

STANDING REGULATIONS.

Correspondents must send their communications written in a legible hand, and, unless they contain the names of new subscribers, or testimonials, free of postage, and submit to the Editor, with their proper name and address. The Editor holds not himself responsible for the opinions of correspondents, or for the privilege of modifying or rejecting articles offered for publication, and cannot pledge himself to return those not inserted. Communications on business, and those intended for publication, when contained in the same letter, should, if practicable, be written on different parts of the sheet, so that they may be separated when they reach the Editor. Hallel, N. S.

THE WESLEYAN.

Halifax, Saturday Morning, January 5, 1850.

IMPORTANCE OF RELIGIOUS TRUTH.

TRUTH, in thought, implies the agreement of our ideas with the nature of things; and, in expression, the agreement of our words with those ideas. It is opposed to error in every shape and form. Any intention to deceive is a violation of truth. This fault is committed when there is the wilful suppression of the whole or the part of what is really true. Thus to arrive at the just merits of any given case "the truth, the whole truth, and nothing but the truth" must be declared. But we speak now more particularly of religious truth.

The Sacred Scriptures are the standard or criterion of religious truth. "Thy word," says Christ, in an address to the FATHER, "is truth." Our doctrinal views, and in fact, our opinions on religious subjects, are to be tested by this infallible touchstone. Whatever cannot be proved by the direct statements of God's Word, or be deduced therefrom by fair and legitimate inference, is without authority in the decision of any contested point. It can be regarded as the judgment or opinion of man only; and can therefore possess no right to compel our belief, or to influence our conduct. To substantiate the claim of any doctrine to be religiously true, and, by consequence, to be believed and acted upon, an appeal in its behalf must be made to the Word of Divine Truth, which must be construed according to the recognized rules, not of an arbitrary or fanciful, but of a just and impartial exegesis or interpretation. Though human reason may not dictate what *must* be the revealed will of God, yet when that revelation is graciously vouchsafed, it may busy itself in ascertaining what is truly "the mind of the Spirit." This we believe every man is bound to do to the best of his ability, without prejudice or prepossession against or in favour of any class of doctrines, and according to the facilities of examination with which he is favoured—who would not have his religious belief rest on the foundation of another man's faith, but on that of divine Authority? This course has received divine commendation, even in cases where the parties were privileged with the tuition of inspired Apostles. The conduct of the *Disciples* will be in remembrance, as affording an example not only worthy of imitation but necessarily to be followed—"These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and SEARCHED THE SCRIPTURES DAILY, WHETHER THESE THINGS WERE SO." They, on whom this high endowment was pronounced, tested the deliverances of Apostolic men by the truth of God already revealed, and then in their possession. Clearly perceived agreement, and that only, would challenge their belief. This was the proof they had a right to demand—this they diligently sought—and when

obtained, they without cavil yielded the assent of their understandings and the trust of their hearts. "Therefore many of them believed."

This hasty glance will show in some measure the importance of religious truth, and of possessing a standard by which the pretensions of men—who assume authority over our faith, and are disposed to exclude us from the covenanted mercies of our God because we follow not them in every particular—may be tried, and their character ascertained. The Bible, and the Bible only, we acknowledge to be this standard—and by it we are willing to stand or fall.

REVIEW.

THE year now terminated has been crowded with important events, which will furnish abundant data for the future historian. Of those events we can only take a concise and rapid view. The past year has witnessed the mighty but vain struggles of a brave and chivalrous nation for civil freedom. Oppressed by the Austrian Despot HUNGARY rose in arms to vindicate her rights. For a time victory crowned the heroic efforts of her armies, and the tide of war rolled in disastrous waves against the power of the haughty oppressor. Unable, single and unaided, by its own resources, to subjugate the gallant Hungarians, Austria called to its assistance the barbarous hordes of the Northern Autocrat. Thus unequally matched, but not without performing prodigies of valour and winning the admiration of the world, Hungary, by the treachery of one of her leaders—seduced, it is supposed, from his allegiance by Russian gold—reluctantly and with an unconquered spirit, yielded to the necessity of unavoidable circumstances. The fire of liberty has been only smothered, not quenched. It burns secretly in thousands of noble hearts, and waits only a fitting time to burst forth with renewed intensity. This untoward conflict was terminated not by "right" but by "might." Russia had its own ambitious objects to accomplish; but this instance of Russian interference with European contests may yet recoil in vengeance on the heads of those who either sought it or beheld it as quiet spectators.

During the year past FRANCE has acquired inglorious celebrity by her unwelcome interference with Roman liberty. On her own soil, the advocate of freedom, she has proved herself tyrannical in the use of military force against the rising freedom of a neighbouring State. The Romans, also, have succumbed only to a necessity they could neither avert nor surmount. The proof of this is to be found in the stubborn fact of the Pope's fearfulness to trust his person within the precincts of the Sacred City. He himself is a prisoner—only at large. His prospects brighten not. Time has produced no favourable change. Dark clouds still lower—danger still threatens. The avowed object of France is still unattained. When, or by what means, the Pope shall be restored to his temporal Sovereignty, no one can conjecture. Perhaps the sceptre is broken for ever. Or it may be that Divine Providence has greater calamities in store for the "doomed" City of the Seven Hills, and more bloody scenes in reserve for the actors in that fearful tragedy. God can defeat the wisdom of an Altiophil. With equal ease can he disappoint the cherished hopes of the President of France and of his *protege*, the Pope! He is King for ever, and sitteth above the water-floods. He can take the wise in his own craftiness, and make the wisdom of man of no effect. "The Counsel of the Lord, that shall stand."

The contests which were carried on in other parts of the European Continent between minor belligerent Powers have been brought to a peaceful termination. The past year witnessed their struggles as well as their cessation from strife and carnage. Whether peace will be permanent on that theatre of action, time alone can decide. Combustible materials, it is to be feared, are still in abundance, which touched by the torch of angry dispute will kindle and burn and spread with devastating fury. We deprecate the existence of war, but nations uninfluenced generally by religious principle will yield to the promptings of unholy passions, and slay and devour one another.

But amid the late convulsions of thrones and the desolations of war which have marked the history of other Nations, our own beloved VICTORIA has sat a Queen on a throne of peace, and rejoiced over an empire blessed with quietness and freedom. The favourable contrast is striking. And why has Britain been thus signally favoured? Why shook not the throne of our fathers, and trembled not with fear, our beloved Sovereign? Not so much because her people are enlightened, as because thousands of them are religious—and thus from conscience fear God and honour the Queen. Because the Bible is acknowledged as the Word of God—it has permitted circulation among the populace—divine truth is brought in contact with the minds of all classes of Society—God is honoured—and thus, with a Nation as with an individual, is seen the verification of those principles of the divine administration—"Him that honoureth me I will honour; but he that despiseth me shall be lightly esteemed." Let the same acknowledgement of God, as Governor among the Nations, be continued, by our favoured Nation, and around it the Most High will still throw the broad shield of his protection. Our limits forbid our pursuing the subject further for the present.

Jubilee Bazaar!

The Ladies of the "Halifax Temperance and Benevolent Society" while they congratulate themselves and the world on the striking advance which the virtues, advocated by their Society, have made during the last half century of the Christian era, beg respectfully to announce that it is their intention to make a further effort in behalf of the same noble principles, by holding a Bazaar in the new Temperance Hall, during the ensuing Easter Holidays.

In the meantime the aid and co-operation of a generous public is requested. Contributions will be received by

Mrs. THOMPSON, President, or Miss FORRESTER, Secretary.

Halifax, 5th January, 1850.

We publish the above with pleasure, and recommend the claims of the "Halifax Temperance and Benevolent Society" upon public support to the favourable attention of our readers. The proceeds of the "Bazaar," we understand, are to be devoted to procuring clothing, &c. for the poor. The charitable design calls for liberal aid, and we sincerely hope it will be cheerfully rendered.

Halifax, Nova Scotia.

At the Quarterly Meeting of the Halifax Circuit, Nova Scotia District, held November 15, the following Resolutions moved by John H. Anderson, Esq., Alderman, Steward and Trustee, and seconded by Martin Gay Black, Esq., Trustee and Steward, were unanimously adopted.

Resolved, 1. That this meeting hereby records its grateful appreciation of the inestimable religious benefits conferred upon the population of this Province, by the generous and Christian efforts of the Wesleyan Missionary Society, through whose agency, under the divine blessing, great numbers of souls have been turned from sin to righteousness, and conducted to the paradise of God.

2. That in view of the continued religious destitution of vast numbers of the human race, whom the said Society is anxious to furnish with the word of life, and with Ministerial instruction

this Meeting would regard as one of the greatest calamities to the world any diminution of the means and agencies employed by the Society in the glorious work of evangelization.

3. That this Meeting has heard with deepest feelings of sorrow and disapprobation, the attempts which are being made in various ways and quarters, to impair public confidence in the Wesleyan Missionary Committee and Conference, and deems it a duty thus to express its unabated attachment to the doctrines and economy of Wesleyan Methodists, and its unshaken conviction of the ability, fidelity, and Christian integrity, manifested by the Wesleyan Missionary Committee in the expenditure of the Society's Funds, as furnishing ample warrant for continued pecuniary aid in the prosecution of its laudable objects.

4. That the Chairman of the District be requested to forward a copy of these Resolutions to the Wesleyan Missionary Committee, as a sincere expression of our sympathy with them under the factious attacks made upon the character of the Society and the Conference.—(London) Watchman.

The Samoan New Testament.

In the annual report of the Society for the past year, our readers may have observed the following statement:—"From Samoa the directors have just received a revised manuscript of the entire New Testament in the native language—a language unwritten and unknown till our missionaries learnt it from the lips of the people, and gave it back to them in books of instruction and in the word of God. Several portions of the Christian Scriptures have long been printed and circulated in the islands; and these have been read and understood by thousands and tens of thousands of the natives; but the manuscript complete is now sent, for greater facility, to be printed in Britain; and the directors cherish the hope that, within the coming year, this object may be accomplished, and the precious book be returned to the waiting people of Samoa." We rejoice in being able to state, by the very prompt and vigorous efforts and characteristic munificence of the British and Foreign Bible Society, the hope has been fulfilled. An edition of fifteen thousand copies of the Samoan New Testament has been printed; and, before this statement issues from the press, this beautiful supply of the word of God, for which the directors present their most grateful acknowledgments to the committee of the Bible Society, will be on its way to the distant isles of the Pacific.—Missionary Magazine.

The Baptists.

In this country the Baptist denomination stands thus: 1,908 churches, 1,429 ordained ministers, 8,608 baptised during the last denominational year; total members, 122,719.—English paper.

Revival in Buenos Ayres.

Rev. D. D. Lore reports a revival of the work of God, an increase in the membership of the Church, and the most promising prospects of the mission's continued advancement.

Free Kirk Discipline.

The Aberdeen Journal informs us, that on Sunday week two repentant sinners, a man and a woman, stood in sackcloth, on the empty stool in the Free Church, Lybster.—Intelligencer.

Decline of Presbyterianism in Western N. York.

A late number of the Genesee Evangelist says: "We venture to affirm that Presbyterianism has lost ground in Western New York, during the last fifteen years. Its relative strength is less now than it was then. With all its advantages, arising from its form of government—the purity of its doctrines—the intelligence, activity, and wealth of its members—it has been falling into the shade. If new churches have been formed, old ones have become extinct, or been diminished in their numbers. This statement, says an exchange, is undoubtedly true, but we hardly expected to see it acknowledged in a Presbyterian paper."

President of Girard College.

Prof. W. H. Allen, L. L. D., of Dickinson College, was elected President of Girard College, by a unanimous vote of the Board of Directors, at their last meeting. Mr. Allen was formerly Professor in Cantonville Seminary, and ranks high as a scholar and a Christian. His election is a triumph of Christianity over skepticism.

Conversion of Priests.

A Catholic priest, and monk in Galveston, Texas, has renounced Popery and united

with the Methodist Episcopal Church in that place.

Destitution in the Rio Grande.

It is said that there is a Protestant population of 20,000 in the valley of the Rio Grande, without a minister. Brownsville, opposite Matamoras, which commenced its existence as a town in August, 1848, now contains a population of 2000 souls, and is rapidly increasing. A Sabbath School has been established, which is doing well, but a minister is greatly needed.

Conversion of a Bible Burner.

We are happy to learn from the New York Recorder that the chief agent at the Champlain Bible-burning, a tall Canadian, was discovered by Dr. Coke among his congregation at the Grand Ligne Mission chapel, last winter, who believing that he recognised the person, advanced towards him and said, "Have I not seen you before?" "Yes," replied the man; "it is I who aided in the burning of the Bibles, and my heart has never ceased to reproach me. If I had known the value of that book, I should never have participated in the horrible act. I have found another copy of the Holy Scriptures, and I have prayed God for Christ's sake to forgive my sin." God had overruled his share in that nefarious work to his awakening and conversion, and he now solicited baptism at the hands of the missionaries. In due time his wish was complied with, and himself and his wife are now members of the Mission church at Grand Ligne, Canada East.

Dr. Whately on State Prayers.

The Archbishop of Dublin, in his instructions to his Clergy, in connexion with the thanksgiving prayers, remarks:

The use of the special forms of thanksgiving that have been put forth is a point which I am compelled to leave to your discretion, having neither power to enforce it nor design to forbid it. Whether such occasional forms are legal; and again, whether if not legal, the use of them may be regarded as sufficiently sanctified by custom; or, whether, on the contrary, we are under a strict engagement to use the forms that are in the Prayer-book and none other till sanctioned by an Act of Parliament; these are, as you must be aware, questions on which men's minds are greatly divided, and there is a corresponding variety in the practice of the Clergy. I myself have always thought that a power ought to be lodged, either with the Sovereign, or some person, or body of men, to add, alter, or abrogate, any forms of prayer, &c., as from time to time may seem needful; and that the existence, and also the extent of this power, ought to be made so clear as to preclude all possibility of doubt, and thus to secure uniformity. If the majority of the Clergy and laity of our Church shall ever adopt this view, the object will, of course, be very soon accomplished—for a very strong and general desire for that object expressed by the generality of the members of the Church, will, we may be sure, not be resisted by the Legislature.

Evangelical Party in the Church of England.

The London Christian Times says: "We have the utmost pleasure in stating, as a fact that may be depended upon, that leading Evangelical clergymen are in mutual communication, with a view to an organization of the leading Evangelical party, so as to be prepared for all contingencies. We are glad to hear the names of Archdeacon Law, and of Mr. Gosnell, among those who counsel the taking of some action, with a view to ascertaining the mind of the Evangelical clergy at large on the prospects lying before them. Mr. Law's high reputation for piety in the diocese of his late father, and Mr. Gosnell's intimate connection with the Archbishop of Canterbury, will give great weight to any measure which they may approve."

Sailors of Missionaries.

Rev. Justus Doolittle and Mrs. Sophia A. Doolittle, missionaries of the American Board, destined to Fuh-Chau, in China, together with Rev. W. A. P. Martin and Rev. S. N. D. Martin, and their wives, missionaries of the General Assembly's Board to Ningpo, China, sailed week before last, in the ship Lantau, Captain Johnson, for Hong Kong.