

conceive that consciousness can result from any modification of these parts, is to conceive that the whole possessed a power of which *all and every* part, of which it is composed, are totally destitute. Or that it is capable of producing consciousness, and yet incapable at the same time.

To make consciousness result from any modification of matter, we must deny the existence of all consciousness, prior to that which results from a modification, which must be the effect of consciousness itself.—“But to suppose consciousness to result from anything which is of itself unconscious, is to suppose that what is, could be begotten by that which is not,—that nothing itself is capable of acting, although we admit that it has no existence.” The unavoidable and undeniable consequence, therefore, is, that consciousness cannot result from matter, nor from any modification which it may assume.

GEORGE JOHNSON.

Point de Bute, October 9, 1851.

Obituary Notice.

For the Wesleyan.

Died in peace at Portland, N. B., on the 6th inst., in the 25th year of her age, Margaret, the wife of Joseph Rollston.

The day before she died the Lord mercifully granted her that indubitable evidence of her acceptance with God through our Lord Jesus Christ without which she had feelingly declared her dread of dying; but which having happily received she was enabled to meet death with calm confidence.—She replied in the most satisfactory manner to the various important enquiries proposed to her, repeated as her strength permitted several hymns expressive of her humble happy state, especially that commencing with “Jesus lover of my Soul,” exhorting her friends around her not to weep as it was the will of God. On the morning of the day on which she died, at her request, I administered to her the Lord’s Supper, and it was indeed a season of grace and sweet delight, for while her hand feebly took the sacramental pledge of everlasting life her faith vigorously grasped the great and glorious prize, and while with united heart and voice we declared our persuasion of the ability of Christ to save to the uttermost, he answered for himself to the joy of our hearts.

The circumstances of her conversion are replete with interest, shewing the goodness of God to his sinful creatures, and his solicitude for their salvation. Two years ago our deceased friend was deeply affected on witnessing the death of an acquaintance, and became serious and considerate of salvation, nevertheless, as is the case with many others, through the prevalence of unbelief, she remained without the blessing of conscious pardon, when about six weeks ago she dreamed that her deceased friend appeared unto her, and that in reply to her exclamation—“Why, is that you, I thought you had been dead!” she received a solemn warning to prepare to follow shortly. Though but a dream, she received it as from God, and became more increasingly in earnest to obtain the pardoning love of God. Deeply convinced that he alone could save, and that it was his prerogative to certify the fact of his acceptance to the subject of such grace, she urged her blood-bought plea before the Throne until as we have seen, he heard her cry, dried up her tears of sorrow, and filled her heart with peace and joy in believing, and thus enabled her meekly to commend her husband and children, the youngest of whom was only four days old, into the hand of her covenant God, W. S.

Portland, N. B. October 13, 1851.

THE WESLEYAN.

Halifax, Saturday Morning, October 25, 1851.

FEEJEE MISSION NOT A FAILURE.

Undeniable facts strongly contradict the unsupported assertion that Christian Missions at the Feejee Islands have proved a failure. Did we wish, throughout the vast Mission-field, to point to one place more than another, where Protestant Missions have won the most signal triumphs, we should select

Feejee. Before the introduction of the Gospel, the native Feejeans were in the lowest state of moral degradation, in which it is possible to conceive human beings to be; embroiled, and cannibals of the most ferocious character, exhibiting the most disgusting specimens of fallen humanity. But what hath God wrought! The preaching of the cross of Christ in those dark regions has produced its wonted effects. Schools have been established—a translation of the New Testament in the native language has been effected, and that of the Old Testament is in a state of forwardness—great changes have been induced in the moral character and habits of thousands—some have died in the faith of Christ, whilst a goodly number are at this day members of the Church, and others under religious instruction. In LAKEBA, VIWA, BUA, and NANDY, the Central or Principal Stations, there were, according to the last returns, in connection with Wesleyan Missionary operations, chapels, *fifty-one*; other Preaching places, *thirty-five*; Missionaries and Assistant Missionaries, *seven*; Paid Agents, Catechists, &c., *fifty-eight*; Unpaid Agents, viz., Day School Teachers, *two hundred and seventy-one*, Local Preachers, *fifty-three*; Full and Accredited Church-Members, *One Thousand Nine hundred and ninety-three*; on trial for Membership, *four hundred and forty-eight*; Day-Schools, *ninety-eight*; number of Day-scholars of both sexes, *Two Thousand Nine hundred and twenty-two*; Attendants on Public Worship, &c., nearly *five thousand*.

These Statistics furnish the most conclusive refutation of the charge to which advertency has been made, especially as the Feejee Mission is of comparatively recent formation, having been commenced in 1835.

We append the following extracts from the Report of the Wesleyan Methodist Missionary Society, 1851, which abundantly confirm our statements. We shall give further extracts in our next number:

The state of this (FEEJEE) Mission is, upon the whole, highly encouraging. The latest accounts announce an event which has long been desired and prayed for, and which is adapted to exert a powerful influence for good on our future Missionary operations in Feejee. Tuina-yau, the King of Lakeba, and of several adjacent Islands, has at length publicly renounced *Heathenism*, and embraced *Christianity*—an example which has already been followed by several influential Chiefs. This event has tended greatly to encourage the brethren in this District, who have been labouring amid many difficulties, arising chiefly from an inadequate supply of Missionaries. It is cheering to learn that, notwithstanding all discouragements, and in the face of much opposition from the surrounding heathen, involving in some instances great personal peril to the Missionaries and their families, these faithful men have been enabled not merely to “hold the ground already attained,” but also, “to enter upon new ground.” The Statistics show a net increase of nearly three hundred Church-members.

The religious condition of the Societies is very gratifying. “Perhaps the most marked feature of our people’s state,” says the official Report, “is their general advancement in personal piety; from this fact we draw encouragement respecting the future.” The Missionary Press still serves as a valuable auxiliary. Some thousands of Hymns, and Sermons on Christian Theology, have been printed during the year; and several books of the Old Testament are now in the course of translation. The Institution for training young men is also “in active operation;” and these young men are described by the Missionaries as “pious and devoted,” “the hope of the Churches in Feejee.”

The Lakeba Circuit is, in many respects, the most important in the District. There are twelve towns on the Island of Lakeba. “Of these nine are wholly Christian (i. e., at least, in profession), and in the other three the greater part are such also.” The principal town is Tumbou, where the King of Lakeba resides, whose conversion to Christianity has already been recorded. The Chief next in rank to the King is a professing Christian. The third Chief, since the publication of the last Report, has also renounced heathenism. “He has begun to meet in Class,” and “is a changed man. His conduct is very consistent;” and, in proof of his sincerity, “although there were many obstacles in the way to pre-

vent it, he has given up all his wives but one, to whom he is married.”

There are eighteen other islands connected with this Circuit, which are under the care of Native Teachers. Some of these are “forty and fifty miles distant” from Lakeba, and can only be reached by means of a canoe. Mr. Calvert has, with “hard labour and much trouble, built a good, strong canoe” for the purpose. All the islands have in this way been visited by the Missionaries within the year, “and their visits have been made a blessing.”

At Naganu, an island about eighteen miles distant, “the Chief and all the people are in earnest” about religion, “and God abundantly blesses them.” “The time we spent there,” says the Missionary, “was a season of much good; and we returned to Lakeba, glorifying and praising God for all the things that we had heard and seen. Their teacher is a good, praying man, and is much beloved.” “War is still raging at Vavunabalaen, and is found a powerful obstacle to the progress of the Gospel of Peace.” “All the teachers are more or less exposed to danger, yet they all willingly remain at their posts of duty.” At Mago, “the cause flourishes.” The Chief of Mago was married during the visit of the Missionaries to the Island, and now “desires to meet in class.” At Thethea, “the work is in a prosperous state.” “All the inhabitants of two towns have embraced Christianity.” “At the other two towns, a few of the Chiefs have renounced heathenism, and we hope soon to see the whole of the people of this island at least professing Christians.” “Our little Society at Ogea is doing very well.” “Their earnestness is spoken of by all who visit them.”

The Reports from Vatoa and Ono are very satisfactory.

The Native Teachers “have been regularly met,” and have received instruction on the “principal evidences, duties, and institutions of Christianity,” with “a few lectures on Church History and on the errors of Popery.” The latter course of instruction has been suggested by the necessity of the case, as Popery presents the chief obstacle to the progress of the Gospel in this Circuit. “The Romish Priests,” says the Missionary, “busy, indefatigable, and bitter enemies of the true Gospel, have caused us much anxiety and trouble; but the Lord has confounded them, and brought them lower in the estimation of the people than ever.” The recent conversion of the King of Lakeba has been the occasion of one of the most developments of the spirit by which the emissaries of this Apostate Church are actuated. “The Papists tried every manœuvre to gain the King; but in vain. They are now using every means in their power to win him over to them, or turn him back to Heathenism.—The Lord rebuke them!” “Because they cannot,” otherwise, “they have tried what effect intimidation would have; but it is all fruitless.” To God be all the praise!

Evangelical Alliance at Cape-Town.

The Rev. Wm. Moister, Wesleyan Missionary at Cape-Town, S. A., writes:—“As a Church and people, we have peace and harmony among ourselves; and we are labouring to cultivate the same spirit with all with whom we have intercourse. Indeed, few places exhibit more of genuine Evangelical Alliance principle than Cape-Town. There is not only a general good feeling among members of the respective Churches, but the Ministers of most of them meet together to breakfast once a fortnight, at each other’s houses, in rotation, when an hour is spent in religious conversation and prayer. At the first meeting of this kind which I attended, there were present one clergyman of the English Church, three Wesleyan Ministers, two Independent Ministers, one Minister of the Dutch Reformed Church, and one Minister of the Scotch Church. Behold, how good and how pleasant it is for brethren to dwell together in unity!”

Meetings of the Week.

On Monday evening Mr. BENISON had an “Exhibition” at Temperance Hall for the purpose of showing the progress his scholars had made in the art of “sight-singing.” The Hall was crowded—the exhibition gave general satisfaction—and we have no doubt the result will prove beneficial to Mr. Benison as a teacher of vocal music.—We understand he proposes soon to have a concert in the same place, when a still greater treat will be given to the music-loving public.

On Tuesday evening a public meeting was

held in the T. Hall “for the purpose of making explanations and increasing interest” on the important subject of building a GENERAL HOSPITAL. Dr. Sawers was in the chair, and several gentlemen moved and seconded appropriate Resolutions. We trust this movement will lead to some effective action in the premises. The zeal and untiring efforts of the promoters of an Institution so much and so long needed, cannot be too highly appreciated or commended; and we hope they will be liberally sustained in the prosecution of their humane and laudable project by their fellow citizens, and by the Provincial Legislature, when an appeal for assistance is made.

On Wednesday evening the SONS OF TEMPERANCE had a Grand Demonstration at Temperance Hall. Owing to the inclemency of the weather, the procession, which was to have taken place at 2 o’clock on that day, was postponed until Thursday afternoon, when there was a great “turn out” of the Sons and other friends of Temperance. From the same cause, the meeting on Wednesday evening was not so large as otherwise would have been the case; yet, those who were able to attend, were amply rewarded by the excellent and eloquent speeches delivered on the occasion.

General Hospital.

A numerous and respectable meeting was held on Tuesday evening last, in Temperance Hall, with a view to awaken an interest in the public on behalf of a General Hospital.

Dr. Sawers, Health Officer, was called to the Chair, and the Rev. Mr. Gekkie, (Independent Clergyman,) having opened the meeting with prayer, the Chairman stated that the meeting had been called at the instance of the Hospital Committee, which consists of sub-committees of the different Benevolent Societies existing in the city, and of the various divisions of the Sons of Temperance—and that the Committee had grown into existence under the following circumstances:—

Numerous indications of the necessity for an Hospital having occurred in this community during the past twenty years, and several attempts having in consequence been made by requisition to the authorities, and otherwise, to get one established, but without success. The Legislature also, having four or five years since granted £600 towards the attainment of the above object, on condition that £2000 was raised by assessment on the county, and this condition having never been complied with—and the prospect of obtaining a Hospital, therefore, being as distant as ever, the Benevolent Societies are used into action, by circumstances of a melancholy nature having recently occurred in consequence of the arrival of the ship “Infanta” in our harbour with malignant fever on board, had taken the initiative in this instance, to stimulate the public to fresh exertions on behalf of an institution so much needed and so long desired. That each of them had passed resolutions at their respective meetings, expressive of the importance and necessity of an Hospital, and of their readiness to aid, by the individual contributions of their members, in raising the funds necessary to obtain one. That these Societies unwilling to arrogate to themselves any undue prominence in this enterprise, had called this meeting to explain their position, as one altogether temporary and contingent, inasmuch as in the event of the meeting approving of the object, they were ready to resign their functions as a distinct Committee, and become blended with any General Committee that might be appointed by the meeting for carrying out the proposed object.

We gathered from the Chairman that one of the Societies had either given or was pledged to give at least £100 toward the object—and that there was some reason to hope that each of the other Societies, (six in all,) would not do less, though he did not wish the meeting on the one hand to understand this as a promise—nor the societies on the other as a dictation, but as the mere expression of a hope of what might be done—and in such case he thought that no difficulty would be experienced in obtaining the remaining third from the merchants and citizens—that then the general committee or the city au-

tion to apply for additional aid. The Hospital Committee.

The Chairman stated that the Hospital Committee had been followed by the authorities, and the lunatic with appropriate opinion that in them of the—that they should—where kindness—seen to pervade them; and the a stratum, as Christianity, humanizing it, he imparted. They would, menting the py and legitim without such, fective in respect the objects of pagation of Divine appoi Church, while fabric, and w of Education Institution es each of which its Cathedral Houses; Edu Universities; tion Rooms; Asylums and stitutions, he be in a degra sistent with o people. He the treatment eumstances, a Hospital.

He concluded that christianity, of humanity, by a just reg own characte dertaking an and benevolence.

The meeting addressed on shall, the Ho Grigor, Rev. borne.

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