

POETRY.

For the Wesleyan.

To the Moon.

Hail beauteous orb of silvery hue,
Careering in thy might;
Peerless amid yon sparkling gems,
Resplendent queen of night!
Thou stealest from eve its gathering frown,
By half the blaze of day;
And o'er the landscape and the lawn,
Shed'st colours light and gay.
Though stars attendant in thy train,
Thy splendour somewhat dim;
Or playful hiding 'neath a cloud,
As it may suit thy whim:
Though mists and haze mayhap may shroud,
Thy smiling ebon form may;
When the soft clouds thy charms unveil,
We meet that smile again.
Changeful and fickle tho' thou seem'st,
To those of Earth's domain;
Thy chase and besetuous form is hail'd,
When in thy full-orb'd reign.
Poets may style thee fickle queen,
Thy merits keenly scan;
Thy influence sing, through nature own'd,
And not unscold by man.
But welcome we, thy smiling beams,
With ever new delight;
Dispersing gladness o'er our stroll,
Or lonely walks by night:
By mountain's side, or near yon rill,
Whose waters gently flow;
When rapt in meditation sweet,
We yield that debt we owe.
To thine and our Almighty Lord,
Who framed bright worlds around;
Who for His glory—thine His works,
A fitting sphere hath found!
Though doom'd to ruin's sad decay,
Amid the general flame;
Till then—thy splendid beauties shall,
Thy Maker's praise proclaim.

March 17th, 1849.

FAMILY CIRCLE.

For the Wesleyan.

THE VILLAGE CHURCH.

(Concluded.)

PART SECOND.

Spring had again burst upon Chelsea village.
The ice-bound coast was once more clear.
Employers and workmen were busily engaged,
After a long winter, all was activity and industry.
Equally active was the mind of Mrs. Clayton,
Who sank not in indolence, and discouragement,
At the coldness with which her project had been treated.
Equally active in body, did this formidable matron draw from the river side, plank after plank,
Perspiration pouring through every pore.
Nothing but the most energetic determination could have sustained her, in this self-imposed task.
Mr. Clayton, passing at the time, saw her exertions, stood by her, doubtful of her sanity; but satisfied at length on this point, and struck with her enthusiastic conduct, immediately remembering his broken promise, and secretly admiring her noble disposition, called his men, and deposited lumber on the consecrated gift of land, subsequent for the erection of a commodious church.
Brightly sparkled the eye of the delighted lady as she saw the progression of her enterprise, and witnessed the signature of the building contract.
But disappointment again dashed these encouraging hopes; for none could give money or other requisites to aid the erection.
With undiminished ardour, and invincible perseverance, Mrs. Clayton hastened to execute her second resolve, and take her passage in a small coaster bound to the capital, there to solicit patronage and support from those who were able and willing (as they often had been) to give in a cause good and prosperous.
Disasters altered not the mind of Mrs. Clayton; and a fair wind waited the "Levy" from the wharf, amid the blessings and prayers of the good, kind wishes of friends, and old shoes from the children, who never doubted this exploit must procure a nuptial success to the lady of their childhood love and affection.
Fog and gloom overspread the city, as the passenger landed, but a light heart and firm reliance on divine aid, sustained her spirit.
On dividing the cost of her visit, Mrs. Clayton received and far surpassing her sanguine expectations; and she returned home with gra-

titude to God for the realization of her desires, and the success of her plans. Delighted were the hearts of those who welcomed the passenger of the "Lucky" on her return, when they heard of the probable success that awaited their Church—a consummation which they before had thought impossible. And now ready were all to help, when their efforts should be required. When the gladdening season of spring-time again appeared, a lovely little church might be seen peering among the stately trees, neatly enclosed with white railing, and claiming the admiration of the spectator.

PART THIRD.

A holiday was to be granted on the morrow to the interested villagers, for the new Church was to be dedicated to the service of Almighty God—an incident of no common excitement, in this small place, and which was to be witnessed by many for the first time.

Numberless were the little articles of adornment that were to be displayed in honour of the day.

Children's little minds, in busy anticipation, chased sleep from their eyelids, with childish glee, wishing for the appearance of the morning's sun.

In transcendent beauty beamed the sun on that appointed day of February,—with dazzling whiteness clothed the snow the fields once green. Myriads of jeweled icicles hung from every bough. England's bright flag waved proudly and gracefully in the breeze.

Sighs and bells sounded merrily in the distance gliding through the woods from neighbouring villages and towns.

The benevolent smile of the beloved Pastor, lighted cheerfully the countenances of the warm-hearted Chelicans. Bright fires and loaded tables, waited the conclusion of the solemn services, in which all now hastened to join.

In solemn prayer rose the manly tones of the aged Minister, hoary in the service of his adored Master; gratitude and thanksgiving to the All-wise and Powerful, who blessed and succeeded the feeble efforts of Man, with humble confessions of sin and expressions of firm reliance on the sacrifice of Christ, formed the basis of this touching prayer. Softly, slowly, and reverently, rose the chants of praise to God and the Redeemer, from the worshipping assembly, composing the heart, and subduing the passions.—Not a discordant note disturbed this scene.

During the solemn exercises in this newly raised Sanctuary, many dedicated themselves to God, offering their hearts and bodies to his service, for whom we should live and die.

Solemn silence prevailed—God had condescended to accept this pious offering—and angels poured out from thrones of incense, this tribute of fallen man. As each turned from this hallowed scene, he blessed his Father for this manifestation of love and humble joy, and prayed for divine benedictions upon his noble and persevering sister.

PART FOURTH.

Years have passed away. Monumental stands the Village Church of her whose memory is still revered by survivors. Her resting place is with the hushed and silent occupants of the tomb.—Her burial place is fronting the Church she was the means of raising, enclosed inside the paling. But many blessed, and still bless the efforts of her, whose energies and activities were unwearied in this labour of love, who had, these been otherwise, might have lived and died, uninstrumented in the salvation of the Gospel. Let none say, "There is time enough;" but like Mrs. Clayton, they should act on the divine command, "What thy hand findeth to do, do it with thy might," for "now is the accepted time; I should now be the day of salvation." M. L. Halifax, Oct. 18th, 1849.

Female Influence.

How much influence women exercise in society! They need not busy nor pester themselves to increase it, the respectability under which they look heavy enough as it is. It is a true remark that; but I wish that all women could be brought considerably to reflect, as some few of them certainly do, upon the account they shall be able to render to the powers they have to and to be exercised. To say nothing of that benevolent despotic sway every woman possesses over the man in love, with her soft power innumerable, man-countable, inalienable, but in general so evanescent as but to make a brilliant episode in the tale of life—how almost immeasurable is the influence exercised by wives, sisters, friends, and most of all by mothers! On the mother, perhaps most of all, the destiny of the man, as far as human means are to be regarded, depends. Fertile responsibility! and by too many mothers how carelessly, how thoughtlessly, how almost wickedly, is the obligation discharged.

A Sunny Spirit.

How beautiful it is! A spirit of cheerfulness and readiness to enjoy a gentle, warm, and gentle and hopeful and feeling, char-

ity and kindness, of peaceful faith, of brightness of fancy and clearness of thought and the joyful appreciation of all that is beautiful! What a charm such a spirit sheds about its possessor! How tranquil and how happy are the family circles amid which it prevails. How does it make the common words of the soul which it pervades, as musical in their flow as brooks in June! How sweetly does it retain serenity against the strong impulses of opposition! How does it enlighten that portion of life which is overhung and shadowed by sorrow or by peril! How does it imbue with beauty the literature of the art of the mind that is its dwelling! How does it convert even the infirmities of old age, which it cannot dissipate into occasions of pleasant remembrance and pleasanter anticipations; as the sun at evening limes the thickest clouds with pearl and silver, and edges their masses with a golden sheen! And how does such a spirit, as the evidence, and the result of faith in Christ, and of delightful trust in the Divine Father, correspond with all that is sublime in holiness and grand in self-devotion, and powerful and uplifting in belief of the Truth! How does it end its fitting and natural consummation, after life's day is done, amid the rest and peace of heaven!

Who would not have a "sunny spirit?" that charming influence of Christianity; that sweeter of life; that beautiful essence, pervading our thoughts; that fruit of gentle submission to the Divine wisdom; that shadow of God's home, as Plato said the light was of his body! No felicity of organization, no effort of the will, no friendly guidance and education, alone can give it, can render it perfect, or make it permanent. But in Christ Jesus, through faith in him, and the reception of his Spirit, and the joyful trust in his redemption, we may find it.

STANDING REGULATIONS.

Correspondents must send their communications written in a legible hand, and, unless they count on the insertion of new subscribers, or remittances, free of postage; and entrust us in confidence, with their proper names and addresses. 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 sent by Exchange should be addressed to the Editor, Halifax, N. S. Sent weekly, on Saturday Morning—Terms Ten Shillings per annum, exclusive of postage, paid yearly in advance—Single Copies three pence each. The Wesleyan Ministers of the Nova Scotia and New Brunswick Dioceses are our Agents; who will receive notices and make remittances.

THE WESLEYAN.

Halifax, Saturday Morning, December 8, 1849.

RENEWAL OF HOSTILITIES.

THE letter of the Rev. E. EVANS, which appeared in our columns of the 21th ult., on the subject matter of the controversy provoked by the Presbyterian Witness, has elicited a reply from the latter, in which he affects to deal both with Mr. Evans and the Wesleyan. For obvious reasons we restrict our observations to those matters in which we are more particularly concerned.

THE WITNESS MISREPRESENTS HIS TRUE POSITION.

He affirms that it is "not without regret" that he has been "drawn" into the dispute, and that "together by reason of the fastidious and petulance of the Wesleyan." This statement is incorrect. He may feel "deep regret" at having commenced this "dispute," but the blame lies with himself. We have seen all along his effort to make it appear as if we had attacked him, and goaded him into the use of abusive terms, uttered in the heat of passion and by way of retaliation. Already have we guarded our readers against this erroneous view of the case; and a plain and simple statement of the true position of our opponent. The Witness is the assailant party—as carelessly commenced an anonymous attack on the Wesleyan Courier, by instituting an absurd and ridiculous contrast between Methodism and Presbyterianism with the avowed object of exhibiting the inferiority of the former—he is carelessly, without the least provocation from us, unjustly impeached "the whole system

of Arminianism as maintained and propagated by the Wesleyans" as essentially "popish," an accusation which he has dared still more effusively to repeat in his last week's editorial—and yet this faithful Witness, this "evangelical Advocate," this "lover of God's truth," now, after we had exposed his petulance, his dodging the points at issue, his failure of proof, turns round, and, with the utmost effrontery, "begs to assure" a "highly respected Wesleyan Minister"—who was cognizant of all the facts of the case, and who had himself "sincerely congratulated" us on our "good temper and christian courtesy" in "repelling the unkind and unmerited attacks" of "the Free Church Presbyterian Witness upon the 'whole system' of our doctrines and ecclesiastical polity"—that he has been "dragged—stage by stage—with deep regret—into this dispute or altercation—and that—altogether—by reason of the insinuations and petulance of the Wesleyan!"

THE WITNESS IS GUILTY OF FURTHER MISREPRESENTATION.

He assigns as a reason for his not admitting the letter of the Rev. E. EVANS into his columns, that "he was not receiving even-handed justice from the Wesleyan." Let us suppose this "insinuation" to be well founded,—the greater, then, was the propriety, the stronger the reason, that he should allow the letter in question to appear in his columns, as he could expect nothing short of "even-handed justice" from that "highly respected Wesleyan Minister." We do not presume to judge of other men's motives; but to us, it appears strange conduct to exclude the article of one person, because another person was supposed not to be dealing out "even-handed justice." A cogent reason—surely! An "admirable illustration!"

But to the insinuation itself, we plead not guilty. We have done the Witness justice—ample justice—"even-handed justice," if he will. It is true, we did not literally comply with his unreasonable request, to insert his first editorial on the subject in discussion entire—the latter part of which on his own showing had no relevancy to the question he had raised. On this ground any Editor might be charged with injustice. Had we demanded of the "even-handed" Witness the admission of one of our own replies, even touching throughout on the merits of the case, would he have yielded assent? If so—perhaps we may yet test his sense of "even-handed justice." But why does he blame us for that of which he has been palpably guilty himself, by flatly refusing to insert in his own columns the letter of the Rev. E. EVANS? This is "even-handed justice" with a witness!

Let him turn to the Wesleyan which appeared next after his imperatorial request was issued, and he will find, that, though we excluded the irrelevant matter, we did give the substance of his introductory remarks, and word for word of all that really touched the case, not even overlooking his "admirable illustration?" and if he will refer to our issue of Sept. 29th, he will further find both the intimation and all the matter pertinent to the case, quoted verbatim et literatim. Nor in all our replies have we failed to state what he may call his arguments; but what we designate mere assumptions—giving them in his own words—placing them in the strongest light—and "manfully" dealing with them. But this course the Witness has not pursued. He has avoided coming to close combat—shunned the sharp points of our defence—and contented himself with a safe retreat. Nor has he advanced one word in rebuttal of this—his safe, but in no way—disingenuous course. We have

found it impossible to do better than to let the matter rest at a bare statement of the facts, and to leave the rest to the judgment of the public.

The WITNESS stills the ground of his "illustration" of the assumed superiority of Presbyterianism over Meth-

odism now seeks to divert our attention to other topics than those with which we have been engaged. We see through all his disguise, and it is vain he says, "He asks us now to 'give him a fair trial'—that we 'begin again and again one would suppose heart's content'—face the argument and honourably"—what argument has not given us the argument, but I do not in assertion without proof—not give a non-entire—and man the regulation of 1855, to which all of us have been made, by the light of sound reason, of common sense, and a just departure from the ground of our original charge against the Conference, as he well knows, that his "test" was—"we say nothing righteousness or unrighteousness of men." But now finding his first untenable, he seeks another. He says "not to attempt any longer a thicker volume of mist around itself, by the defence of an Act ad be perfectly consistent with the 'Then,' says he, 'shall we be in a position to grapple with you?'—this is not now in a fit position to grapple—we have thought from the—'and to show,' he proceeds, 'concoctive, consists the superiority of Presbyterianism over Wesleyanism, in discipline'—this implying also to have been in a fit position to show priority! We are glad to discover opponent is coming, though slow, to a correct apprehension of his real position. We have been telling him all this while in a false position, and that no means succeeded in showing priority of Presbyterianism over in matters of discipline." But the regulation of 1855, then he is a "fit position" to make good all hitherto been essaying to do—We shall see.

This "test" he evidently cannot hold—or a better ring round he will be able to demolish. If Wesleyan discipline, if his own challenge—

Let him (the Wesleyan) at least tell us what the grounds of his challenge are. He says, "we shall be in a position to grapple with you?"—this is not now in a fit position to grapple—we have thought from the—'and to show,' he proceeds, 'concoctive, consists the superiority of Presbyterianism over Wesleyanism, in discipline'—this implying also to have been in a fit position to show priority! We are glad to discover opponent is coming, though slow, to a correct apprehension of his real position. We have been telling him all this while in a false position, and that no means succeeded in showing priority of Presbyterianism over in matters of discipline." But the regulation of 1855, then he is a "fit position" to make good all hitherto been essaying to do—We shall see.

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The WITNESS seeks also to show that he is in a position to grapple with you?—this is not now in a fit position to grapple—we have thought from the—'and to show,' he proceeds, 'concoctive, consists the superiority of Presbyterianism over Wesleyanism, in discipline'—this implying also to have been in a fit position to show priority! We are glad to discover opponent is coming, though slow, to a correct apprehension of his real position. We have been telling him all this while in a false position, and that no means succeeded in showing priority of Presbyterianism over in matters of discipline." But the regulation of 1855, then he is a "fit position" to make good all hitherto been essaying to do—We shall see.