

"There is beyond the sky,  
A heaven of peace and love,  
And holy children, when they die,  
Go to that place above."

The way to the grave having been made pleasant and the formidable terrors of the dark valley removed by the presence of the blessed Jesus,—as if he had been meditating upon the efficacy of the atonement,—he whispered to his mother, as she inclined her head to catch his latest words—“He died for all mankind,” and when she said, “Who, my dear?” he answered “Jesus!”

Happy now is little James,—with him through the precious blood of Immanuel all is well. He has passed through the golden portals into the “Happy land, far, far away,” of which with his school mates he so often sang. He has left footprints few, yet beautiful upon the sands of time, and like the moisture of the dewy evening on the rose leaf, causing it to shed a sweeter fragrance, this his latest act has blessed his memory, and in the morning of the resurrection, while the angels sent to guard him home, shall wreath upon his brow a crown of fadeless glory.

His remarks upon the incident connected with the boxes, caused tears to flow from many an eye, and then the meeting, as the collection was announced, responded to the invitation given it to endorse the sentiments of the speakers with a good collection,—so that the proceeds of the meeting, from the different sources when poured upon the table amounted to the unprecedented sum of more than £80; being, as it was remarked “a good slice” towards the £222 which were collected for our Foreign Missions during last year on this Circuit. Thanks to the local committee and collectors for past services having been proposed by the Hon. Chas. Young, and seconded by bro. Pope, the meeting—after the benediction was pronounced,—broke up; thus completing one of the most interesting Anniversaries of the kind ever held in this Town.

On the following night, assisted by several of our friends, we held our public Missionary Meeting at Little York; the speaking was very good, and the collection was near two hundred per cent. in advance of last year. Then came Cornwall, with rather a thin gathering, yet the speeches were of such a telling character that they brought up the proceeds of the meeting to near one third more than was collected last year in that settlement for the same purpose. At Dunstable, on the Friday night, we had a full house, eight or ten capital speeches, and the proceeds of the Meeting more than twice the amount of last year. We have yet to hold Meetings at Pownall, and Clifton, and we fully anticipate a corresponding increase of Missionary receipts from these places.

(To be Continued.)

### Obituary Notice.

Died at Roseway, near Shelburne, on Thursday, the 26th December, 1850, after a very short illness, aged 97 years, Mr. SILAS PERRY, Senr., a native of Baristaple in the late Province of Massachusetts Bay. At the late breaking out of the Revolution in the thirteen provinces, Mr. Perry was not long in deciding on taking what he was now proud to consider the right side; being thereby soon obliged to place himself, for protection on board of one of Her Majesty's ships of war; leaving behind him in his native place his early friends, his family and connections. During that unhappy contest he mingled in many of the stirring scenes of that exciting seven years' war, ever evincing unflinching attachment to the royal cause. At the conclusion of the revolution he came to this country, in the spring of 1783 with several families of the same name, and with whom he was remotely connected, and settled at Black Point, where after a residence of many years he removed to Roseway. With the exception of a few months during the past summer and autumn, he retained the use of all his faculties, and was favoured with the most retentive memory, delighting in detailing the events of the revolution in the most minute and particular manner. Loyalty to the Sovereign was ever a passport to his favour, in all with whom he either cultivated or accidentally acquired an acquaintance. In the year 1838 he joined the Methodist Church, on whose services he had been for many, many years a constant attendant. He suffered very little pain during his illness, and it is believed his end was peace.

### THE WESLEYAN.

Halifax, Saturday Morning, February 22, 1851.

#### CHRISTIAN ENTERPRISE:

ITS IMPORTANCE AND CLAIMS.

We hear much at the present day of “enterprise;” and truly it is an energetic, spirit-stirring

age. Onwardness is the grand characteristic of the Times, whether we turn our attention to politics, literature, art, science, or the ordinary occupations of every day life, or to the higher aims of ambition, power, and influence. The world is alive—its population active—rail-roads are the rage—electric telegraphs our swift messengers of communication. These objects engross a vast amount of attention, and are deemed of sufficient importance to justify the levying of heavy taxes on talents, property, eloquence, and action. It is far from our wish to depreciate the value of these modes of secular employment—they have their uses, and are not unattended with benefits.

Amid the universal din of business, the toils of labour, the discoveries of science, the practical applications of art, the lightning-rapidity of the transmission of thought, the multiplication of the comforts and conveniences of life, we take the liberty of reminding our readers of the fact, which they are often liable totally to forget or the constant impression of which they are in danger of allowing to become impaired—that there is yet another enterprise, whose claims on their notice are paramount to all other considerations—because it embraces in its ample sweep interests as valuable as the deathless soul, objects of solicitude as numerous as the millions of our race, and immunities and privileges continuous and durable as the sure, slow-rolling cycles of eternity. We refer to the enterprise of Christianity—to a scheme of mercy devised by the wisdom, prompted by the love, executed by the combined power, justice and benevolence of THE INFINITE, embodied in the incarnated person of the Eternal Son of the Everlasting Father, consummated by his sacrificial death on the Cross, revealed in the Sacred Oracles of Inspired Truth, and designed to cancel human guilt, to elevate its recipients from moral degradation to the sublimity of holiness, to secure in time and throughout the eternity to come the happiness of every individual of earth's teeming and wide-spread population, in this and in every age.—In comparison with the magnitude, the grandeur, and the magnificence of this holy enterprise, every other sinks into absolute insignificance.

You may give man, as man, all the knowledge of which his intellectual capacity is capable—you may indefinitely increase the subjects of thought—you may clothe him in purple and feast him sumptuously every day—you may augment his worldly gain until even his avaricious spirit shall exclaim, “it is enough.”—you may cultivate the earth until its blooming vales, and waving fields, and ornamented mountains, and purling streams, and soft, swift-flowing rivers, shall resemble another paradise—you may invest the universal soil with the prolific power of spontaneous production of fruits and flowers—you may transform every cabin into a comfortable habitation, and every mansion into a gorgeous palace, with every appliance of earthly joy super-added—and yet, without the blessings which Christianity alone can impart, MAN, surrounded with all this profusion of nature, all these advantages of art, all these scenes of beauty and earthly glory, would be miserable—a slave to sense and passion—the wants of his immortal nature unprovided for—guilt, like a mill-stone, pressing him downwards—and his unrenewed spirit, on leaving the mortal tabernacle, liable to be launched on the measureless, bottomless ocean, of the wrath of the Eternal, to suffer shipwreck of hope, of peace and quietude, for ever!

Christian enterprise contemplates the recovery of the world, of each and every one of our depraved and sinful race, from the present guilt, reign, pollution, and misery of sin, as well as from its future calamitous consequences; to place men in a right position towards God, towards their fellow-men, and in respect to themselves; to restore harmony to the moral universe; to reach the springs of human action, to re-model the elements of human character, and lodge in the human heart, as a subduing, governing, controlling, directing principle—the divine and master-principle of universal love—as the spring of happiness, the source of virtue, the promoter of concord, the guard of honour, and the guide of life; to gratify the ardent yearnings of the human mind after immortality, by preparing it here by the grace of The Redeemer for an habitation of God through the Spirit for everlasting union with the Uncreated Fountain of life, holiness, and bliss, hereafter.

As an enterprise, the Christian Scheme ranks with no earthly class. It is unique, sui generis;

in intrinsic importance, in the interests involved, in the objects it contemplates, as immeasurably transcending earth's mightiest projects as the vast concerns of eternity exceed the momentary occupations of life's fitful scene.

In this view, the operations of Christian benevolence at home and of Christian Missions abroad, are invested with a value and importance which alike defy adequate computation or undue exaggeration. They contain emphatically the salvific principles of the world. They are the repository of the remedial, restorative, preservative, humanizing, and sanctifying influences by which the human race, in all its tribes and in all its generations, is to be raised from its moral degradation, and to attain to its designed elevation and purity of character, and by which the grand original purpose of the INFINITE CREATOR in placing man upon the earth is to be accomplished.—Arrest these operations—withdraw christian efforts from the world—blot out from the records of the past and the present the history of divine grace—let it be as if it never had been—deliver men over to the ungoverned, unchecked sway of their own wills and passions—then in an expressive sense, the sun would be turned to darkness and the moon into blood, then would the depravity of human nature appear in all its frightful enormity, men would ere long be transformed into devils, virtue would cease to exist, vice would every where become triumphant, the world would prove a wide-spread theatre of cruelty, wrong, war, oppression, blood, and death; and, crimsoned with guilt and ripe for ruin, its inhabitants could anticipate no other doom than that which was meted out by a just God and Holy to the ancient world of deep-stained transgressors, and be swept by a flood, as with the besom of destruction, from the earth they had polluted. Who, then, is prepared to stretch out the sacrilegious hand to arrest or impede the operations of Christian benevolence at home or abroad? Who—to withhold the sinews of war—to join in the reckless cry of “Stop the Supplies”—Who—by so doing, to act as an enemy to God, himself, his family, his country, the world?—We hope—we believe—none will be found among Wesleyans in these Provinces, to have arrived at that descending point of hazardous experiment, as, by thought, or word, or act, to possess or manifest a disposition to cripple or retard the onward progress of Christianity in their own localities or in the “regions beyond.” Nay—we have cheering proofs, almost daily occurring, that conviction of duty and sense of privilege are getting a firmer hold on the minds of the members of our Church, and are exemplifying their practical influence, in an enlarged spirit of active benevolence in supporting and extending the cause of the Blessed God.

#### MISSIONARY CONTRIBUTIONS.

We have been, as doubtless have been our readers generally, exceedingly gratified on perusing the accounts from various Circuits of the noble contributions to the funds of our great and growing Missions. The evident purpose of our friends is to increase, rather than diminish, their donations and subscriptions. This is a pleasing feature in our Missionary operations for the present year; and when the accounts published in *The Wesleyan* from time to time of the benevolent doings of our Church and Congregations, and other friends, in the North American Provinces, shall be read by, or brought under the notice of, our Committee in the Mother Country, they will afford them a high degree of satisfaction, and show that these branches of the Methodist family, planted and fostered by their christian efforts, assistance, and prayers, for so many years, are endeavouring to make suitable returns to the Parent Society, and are actuated by generous sympathy for the heathen world.

Our present number contains gratifying intelligence of increased liberality in this cause on the Petitediac Circuit. We have also the pleasure of publishing an interesting communication, from our late colleague, the Rev. F. SMALLWOOD, who is now labouring on the Charlottetown Circuit. This Circuit has for some years past stood deservedly high on the Missionary platform owing to the very liberal amount it has raised, and contributed to the funds of the Parent Society. This year it appears that the friends there are purposing to exceed their former liberality. Of this, we are glad. There is need of all they can raise, and great as the sum may prove to be, we are persuaded, it will be well and faithfully appropriated. Our hope is, that this liberal spirit will increase yet more and more. The

wants of the world are pressing—souls are perishing for lack of knowledge—from every quarter of the pagan world, the Macedonian cry is uttered, “come over and help us,” and if we cannot go to their relief personally, we can go by proxy, by contributing the means for the support of those who are standing on christian shores, anxious to embark, and each one saying “Here am I, send me.”

Since 1846 as many as 108 British general-officers have died.

The estimated expense of the London Police for the city of London for the next year is £40,322.

The Queen has provided schools and school-houses on her estate at Balmoral, with suitable teachers at her own expense.

It is said that a bishopric awaits Dr. Pusey, in the event of his abandoning the Anglican Church.

The length of the counters for the display of the articles at the Industrial Exhibition in 1851 will be seven miles.

Letters from Vienna state that a subscription has been opened in that city to raise funds to send claver, but poor, workmen, to see the Exhibition of London.

The Vatican contains eight grand stair cases and two ordinary ones, twenty courts and squares, and four thousand two hundred and twenty-two rooms! With all its galleries, grounds, and appurtenances, it has been computed to cover as large a space as the city of Turin.

Ninety boats of Bonlonge, of 2,478 tons, with 370 men on board, have been this year engaged in the herring fishery on the coast of Scotland. They have carried home 17,800 tons of salt herrings.

#### Wesleyan Methodism in the Eastern Provinces.

We are happy to learn from our able and valuable contemporary *The Wesleyan*, that Methodism is progressing in the Provinces of Nova Scotia and New Brunswick. The existence of so well conducted a journal as the *Wesleyan* is an evidence of vitality and power; and the items of religious intelligence which appear in its columns from week to week give pleasing indications of the onward march of our beloved Methodism.

Among the many gratifying signs of the times, we hail especially the efforts made to erect new churches. A new church is about to be erected in Halifax on the ground formerly used as a cemetery. Our old and valued friend the Rev. E. Evans is the originator of the movement, which promises a successful issue. Already, in the course of two weeks, upwards of £1,200, have been subscribed. George H. Starr, Esq. has contributed £250, and several other gentlemen have given £100 each.

A generous effort is being made in Fredericton, to replace the commodious edifice recently destroyed by fire. The Attorney General has this undertaking greatly at heart, and he is resolved that the new church at Fredericton shall be a model Wesleyan church. By *The Wesleyan* we learn that a Bazaar is to be held to procure funds for the erection of the new church at Fredericton. The Halifax friends are to have a table there. Why should not Canada have a table there? We throw out the hint for others to improve upon. Our lady friends in Canada could readily prepare articles sufficient to furnish a table in Fredericton—such a one as would do Canada no discredit, and such a one as would be of material advantage to the funds of the Fredericton Church.—*Toronto Christian Guardian*.

#### Christian Benevolence.

The Rev. B. Wofford, late of the South Carolina Conference, previous to his demise, willed four thousand dollars to the Missionary Society of that Conference, and further willed the magnificent sum of one hundred thousand dollars for the purpose of establishing a literary and scientific institution within the bounds of the district of Spartanburg, under the control and management of the Conference. It rarely happens that a Methodist Preacher is favoured with so large an amount of wealth; but when so blessed it is gratifying to see so good a use made of it.—*Id.*

#### Another Instance.

Mrs. Hannah Shepherd, a member of the Wesleyan Church, died at Pontefract, Eng., on the 20th ult. Among the legacies she left are the following: The interest of £300 to be distributed annually for ever, at Christmas, by the Wesleyan Methodists, to the poor of Pontefract and Tanshelf. Five hundred pounds to the Wesleyan Missionary Society. To the Chapel and Education Fund; to the Theological Institution; to the Worn-Out Preachers' Fund; to the Kingswood and Woodhouse Grove Schools; to the Chapel at Pontefract; to the Sunday School at Pontefract; each one hundred pounds. The residue of her fortune, after paying these and other legacies, to be equally divided between the Wesleyan Missionary Society and the Worn-Out Preachers' Fund.

Zealously endeavour to maintain good principles.

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