

of habits tending to the development of open immorality of character in after life, he may seem to keep himself pure, and be pointed out among his less hopeful associates as a wonder; but if while he is receiving instruction professedly designed to prepare him for the duties of his subsequent course, religion is kept in the background, if constant, well-directed efforts are not made to enforce upon his attention the character-purifying, spirit-chastening, will-controlling, soul-elevating, heart-gladdening truths of "the glorious gospel of the Son of God;" if the authority of God's own Revelation is not acknowledged, if its principles are not inculcated, if its motives are not urged, if its influences are not employed, if its instructions are treated with silent contempt and its demands with frigid indifference; can a character formed under such circumstances be other than irregular and therefore fatally defective? To expect anything else would be extreme folly—upon such a plan we saw to the wind and can but reap the whirlwind. The scheme is infidel and atheistic in its tendency, if not in its conception and design; and, as such, it should be earnestly protested against by every Christian in the Province, notwithstanding the gross inconsistency of a few, who brand, with the utmost effrontery, as *sectarian* and *visionary*, the system of higher education which renders respectable denominations of Christians responsible to the parents and the public for carrying on the work of Christian education, not upon *sectarian*, but upon *fraternal* principles, but who can find no limit to their expressions of indignation when the truth is told, in plain terms, that they are seeking the destruction of existing institutions in order to secure the establishment of institutions which must prove essentially *infidel* because excluding the Bible—*irreligious*, because prohibiting religious instruction, and *stultical* because upon principle and from set design forbidding a due recognition of God's sovereignty. Such a system can never receive the sanction of an enlightened Christian people, and although it is barely possible, that a few active spirits may still determinately push their scheme of *three centuries' folly*, it is scarcely credible that they will be permitted by the people of this Province to proceed so far as their brethren of the same creed—educational, in Canada West, have been allowed to on account of the supineness of the great majority of the inhabitants of that Province.

Mr. Editor, I hope that you and your brother Editors in the Province, will cause the sentence of reprobation upon the "Godless scheme"—"the infidel university" which is sounding through the length and breadth of Canada,—for speaking its doom in that Province, although by its friends supposed to be securely established, to echo and re-echo at this juncture of time throughout Nova Scotia, that the people so warned may emphatically forbid the costly experiment which never can succeed. Allow me to close this Letter with an extract giving the opinion of one of the most distinguished divines of America—one who by the largeness of the range of his thought and his highly philosophic views, and the clearness of his intellectual vision, and the general elevation above mere party or denominational exclusiveness, has secured to himself through scores of years, the respect and confidence of all the Churches of the United States—I refer to Dr. Beecher—the elder.—He says—

"The atmosphere our children breathe, from the cradle upward, should be pure. Indeed it would not be difficult to find common schools in which ignorance and irreligion predominate. Even where the intellect is cultivated, the heart not unfrequently is corrupted, and the child made wise only to do evil. I am aware, that not a few regard religious influence in our colleges as already too great, and that an effort is making to separate religion from science, during the progress of a collegiate education. And those who choose to rear colleges, and send their offspring where the power of the Gospel shall be excluded, have, doubtless a right to do so—answerable for their conduct only to God. But no Christian can do this without violating the vows of God which are upon him, to train up his child in the nurture and admonition of the Lord. And, instead of a compromise in the evangelical colleges of our land, there should be, as early there may be, a more decided tone of religious influence.—Our colleges should every one of them be blessed, not only with preaching, but with kind, discreet, and assiduous pastoral instruction and care.

Why should these precious communities of inexperienced youth, separated from parental inspection, and exposed to peculiar temptation, be deprived of the watchful eye and parental voice of pastoral exhortation and advice? What parent would not pray with more faith and sleep more quietly, if he knew that some one, acquainted with the youthful heart, and appointed to watch over his child, had gained his confidence and af-

fection and was praying and labouring for his salvation?"

"There is no period in life in which the heart may be more effectually assailed, than that which is passed in a college. And there is no class of human beings, among whom revivals may be promoted, by proper pastoral attention, with greater certainty, or with greater power and glory. Nor can it be expected, that the church will ever look forth fair as the morning, until effectual care is taken, that in her higher schools and colleges, her children shall be induced to consecrate to God the dew of their youth."

I remain, yours truly,  
A. WESLEYAN.  
May, 1850.

For the Wesleyan.  
Cornwallis Circuit.

DEAR BROTHERS,—I am happy to inform you that our expectations (referred to in my last communication) in reference to the enlargement of our Chapel at Western Cornwallis, have been realized.

For three or four years past the place has been too strait for the congregation. The necessity of more room was therefore so evident, that the commencement of the work alone was sufficient to engage the efforts of a large portion of the community, so that we were but a short time (scarcely 4 weeks) in providing nearly 100 additional seats. The plan adopted to accomplish the enlargement was somewhat novel in this part of the country. As we could not build on either end, owing to obstacles which could not be easily removed—the building was sawn through nearly in the centre, and the end containing the gallery was moved out, and the addition joined to the separated parts. It is now very evident that this was the best plan for saving materials and labour that could have been adopted. It is now completely finished, except painting, which will soon be done. Some of our friends have been very active in the matter. I would name them were I not convinced that in what they have done, they have not been seeking the praise of man. "God is not ungrateful to forget your work and labour of love." The pews were sold on Tuesday, 7th inst., for a sufficient sum to leave the Chapel entirely free from debt. Yours truly,  
GEORGE O. HAZZIS.  
Cornwallis, May 10, 1850.

OBITUARY NOTICES.

For the Wesleyan.  
Mrs. Lockwood, of Cornwallis.

Mrs. Lockwood, whose maiden name was Troup, was born at Annapolis in the year 1805. In October, 1828, she was married to James Lockwood of Cornwallis, with whom she lived in the most perfect harmony, until he was removed by death to the church triumphant, which event took place about eighteen months ago.

Mr. Lockwood was a man eminently devoted to God, useful in his day and generation, and much beloved by a large circle of acquaintance. His memory is yet embalmed in the affections of the people of Cornwallis, especially among the members of the Methodist Society. Scarcely ever was the removal of a man by death more deeply felt and regretted, than was the case in this society, when Mr. Lockwood was taken away. He was emphatically a peace-maker, always exerting his influence to promote harmony among his fellow beings, especially in the Society of which he was a member. He was warmly attached to the doctrines and discipline of Wesleyan Methodism; yet so free from sectarian bigotry as to love ardently every lover of Jesus. His end was most triumphant. To God be all the glory!

Mrs. Lockwood joined the Wesleyan Church about ten years ago, during the great revival which took place under the ministry of the Rev. H. Pope,—a period in the history of Methodism in Cornwallis, to which many of our members look back with emotions of gratitude to God. That the piety of our deceased sister was genuine, was manifest from her christian deportment, and steady attachment to the duties and principles of Christianity.

Although very unassuming in her manners, and disposed rather to follow than lead in conversation, yet was she willing, when in class, with great humility to express her confidence in the atoning blood, by which she was reconciled to God. She evidently possessed in a remarkable degree, the ornament of a "meek and quiet spirit." For some years past, Mrs. L. was in a delicate state of health, apparently consumptive, a disease hereditary in the family, six of her sisters having died of consumption prior to her own departure. Mrs. L. died, however, from the effects of an attack of erysipelas, in about a

work from the commencement of the attack.

Three days before her death she was remarkably happy. When visited by the preacher on Sabbath morning, she appeared to be calmly suffering the will of her heavenly Father. When asked if prayer should be offered for her recovery, she replied, "I have no choice in the matter. The will of the Lord be done." Shortly afterward her powers of mind began to fail, and in this state she continued until Tuesday morning, April 30, when the spirit took its departure from the house of clay. By this providence, a family of orphans, seven in number, some of whom are quite young, are thrown upon the care and attention of friends. The event was improved by a sermon from the Circuit preacher, to a large congregation, who were evidently sympathizing with the bereaved children.

"The soul hath overtaken her mate,  
And caught him again in the sky;  
Advanc'd to her holy estate,  
And pleasures that never shall die."  
G. O. H.

Cornwallis, May 10, 1850.

For the Wesleyan.  
Mrs. Parker, of Cornwallis.

Died after a lingering illness, on the 7th inst., Mrs. PARKER, wife of William Parker, sexton of the Habitant Church. Mrs. Parker was a consistent member of the Methodist Church for several years. She was converted by an interest in Christ than she sought and found a place in his Church, and thus realized the benefits arising from Christian fellowship. While health permitted, she was careful to attend the means of grace, especially class meetings, and thus was she preserved from wandering from God. During her protracted sickness the consolations of God with her were abundant. She repined not at the sufferings she was called to endure, but always seemed to have right views of her afflictions. As the close of life drew near, she obtained clearer and brighter views of the "glory that shall be revealed," and giving up her partner and two little children to God, she looked and prayed for the speedy coming of the Lord, and soon the messenger arrived, and the spirit was wafted away to the Paradise of God.

"For me to live is Christ, but to die is gain."  
G. O. H.

Cornwallis, May 10, 1850.

For the Wesleyan.  
Mrs. M. Gilliat, of Granville.

The pen of inspiration has declared that the righteous shall be had in everlasting remembrance, that the memory of the just is blessed, and also, that we are to be followers of them who through faith and patience inherit the promises. Impressed with the truth and importance of these sentiments, we would most cordially place on record, in your deservedly popular paper, an obituary of the late and much lamented Mrs. M. GILLIAT, of Granville. Of the early part of our sister's life, the writer has no knowledge. Nearly twenty years ago, when, in the order of Divine Providence, he was stationed on this Circuit, Mrs. G. was converted to God, and, at the time of her baptism, witnessed a good confession before many witnesses. At that memorable period, our much respected sister, with many others, joined the Wesleyan Church, and has ever since held fast her integrity; and, amidst many painful trials and difficulties incident to human nature, has held on her way, manifesting her sincere attachment to the Divine Being, and to the church of which she had become a member. Our late sister Gilliat was affectionately devoted to the comfort, happiness, and prosperity of her family—temporally and spiritually—and she had the great satisfaction of seeing some of her children walking in the fear of the Lord, and the comfort of the Holy Ghost. The poor and the destitute invariably found a friend in Mrs. G., and vast numbers have benefited by her kindness and hospitality. The writer of this notice remembers with pleasure the happy interviews he had with the deceased in years that have gone by, and the deep and lively interest she then took in the cause of her Redeemer and the salvation of souls. For some time back she was unable to fill her place in the house of God, as formerly. She did not, however, neglect to acknowledge her Heavenly Father, in the family circle, and to look to Him for that grace by which she might be enabled to persevere in the divine life, and at last find her way to heaven.

The disease which terminated her earthly existence was short and very severe, yet she was enabled to express her unshaken confidence in the Saviour; and, after faithfully and affectionately exhorting the respective members of the family to meet her in the heavenly world, she quietly fell asleep in Jesus, in the 59th year of her age.

Her funeral was attended by a very large number of connections and friends; and the occasion improved by a suitable and impressive discourse from the Rev. A. McNETT, in the absence of the resident Minister.  
M. P.

Annapolis, May 13, 1850.

STANDING REGULATIONS.

Correspondents must send their communications written in a legible hand, and unless they contain the names of new subscribers, or remittances, free of postage; and submit so 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 and exchanges should be addressed to the Editor, Halifax, N. S. Issued weekly, on Saturday Morning—Terms Ten Shillings per annum, exclusive of postage—half yearly in advance—Single Copies three pence each. The Wesleyan Ministers of the Nova Scotia and New Brunswick Districts are our Agents; who will receive orders and make remittances.

THE WESLEYAN.

Halifax, Saturday Morning, June 1, 1850.

DURABILITY OF SPIRITUAL GOOD.

Permanency gives value to acquirements. Transient possessions lose much of their worth from the fact of their being evanescent. Earthly good is fleeting. Than this, no truth is more certain. Yet with strange fatuity the generality of men occupy their thoughts, tax their talents, exert their utmost powers, to obtain that only which perisheth in the using; whilst the immortal mind sighs and languishes, and suffers the pain of disappointment, amid possessions so unsatisfactory, so incommensurate to its ardent, infinite desires, and its limitless capacity. Though millions have, with the utmost intensity, pursued this adventurous course of extreme folly; and though their blighted hopes, like wrecks of costly and richly-freighted ships, lie scattered in all directions on the shores of time, a warning to the thoughtless and deluded; yet millions more, as they succeed to the activities of life, with heedless steps, and with equal pertinacity, follow the ruinous example of their predecessors,—their failures, in turn, furnishing to others an impressive commentary on the wise man's experience of earthly good—"Vanity of vanities; all is vanity. What profit hath a man of all his labour which he taketh under the sun?"—This persevering laboriousness ends in defeat, not because there is no permanent good to be obtained, but because a wrong object has been aimed at—a wrong direction has been given to exertion—and the things of sense have been falsely invested with qualities which inhere only in a higher order of realities. "The things which are seen are temporal, but the things which are not seen are eternal." Seeking their good from sources whence God never designed it to be derived, their labour "satisfieth not"—their acquisitions are both unsatisfactory and transient, like "the grass upon the housetops, which withereth afore it groweth up; where-with the mower filleth not his hand; nor he that bindeth sheaves his bosom." In this sense, men walk in a vain show, and expend thought, and strength, and toil, for that which, in the end, will prove like a dream when one awaketh. We would that we could impress this stubborn truth, to some

good purpose, in the minds of the votaries of the world!

The treasures of the renewed and sanctified heart are imperishable, more precious than gold, more lasting than the garniture of the mountain, or the bases of the "everlasting hills." These shall be destroyed—shall abide for ever. The final consolation of christian virtue is expressed in all-comprehensive phrase—"eternal Substantial and permanent good is present enjoyment by all truly christian persons. They have in possession a taste, a pledge of celestial joy. The and pomegranates, and figs of Escho not more an assurance, to the Israel the fruitful soil of Canaan, than the satisfactions of the indwelling Spirit earnest to the meek and faithful of the Lamb of their future blessed their heavenly inheritance, which is corruptible and undefiled, and that fade away." "Blessed"—truly happy now, "are they that do his commandment, that they may have right to the tree of life, and may enter in through the gates of the city." Amid the agitations of life, "rest for their souls." Amid all the incident to the present fluctuating life, like Mary, have "chosen that part which shall not be taken away from them." Built upon Christ, the corner-stone of their happiness, shall stand secure "when earth's foundations melt away." Learning and the voice of Christ, the good Shepherd gives unto them "eternal life, shall pluck them out of his hand." "suffered with him" here, they shall "glorified together" with him here. Victorious over all their enemies, brows shall be encircled with the chaplet of immortal glory, and they shall wave the palms of triumph before the throne of their Lord and Saviour. Christ, shall be matured in his bosom, where no evil can annoy, no enemy the smooth surface of their hallowed glowing and flashing with the radiance of heaven's glory.

"O ye best scenes of permanent delight! Full above measure! lasting, beyond A perpetuity of bliss, is bliss."

Here, then, is an object worthy of the pursuit of earth's most favoured which will give full play to their rous energies—one which will am the greatest sacrifice, the most effort. But who are willing to see place their souls at the feet of Christ, take upon them his yoke—to be saved? To become his disciple, the Lamb whithersoever he may go, cannot be gotten for gold, neither can it be weighed for the price thereof. In seeking it, there are both discouragement in the fact, that and a contrite heart, God will not be deceived. "Blessed are the poor in spirit: for theirs is the kingdom of God." The way to glory is the way to honour. The will conduct to glory. "Riches are with me," says Christ, the portion of divine wisdom; "yea, doings and righteousness." "Blessed man that heareth me, watching my gates, waiting at the posts of my door, who findeth me, findeth life, and shall not be condemned. But he that hath despised me, and despised my sayings, shall have his part in the wrath which shall be against him, and he shall have his portion with the ungodly. Then, turn our hearts from the