

sows; but he who reflects not upon his actions never reaps. *Burke* tells us, "that since the world began, men have not learned wisdom by the things they have suffered." This is true as a general thing, and it is not with nations and cities as it is with individuals. We do not argue from the exceptions to the rule; but from the rule itself. Our fellow citizens have the liberty of believing and living pretty much as they please, and there could be no harm in all this, if they were to please to believe and do right. Should it be otherwise, (which is the fact in numberless instances,) what is to be done? Now let some of your correspondents try their skill and send us an infallible corrective! One thing is certain, the corrective is not to be found in

THE INFIDELITY OF OUR CITY.

This is growing in our midst. Some are asleep while the enemy is wide awake, sowing his tares. Infidelity is assuming a new phase; but notwithstanding this fact, it flows from one source, and will evidently terminate in one general issue. Our fathers had to contend, or grapple with it in the shape of argument, and most nobly did they do battle for the cause of our common Christianity, until victory perched upon their standard, and their enemies fled the field. It is not now the infidelity of argument from the bad hearts and disciplined heads of the men of this world; but the infidelity of a pretended revelation from the disembodied spirits of men in the other world. Our mediums (so called)

Expect to find us napping,
While with their occult rapping,
They put forth their wily pains
To pilfer, or steal the brains
Of those who practice evil,
And follow the old devil,
In his dark and dismal ways,
Till they finish up their days.
Then mediums shall with Rappers find
That blind are they who lead the blind
Into the ditch of errors night,
"They loved the darkness more than light,
Because their deeds were evil."

It is really remarkable how eager many are to be deceived, any thing will answer for this purpose, provided it will promise them (not pardon for their sins,) but impunity in them. This the spiritual knockers are in the habit of doing with them. God is a principle—matter is eternal—Christ Jesus is divine in the same sense that we are so—i. e. he is not divine at all for I am sure we are not—future punishment is a dream—heaven is only a state—we are ruled by necessity &c. As the wild fowl of a dark and stormy night when unable to hold his seat upon the bosom of the troubled waters will rise upon the wing and casting abroad his excursive eye beholds the light-house upon the coast, will aim for it to find shelter from the storm, until he comes in contact with the column upon which the light is erected, and falls quivering and lifeless at its base; so it is with our fellow men who being uneasy because benighted and bestormented—they fix their eye upon the ignis fatuus of infidelity, and bending their course toward it, they come in contact with the column of error on which it is erected, they fall to rise no more.

Permit me to give you a specimen of spiritual knockings sublimated in the form of a philosophical sentiment—"In the primitive birth of Creation when matter was undergoing the process of evolution from the chaos of unparticled elements; the principles of association and development, in their natural and unrestricted action, produced a congregation and union of the vast UNIVERSE in such a manner as to form suns, planets and systems." My goodness what a dash!—it is enough to astonish all the nincompoops in the land.

Who can tell whereunto this thing will grow? "He that sitteth in the heavens shall laugh, the Lord shall have them in derision." "Then shall he speak unto them in his wrath, and vex them in his sore displeasure."

OUR RELIGION.

In this respect Philadelphia will compare well with many other Cities. But when we compare it with the bible—it is deficient—it is too effeminate and wants bone and sinew. Christianity fully grown makes its possessor like a globe, the least part of him touches the earth—the great rotundity of his moral nature towers above it; true happiness is an element of its existence, and this is incompatible with doubts in relation to an acceptance with God—doubt may exist, but they are no more essential to our experience than cracks are essential to the existence of a cup. The eye is made for light and not for motes—hence when a mote gets into our eye it is out of its place—in like manner the renewed heart was not made for doubts but for grace, and hence when they get into it, they are out of their place. In both cases tears have something to do in their removal.

Our privileges are great and our improvement should be in proportion to them, for they will either serve as load-stones to attract us to the skies, or they will serve as mill-stones to sink us to perdition.

It is well we have an advocate with the Father; here we locate our hopes while we sing:

"Never will we remove
Out of his hands our cause;
But trust in his redeeming love,
And hang upon his cross."

JAMES SEWELL.

Philadelphia, May 4th, 1852.

THE WESLEYAN.

Halifax, Saturday Morning, May 29, 1852.

ANNUAL MEETING OF THE WESLEYAN MISSIONARY SOCIETY.

The *Watchman* of the 5th instant, contains a lengthy and interesting Report of the Annual Meeting of our Parent Missionary Society, held at Exeter Hall, London, on May 3. John Henderson, Esq., of Glasgow, was in the Chair. Beside Wesleyan Ministers, there were on the platform, Rev. Dr. Spencer, of the Established Church; Rev. Dr. Hamilton, of the Scotch Church; Rev. William Chalmers, A. M.; Rev. Mr. Scholler, from Wurtemberg; Rev. Messrs. Gastpar, Conz, and Siguart, ditto; Charles Cowan, Esq., M. P. for Edinburgh, and other distinguished Ministers and laymen. An excellent Report was read; and the speeches made on moving and seconding Resolutions, "were about the work and nothing else; in unison at once with its solemnity and joyfulness; earnest and prudent throughout, with occasional bursts of power such as even missionary meetings seldom witness." "The whole impression of the Anniversary," says the *Watchman*, "from beginning to end, has been deeply religious; we are persuaded that the Ministers who have attended it will address themselves to the missionary part of their duties with more conviction that divine unction is the chief help to successful Anniversaries; and that the laborious collectors, and secretaries, and the friendly contributors will return to their branch movements with a new sense that the work is the work of God. We heard everywhere expressions of pleasure, acknowledgments of profit; and one highly intelligent gentleman said, 'I have now been at twenty of these Anniversaries; but never was I at one where I had such a sense of the divine presence, where I felt so completely that instrumentality was nothing, and God all in all.'"

The total income of the Society from all sources for the past year is £111,730 19s. 9d.; the expenditure, £111,555 14s. 4d. The surplus of £175 5s. 5d. has been applied to the reduction of the debt announced two years ago, which now remains £10,666 7s. 9d.

Among the liberal donations given to the Society during the past year, we find one of £1,262; two of £500; one of £220; two of £200; one of £155; two of £150; two of £130; two of £120; one of £110; one of £105; eight of £100; one of £79; one of £70; one of £60 10s.; two of £60; one of £52; eighteen of £50.

French M. E. Church.

The first French Methodist Church in the United States is soon to be built at Detroit, where God has blessed the mission, which was only commenced about a year ago. When they were building the German Mission Methodist Church in Detroit, a year or two ago, a carman passed often, who was asked to carry a load or two for them. Being a French Canadian, and strongly Romanist in his sentiments, he replied he would not do anything for the Devil's Church. But a change has come over the spirit of that man; he is now the class-leader of the French Mission Church in Detroit, a local preacher, and a most devoted man, scattering the Bible wherever he goes.

Presbyterian Board of Missions.

The (Old School) Presbyterian Board of Missions, in the U. S., employs 54 missionaries, 81 assistant missionaries, 25 native assistants. The number of Church members reported is 440; of scholars in the mission schools, 2,647. Their fields of operation are Liberia, India, Siam, China, and the Indian tribes of the United States. Beside which they employ two ministers and a licentiate,—converts from Judaism,—among the Jewish population in New York, Philadelphia, and Baltimore; and also contributed last year \$4,500 for the support of evangelists and colporteurs among the Romanists in Hungary, Italy, Belgium, and France.

A Statzbourg paper states, that the Jesuits are about to be restored to the enjoyment of all the rights which they have at any time heretofore possessed in the Austrian empire!

Wesleyan Missions.—Feejee.

The *Wesleyan Notices*, for May, contains the following interesting extract of a letter from the Rev. John Malvern, dated Lakemba, October 9th, 1851:—

It affords me great pleasure to say, that the religion of the Saviour continues to increase rapidly in most of the islands belonging to this Circuit. Our brethren and sisters, who entered the field ten or twelve years since, when it was little better than a dreary waste, look around them now with astonishment and delight. They give the glory to whom it is due. "This is the Lord's doing," they exclaim: "it is marvellous in our eyes!" The revolting sight of men and women nearly naked, whom darkness and sin had driven beside themselves, is now exchanged for the pleasing spectacle of the same individuals decently clothed, and in their right minds.—Hideous wigs, long beards, painted and blackened faces, have disappeared; and the change is so universal, that the heathen is a curiosity, and a gazing-stock. Even the Heathen Priests, instead of invoking false gods, attend the temple of Jehovah. The Priest of the large town of this island, in which the King resides, and whom some time ago I saw perform the ceremony of calling upon his imaginary deity on behalf of his Majesty, is now a member of society, baptized, and, I hope, earnestly seeking the salvation of his soul. Food and property squandered upon gods, who were really nothing in the world, is abandoned; and the people generally are contributing to the cause of Christ,—quarterly, for the support of Native Teachers, and yearly, for the extension of Christianity to regions beyond. Numbers of children, about eight hundred, who but the other day were in training for Satan, are assembled daily by the Teachers, are taught to pray and read the Bible, and are being trained for God. Two-thirds, perhaps, of the adult population are members of society; the majority of whom, we have reason to believe, are at least sincerely desirous of fleeing from the wrath to come; and very many give evidence (and the number is constantly becoming more) that they are justified by faith, have peace with God, and are born again of the Spirit. You will form some idea of the state of the work from the fact, that, on this Circuit alone, within the last two years, upwards of one thousand three hundred baptisms have been registered; about eight hundred more than were entered the three years previous. It is true that a considerable portion of these are infants; but nearly eight hundred are adults, who have not been carelessly admitted to this ordinance; but much care has been taken to ascertain that they at least brought forth fruits meet for repentance, and desired to trust in Christ alone for salvation.

Another favourable sign is a universal desire to obtain the word of God. Thirst for books and for reading, both by young and old, is intense. This may be thought to be mere curiosity. In some cases it is so, probably; but I am persuaded that, generally, it is otherwise,—that it is an anxiety produced by the Holy Ghost, to know what God says, and to find therein the way of life. We cannot procure books fast enough. Many of the outer-islands are very poorly supplied. So eager are they to possess the New Testament, that, if we were disposed to be dishonest, we might get from them, for its purchase, much above its value. The following will furnish a specimen of their desire to obtain the sacred volume:—In June last, Mary Lalaki came to me, saying she wanted a *vola tabu* ("Bible"). She had been very desirous to have one for a long time, but could not prevail upon her husband to let her have the payment. I told her the price must be two hundred yams. She went and begged of her friends until she raised one hundred and brought them to me. I said, "Mary, I can't let you have a large book for this." She looked disappointed, and, after a while, went away, leaving the yams in my house, hoping, no doubt, that I should soften down. However, I continued hard-hearted, and Mary was obliged to take her yams without her book. I thought she had taken them back to the town; but, to my great surprise, when I went across to Mr. Lyth's, there was Mary with her yams. A final denial she would not have, and she persevered in her suit until she succeeded, and carried off her treasure.

The Akbar, a paper published at Algiers, states that the Zonanos, one of the most formidable tribes of Kabylia, consisting of about 80,000 persons, and the only tribe which had preserved its independence till now, has offered its submission to France, and that one of its principal members has come to Algiers to treat for it. This extension of French rule, if effected, it is supposed, will open an important door to the preaching of the gospel in Africa.

Colonel Rawlinson has opened out the entire place of sepulture of the Kings and Queens of Assyria. There they lie, it is said, in huge stone sarcophagi, with ponderous lids decorated with the royal ornaments and costume, just as they were deposited, more than 3,000 years ago.

The Report of the Society for promoting Church Missions to the Roman Catholics in Ireland, states that the Society have now employed nineteen missionary clergymen, seven lay agents, one hundred and one scripture readers, fifty-five schoolmasters and mistresses, and some hundreds of Irish teachers. In one district in West Galway, where three or four years ago there were not 500 Protestants, there are now between 5,000 and 6,000 converts, and nearly 3,500 children in the scriptural schools. Eight new churches are about to be erected in this district for the accommodation of the converts.

A Swedish paper states that the annual meeting of the Bible Society of Sweden, held at Stockholm on April 7, was attended as usual, by His Majesty the King of Sweden, and also by their Royal Highnesses the Crown Prince, and the Dukes of Upland and East-Gotha. His Excellency Baron Lgerjelke occupied the chair, and the annual address was delivered by Rector Toren, of the University of Upsala.

It appears that St. Patrick is about being superseded as the Patron Saint of Ireland. Dr. Paul Cullen, who calls himself 'Primate of all Ireland,' has announced, by a pastoral letter or mandement, that the 'Synod of Thurles has formally resolved that the Madonna shall be, in future, the patron saint of Ireland, and shall be applied to in that character, under the title of her immaculate conception.' The snakes, we fear, will now crawl back into Ireland.

The "liquor law" is now to be presented to the people of Massachusetts. This law is not precisely like the "Maine law," but is designed, in its practical workings, to put an end to the traffic as ordinarily carried on.

Fredericton.

The new and highly approved appearance of the City of Fredericton, is made the subject of much observation by those who have visited it during the present spring, and who have not had an opportunity of witnessing the gradual yet indomitable perseverance of its inhabitants. The former unsightly view which it presented even in some of its most conspicuous places of business, is no more to be seen—where the old moss-covered wooden roofs of a number of time-worn tenements held their stations, may now be seen the second stories of elegant brick buildings, whose third ranges have been gained by an increased elevation, and well secured by metallic instead of common shingled coverings. Some of those erections, are not only in their external appearance but also in their inside finish, by far the most costly as well as commodious in the Province; and they reflect much credit not only upon the spirit and enterprize of their owners, but also upon the skill and taste of the respective mechanics under whose management they have been raised. The splendid range of stores comprising the front and lower flat of Mr. Barker's Hotel, and the adjoining stores of Messrs. Dougherty and McTavish, far exceed in their rich finish and dimensions, any similar establishments in the Province. It appears to us a matter of regret that any wooden buildings should in the present instance have been placed on the front street; but in due justice to the parties by whom such have been principally built, (Messrs. Spahn and J. S. Coy), we must say they have erected handsome buildings, and made them as substantial as the perishable material of wood can admit of. But the front street is far from monopolizing all the improvements of 1852. The Back and Cross Streets have rapidly been covered, in many instances with elegant brick houses, and in all cases with erections far superior to those destroyed by the fire.

In the midst of all this stationary improvement it gives us great pleasure to see that nearly all the stores have been rented; and that a number of new aspirants for public favour, in almost every variety of business, are coming amongst us. Business assumes a high, and at the present time a safe character: and if not imprudently overdone, the prospect is that it will continue good for years to come. Several new stores have been opened in the present week, and we sincerely hope that not only those but also our old and long-tried friends in business, will obtain the promised reward of honorable and well-directed industry.—Reporter.