

Poetry.

HARVEST HYMN.
God of the year! with songs of praise,
And hearts of love, we come to bless
Thy bounteous hand, for Thou hast shed
Thy manna o'er our wilderness;—
In early spring-time thou didst fling
O'er earth its robes of blossoming—
And its sweet treasures, day by day,
Rose quick'ning in Thy blessed ray.
God of the seasons! Thou hast blest
The land with sunlight and with showers,
And plenty o'er its bosom smiles,
To crown the sweet autumnal hours:
Praise, praise to Thee! Our hearts expand
To view the blessings of thy hand,
And on the incense-breath of love
Go off to their bright home above.
—Mrs. Sigourney.

Correspondence.

For the Wesleyan.
Point de Bute Circuit.
MR. EDITOR.—On Monday evening, October 14, we held one of the most interesting Tea Meetings, at Cape Tormentine, I ever had the pleasure of attending. The object of the meeting was to procure a suitable library for the Wesleyan Sabbath School in that neighbourhood. The Tea Meeting was held in a commodious new house belonging to JOHN TRENBOLM, Esq., which he kindly allowed us to occupy on the occasion. The spacious room was tastefully decorated with boughs and leaves from different trees, which pleasingly exhibited all their autumnal shades and colours. The ladies had every thing, connected with their department, in the first style, and the one hundred and sixty persons, who sat at the different tables, gave ocular demonstration, that they enjoyed a repast so well and bountifully prepared.
The SUPERINTENDENT of the Circuit was unanimously chosen to act as Chairman. He directed the attention of the meeting, for a short time, to the object contemplated; the necessity and utility of Sabbath Schools; and the vast importance of rendering them efficient. The meeting was also addressed by Messrs. G. Hamilton, G. Wall, E. Wood, A. Wells, — Harper, B. Ward, — Butcher, M. Chappell, W. Allen, — McConnell, and J. Trenholm Esq. To analyze the respective speeches, and give you an epitome of them, would, I fear, occupy too large a space in your valuable paper,—suffice it to say that they were excellent, suited to the occasion, and calculated to promote the interests of the sabbath school. The meeting was concluded with singing and prayer, and all expressed themselves as having been highly delighted.
G. J.
Point de Bute, N. B., Oct. 18, 1850.

For the Wesleyan.
Fragment.
Oh! I am thankful (said a lone one) that Providence has favoured me with a sight of the last Wesleyan, if it were only for the perusal of that short invaluable piece,—“Dying words of Wilberforce,”—which so simply and affectingly illustrates the precious and eternal benefits and blessings of the BIBLE, with its superior claim on the hearts and interests of men to any other book in the world! It has a fac-simile of view, and feeling with my own (far as I have traversed) life's uneven way! Yes, blessed Volume, thy counsels are inestimable.
“Pilgrim on enchanted ground—
Danger lurking at thy side;
Seekest thou a sure abode?
Welcome here the pilgrim's guide!
Light in darkness, joy in grief,
Precious Bible, thou canst bring—
Prompt the tear of sweet relief;
Lure the broken heart to sing;
Plant above the Christian's Tomb,
Flowers of everlasting bloom!”
Oh how wise, how important, thus to
“Gather up with pious care,
What happy saluts have left behind;
Their writings on our memory bear,
Their sayings on our faithful mind.”
Never did communication seem to come more timely. This encomium on the Sacred Volume was hailed with welcome to my heart,—producing feelings (to make a far beneath comparison) not unlike those which spring up in the soul,—at the commendation of a well-known, long-tried, dear, efficient friend, that has been ever-ready, in all times of troubles and adversities, to tender succour and support;—giving assurance also that no circumstances shall transpire in which relief will not be afforded. Oh how inestimable such a friend; such a book!—Truly has it been exclaimed—
“Precious Bible, o'er whose page,
Truth and grace resplendent shine,
Clasp we here an heritage,
Richer than the southern mine!
Title this,—to thrones above!
Bought by a Redeemer's love.”
A.

G., N. S., Oct. 17th, 1850.

THE WESLEYAN.

Halifax, Saturday Morning, November 2, 1850.

MAN.

What is it that distinguishes man from other of the animate terrestrial existences? In common with them, he has an animal organization, but of peculiar form, and wisely adapted to that sovereignty, committed to him by the Infinite Creator, over the inferior departments of creation. In his bodily structure, he is “fearfully and wonderfully made;” whilst the lower animals are constructed with countenances prone to the earth, he is made to stand and walk erect, with design, one would suppose, to survey the heavens with ease, significant of his higher destiny. This idea was familiar to the minds of ancient Poets, and is still found on the classic page. Glowing is the eulogy which OVID uttered on the superior nature and frame-work of Man, though tinged in part with the colouring of pagan error.
“Sanctus his animal, mentisque capacius altæ
Deerat adhuc, et quod dominari in cætera posset.
Natus Homo est. Sive hunc divino semine fecit
Ille opifex rerum, mundi melioris origo:
Sive recens tellus, seductaque nuper ab alto
Æthere, cognati retinebat semina coeli.
Pronaque cum spectent animalia cætera terram,
Os homini sublimè dedit: calumpne tuæi
Jussit, et erectos ad sidera tollere vultus.”

But we dwell not on these lower considerations. We contemplate man as an intellectual and intelligent being, capable of thought, reflection, judgment, and reasoning; in these respects occupying a position unapproachable by the most sagacious of the animal world. In this high and distinguishing attribute of mind, he resembles God—who is a Spirit. On this immaterial, or spiritual principle, the Creator has impressed the element of immortality; and man, by a power he can neither circumvent nor resist, is destined to exist for ever. This consideration invests the being of man with an importance unutterable, and elevates him in the scale of existence nearly to Angels. Were it not for the soul, he would be an animal only a little more curiously fashioned than others of the same class. But the creation of man was distinguished by the fact, that he was made in “the image of God;” and though, through the lapse which has befallen him, he has lost his pristine holiness, he has not thereby forfeited his intellectual character, nor, in the widest sense, his mental power. Considered thus, though inferior to some of the animal species in what is designated instinct, though excelled by others in physical strength, and unequal to contend in combat with others without the aid of instruments, the creation of his own skill, he nevertheless maintains a matchless supremacy. He is truly the lord of the inferior creation. Mind enables him to supply all other defects or deficiencies, and to subjugate the world, its elements, and its animal inhabitants, to his will, and render them subservient to his interests.—As he advances in the onward progress of civilization, the inferior creatures retire to solitary haunts, or take shelter in the caves of the earth, or conceal themselves in dense jungles, or beneath the umbrageous covering of unpenetrated, primeval forests.

We speak now of man, as man, in his own nature, not as characterized by external circumstances, or the freaks of fortune. In these, great diversity exists. Nobility and plebeianism, wealth and poverty, knowledge and ignorance, freedom and slavery, and other as striking contrasts, may be found distinguishing the relative state of members of the human family: but they are purely adventitious. They are not inherent.—Some of them are entailed without personal merit or fault, others are attained only by great effort and sacrifices, or suffered in consequence of concurring causes which could not be altogether overcome. Great, however, as are these distinctions—in nature there is an absolute identity. The man clothed in rags is as much a man, as he who is adorned with the richest vestments. The person of ignoble blood is as much a man, as he, through whose veins the blood of royalty flows; and, not to multiply words, the slave is as much a man, as his cruel and tyrannical master. He has a soul,—and that at once, exclusive of all reasoning, stamps his real character, places him in his true, inalienable position—the position assigned him by God, who has “made of one blood all nations of men for to dwell on all the face of the earth.” Viewed, then,

in his intellectual character, and, for the present, not in his moral aspects, man is a being of dignity—elevated in the scale of existence. His mind is a pearl of great value—of priceless worth.—The inference may therefore be justly drawn, that, wherever the form and attributes of man appear, there is presented an object which should intuitively challenge respect, excite interest, and call forth sympathy. He is one of the race, the workmanship of one common, divine Artificer, possessing an identity of nature, capable of the same emotions that swell, the same joys that transport, the same sufferings that afflict, our own souls. He is animated by hope, enervated by despair, allured by kindness, deterred by cruelty, won by affection, repulsed by hatred, in like manner as ourselves. He has rights and privileges in common with all others of the race, the unjust deprivation of which is a wrong inflicted on humanity itself, and which should be resented with becoming indignation by every other that bears the human stamp divine. In this view, slavery is a crime of the first magnitude in the sight of God, an unjustifiable outrage on the nature of man, deserving the loud and hearty execration of every human being.

We must not, however, overlook the moral condition of man: that is truly deplorable.—His intellectual and immortal nature is depraved, sinful, guilty, and in a lost condition. He lies under the curse of the ALMIGHTY, against whose righteous government he has risen up a rebel in arms. This curse, if not removed in this life, will follow him into the eternal world and prove as lasting as his being. But by means, as wondrous as they were unsolicited, God has significantly marked the value attached to the human soul. If any thing could induce us to form a proper estimate of the soul of man, as man, the love of God,—manifested in the gift and death of his own Son, to procure his redemption, and place it in salvable circumstances, and, unless by its own persistent fault, recover it from sin and secure its everlasting well-being,—is pre-eminently calculated to lead to that desirable result. God would not thus interpose to save that which was absolutely worthless, or of small value. We do not affirm that we are competent to reach the full height of that worth which the INFINITE ONE doubtless places on the human spirit. A boundless scope is here given to the upward excursions of the strongest imagination; but, like the eagle descending from its loftiest aerial flight without having reached the orb of day whose dazzling glories had summoned him from his aerie, and whose invigorating beams had given new strength to his wing, the mind will return from its every journey into this limitless region of thought, strengthened it may be, and with more of the sunny radiance of heaven upon it, but still, without having attained the full comprehension of the subject which had invited, called forth, its renovated powers.

Jesus Christ, “by the grace of God, tasted death for every man.” He died for our entire race, for every member of the human family.—Not one has been excepted—passed by—or excluded. The poor and the rich, the bond and the free, the illiterate and the learned, the ignoble and the illustrious, have been equally embraced in the redeeming scheme. He interposed for man, as man. This consideration, whilst it brings glory to God, augments our sense of man's dignity and importance, not in his present moral condition, but intellectually considered. If he is dignified by reason of his intellectual nature, he is elevated still higher in dignity by reason of the redemption of that nature. Here, we are reminded, that human distinctions, which impinge on no inherent right, may have in this world their uses and advantages, but in calling forth the spontaneous love of God, they availed not. He looked at the soul—its necessities moved his heart—the pomp and show of life were to him as things of no account. The soul, the soul, was the treasure which elicited his sympathy and love, and of which the redemption has given rise to such an exhibition of the divine perfections as nothing else had done, or, possibly, could have done. Is there no lesson to be derived from these instructive demonstrations of God's impartial love? Ought not we who read these lines to imitate the divine example in this respect?—Should we not learn not to despise any person however humble, but to honour all men, whatever may be their rank or station, to love every man, because he is a man and has been redeemed by the Son of God, and, by every means in our power, seek to secure his actual salvation?

LITERARY NOTICES.

1. The Thirty-Third Annual Report of the Wesleyan Nova Scotia District, (Including Prizes Edward Halifax: Printed at The Wesleyan Office, Marchington's Lane. 1850.
We call attention to this Report, which has just issued from our Press, as containing valuable information on the subject of Wesleyan Missions. It is written in an eloquent style, and is fitted to command attention and excite a more than common interest. Besides District information, such as the Stations of Ministers, Proceedings of the last Anniversary, Introductory and Concluding remarks, and a List of Contributors, it contains a Financial Statement, and Synoptical account of the operations throughout the world, of the Parent Society. We commend the following extract from the Report to the best attention of the friends and supporters of this God-honouring cause:—
“The first Missionaries employed by the Wesleyan Conference were appointed to this Continent, and the Church they formed now numbers its Ministers by thousands, and its members comprise the largest body in the American Union.
“The spirit of Wesley was emphatically missionary, and in this department of christian usefulness he embarked all his energies ere he was brought to a saving acquaintance with the truth of Christ. But, like Luther, after he had taken up the position assigned him by providence, he had to resist the onsets of numerous foes in the land of his birth, and was thus prevented taking under his own immediate supervision those missions which bear his name. Dr. Coke, however, prepared by God, bent all his energies to the enterprise, and continued in it till called to the rewards of heaven. Providence, which opened the way in the beginning, and then becked its chosen servants to suitable fields of labour, has, we believe, originated and fostered all our Missions to the present period. A full concurrence with the work is therefore required of us individually, without which we must be destitute of the family likeness, and act as schismatics in the Wesleyan body. Up to the present there has been perfect order in all our movements, though to some they may have appeared irregular.—Nature works out for herself a perfectly orderly result in the midst of peals of thunder and the rocking of the gale; and the church of our salvation and vows, though cradled in storms, is one in a vast system of means employed for the accomplishment of the Divine purpose. From her origin to the present moment, she has held on her way, and guarded and guided by the grace of the Spirit, has outlived the fury of the tempests which have threatened her destruction.”
Having so recently stated our views on the necessity of rendering all possible support to the cause of Christian Missions, and made an appeal to the Wesleyans of these Districts for aid to their own Auxiliary and Branch Societies, we need now only re-commit the cause, with its powerful claims to sympathy and assistance, to its numerous, increasing, and hitherto benevolent patrons; expressing at the same time our earnest hope, that the Missionary Meetings of the present year, in high-toned missionary feeling and in their pecuniary results, will greatly surpass those of any former period. In this hope, we are confident that we have with us the good and the liberal of the British North American Provinces.
2. Bible Society Reporter, No. 68, October 16, 1850. Containing Monthly Extracts from the Correspondence of the British and Foreign Bible Society. London.
We notice this Tract, kindly furnished by the Treasurer of the Nova Scotia Auxiliary, for the purpose of speaking a word in favour of the BIBLE SOCIETY and of making an interesting extract. The B. & F. Bible Society, with its Auxiliaries, has strong claims on christian liberality, as it is the means of more widely extending the circulation of the Word of God, without note or comment, than could possibly be effected by any other known instrumentality.—If there be any thing desirable in the possession of the Sacred Volume in languages that can be read—if the Sacred Scriptures testify of Christ and contain the words of eternal life—if the instructions of Divine and Inspired Truth be necessary to salvation—then this Society, founded on the most liberal principles, and forming in itself a truly Evangelical Alliance, should have an interest in the prayers of all who love the Saviour and honour his commands, and no mean share of their pecuniary support.
The extract following is worthy of remembrance:—
“The British and Foreign Bible Society was instituted in 1804. At the bombardment of Copenhagen, two shells entered the buildings which contained many thousand copies of the Scriptures, supplied by the London Society. These build-