

sight chord had been touched." The association of the Sunday-school had made an indelible impression upon her mind, which was revived at the mention of the very name! The parents' hearts leaped for joy, as they beheld their daughter, although but for a little while, "in her right mind," and, with tearful eyes, gave their Sunday-school friend their warmest thanks for her visit.

Correspondence.

For the Wesleyan.

Petitcodiac Circuit, N. B.

REV. AND DEAR SIR,—It is pleasing to learn by means of *The Wesleyan*, that on the several Circuits reported, there has been a gratifying increase of contributions to the Mission Fund.—May they all keep time with the Wallace Circuit.

We have just concluded our Missionary Anniversaries on the Petitcodiac Circuit, and have been gratified exceedingly with the result. The esteemed brother deputed by the District to assist, (the Rev. G. JOHNSON), came punctually to our aid, and performed his duties in a very edifying and effective manner, both in the pulpits occupied on the Sabbath, and on the platform. Two or three other esteemed brethren, who had kindly engaged to assist, were hindered from lending their aid, and a measure of disappointment was felt in consequence. The disappointment however did not damp the generous feelings of the noble minded friends, who seemed to need but little persuasion.

The proceeds at each of the Anniversaries were considerably in advance of last year, as you will perceive by the following figures:—last year Shediac raised 15s., this year upwards of £2 10s.,—last year Coverdale £1 18s., this year £3 5s.,—Bend, last year £9 odd, were subscribed at the meeting, this year between £14 and £15 were subscribed with great cheerfulness,—last year Salisbury congregation raised £1 5s., this year £2 5s. Doubtless each list will be increased when the collectors go on their benevolent rounds.

This gratifying increase is to be attributed to two causes; first, increased interest in the glorious cause of Missions; secondly, to increased ability, through the Divine blessing, on the business of the country.

While the Mission Fund has been increased, we feel assured from undoubted evidence, that the Circuit funds will be sustained and probably increased. The more I know of our beloved members and hearers, the more I feel persuaded that a faithful exposition of our financial regulations, and of the duty of contributing to the support of the Gospel at home and abroad, will secure a spirit of exemplary and satisfactory liberality. May all be prepared to give an account of their stewardship.

Yours, &c.,
R. A. CHESLEY.

Petitcodiac, Feb'y. 19, 1851.

For the Wesleyan.

Charlottetown Circuit, P. E. I.

MR. EDITOR,—The sermons in aid of the Wesleyan Mission Fund were preached on this Circuit on the 19th of last month. Brother Buckley from Bedouque occupied the pulpit in town, while the two Circuit Ministers, with Brother Strong, were advocating the same cause in the principal country places. The congregations were good, and the deep interest which was manifested by each of them, fully showed that the attachment of the WESLEYANS, on this part of the Island, to the cause of Missions, is at least unabated.

We had announced for the first of our Public Meetings to be held at Pownall, and accordingly proceeded to the spot in the midst of a January snow storm, which at length turned into a sharp shower of rain, and prevented the people mustering in sufficient strength to justify our holding the meeting that evening.

Tuesday the 21st ult. had been fixed upon for our meeting in Town, and as the night was favourable, the friends assembled in our large Chapel in the expectation of a good meeting.—After singing, reading the Scriptures, and prayer, Dr. JOHNSON was called upon to occupy the Chair, and then addressed the meeting to the following effect:—

MY CHRISTIAN FRIENDS,—You have so liberally regarded the apostolic injunction as to the entertainment of strangers, that, rather than be thought forgetful of your christian hospitality, I have conquered some of my feelings and respond to your call to-night; and I do so with more readiness, as it gives me an opportunity of publicly expressing my deep sense of the friendly disposition of the inhabitants of Charlottetown generally, and of my Wesleyan brethren in particular; but whatever other qualifications I may or may not possess, I have not the recollection

ness needful to constitute a successful public speaker; I must, therefore, throw myself upon your patient indulgence while submitting a few cursory remarks to your notice. It, however, is most fortunate for you and me, and for the interest we are met to promote, that the office your kindness has assigned me does not require much of the casuist, the orator, or the special pleader; the time has happily passed away when an assembly of christians, met to evangelize the world, required from its president a splendid and apologetic introduction; almost afraid to say they were lawfully and properly convened to promote a good object; that being not more nor less than to diffuse the Gospel of our Lord Jesus Christ—the Gospel of the grace of God—through the length and breadth of the inhabited world.

Brethren the same object has still to be promoted, and the arguments still apply; but you do not require the same arousement—the same inculcation of duty—the same exposition of privilege—you are aware that it is your sacred bounden duty, and your most high and honourable privilege, to harness yourselves to the Gospel chariot and move it on through the space of your allotted time; and thus, in the highest manner, serve your generation by the will of God. I am convinced of this by an inspection of your contribution lists, I am there convinced the subject is entertained in its proper place, that it has become intertwined with your service, moral and religious affections; and what to do for the dissemination of the gospel has become part and parcel of the domestic calculation and arrangement.—Now this fireside, practical christianity is a most essential principle in the work of evangelization—in Christ all the families of the earth shall be blessed—and families are to be blessed through the prayers, lives and contributions of families, till the work is done—to God be the praise of such disposition—God diffuses his love and when it enters the heart of one family it overflows to another. Yes! God's love is diffusive, hence the gushing stream that has burst forth upon the world, bearing on its bosom His only begotten Son, and, following man through all his wanderings up and down the earth, it enters his habitation, fills his heart, blesses his family, and overflows in beneficence to all men—it is excursive, "my people shall be willing in the day of my power."

I well remember the time when our Bible and Missionary Committees had to look long before them, and well about them, to secure a sufficient amount of lay patronage, and ministerial talent to combat the speculative infidelity of the world, and the practical infidelity of the professing church; they went to dual coronets approaching the crown itself—they went to giant literati, and even to the renowned warrior; they secured the suitable aid of lawn sleeves, and with them united stars of the first magnitude from all the christian churches of the earth, and in military language, they "faced about" and in firm array of battle they met the common foe of God and man; they took the aggressive, entered the territory of the enemy, fought him on his own ground, with weapons of heavenly temper—weapons, mighty through God, to the pulling down of strong holds—they convinced the formal christian world, that it was infidel, and the formal christian church that it was Laodicean, and this goodly band of sound-hearted christian patriots lived to see "the church" and "the churches" awake from their dreamy sleep and in the majesty of divine authority march forth in the name and strength of our common Saviour to recover the world from the dominion of darkness, from the slavery of the devil; and truly we may now say—What hath God wrought? Others have laboured, and we enter into their labours! We join the army as it is moving onwards—we attach ourselves to its columns as it victoriously advances—we partake of its triumphs.—We are not called to the same platform parade, the same anxious argumentation—the same proving and contravening, that distinguished these times, if we attempted it you would laugh at our simplicity and be angry at our interference—ours is congratulation and we bring up our christian brethren from other churches to rejoice with us and we with them; to present our thank-offerings and the fruits of our increase to the Lord of the harvest.

Does infidelity vaunt its age of reason and the rights of man? does it parade its pseudo principles as truth, and, in bravado, boast that an army of such principles is more mighty than an army of soldiers, that neither the Rhine nor the sea can stop it—it marches on the horizon and it must conquer? Brethren we too have principles—principles "of nobler name, and richer blood than they"; principles of heavenly origin, high, and pure, and good; principles mighty as the truth of God; principles of purity, divine purity! principles of love, divine love! glorious to God! beneficent to man! and our grand proclamation is, that "God would have all men to be saved and come to the knowledge of the truth." We advocate our principles as the rights of man—the true Heaven born rights—the rights of liberty in conscience and in action—the natural guaranteed rights—we claim, the redemption of the purchased inheritance—we claim emancipation from slavery, the worst of slavery, the slavery of sin! the slavery of the devil! the price is already abundantly paid, with more than twenty millions of gold and silver, with the pre-

cious blood of Christ! We too announce an age of reason—the glorious gospel of heaven-born light dispelling the moral darkness of the world, and denouncing the idolatry and vain superstitions of idiot-man; we call upon him to exercise his nobler powers, his higher intellect, and turn from puerile mummery and dumb idols to serve the one only true and living God. To accomplish these things we know we are fighting against principalities and powers, against spiritual wickedness in high places—against tyrannical infallibility and all that exalts itself against the God of Heaven; but we doubt not the issue—we soar above the difficulties—we rise above the infidel horizon—we reach far above spurious liberty and socialist equality—our reason extends beyond an age, it is God's everlasting truth, and in diffusing its light we join ourselves to its source—we attach ourselves to Heavenly powers, and in the train of the apostolic angel, we join the army of Heaven, and neither the world nor the Beast nor the devil nor all conjoined shall stay its progress, it is commanded by Omnipotence and it must conquer. You have heard before, and you will hear again to-night the encouraging success which attends your efforts—the God of the armies of Israel—the God of all christian missions still speaks to them that they go forward—still calls to Meroz to come to the help of the Lord against the mighty.

Then let us look, for a moment, at the means we possess to help in carrying on this great work to its glorious consummation. Perhaps we have a little money, this is useful in its place; the Messengers of the Churches are not to go a warfare at their own charges, neither for spiritual nor secular things; for the one, they seek a certain supply from God; for the other, they look to the Church—how can they preach except they be sent both of God and man. Perhaps we have a little faith, let us add that to our money, we shall then cast it into the treasury of God and it will become transmuted into Divine energy. Perhaps we have a little love, let us mix this up with faith and money, it will give a sweet savour to its own offering, and yield a rich comfort to our own hearts, "He that watereth shall be watered also himself," and we may delightfully sing with the great Gentile missionary—"Thanks be unto God who always causeth us to triumph in Christ, and maketh manifest the savour of His knowledge by us in every place." But there is another help that we may also use with equal power, and though last is by no means least, that is prayer, let us use all prayer and supplication in the spirit, and let us all pray and supplicate—effectual, fervent prayer avails much, it reminds God of His promises, and puts Him in remembrance to do them—let us secure the Holy Spirit to help our infirmities—let us plead the merits of the Redeemer—let the whole Christian Church come up to the mark of effectual, fervent prayer, and let us see if the Lord's hand be not more evidently stretched forth to save. In conclusion, my dear friends, let us maintain a closer walk with God, more intimate communion, making our requests more intimately known to him. We shall then lay hold on His strength—we shall join hands in the Gospel work; I believe in the certain efficacy of recorded prayer, whether for Churches, families or communities; I believe in the accumulative power of prayer, the prayers of all saints; if God may be entreated to put our tears into His bottle, I may believe he will put our faithful prayers into His censor, where, mingled with our praises, they remain a sweet incense before Him, and there will be power, demonstrative and victorious, sent down to bless the world and the Church—our own souls shall prosper—the Church shall continually revive and flourish, till the earth be overflowed, the universe filled with the glory of God, and God, our own God will be with us, and we with Him.

An excellent Report was then read by the Secretary, Mr. JAMES MOORE,—the adoption of which was moved by Mr. JOHN THOMAS, and seconded by the SUPERINTENDENT of the Circuit. A good deal of interest was created at this stage of the meeting, by the Superintendent stating, as he held up a little roll of paper, that a christian brother belonging to the congregation, but who was prevented attending the meeting, had placed in his hand what he supposed at the time to be a few dollar bills, with the request that he would put the amount in the collection box, but that he had found to his astonishment that the little roll amounted to the noble sum of £50, which he then laid upon the table, to be added to the collection of the evening.

The Rev. Mr. SCOTT, (Baptist), introduced the second Resolution, which was seconded in a very humorous speech by the Rev. J. B. STRONG. The third Resolution was moved by the Rev. R. McNAIR, (of the Church of Scotland), and supported by the Rev. J. BUCKLEY. The latter speaker having resumed his seat, Mr. F. MOORE ascended the platform, bearing two boxes which he had been appointed to present to the meeting on behalf of the Sabbath School—the one box was from the Girls' School, and the other from the Boys', and they contained together about £15.

Mr. Moore in presenting them said—

MR. CHAIRMAN,—I doubt not that the offering contained in these Missionary Boxes will be acceptable even in the sight of God, because it comes, and freely comes from youthful and infant hearts. These boxes have associated with them a deep and touching interest. They have witnessed scenes which were it possible to detail would move this audience to the tenderness of tears. They might tell through the sunny hours of the longest summer's day of the kindling of youthful zeal in the breasts of those who patronise them, while with Heber they have vocally prayed that the winds might waft and the waters roll the story of the cross to the world-wide family of man. They might tell of the dying infant's gift—of the youthful sacrifice, and the anxious wish and prayer that the little offering might be blest to bring the heathen stranger to the better home. They do tell by their presence here to-night of the implantation of principles and the budding forth of the energies of young immortality which tend to expand the heart, and elevate the best affections to God,—and which had they obtained a more extended practical ascendancy in the breasts of professing Christians more souls had been won to Christ, and along with our own land, and the honoured land of our fathers, many more of the dark isles of the South had been brought into closer contact with the glories of God's salvation.

..... I have said that a deep interest is attached to these boxes, and so there is. A little scholar that a few weeks since dropped his pencil into one of them is now mouldering in the grave, and his immortal part has winged its flight to join the hallowed company of saints and angels in the Spirit land. That dear little boy's name was James Stanley, the son of pious parents residing in the town. He was about seven years of age,—possessed a more than ordinary share of intelligence and native ingenuity,—and had been attending the Sabbath School for two years. He was of a sedate disposition—fond of religion, and had endeared himself to the class with which he was associated in the school. He had a thorough missionary spirit, and often did his little feet convey him smilingly up to the side of his favourite box to give expression to his sympathy with the cause. His father is a maker of boots and shoes, and James, who usually spent a good portion of his time, after school hours, in his father's shop, often exhibiting a precocity of skill in the cleverness with which he made little conveniences for his own use. He had frequently paid close attention to the manner of putting shoes together, and presently imagined that he too could make one, and accordingly solicited his father to cut out one as a pattern for him—His father who was surprised at his earnestness, to please his little son did so, and made a little bench for him, and furnished him with the necessary tools. James immediately went to work, and in a short time produced a very neat little shoe. Here it is, and it speaks highly both for his industry and ingenuity. While he was making this shoe a person came into the shop and said that he would give him six pence if he would make a fellow for it. He instantly agreed, and soon produced another shoe equally well made with the first. Then, so soon as he received his sixpence, as it was the first he had ever earned, he determined to devote it to the Mission cause, and set himself again to work and made a neat little leathern bag to put it in, and thus dedicating the first fruits of his labour to the Lord, he laid it aside in a place of safety, intending to deposit it in the Missionary box on the succeeding Sabbath, and was happy—but before the next Sabbath arrived he was seized by the scarlet fever, which which was prevalent in the town, and which in his case was appointed to carry him to the grave. Alarming symptoms soon exhibited themselves, it was with the utmost difficulty he could breathe, and his life was soon despaired of. At this juncture his medical attendant prescribed a gargle for his poor ulcerated throat, but this was almost too powerful for poor suffering nature to bear, and he objected to the use of it. His father who stood by, deeply affected on account of the sufferings of his little son, and clinging to the hope that if applied the remedy might be effectual, or at least afford temporary relief—drew from his pocket a dollar and said it should be his if he would comply with the doctor's request. A new thought seemed to flash across his memory, and he stretched out his little hands, eager to receive the prescription: but to no purpose, the progress of the disease was not to be arrested.

Some die and do not think of God, or of the great work which His Son came to accomplish; but not so James, he was willing not only to labour, but to suffer also for its advancement, and in the midst of his dying agonies he turned to his father, and while he made signs to have the dollar put into the box along with the sixpence, whispered, "This shall be for the Missionaries too." And here they are, 31 and 6d., the legacy of James Stanley to the Wesleyan Missions.

James' death was a painful one, but there was something lovely in it. Died he as the Christian dieth. There was a calmness, a peace, a glory, stamped upon it, and just before he went to prove the truthfulness of the little hymn which in his place in the Sabbath School he so often sang,—