

Poetry.

For the Wesleyan.

VALEDICTORY ADDRESS TO SUMMER.

Once more, sweet Summer, once, before we part,
Let us renew those golden, balmy hours,
We spent together in the forest old,—
Or in the shadow of the greenwood bowers.

Come, let us stray beside the glassy stream,
Fit home for water-lily, fair and pure,—
And listen to the warbling choir, whose songs
Might well from sadness saddest hearts allure.

Say, shall we gather the wild woodland flowers,—
Or weave a garland from the garden's pride?
The saucy blossoms of the myrtle twine,
With blushing roses, springing by its side?

Or, shall we gaze upon the sunset hues,—
Or the mild radiance of the evening sky,
When, thro' the trees, the moon's soft, silvery beams,
Steel, like the glances of an angel's eye.

Ah, wherefore linger, Summer, for my foot
Impatient are familiar paths to tread;
To mark thy bounteous hand dispensing gifts,
As when, from thee, the frowning Winter fled!

I pause: an awful silence rests around,
Silence that seems of coming ill to tell,—
But hark, methinks September breezes bear
In faintest accents, Summer's last farewell.

Yet oh, one moment, Summer stay, to hear
The simple tribute of a grateful heart,—
For saddest thoughts thy presence sweet beguiled,
For joyous moments that with thee depart.

May, I forbear. Speed onward in thy flight,
Not unto thee are my best praises due,—
But unto Him whose "goodness crowns the year,"
And doth thy brief, but sunny reign renew.

Therefore, to Him, my thanks I offer up,
For all the gifts his gracious hand hath given,—
And for the prospect bright, his love affords
Of a perpetual Summer, spent in Heaven.
September, 1850. M. E. H.

Obituary Notices.

For the Wesleyan.

Mrs. Edward T. Knowles.

Died of nervous fever, at Granville, October 10th, while on a visit to her parents and family, in the thirtieth year of her age.—**PHEBE JANE**, the beloved wife of Mr. Edward T. Knowles, merchant of St. John N. B., and youngest daughter of Samuel Chesley Esquire, of the former place. The deceased had been a highly consistent member of the Wesleyan Church for a period of eleven years, and departed this life in the enjoyment of a Scriptural hope of a happy immortality.

The following remarks were prepared by a member of the family, to be read to the Congregation assembled, by the officiating Minister, the Rev. R. Shepherd, after the Funeral Service.—The publication of them is therefore designed to supply the place of a memoir of the deceased.

"To many of you our deceased sister was personally known, and to some of you, intimately so. Her social disposition inclined her freely to associate with her relatives, friends, and neighbours, among whom she spent her childhood and youth, until, at the age of twenty-seven years, she was united in marriage to her beloved and now deeply afflicted and bereaved husband. She immediately left the paternal roof of her now afflicted parents, and removed with her husband to the City of St. John N. B.

"It is not our purpose on the present mournful occasion, to speak of the deceased merely in the language of panegyric. Those who were acquainted with her most intimately, know that, while living, she neither sought for or desired praise. She knew that by nature she was a sinner in the sight of the God of infinite purity, and that she must be purified by the agency of the Holy Spirit, on the exercise of repentance and faith in Jesus Christ, in order to be fitted for the presence of her maker after death.—Fully believing on the authority of the Sacred Volume, that all which is truly excellent in the life and character of any human being, is attributable to conversion to God, and the subsequent operations of divine grace on the heart: we intend briefly to speak of the conversion and subsequent religious experience of our deceased sister, affording, as these are calculated to do, the sweetest consolation to her surviving friends, and trusting that you may be induced to follow her as the 'followed Christ.'

"She was known, by those who closely observed her, to have been religiously thoughtful from her youth. She was the child of religious parents. Their godly example, together with the convincing influences of the Holy Spirit, had fixed in her mind the paramount necessity of personal religion. At length, during the spring of 1839, a blessed revival of religion occurred on this part of the Circuit. The Reverend George Johnson was at that time the resident minister; and the Rev. William Allen, and the late Rev. George Whitefield Wheelock were at that time

local Preachers and labouring in connection with Mr. Johnson. When the Holy Spirit began to be 'poured out' upon the people, the deceased was among the first of her companions and neighbours, openly to avow her penitential sorrow for her sins; and to acknowledge her determination to give her heart to God and to seek his favour. She soon found 'the peace of God which passeth understanding,' and was truly converted. Of the genuineness of her conversion we have convincing evidence in her subsequently religious course of life up to the time of her illness and death, which embraces a period of eleven years.

"She straightway became a member of the Wesleyan Church in this place. Of her steadfastness and punctuality in fulfilling her duties and obligations as a member of this branch of the Christian Church, we believe truly, that all of you who knew her will testify. At the public preaching, the prayer-meeting, and the class-meeting, the place of Phoebe Jane Chesley was seldom vacant. Nor did she cease to avail herself of the religious privileges of our Church after her marriage and removal to St. John. Having been favoured of God with a marriage connection with one who had for a number of years been a steadfast member of the same religious community, she steadily walked with him in the way of religion after the example of Zacharias and Elizabeth of old.

"It is known to most if not all of you, that our deceased sister came to this place on a visit to her aged parents and family; and partly for the purpose of recruiting her then, partially enfeebled health. She arrived among them only three weeks since. This day fortnight she became evidently much more ill, suitable medical aid was immediately summoned, but disease had violently seized her; and it pleased the Lord to take her to Himself on the evening of the twelfth day of her illness.

"In consequence of the peculiar nature of her illness, viz., nervous fever,—she lost the power of concentrating her thoughts on any subject except for short intervals. We rejoice however, that she was permitted to express her trust in her Saviour, and her willingness to meet her last grand enemy. The day before her death, she stated to her kind attendants that she was happy; and only a few hours previous to her last struggle she expressed the same views more fully to her afflicted mother, and also to one of her beloved brothers who conversed with her on the subject of death. Thus she rested from her worldly afflictions, and went, we most confidently trust, to rest with 'the spirits of the just made perfect' in heaven. She died in the thirtieth year of her age. 'Blessed are the dead which die in the Lord; yea, saith the Spirit, for they rest from their labours.' T. W. C.
Granville, October, 1850.

THE WESLEYAN.

Halifax, Saturday Morning, November 30, 1850.

THE UNFAILING FRIEND.

"Amicus in re comititur."

A friend is tested in adverse circumstances,—is an old, but truthful, adage. Some who have called themselves friends,—like summer-birds which flit around our dwellings amid the soft and joyousness of sun-shine, but hasten away on the approach of winter's chill and piercing blast,—gather around us during the continuance of prosperity, but take their speedy and unceremonious flight when the storms of adversity lower, and its bleak winds penetrate our habitations. The friendship of such was without principle, and therefore inconstant and worthless. Real friendship, especially that based on Christian principle, is unimpaired by change of external circumstances, and, whilst its object continues worthy, delights to show its strength and permanency amid trials the most grievous and reverses of fortune the most calamitous and discouraging. Happy is the person who possesses a friend, on whose kind offices and generous sympathies, he can depend in the adverse as well as in the prosperous hour!

We were not designing, on commencing this article, to panegyrize the rare virtue of sincere friendship between man and man, but to offer a few remarks on the advantages of possessing an interest in a friendship more sacred, more valuable, than confessedly appertains to the most exalted and lasting of human attachments. We speak of the love, and sympathy, and kindness, and unwearied effort to benefit under all circumstances, of one who in his nature is divine, whose ability is infinite, whose generosity is boundless, who is ever near, and whose sensitive, affectionate heart is deeply touched with a sense of our infirmities. The name of this unfailing friend is Jesus—a name which is as odour poured forth—a name full of the redolence of all divine virtues and all compassionate feelings.

Whilst real human friendship is comparatively rare, the friendship of Christ is the common privilege of all true believers. "Ye are my friends, if ye do whatsoever I command you," is his encouraging language to all his people.—The value of his friendship they prove, when it is most needed. Not only in health and external prosperity, rendering those mercies doubly blest, but in affliction, in perplexity, in worldly embarrassments, in domestic bereavement, in the dying hour, when all earthly succours fail, and even Christian friends are impotent to assist or console, they experience its comforting, its supporting, its guiding and saving power. The friendship of Christ, to his faithful followers, never fails; like its great subject, it abides "the same, yesterday, to-day, and forever."—Who shall harm them—what real evil shall they fear—what real blessing shall they want in time or in eternity,—whilst they have an interest in the guardian care and powerful aid of such an Almighty Friend? As expressive at once of confidence and security, they sing through every successive step of life's uneven way to its closing scene—

"This, this is the God we adore,
Our faithful, unchangeable Friend;
Whose love is as great as his power,
And neither knows measure nor end.
'Tis Jesus, the First and the Last,
Whose Spirit shall guide us safe home;
We'll praise him for all that is past,
And trust him for all that is to come."

WESLEYAN INDIAN MISSIONS IN CANADA WEST.

Whilst the public mind has been directed to the state of the *Aborigines* in these lower Provinces, and interested in providing, through the agency of a Missionary, the Rev. Mr. Rand, for their spiritual instruction and their supply of the Word of Life in their native tongue, we have thought it would be gratifying to our readers to have placed before them some information respecting the efforts of the **WESLEYAN CHURCH** to evangelize and civilize the Indian tribes in Western Canada. This department of our work was first for some years under the care and direction of the Canadian Conference, and for some years past has been under that of our Parent Missionary Society; and from the extract which we give below from the General Report for 1850, it will be seen that a very encouraging degree of success has crowned the labours of its self-denying, pious, and laborious agents. Perseverance, Christian love, zeal, and liberality, with the blessing of God, will produce their wonted gracious and ameliorating effects upon the minds and habits of life, of the Indians of the lower Provinces; at least, judging from the effects of similar means produced on the aboriginal tribes of Canada West, we are led to cherish this conviction with some degree of confidence:—

The Missions in Western-Canada are divided into two classes—Domestic, embracing the New-Settlements; and Indian, established for the benefit of the Aboriginal Tribes. The Domestic Missions are Twenty-seven in number.

THE INDIAN WORK is calculated to excite great interest among the friends of Missions; but little has yet been done towards the concentration of the scattered tribes and bands of our Red Brethren. The Committee are deeply impressed with the desirableness and utility of gathering them together in larger communities, as being promotive both of their secular and spiritual welfare. Some few families have moved from uncongenial residences to Rice-Lake and its vicinity; and should those be followed by a more general movement to this place, Alderville, or Muncey, the plans now in progress for the elevation of their character by Industrial Schools will be more promptly completed. As an evidence of a movement favourable to light and knowledge working upon the Indian mind, the Committee have pleasure in stating that considerable sums have been voluntarily devoted to the maintenance of Schools among themselves, from Funds of their own, with the consent and approbation of the Governor-General, His Excellency the Earl of Elgin and Kincardine, who has manifested deep interest in the improvement of the Indians from the commencement of his Government in Canada. The Society has Twelve Indian Stations; Thirteen Missionaries; Twelve Interpreters; Twelve Day-Schools, Twelve Day School Teachers; and Thirty Local Preachers.—Under the pastoral care of the Missionaries are One Thousand and Eighty-one Members in Church-fellowship, and Two Thousand Four Hundred and Ninety-two attendants upon Public-Worship.

At the *Muncey* Mission, under the care of the Rev. Peter Jones, during the past year, a few conversions have taken place from the Pagan ranks, and several backsliders have been reclaimed. Five Prayer-Meetings have been es-

tablished amongst the Ojebways, during each week, which are well attended. These meetings are held at different Indian houses, at which the exhorters and leaders labour with great zeal, and in keeping up the spirit of faith and prayer.—The *Munceys* and *Oncidas* have each Two Weekly Prayer-Meetings. • • • • • The Ojebway Day-School was in active operation during about Thirty-five Scholars. The *Oncida* School has averaged about Thirty-three Children, instructed principally in the *Oncida* tongue. The *Oncida* Brethren are very anxious to obtain an English Master, that their Children may be taught that language. Mr. Sickles has spent much time and pains in translating a number of the Wesleyan Hymns into the *Oncida* tongue, and in revising the *Mohawk* edition. When these additional hymns are printed and circulated they will greatly aid them in their devotional exercises. Mr. Charles Halfmoon has also translated a portion of the Wesleyan Catechism into the *Muncey* language, and the same has been done in the Ojebway. The Industrial-School Buildings are advancing rapidly, and will no doubt be finished by September next. About twenty-five acres of the School-land were sown with spring wheat, peas, and oats in the last season; the produce of which would help to feed the children who are taken into the School during the winter. The people are much united, and there are evident signs of brighter and better days. • • • • •

At *Kanan*, the Indian Members, in their 'daily walk and conversation,' in their observance of domestic religious duties, and in their attendance on the means of grace, have been most exemplary. The Rama band have appropriated from their annuities, for last year, Twelve Pounds and Ten Shillings to aid the Society in its generous and arduous efforts to impart instruction to their youth. The Mission at *New Credit*, under the care of the Rev. William Ryerson, appears to be in a state of peace and prosperity. The Members are, with few, if any, exceptions, consistent in their lives and deportment before the world, and increasingly punctual and attentive to all the means of grace, and, as a natural consequence, fervent in their devotion; so much so that, at the Quarterly Meeting, in a majority of the Classes there had not been one Member marked as absent for several weeks.—The Congregation contains most of the adult population, nearly all of whom are serious in their deportment in the house of God.

The state of the *Abderville* Mission during the past year is prosperous in the several departments of the work. There is an increase in the Congregations, in the numbers of the Society, and in its religious influence, as also in the amount of its funds. The Sabbath and Day Schools have been continued, and their progress and improvement are highly commendable. The Industrial School, so important in elevating the character of the Indian population, is increasing in efficiency and interest. The whole establishment is calculated to make a favourable impression on the Indian mind, and to exercise a beneficial influence in the formation of character.

THANKSGIVING.

We again advert to this subject, and note with pleasure that our Republican neighbours are giving public manifestation of their sense of obligation to the Giver of every good and perfect gift, by the appointment of days of general Thanksgiving to Almighty God for personal, domestic, and national weal. We are disposed to honour and admire Christian principle and godly conduct by whomsoever exhibited, and we unhesitatingly commend the course of the States' governments in this particular to the attention and imitation of our own men in power. We hope, for the honour of God, the piety of our people, and the well-being of our country, that the year will not be allowed to expire without a public recognition of our dependence on the divine protection and bounty for our temporal good and religious privileges; bespeaking at once our humiliation for past offences, our firm resolve of future amendment, our gratitude for unnumbered and undeserved mercies, and our confidence in the continuance of the divine favour for the time to come. The real source of national prosperity we trace higher than to any or all human arrangements, however well considered, wisely planned, or energetically executed. Without the blessing of God, the wisdom of our wisest men is but folly, the strength of our strongest is but weakness. The divine goodness, manifested towards us in our collective capacity as a people, during the season past, should be suitably acknowledged, and in no way can this be done better than by the appointment and observance of a day of GENERAL THANKSGIVING.

The Report of the Committee on the *Niamee* Mission from Nov. 1849 to Oct. 1850.

This Report detailing the proceedings of the Committee and the results of the Missionary's

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