

Respect to Parents.

Children could realize but a small portion of their parents' feel on their account of pay for greater respect to the father. A good child, and one in whom confidence is placed, is the one who does not self to disobey his parents, nor to do when his parents are absent, that he is to believe that they would disapprove present. The good advice of parents is engraven on the heart of the child that of care and toil do not efface it; and of temptation the thought of a parent the salvation of the child, though the child is sleeping in the grave, and the roll between that spot and the temptation. A small token of parental affection, out the person, especially a parent's may prove a talisman for good. A few were accustomed to carry the picture of her always in his bosom; and on any occasion he would look upon it and it would do nothing unbecoming so excellent. Such respect for a father, as one of the best traits in the character of a daughter. "Honour thy father and mother, that it may be well with thee, is the commandment with promise," says the Lord, and happy is the child who acts accordingly.

The Maniac and the Infant.

A following anecdote was related to us by a friend of the prison where the maniac was. He had been brought there in a most state. He had long before been confined where for months no one dared to enter stout men at last brought him to county prison. In a few days the maniac deavoured to use his utmost skill to m. He adopted the following expedient:

I his little child, who was then scarcely enough to walk, to go to the cell and of man man an apple. Day after day the child, and calling the man by name, "Sir, take an apple, sir." The man, away in a rage. She continued the and her mild, soft voice again and ed the distracted man to accept her. He seemed inexorable. His eye be caught; for little can be accomplished any man until the eye is secured, the little child stood at the iron grating apple in her hand, saying, "Come, Mr. accept my apple. Do take it from me." Her mild, soft, persuasive tones at ed a tender chord in that distracted vibrated to the gentle sound of the infant. Light broke in upon that darkened gradually, as the flower yields to the rising sun, and throws open its refreshing influences, so did the soul of the child look upon her; she on him; and out his hand, quietly took the little apple, and ate the apple in her prison, and she gradually she subdued him. The kept with the experiment, at last took ne day, letting the child lead him to officers of the city, and he was introduced to Mr. —. Said the man, "Is this any child Mr. —, whom you have confined?" "O, yes," said the keeper, very near relative," delighted with the reception he was practising; he is very ated, he is the man himself!" Had it l at that moment, the men would not more surprised, and they were about nto the street. The keeper assured there was not the least danger. After nversation, the restored man, with the d the child, returned back to the prison was a most wonderful instance of the love. The man was subsequently resociety.—*Prisoners' Friend.*

Choose your Company.

Following advice, which we had in an excellent serve for any meridian. It is ad young men, whose aim it should be to od society—we mean not the rich, nor the fashionable, but the society of the intelligent, and the good. When men that know more than you do, and e conversation you can get information always safe to be found with them. It n down many a man to associate with id vulgar, where the ribald song was f the indecent story told to excite r influence the bad passions. A larendon attributed success and happiness to associating with persons more nd virtuous than ourselves. If you wise and respected, if you desire happiness, we advise you to associate intelligent and good. Strive for exact strict integrity, and you will never be ne sinks of pollution, or in the ranks of and rascals. Once habituate your virtuous course, and no punishment greater, than by accident, to be obliged a day, to associate with the low and

A Word to Apprentices.

Stick to your trade, boys, and learn how to work if you wish to be truly independent. There is no more pitiable sight than a half-trained mechanic applying for work. He is always at the foot of the hill, and labour as he may, unless he has become perfect in his trade before he attains the years of his majority, he never will be perfect, and can calculate on poverty as his portion with a good deal of safety.

We have in our mind's eye a lad of eighteen, who a few months ago was at work in this office at fair wages; but his parents encouraged him in the idea that he was a man, and should have a man's pay.

He left us with a feeling that he should get rich faster in Boston, and since that we have learned of his having been engaged for a short time in three different offices in three several cities.

Of course, with his slight knowledge of the business, he could not have permanent employment, and he has taken up a new trade. He joined a company of corps dramatique, and the last notice we had of his whereabouts was from a handbill announcing his appearance before the citizens of Worcester for a benefit, in the character of the "Irish Tiger."

Parents, if you wish well to your children, urge them to learn their trades perfectly.

A neglect of this counsel makes "Irish Tigers" and Yankee mutton heads of thousands of bright boys every year.—*Christian Citizen.*

STANDING REGULATIONS.

Correspondents must send their communications written in a legible hand, and free of postage, and entrust us in confidence, with their proper names and address.

The Editor holds not himself responsible for the opinions of correspondents—claims 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 us. Communications and Exchanges should be addressed to the Editor, Halifax, N. S.

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THE WESLEYAN.

Halifax, Saturday Morning, August 18, 1849.

Extension of Ministerial Labour.

Effort is the characteristic of the present era. There have been ages of thinking—this is an age emphatically of doing. In every department of life there is movement. Mind is brought into collision with mind, and thought with thought. The political world is in a state of change. Empires are agitated to their centres—kingdoms stirred to their depths. The whole circumference of being is in motion—the utmost extremities of social existence throb with the pulsations of various agencies at work at the heart. At the present time society presents a curious and, rather, wondrous spectacle. The march of human beings is onward—to what ultimatum it will reach, time alone can, and time alone will, develop. The times are serious, and, to the well-wisher of his species, momentarily interesting. If ever, now,—will apply the words of the Mantuan Bard, in one of his sweetest pastorals:—

"Eodique totis
Uaque adeo turbatur agens."

Amid the changes, and the efforts of the day, shall the MINISTERS OF CHRIST alone be stationary, and content with circumscribed or limited action? Shall they not sympathize with the progressive movements of the age? and be found putting forth energy correspondent to the calls of duty,—commensurate with the pressing exigencies of the world?

The diversified changes of society—the varied efforts to acquire something, either real or imaginary, not yet attained—whether made by individuals, smaller communities, or, on a larger scale, by nations,—all these, in some form or another, are only so many exemplifications of the absolute want of substantial happiness, native to the

human heart in its alienated position towards God, and as well incident to human beings *en masse*, arising from the same cause. To obtain this real treasure,—hence the labour and toil of individuals,—hence the mighty up-heavings of states and empires.

The grand *panacea* for all the curable, or remediable, or mitigable, evils to which man, as an unit, or as united in whatever compact with his fellows, is subject, is found in the "GLORIOUS GOSPEL OF THE BLESSED GOD," preaching as it does "peace to them that are afar off, and to them that are nigh;" coming on the winged errand of mercy; knocking at the door of the heart of the individual, as well as at the heart of a nation, and of the world,—crying,—"Ho every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." Nor do we, nor can we, doubt, that were the provisions of the "Gospel of the grace of God" universally received, and its blessings experienced, man in himself, and in all his social and civil relations, would be delivered from the dominion of fretful and warring passions, and from all that vexes the mind, and disturbs the amity and peaceableness of nations; and be made a partaker of a fountain of pleasure springing up into everlasting life; and be brought into such a friendly relationship to his fellows, as, to the utmost limits of human society—however broken up into sections, or diversified by governments, would bind him, and them, together, in the loving bonds of an universal brotherhood. Then private discords and public wrongs would cease—civil commotions disturb the placid surface of the State no more—the gates of the Temple of Janus would be shut—the calm and tranquil visions of the Hebrew Prophet joyously realized—"Nation shall not lift up sword against nation, neither shall they learn war any more"—and the whole world, basking in the light, would be decked with the bright and beauteous smiles, of universal peace. What lover of humanity—what friend of his race, will not, at the contemplation of this predicted scene, from his very heart, exclaim—"TALIA SECLA, CURRITE!" Ye ages—of peace and joy—hasten your approach!

New of these blessings, Ministers of Christ, are—though not the exclusive, yet they are—the principal dispensers; and that by the ordination of Heaven, in accordance with their high and holy calling. On their successful ministry depend the happiness and peace of the individual man—of the State—of nations—of the world. This momentous responsibility they should labour to feel; it should inspire their every thought, and nerve their souls to the performance of deeds of noblest—because spiritual—heroism. Under the influence of its solemn promptings, they will not dare to "eat the bread of idleness," nor content themselves with being indifferent spectators of the shifting scenes around them. But one and all will tax his energies to the uttermost—place all his powers, physical and mental, under contribution, to widen and enlarge the spheres of their operation, and refuse to be satisfied until they have done all that lies within the compass of their ability to bring their fellow-men under the influence of the saving and transforming grace of God, and win them to the Cross, and to the cause, of their Redeemer. Constrained by the love

of Christ, and the love of souls, they will not count their lives dear unto themselves, nor esteem any sacrifice too great, so that they might testify the gospel of Christ, not only in old and long established spheres of labour, but, like the indefatigable Paul, in "regions beyond" those limits.

The wants of the age demand this pushing out of ministerial effort. If persons, from whatever cause, will not voluntarily come to the place of public worship, they must be sought after, and the Gospel carried to their dwellings. In this way the primitive Methodist Ministers took the bread of life to those who were famishing, and, who knew or felt so little of their need, that they made no effort to obtain a gracious supply. Thousands, gathered into the Church first on earth, and then into the Church of the first born in heaven, will rise up in the last day, and call those zealous and self-denying servants of Christ "blessed;" and bright indeed will the crowns of these *lovers and seekers* of precious souls shine, in the day of their rejoicing, because, being "wise," wise in the highest sense, and wise in their plans and operations, they "turned many to righteousness." May the mantles of these ascended Elijahs, fall on their successors of the present day! animating them with quenchless zeal, and stimulating them to unwonted efforts in the cause of Christ, which is the cause of saving souls. "Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods." *Matth. xxiv. 45-47.*

"The love of Christ doth me constrain
To seek the wandering souls of men;
With cries, entreaties, tears, to save,
To snatch them from the gaping grave."

Division among the Wesleyans.

The *Church Times* of Saturday last contains a paragraph with the above caption, copied from a "dissenting print," and professing to give an account of the "present state of the Wesleyan Connection." It speaks of a "Conservative" and a "Liberal" Candidate for the PRESIDENCY of Conference, and states that a "tract has been recently published, from which we learn that a 'violent and irreconcilable division exists among the Wesleyan Ministers.' Whether the epithets 'Conservative' and 'Liberal' are intended to apply to *Methodist* or *political* government," we cannot say. If to the latter, we can confidently affirm, that the Wesleyan Church exists for no merely secular or political purposes; its aims are of a loftier character—they are spiritual. If the terms refer to the preservation of, or to any radical change in, the constitution and usage of Methodism, then, every sound and loyal Wesleyan is, and must be, in this sense, "Conservative;" and we have reason to believe, that on this ground, the Rev. Joseph Fowler, whom the extract represents as the "Liberal" Candidate, is a "Conservative" in his views and modes of action, as the Rev. T. Jackson, to whom the latter designation has been given. Conservatism and Liberalism, as above explained and restricted,—that is understood not in a political but a *Methodist* bearing, are then to form the test of the strength of parties; and the different opinions entertained on the subjects are to be regarded as the cause of the "violent and irreconcilable division which exists among the Wesleyan Ministers." Now even on this ground, judging from the recent action of

Conference, we apprehend that no very extensive, much less "irreconcilable" division, exists among the Wesleyan Ministers.

The Rev. T. Jackson received *Two hundred and sixty-five* votes; the Rev. J. Fowler *twenty-nine*. The Rev. Joseph Fowler, whose piety, and talents, and loyalty to Wesleyan Methodism, are unquestionable, will, doubtless, very soon, but for reasons very different from those suggested in the article in question, be elected to the Presidential Chair. But we are persuaded that he would never allow himself to be put in nomination as a mere party man, or to try the strength of parties. In a large Body of Ministers like that of the Wesleyans, where the appointment of its chief officer is by election, we may naturally and reasonably expect the expression of a difference of opinion. In some preceding cases, the election of the President has been by an unanimous vote; but this is not the first instance, in which more than one candidate has been put in nomination for that,—in a religious sense,—truly honourable and responsible office.—Instances of this kind have previously occurred, without giving rise to the sage conclusion that they were indicative of a "violent and irreconcilable division among the Wesleyan Ministers." That a few factious and "violent" individuals,—out of the ministry,—and perhaps, fewer still in it,—may be found, who wish essentially to alter and amend,—which, in our judgment, would be to destroy,—the constitution of Wesleyan Methodism, as it was, and as it is,—we have no wish to deny. Such reformers, Mr. Wesley himself had to confront; the efforts of such, some of his faithful successors have had to withstand; and similar endeavours, those who cling to the "Old ship," and steer by the old chart, must expect to meet with at the present day. But that a "division" to any extent exists among the Wesleyan Ministers,—at all events, one such as would justify the language quoted by our contemporary from a "dissenting print," we not only do not believe, but have undeniable proof to the contrary.

Since the above was put in type, latter advices have come to hand. We extract the following from a correspondent of the Watchman of the 1st inst., which confirms the views already expressed:—

"False declarations have been made of the opinions and feelings of Methodist Ministers. False reports have been printed and circulated, &c. of the proceedings of the Methodist Conference. False hopes have been excited in the minds of the discontented, and false fears in the minds of the faithful. But such falsehoods are now practically exposed; and the truth, that Methodist Ministers are yet united, that the Methodist Conference is yet true to its original principles, and that the enemies of Methodism have no good reason to hope for a change, nor its friends to fear it, now openly appears."

Sabbath Employment of the Students at our Theological Institution, England.

From Mr. Bowers's Report we learned that the students, at Didsbury, regularly visit 800 families, residing in six of the adjoining villages, amongst whom they distribute tracts, and engage, as opportunity offers, in religious exercises. In one of these villages, a revival of religion has taken place during the year; in another, special service had been held with beneficial effects, and in all, there is reason to believe, that these visits of the students are more or less, useful to the people. The hours of the students on the Sabbath days, in preaching the gospel, holding prayer meetings, &c., are known to be very useful.—*Watchman of July 25th.*

Items of Conference Intelligence.

It was found that thirty deaths in our ministry had occurred during the past year, 1848 in England.