankfulness and gratitude to God for what he has done for us, in giving us to occupy so distinguished a position in his Universal Church, and conferred upon us the high honour of being instrumental in reviving Scriptural Christianity, and reclaiming multitudes of the children of fallen Adam from the error of their ways, it becomes us nevertheless to be humble and forbear to think of ourselves more highly than we ought to think, but to think soberly. Denominational, it may be, is as offensive to God, as individual pride, which we should be careful to repress. Its language is stand by thyself, "I am holier than thou." God has done much for us as a people, and is still doing much, for which we have cause to rejoice and do rejoice; but it is much to be lamented that while God is reviving and extending his work in a few circuits, that in others there seems to be but little indications of extensive good. The cause of God still continues in a feeble and declining state; how it happens that there should be such a diversity in the divine procedure in reference to this subject, seems to be involved in mystery.

Men may speculate as to the cause, and it is unquestionable that a cause there must be; but what that cause is, it will be a difficult matter to determine. But as this subject is being investigated by one of your correspondents, we will wait for the result of his investigations.

Sackville, N. B., May 23, 1849.

BEDOUK CIRCUIT.

Opening of the New Chapel, &c.

MR. EDITOR,—

I have now set myself down for the purpose of giving you some pleasing information. Through the abundant goodness of our God, our new Chapel, which has been in a course of erection for two or three years and upwards is now completed, and is one of the nicest, most elegant, and commodious places of worship in connection with Wesleyanism in the Nova Scotia District. Its size is 50 by 38, with a tower and steeple in the front, by which we ascend to the gallery, and which gallery extends along both sides of the building, as well as the end. In consequence of the excellent site on which it stands, and the height of its steeple, it may be seen from a great distance, and is certainly an ornament to the old and respectable settlement of Bedouk, as well as very creditable to the Church for whose use it has been erected, and especially, to those friends (the building committee) who at a great sacrifice of time and ease, have been the means of bringing the beautiful edifice to its present consummation. On this subject I cannot refrain from expressing my sense of obligation to The Honourable Joseph Pope, and Stephen Wright, Esqrs., for the indefatigable exertions, and lively interest which they have ever manifested, in every thing pertaining to the accomplishment of this noble object; indeed, it is generally believed that but for their activity and perseverance, we should not have been able, at present, to have succeeded in the undertaking. During the late visit of Mr. Pope to England, he procured a large and elegant Clock, which he has caused to be placed in the front of the gallery and made a present of it to the Trustees, besides interesting himself in procuring a variety of choice articles for the Bazaar, which the ladies of this place have got up for the purpose of assisting in defraying the expenses incurred in the erection of the Chapel, and which has been very liberally patronized by the inhabitants of Bedouk, and the ladies and gentlemen from other parts of the Island. The Chapel contains sixty-six pews, will seat five hundred persons, and cost about eight hundred pounds. On Tuesday succeeding the day of its opening, the amount realized was about seven hundred and fifty pounds; so that when we add to this the sums raised by the Bazaar, and two previous Tea-meetings, the Chapel will be free from debt; and when this is taken in connection with the bounties of the times, arising from the failure of the crops, for the last two or three years, it is matter of surprise, and also of thankfulness to the Disposer of all good.

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

its opening, and dedication to the service of Almighty God—a day itself being in every respect as we could have desired for the early hour, the people, from all parts of the County, West, River, Crapaud, Tryon, Cape Travers, Malpeque, New London, &c., in boats from New Brunswick, beg the house of the Lord, so that, by religious services commenced, building was literally crammed: a beautiful, lovely sight, could scarcely be sented itself to the truly devout. The services connected with the conducted by the Rev. Edmund Charlottetown, in a most solemn, pleasing and profitable manner, prayers, lessons, and sermons, were most excellent, and never to arrest the attention, improve, and better the heart; indeed almost impossible to listen to the sermons without these ends being it was a high day—such a day a never saw before in this vicinity the most sublime among them to see. Contrasted with what the cause some thirty years ago strained to exist with ad "What high God wrought?"

In the year 1815, Bedouk was regularly by the Wesleyan Mission at that time, stationed in Charlottetown, those visits were similar to "few and far between," never highly acceptable and profitable of that year, a little society was existing of not more than six individuals which is still alive, the rest asleep in Jesus, are for ever shall be for ever like him. I following (1816) I was, in the absence, appointed to the C. T. of course, had an opportunity of which I was enabled to work regularly once in every six weeks as memory holds its seat, it will me to forget the affection with which, and the kindness with which ed by the members of that li their numerous offspring.

In the course of the service, the opening of our new Chapel, which was on the 21st August, with a young lady (the pr Jos. Sillcock of Bedouk) who towards the end of the character of the than that an object would as on every side, and as extensive as a row the path along which, as to form a kind of arch, and a delightful scene to shelter us, ing rays of the meridian sun, luded to the roof from Tryon either side of which there are productive farms, was then wit ant. Scarcely, if ever, had I been lifted up in the midst of the following day (viz. 23) wh day, I preached my first sermon, from: "This is life eternal, know thee the only true God; whom thou hast seen;" but oh congregation from that to w brother preached on Sunday I different places. The place w party of the father of M. who and the honoured parent of th S. Wright, Esq. (as a count by the Rev. G. Jackson, in th gazette for 1823) and the cor hand-full, compared with the within the walls of our new pel. It may be truly said— was the day, when he first th

In the year 1817 Bedouk ed from the C. T. of course, it has continued into this pr my happiness to receive an at the following year. By this God among us began to loo viduals had been brought to themselves to the society, and frequent conversations of Chapel, when in the course of the untiring exertions of M. brother of our worthy friend, the zealous and liberal co-op members, and others, that accomplished. Since then t leyanism has been gradually of the respectful ministers, a time, have been stationed in moral regard but, not be Lord, a spirit of liberality in has been distinguished; and no Head of the Church has so al our late efforts in reference our present Temple, we are this event as constituting a n dism; and are hoping, belie that, as we shall now be a aid for our hearers, and in