

the destitute—all persons of every state and circumstance are evidently cared for, and thus the property of the whole is secured. In this country the light of divine truth shines forth, the God of Heaven is acknowledged, the sanctuaries of Christianity are opened, the freedom of the people is secured. Every individual is permitted to worship the Almighty according to the dictates of his own conscience; consequently, there are Episcopalians, Presbyterians, Independents, Baptists, Methodists, &c., all evincing their respect for the Supreme Being, and their desire to extend the Redeemer's kingdom. Here the Bible Society has many practical friends, Missionary Associations are in vigorous operation, Humane Institutions of every kind are encouraged. The Wesleyan Church above all is at present distinguishing itself in the midst of much opposition by its maintenance of scriptural doctrines, ministerial rights, and connexional principles. The whole machinery of this society is called into operation, particularly in Yorkshire, which has long been considered the heart of Methodism, while London has been acknowledged the head. Hence we have not only our private members of the Church, but Prayer Leaders, Class Leaders, Sabbath School Teachers, Local Preachers and Itinerant Ministers, all actively engaged in working out their own salvation, and in labouring to secure the salvation of others. A diversity of gifts, but the same Spirit. Some few of these burning and shining lights we have had the pleasure of seeing with our eyes and hearing with our ears.—Dr. Clarke, Dr. Townley, Richard Watson, David Storer, &c. We cannot now forget their appearance, their spirit, their prayers, their sermons, their Missionary speeches and Society addresses. We imagine ourselves with them in the family circle, in the sick room, at the renewal of tickets, the quarterly love feasts, and in the great congregation, but alas! their labours have ended. They served their generation, by the will of God, and, like David, are now enjoying their reward. Others have taken their places with whom we are less acquainted, but who are actuated by the same principle and spirit, and are now commendably pursuing the same object. Not the least conspicuous at the present day are the Revs. Dr. Bunting and Dr. R. Newton. May the Lord help us to drink deeply into the spirit of our fathers, to labour faithfully in the same cause, that finally we may meet those holy and useful men (with all who have died happy in the service), in the kingdom of God above.

MICHAEL PICKLES.
Annapolis, Feb'y 2, 1852.

For the Wesleyan
Parrishboro' Circuit.

REV. DOCTOR.—Being persuaded that those who pray for the peace of Jerusalem always read with pleasure communications respecting Zion's prosperity, I am happy in being able to furnish that class of the numerous readers of your excellent "Wesleyan" with a brief account of a very gracious revival of religion, with which we have lately been favoured at Lakeland.

This little Settlement may, with great propriety (under God) be called the property of Wesleyan Methodism. It is one of the many places visited by the Missionary of the Cross, in which the labourer is not very sure of his hire, and perhaps on that account neglected by many of the (so called) Servants of Christ; but here Methodism has sent her Missionaries, who in obedience to the command of the ever blessed Jesus, have gone out into the highways and hedges to compel men to come in.

More than twenty years have elapsed since the Gospel was first preached by one of our ministers to this scattered and comparatively destitute people, and from that period to the present, they have had occasional opportunities afforded them by the same, though the visits of my immediate predecessors were few and far between. Their lack of service was however efficiently supplied by good Brother John Lockhart, who has for some years past met them regularly once in four weeks.

At his instance we commenced a series of meetings there on the 3rd ult., which were continued three weeks with increasing interest; and we realized the fulfilment of that gracious promise,—"Whatsoever ye shall ask the Father in my name he will give it you." The Lord the Spirit was eminently in our midst, to revive the Church, to reclaim the wanderers, and to set captive souls at liberty. Truly it was good to be there. I could frequently adopt the language of the Poet,—

"My willing soul would stay
In such a frame as this,
And sit and sing herself away
To everlasting bliss."

The Spirit's influence was so generally felt, that scarcely an unawakened sinner could be found in the congregations. Many sought the Lord with purpose of heart. Nor did they seek in vain, for while they who had power with God, wrestled with Him in their behalf, the burden of guilt was removed from the heart, and conscience of many, and they became reconciled to the offended God, through faith in the blood of His Son.

Forty-seven names have been added to our class paper, all of whom, except three or four, have professed to have obtained peace with God,

through our Lord Jesus Christ. Thus this moral, as well as natural "wilderness shall rejoice and blossom as the rose." Fervently pray that God may carry on the good work, here commenced, in every part of this Circuit.

T. GARTZ.

Parrishboro', March 1, 1852.

For the Wesleyan.

The Christian Visitor vs. Wesleyan Methodism.

In the *Visitor* of the 29th February there appears about as odd an article, in answer to my last on the above topic, as could possibly have come from the pen of a Patagonian Editor. There must be something in Phrenology.

Strangely enough he begins by oracularly attributing the castigations bestowed on him, to somebody whom he styles "the Rev. Superintendent." It is very pleasant to parents to hear it hinted that their children bear striking resemblance to noble specimens of humanity, especially when, as in this case, they are men of station, talent and piety. Thanks to the *Visitor*. After such a wonderful beginning, he proceeds to charge the gentleman singled out with cowardice, and as being ashamed of the annoying reproaches administered. But I wish to know of the Editor how long since he found out that writing over a fictitious signature displays either shame or want of valour? I had thought in my reveries on his one-sided extracts, and expressed sympathy for the self-styled Reformers, that he verily approved of, not only anonymous reproaches, but anonymous slanders. Methinks I hear one of them exclaim as he reads the *Visitor*, "Brother, brother, thus saying thou reproachest us also, for we wrote the fly sheets, and dared not say yes, or no, when the tyrannical Conference asked us if we knew who wrote them." "It was on account of our having written, printed and circulated, without our signature, that we were enabled to escape conviction, and defy the Conference." "We are martyrs for the privilege of attacking in the dark."

Having disposed of so much of the first conglomerate sentence, I may observe that the remainder consists of characteristic, but unmeaning, sneers at the Editor of the "Wesleyan," and the Methodists; and as sneers can only be replied to pertinently by sneers, I leave them unanswered, confessing that the Editor can "sink" lower than your humble servant.

The next sentence is a challenge containing a dark insinuation that the Editor of the Wesleyan dare not publish anything on the difficulties with a few persons in Australia, and with a Missionary at Natal. Well, if the Editor of the *Visitor* thinks that it will be editing to Churches remote from the scene of such occurrences, to read a history of the controversies between Ministers and people, we (with your leave, Mr. Editor) will make him the offer, that, if he will publish an impartial history of the controversy between a certain Pastor at Machias and his flock, of the controversy that divided the once flourishing Sackville Church, that separated the various Pastors of the Upper Sussex Church from the flock, all the known and recent controversies between the successive Pastors of St. Martin's Church and the flock, and of the causes that have sent adrift a considerable number of Pastors of his paragon system of "Church independence," to go from Church to Church, seeking employment and lifting collections, then we will give an impartial history of the difficulties he alludes to in his sapient challenge. If he fears to trust the *Wesleyan*, he may, with our free consent, publish the whole affair himself, provided that it be done impartially; so far are we from unwillingness that "any but a Methodist should allude to Wesleyan troubles."

The next sentence is an utterance from the Alpine pinnacle of Editorial dignity, about "Religious Liberty," and "Church independence," in which he assures his readers that "we intend to publish whatever authentic information we think may be of interest to our readers." To this, with profound submission, we can only say, be true to that avowed intention, and publish to the four winds whatever "authentic" information you can secure that will be interesting to your readers, but don't insult them by reiterating the tirades of enemies of Methodism, without giving the defence of the injured. At the same time, permit us to observe, that we, Methodists, only ask people of other Churches to let us settle our own affairs, just as we leave them to settle theirs. In this we humbly believe that we are only requiring genuine "Church independence," and true Religious Liberty; especially since any dissatisfied Methodist can go out from us in peace, unpersecuted by even an act of public expulsion; the parallel to which liberty no close communionist enjoys. Yea, the Wesleyan may freely commune with his brethren in Christ, of other Churches, at the table of the Lord Jesus, without exposing himself to Church censure and excommunication. Will the Pastor of the Close Communion Church in Portland give the same liberty to his flock? I trow not, unless with some dipped Church. I say dipped Church, because the *Visitor's* Editor and correspondents say, "it's wrong to transfer," yes, "concealing the truth;" nor can I say, immersed Church, for that would be a transfer—a Latin word Anglicized.

A word or two on the last sentence and I have done with the contents of the queer article.

Does the *Visitor* mean to say, that the Methodists ever persecuted or even sanctioned the persecution of any Anti-Pedo-Baptist for being such, by imprisonment or otherwise? If so we boldly defy him to name the case. On the contrary, did not the Wesleyan periodicals of England express deep sympathy with Mr. Oncken when persecuted in Denmark and Hamburg; one of its leading Ministers being on the Committee of the Evangelical Alliance that drew up the remonstrance to the authorities of the persecuting state.

And now let me make a few remarks on the course pursued by the *Visitor* towards Methodism. Let it be remembered that in my previous letter the *Visitor* was charged plainly with antagonism to Methodism, a charge of a serious nature, and demanding a serious reply, apology, or defence; but instead of any such thing, we have a few unchristian insinuations, a few ungentlemanly sneers, and bold bravado; the meaning of which is, "I retract nothing, apologize for nothing, and what I have already done, I will do again; reckless whose character I injure, or whose feelings I wound." We say well, if you attack we shall defend, and your brethren must blame you, and not the Methodists, for all the wounds they got in the unseemly *meele*; for we boldly defy you to point to the instance in which we began the attack.

ONE OF THE WESLEYAN MILLIONS.

P. S.—I perceive in the *Visitor* of the 27th Feb., the barefaced assertion made by an agent of the *Visitor*, "that it is acknowledged by other Denominations to be the best edited paper in the Provinces." The Editor of the *Visitor* dare not give the name and locality of the agent that wrote it.

He also gives a professed extract from a Methodist clergyman (!) lauding him—modest—very. But he does not venture to tell us, that, several Methodist Clergymen, who once took his paper, have thrown it up in disgust, and that the Methodist Clergyman is not in connection with the English Conference.

THE WESLEYAN.

Halifax, Saturday-Morning, March 13, 1852.

We have devoted as much of our available space as possible, this week, to contributions from our respected Correspondents. Other communications received, stand over for future publications. We had prepared a reply to the gross and scurrilous attack made on us and Wesleyanism, by the Editor of the *Christian Visitor*, in his issue of the 5th inst., but this we have been likewise necessitated to postpone.

BRUNSWICK STREET CHURCH.

The Rev. J. McMURRAY has favoured us with the following account of the encouraging state of the cause in the Brunswick Street Church:—

It will be gratifying to many of the readers of your much esteemed Journal to know that the special services in the Brunswick Street Church, which have been held during the past four weeks, and which are yet in progress, have been blessed by "the Lord the Spirit," to the salvation and edification of many. For some weeks previous to the commencement of these services, we were favoured with encouraging tokens of the Divine presence and blessing in the public means of grace; and not a few of our members, quickened anew, were believingly looking for an effusion of the Holy Spirit upon our Church and congregations. From these indications of good we were led to hope that extra means would be attended with gracious results, and accordingly availed ourselves of the presence of the Brethren Davies and Churchill, who came to our assistance at our Missionary Anniversary, for holding the first week's services. Since then, meetings have been held every evening, and, for the greater part of the time, also in the afternoon of each day.

To the praise of God's glorious grace we have to say, that the presence of the Lord has been manifestly in our assemblies, powerfully operating upon many hearts, awakening them to a sense of their danger, while cheering instances of saving power have been given us daily for the last three weeks. In our Sabbath Schools, also, "times of refreshing" have been enjoyed. On Sabbath last a number of the children were in deep distress, and several of them professed to obtain peace with God. Out of the mouth of babes shall God's praise be perfected.

One very pleasing and important feature of the present gracious season, and one which is usually seen on such occasions, is that the Church

generally has been greatly revived therein. Many have been brought ardently to long for the blessing of entire sanctification, and several have taken hold of, and are rejoicing in its possession. A discourse, preached by our beloved Chairman, at an early period of the meetings, on "the great salvation," was particularly blessed in encouraging the Lord's people to look for this state of grace. We hope the number of witnesses for Christian holiness will be increased among us daily, so that the Church may be thereby the better fitted to honour the Lord, and labour in His cause.

Next week, we purpose, by God's blessing, removing the services to Argyle Street Church; and our prayer is, that that venerable building, so long hallowed as a house of God, and for so many years the scene of Divine manifestations, may be again made glorious by the shining forth of Him who dwelleth between the cherubim, and that hundreds may largely share in the blessings of converting and sanctifying grace.

"Oh, that all might catch the flame,
All partake the glorious bliss."

Halifax, March 11, 1852.

WE direct attention to the following communication from the pen of the Rev. H. PICKARD, A. M., on the projected establishment of a Branch Institution at Sackville, N. B., for the education of females; and bespeak for the enterprise a cordial and liberal support. The want of such an Institution has been confessedly for a long time seriously felt, by all classes of the community, and we do heartily rejoice, that steps are to be taken to supply it, by means calculated to give satisfaction and secure success:—

(For the Wesleyan.)

Plan for the Establishment of a Branch Institution for Females.

MR. EDITOR.—The term *Branch Institution*, which has been employed to designate the projected Academy for Females, taken in connection with the proposal to establish it in this place, may lead some persons to suppose that it is intended so to blend the working of the Branches as to have the youth of the two sexes associating together in their course of education here, as they do in very many of the most popular Academies of the United States. To guard against such a misapprehension of our design, we would distinctly state that no such union is contemplated. In the plan, which is before our friends, receive from them the requisite sanction to secure the establishment of the *Branch Institution*, there will be for it a distinct organization in both school and family. In view of this, a lot of land has been selected for its site, which is far enough away to be completely isolated from the Institution already in existence.

Some may be ready to inquire—Why not, then, select a site in some other place rather than in Sackville? To any one, who may be found really anxious for the establishment of such an Institution, but disposed to press this inquiry, a statement of the reasons, which led the Board of Trustees, after most careful deliberation, to the unanimous conclusion upon this point, will, we are confident, be perfectly satisfactory. Should circumstances hereafter seem to demand it, such a statement will doubtless be given.

I will not just now, Mr. Editor, intrude further upon your space, but will before concluding, express our thanks for the kindly editorial notice which, under date of the 14th ult., you gave to the measures by which it is believed the important object may be accomplished. We regard that as pledging the powerful influence of "The Wesleyan" in favour of our plan, and we shall, therefore, be encouraged to proceed in our efforts with yet increasing hope of success.

Yours, very truly,

H. PICKARD.

Wesleyan Academy,
Mount Allison, March, 6, 1852.

For the Wesleyan.

May I avail myself of your columns to express my strong and unqualified disapprobation of certain attempts which are being made to sow distrust and dissension among the Wesleyans in the County of Cumberland, in conducting the election contest now going on there. The fact that two of the candidates, equally enjoying the confidence of the Wesleyan Church, of which they are members, are likely to be in political opposition at the hustings, has induced unscrupulous partisans on both sides, to endeavour to secure the suffrages of Wesleyans in favour of their respective political theories, by gross attacks, through the press and otherwise, upon the religious and moral character of each of those gentlemen. As the points at issue between the parties have no reference to the interests of Wesleyans, as such, this course of procedure is utterly unjustifiable. The Wesleyans exist for purposes far transcending in importance the objects aimed at by any political