

The Provincial Wesleyan.

Provincial Wesleyan
THURSDAY, MAY 19, 1853.

10. After the organization of a Conference in this Province, the words "Rules and Usages" in this Act shall be held to refer to such rules and usages as shall thereafter be made or sanctioned by the Conference in this Province.

11. The annual value of lands held by any Board of Trustees incorporated hereunder, shall not exceed at any time the sum of six hundred pounds, exclusive of lands and premises held for Chapels, Mission Houses and Bural Grounds.

12. The annual value of lands held by any District Meeting shall not exceed the sum of one thousand pounds; and further the annual aggregate value of the lands to be owned by the several Districts, or by the said Conference when incorporated, shall not exceed at any one time three thousand pounds.—*N. B. Royal Gazette.*

The Fable of the Rain-Drop.

There was once a farmer who had a large field of corn; he ploughed it and planted the corn, and sowed it and weeded it with great care, and he had to depend for the support of his family. But after he had worked so hard, he saw the corn begin to wither and droop for the want of rain, and he thought he should lose his crop. He felt very sad, and went out every day to look at his corn, and see if there was any hope of rain.

One day, as he stood there looking at the sky, and almost in despair, two little rain drops up in the clouds over his head saw him, and one said to the other: "Look at that poor farmer; I feel sorry for him; he has taken such pains with his field of corn, and now it is all drying up; I wish I could do him some good."

"Yes," said the other, "but you are only a little rain-drop; can you do? You can't even one hillcock."

"Well," said the first, "to be sure I can't do much; but I can cheer the farmer a little at any rate, and I am resolved to do my best. I'll try; I'll go to the field to show my good will; if I can do no more; so here I go." And down went the rain drop, and came pat on the farmer's nose, and then fell on one stalk of corn. "Dear me," said the farmer putting his finger to his nose, "what's that? A rain drop. Where did that drop come from? I do believe we shall have a shower."

The first rain drop had no sooner started for the field, than the second one said, "Well, if you go, I believe I will go too; so here I come." And down dropped the rain drop on another stalk.

By this time a great many rain-drops had come together to hear what their companions were talking about, and when they heard them, and saw them going to cheer the farmer, and water the corn, they said, "If you're going on such a good errand, I'll go too," and down he came. "And I," said another, "and I," and I," and I," and so on, till a whole shower of them came, and the corn was all watered, and it grew and ripened, all because the first little rain drop determined to do what it could.

Never be discouraged, children, because you can't do much. Do what you can. Angels can do no more.—*Child's Paper.*

Age.

There's a chastened spirit that folds its wings,
Musing between earth and holy things;
Like gliding on in its soulless flight,
Still the snow that the clouds of a winter's night
To the spirit of age.

There's a passionless eye, that looks above,
With a ray of faith, and a tear of love,
That regards the stars, as they nightly glow,
As the home of some friend who was once below.
To the eye of age.

There's a faded lip, that but faintly smiles,
And with tales of bygone years beguiles,
The laughing child; and with holy kiss
Mingles a prayer for his future bliss.
To the lip of age.

There's a withered hand, that in youth was wed
To its kindred hand—but that hand is dead;
And the withered hand, that it gave and lend,
Now wants the aid of some kindly friend.
To the hand of age.

But the chastened spirit, which folds its wings,
Will take its flight anon where the seraph sings,
And the passionless eye, with its ear of love,
Will behold all its lot in the realms above.
Then farewell, age!

A Sixpence Well Invested.

The other day we saw a bright-eyed little girl some seven or eight years of age, tripping along the streets, with a basket on her arm, apparently sent on some errand. All at once she stopped, and commenced searching for something among the snow and ice.

"What was it?" said she, her little nose was eager and nervous—the bright smile had vanished from her face, and tears were rolling down her cheeks. A gentleman passing at the moment, noticed the tribulation of the little creature, and asked her what was the matter.

"Oh, sir!" said she, her little nose was swollen, and tears choking her voice; "Oh, sir, I've lost my sixpence!"

The gentleman took a piece of money from his pocket, and called her to him, saying, "Here don't cry for the lost sixpence—here is another," and placed it in her hand.

"Oh, dear sir," said she, as she bounded forward, "how I thank you!"

Her great grief was removed, the bright smile was restored, the apprehension of a mother's frown, and the consciousness of a mother's love, and her little heart beat light again.

Think you that man, as he remembers that pretty face, beaming with gratitude and joy, will ever regret that well-invested sixpence? A whole world of happiness bought for sixpence!

Faithful Forever.

It is a dear delight for the soul to have trust in the faith of another. It makes a pillow of softness for the cheek which is burning with tears and the touch of pain. It pours a balm into the very source of sorrow. It is a hope without a shadow of doubt, a conclusion into which the mind, when weary of sadness, may retreat for a respite of constant love; a warmth in the class of friendship forever lingering on the hand; a consoling voice that dwells as with an eternal echo on the ear; a dew of mercy falling on the bruised and troubled heart of this world. Bereavements and wishes long withheld descend sometimes as chastening griefs upon our nature; but there is no solace to the bitterness of broken faith.

The Widow's Gift.

The widow's gift was of inestimable value as an example. It was probably brought more money into the Lord's Treasury than any other instance of liberality on record. The rich woman so pleased the Saviour by giving of her penny, but much more she requited as to give of an abundance.

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THURSDAY, MAY 19, 1853.

Approaching District Meetings.

In a few days the brethren of New Brunswick, Eastern Canada, Newfoundland, Nova Scotia, Prince Edward Island, and Nova Scotia West, Districts, will be met together, within their several bounds, in Annual Session. The assemblage of so many Ministers of Christ, though little heeded, it may be, by the world, cannot but be fraught with momentous consequences to the welfare of the Church, within their respective spheres of operation.

At these Annual Meetings, the past financial and spiritual state of each Circuit and Station, and the condition of Sabbath Schools, and all other interests connected with Methodism, are minutely inquired into, and plans devised for future usefulness and extension. The deliberations are conducted under the influence of fervent prayer and enlightened faith, and solemnly, and with a constantly-present recognition of the necessity of divine guidance, and a pervading sense of personal responsibility to the Head of the Church entrusted in heaven.

From the numerous consultations on subjects calculated to advance the cause of the Redeemer, such as generally characterize the Annual Convention of our Ministers, are promulgated of unity and energy of action. The Connexion principle pervading our ecclesiastical system, is here brought into harmonious and efficient operation.

The prudence, and wisdom, and piety, and talent, and experience of each and all of the members of Districts, have ample scope for use and application. Visited through the medium of so many minds sanctified by piety, and presented in the various lights that diversified thought and deliberation are prone to kindle, there is no only a probability but a moral certainty, that under the guidance of the Supreme Intellect, the measures suggested and finally adopted, will be such as are eminently calculated to promote the great interests involved.

We have, therefore, always regarded the Annual District Meetings of Wesleyan Ministers with a high degree of interest and satisfaction, not only on account of the opportunities they afford for the renewal of fraternal greetings and social intercourse, but for their prospectively beneficial influence on the cause of Christ.

The review of the year, the termination of which is rapidly approaching, we trust, will be such as will gladden the hearts of God's Ministers and people throughout the land. Already we have reported in our columns various revivals of religion, which have taken place during the year, some of which have been remarkably deep and extensive. The continuous results of these glorious manifestations of divine love and power will be duly noted, and we can but hope, that these will be found as permanent as the pre-vious visitations were cheering.

Happy indeed are they who are graciously permitted to share piteously in the outpouring of the ever blessed Spirit, and happier still are they who continue in the enjoyment of those reviving and quickening influences, and who, in the maintenance of living faith, grow in grace and in the knowledge of our Lord Jesus Christ,—rooted and built up in love, and established in the faith, as they have been taught, abounding therein with thanksgiving. Such we may say be the christian experience of all, who, during the year of our closing, have received Christ as their Saviour, and become members of the Church.

As time passes, and the aged are departing to their heavenly rest,—as the hundreds and thousands around us are hurrying onward through the toils and conflicts of life, to the final bourne, how important, how necessary is it, that the cause of Christ should extend, and precious souls be saved from death. The means to attain this desirable end, will, among other weighty considerations, occupy the serious and prayerful consideration of the brethren assembled, and, as such far-reaching interests are concerned, interests bearing on the eternal state of multitudes, let prayer be made without ceasing by the Church unto God, that the wisest, the best, the most efficient means may be adopted by the united pastors, for the salvation of the lost and the consequent enlargement of the Church's bounds.

A more vigorous effort on the part of the entire membership of the Church is demanded at the present time, if the spirit of religion is to be maintained, and the extension of the cause of Christ is to keep pace with the generally rapid movements of the world. Whilst men are putting forth such strenuous and untiring exertions to promote comparatively subordinate interests, all, let those who love the Saviour and the souls of their perishing fellow-men, engage more heartily in pushing forward the victories of the cross, and count no labour, no sacrifice, too great to win precious souls to Christ.

Brothers! the time is short. The day, with many of us, is drawing to its close. The shadows of the night in which no man can work, are approaching and settling around us. What have we done, what are we now doing, for Christ and his cause, for the souls of the perishing, for the interests of our families and the world around us? Let these be the great, absorbing topics of our meditations—the heart-searching questions we propose to ourselves, in direct view of the coming "judgment," and the strict scrutiny of the Judge of quick and dead.

We trust the year on which we are about shortly to enter, will be one of unprecedented prosperity to the Church in these Provinces. That the deliberations of the approaching District Meetings will have an important influence on the spiritual welfare of thousands of our fellow-men in future time, we do not doubt, and that the blessed results anticipated may be speedily and extensively developed, we earnestly bespeak for our brethren, whether in this District or other portions of our work, the fervent, effectual prayers of the truly pious—all of interest in the grand consummation,—the salvation of men.

Proverbial Philosophy.

We have no wish to engage in controversy with the Editors of the *Christian Visitor*. They are doubtless good-meaning men, but it is evident, they have not as yet got accustomed to the use of the powerful instrument of which they profess they are in the habit of regarding objects, and therefore feel disposed to make some allowance for the manner in which they sometimes present their notions. The philosophy manifested in their late article on the "Allegations of the Wesleyan" is proverbial, and our readers will be surprised to find us so briefly advert to it.

The following are the chief points to which we direct attention:

"We know of no law, human or divine, which forbids Baptists to preach the gospel in any city, town, village, or neighbourhood in New Brunswick, except the law of religious bigotry."

Such is the proverbial philosophy of our contemporary! The editors intended this to be very cutting indeed—but unfortunately their knife is so sharp, as to prevent one seeing its edge.

There is something proverbial, also, in the insinuation that our correspondent "D. E. F." was "uncomfortably excited by the recent

movement in progress in St. John, and he wished to be in time in sounding the note of alarm," which we set down to the unenviable propensity of unfounded suspicion. Any movement of our Baptist brethren for the conversion of sinners, we know will not produce any uncomfortable excitement in the breast of Wesleyans.

Neither our correspondent nor ourselves, we dare say know of the "recent movement in progress in St. John," afforded any cause for alarm, but the allusion of the *Visitor*, there is reason to fear, betrays a spirit which should never find a dwelling in Christian minds. "Evil surmising" has no more diverse sanction than have "questions and strifes of words," from which proceed "envy, strife, and railings."

"The people in this free country will think and act for themselves. They feel that freedom of thought is their birthright, and any attempt to crush it must prove abortive."

Just so—and therefore many in this free country "think," that the church of Christ and its ministry are not solely within the enclosure of the Baptist church, and "feel" that any attempt to represent them, "must prove abortive." Now it was this understood attempt, that called forth the strictures of "D. E. F." and our accompanying observations. A candid reviewer would have seen this at a glance. We regret that the editor of the *Visitor*, who, we understand, by "A. B. C." though, as Mr. Harding states, "not so fully and explicitly as I who felt most keenly on the point wished to see it," escaped our notice, and we have equal reason to believe that it was unknown to our correspondent. So palpably incorrect was the original representation of "D. E. F." that Mr. Harding was not "surprised" and "hurt" at the error." Persons, therefore, at a distance, not knowing that the evident reflection upon other christian denominations contained in the article of the *Visitor* corresponded, "across the water," to a geographical expression of the country of which he was writing, very naturally supposed that the writer in question was not ignorant of the facts of the case, and meant what he said. On this ground, it will be acknowledged, the misrepresentations of the writer, merited exposure and rebuke, and different persons, all of them non-resident in the Province, and in communications on the subject, one of which, written without knowledge of the not very explicit explanation subsequently made, we presumed to publish, accompanied by remarks which, in the exercise of our "birthright" freedom of thought and action—we deemed to be necessary.

"Those living in glass houses," the Editors of the *Visitor* tell us, "should not throw stones"—a truth which they would do well especially to remember, as, to themselves, since their occupancy of the "chair editorial," they have had frequent occasions, if so disposed, to apply it.

There is one other expression in the *Visitor's* "allegations," which calls for a passing remark. "We have allowed articles which have appeared in the *Wesleyan* from week to week, containing the coarsest abuse imaginable of Baptist Ministers and usages to pass unnoticed by us."—We deny this allegation. No "abuse," coarse or fine, has been indulged in, but truths have been stated plainly and forcibly, such as the merits of the case seemed to demand. We do not wish to recriminate, and therefore allow this unfounded charge to pass without further notice.

Important Financial Movement.

An important financial movement is taking place among the Wesleyan Methodists in England. It has been proposed to raise one hundred thousand pounds, to be distributed in the form of existing debts on chapels, and to warrant a re-adjustment of certain Connexional Funds.

A Meeting for this purpose was held on the 22nd April, in the Great Room at the Century Hall, Bishopsgate-street-within-London.—The Minutes and general proceedings of the meeting of the Wesleyan Districts and principal Circuits in the Kingdom. The President of the Conference, says the *Watchman*, left a sick room to the, there, and in his occasional absence the chair was occupied by the venerable Dr. Bengel, who, during his brief stay, did not wish to recriminate, and therefore allow this unfounded charge to pass without further notice.

The true Wesleyan spirit pervaded the Meeting. Mr. Heald subscribed £1,000; Mr. Riggall, £500; Mr. Vanner, £250; Mr. John Mason, £200; Mr. Warren, £1,000 guineas; Mr. Higgs, £100; Mr. Parke, £250 guineas; Mr. Walker, £150; Mr. Wade, £100, and £25 per annum as well as about £500 required for the necessities of the various circuits, and the long and arduous paper for the benefit of the household, containing that there is no process whereby so much can be done to enlighten mind, to supply materials for rational conversation, to prepare young people for going forth, and, with intelligence, respectability, and adequate competency, discharging the duties of citizenship. A large portion of our best moral impressions and sentiments have been suggested, reiterated, and fastened on the mind by family press. The pulpit does much; parental instruction is not much; but the press, in the present day, necessary to both. Let any reader of a well-conducted family paper open its pages and consider thoughtfully its contents. There are in a single number sometimes from one hundred and fifty to two hundred separate and distinct articles, each one conveying an idea, a fact, or a sentiment, and stated or illustrated so as to produce an effect, in enlarging the reader's store of knowledge, or giving a right direction to thought, feeling, or action. Must not all this have its influence, and, in the aggregate, a mighty influence, upon the reader? No reflecting man can fail to see that the fifty-two visits in a year of a carefully conducted paper, intelligent, correct, elevated in its moral tone, and vital interesting in its contents, must exert a great and blessed influence upon domestic life. Children growing up under such influences are far more likely to be intelligent, correct in their opinions, and more and better prepared for the active duties of life, than could possibly have been without it.—*English Paper.*

"Wesleyan Reformers."

The following extracts, showing the divided state of the so-called "Wesleyan Reformers," and the threatening danger of their speedy rupture, are taken from the London Correspondent of the *Western Christian Advocate*. The career of these infatuated men reads to all a solemn and salutary lesson.

"Among the late separatists there appear no elements of cohesion. The passion for self-government has been carried to such an excess, that any attempt to hinder any one from doing what ever is right in his own eyes is resented and abandoned. Of course this refers to matters of discipline only."

Strenuous efforts have been made by the Central Committee in London to bring about a union of the Methodist reformers; but hitherto the attempt has proved in vain, and it now seems the prospect of permanent separation. Complaints are made against this Committee of precisely the same nature as they themselves had made against the executive of the old body; they are dictatorial, irresponsible, extravagant, and so forth; and provincial reformers, in many instances by a bureau of the metropolis. The general fund, which was to supply a regular ministry and the means of extending information to its principles, is now so slowly replenished, that the treasurer has issued a slow stating, that unless help be promptly and largely rendered, the whole organization must be broken up. The result of this state of things, in small societies especially, is easily to be seen. Without any regular ministry, the more pious portion of the people find themselves in a spiritual famine, and are attaching themselves to different Christian bodies, and in a few instances returning to the Methodist fold. The less spiri-

tual and more contentious portion being thus left behind, the whole again resolves itself into a strife for the mastery, and a petty contention, from which all those whose fellowship is most advantageous are compelled to withdraw.

The next morning I received a note from a friend in St. John, who has been only a short time in the Province, wishing the names of the places in the North, I commenced by giving him the names of the different villages and settlements extending from Shediac to Campbellton, not knowing the precise object the writer had in view. A few days after I observed the communication of A. B. C., and was not a little surprised at the error into which he had fallen. It was much hurt on seeing the names of the Shirburns and the other principal towns named as not having the Gospel. I at once saw how it had arisen, and spoke to the Editor, and also to the Correspondent A. B. C., who said they would have it corrected in the next paper, which was done in the paper of the 11th of March, though not so fully and explicitly, as I, who felt most keenly on the point, wished to see it.

That the Editors of the *C. Visitor*, or their correspondent A. B. C., had the most distant intention of reflecting upon any other christian denomination, I am very far from believing, and am quite confident they had not, as it arose from a want of geographical knowledge of the country of which they were writing.

JOHN H. HARDING.
Stippegan, May 2nd, 1853.

We have allowed Mr. Harding, who we understand is not a minister, to correct the error to which he refers, and which called forth the strictures of our correspondent D. E. F., and led us to offer some accompanying remarks. We accept of the explanation of Mr. Harding, and are persuaded, that, if at the time of writing, the matter had been understood as the above letter states it, neither our correspondent nor ourselves would have noticed the subject.—*Ed. Prov. W. Wesleyan.*

New York Correspondence.

UNITED STATES CENSUS.

I have been looking over our Census tables, they are taken every ten years in the United States, and are full of interest and instruction, especially that of 1850, the entire report of which has not yet been published by Congress.

During the last ten years, the area of the United States has been extended from 2,955,153 to 3,290,572 square miles, without the great lakes and bays. The whole population of the Union is 23,253,488. An increase of 6,194,036, since 1840, or 35.28 per cent. This is unparalleled! The white population is 19,530,738—an increase of 38.28 per cent. The slaves are 3,724,089, and their increase has been 28.81 per cent. There are 428,651 free colored people, showing a relative increase since 1810 of 10.96 per cent. It is remarkable that whilst both the white and the colored population has increased, the free blacks have regularly diminished within the same period. How is this to be accounted for? Since 1810, their increase has fallen to 10.96 per cent; this looks as if the two races cannot thrive together, and argues ill for the probable destiny of the free black man in the United States. Let him look to Liberia for a favoured home, for free, christian, young Republics for the community for their crime, or a release from its just penalty—when a nascent public opinion is given to their every act and word, and a constant agitation is kept up respecting them, until their crime is kept out of sight or glossed over with mild phrases, and the widow and orphan, or other friends of the murdered man, receive no word of commiseration or sympathy, and no hand stretched out for their relief, and while the wall is kept up, contrary to the fact, about hurrying the "victim of the law into slavery," and no note is taken of what is done for the slave, and no notice is taken of the presence of his Maker without a moment's warning—we are compelled to stand against and explain, *Is this philanthropy?* Assuredly it looks more like sympathy with crime than with humanity—more like love of the murderer than sorrow for the murdered."

Value of a Religious Newspaper.

The day we live in is one which beyond all former, requires especially attention to the quality and character of a newspaper. It is a mighty power either for evil or for good. People will have papers, and if they shall not become the vehicle of food, poison in its stead will be accepted. The various means of long and arduous paper for the benefit of the household, containing that there is no process whereby so much can be done to enlighten mind, to supply materials for rational conversation, to prepare young people for going forth, and, with intelligence, respectability, and adequate competency, discharging the duties of citizenship. A large portion of our best moral impressions and sentiments have been suggested, reiterated, and fastened on the mind by family press. The pulpit does much; parental instruction is not much; but the press, in the present day, necessary to both. Let any reader of a well-conducted family paper open its pages and consider thoughtfully its contents. There are in a single number sometimes from one hundred and fifty to two hundred separate and distinct articles, each one conveying an idea, a fact, or a sentiment, and stated or illustrated so as to produce an effect, in enlarging the reader's store of knowledge, or giving a right direction to thought, feeling, or action. Must not all this have its influence, and, in the aggregate, a mighty influence, upon the reader? No reflecting man can fail to see that the fifty-two visits in a year of a carefully conducted paper, intelligent, correct, elevated in its moral tone, and vital interesting in its contents, must exert a great and blessed influence upon domestic life. Children growing up under such influences are far more likely to be intelligent, correct in their opinions, and more and better prepared for the active duties of life, than could possibly have been without it.—*English Paper.*

FOR THE PROVINCIAL WESLEYAN.

Mr. EDITOR,—You will oblige by allowing me the privilege of correcting a wrong statement which appeared in the communication of "A. B. C." in the *Christian Visitor* of the 4th of March and copied by your correspondent "D. E. F." into the *Provincial Wesleyan* of the 28th ult; by which it would appear that I had stated at a meeting held in the Baptist Church in St. John, that there was a dissenting voice of a Pious God in those sections of the Province near where I reside, such as Clitham, New Castle, Bathurst, and New Brandon, "that they had no preaching no religious books." I beg to say that I made no such statements in reference to those places, and the error arose from the misapprehension of a hearing in the sections of the County about which "D. E. F." "A. B. C." was writing. I had given a description at the above named meeting to my Baptist Brethren of the extent of the Northern Counties with their numerous settlements and villages, and stated that there was not a single Baptist minister in the Province, and that the members of the Committee North of the Bay, Fort George, excepting at Beaufort, within my knowledge, and particularly referred them to the desolation of a preached Gospel in the section of the County where I resided,—that I had not had the privilege of hearing a minister in St. John, of which there was a dissenting voice of a Pious God in those sections of the Province near where I reside, such as Clitham, New Castle, Bathurst, and New Brandon, "that they had no preaching no religious books."

settlement for many years, and that I could relate circumstances of a very painful nature which have occurred, most trying to the feelings of any christian person.

The next morning I received a note from a friend in St. John, who has been only a short time in the Province, wishing the names of the places in the North, I commenced by giving him the names of the different villages and settlements extending from Shediac to Campbellton, not knowing the precise object the writer had in view. A few days after I observed the communication of A. B. C., and was not a little surprised at the error into which he had fallen. It was much hurt on seeing the names of the Shirburns and the other principal towns named as not having the Gospel. I at once saw how it had arisen, and spoke to the Editor, and also to the Correspondent A. B. C., who said they would have it corrected in the next paper, which was done in the paper of the 11th of March, though not so fully and explicitly, as I, who felt most keenly on the point, wished to see it.

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The day we live in is one which beyond all former, requires especially attention to the quality and character of a newspaper. It is a mighty power either for evil or for good. People will have papers, and if they shall not become the vehicle of food, poison in its stead will be accepted. The various means of long and arduous paper for the benefit of the household, containing that there is no process whereby so much can be done to enlighten mind, to supply materials for rational conversation, to prepare young people for going forth, and, with intelligence, respectability, and adequate competency, discharging the duties of citizenship. A large portion of our best moral impressions and sentiments have been suggested, reiterated, and fastened on the mind by family press. The pulpit does much; parental instruction is not much; but the press, in the present day, necessary to both. Let any reader of a well-conducted family paper open its pages and consider thoughtfully its contents. There are in a single number sometimes from one hundred and fifty to two hundred separate and distinct articles, each one conveying an idea, a fact, or a sentiment, and stated or illustrated so as to produce an effect, in enlarging the reader's store of knowledge, or giving a right direction to thought, feeling, or action. Must not all this have its influence, and, in the aggregate, a mighty influence, upon the reader? No reflecting man can fail to see that the fifty-two visits in a year of a carefully conducted paper, intelligent, correct, elevated in its moral tone, and vital interesting in its contents, must exert a great and blessed influence upon domestic life. Children growing up under such influences are far more likely to be intelligent, correct in their opinions, and more and better prepared for the active duties of life, than could possibly have been without it.—*English Paper.*

FOR THE PROVINCIAL WESLEYAN.

Mr. EDITOR,—You will oblige by allowing me the privilege of correcting a wrong statement which appeared in the communication of "A. B. C." in the *Christian Visitor* of the 4th of March and copied by your correspondent "D. E. F." into the *Provincial Wesleyan* of the 28th ult; by which it would appear that I had stated at a meeting held in the Baptist Church in St. John, that there was a dissenting voice of a Pious God in those sections of the Province near where I reside, such as Clitham, New Castle, Bathurst, and New Brandon, "that they had no preaching no religious books." I beg to say that I made no such statements in reference to those places, and the error arose from the misapprehension of a hearing in the sections of the County about which "D. E. F." "A. B. C." was writing. I had given a description at the above named meeting to my Baptist Brethren of the extent of the Northern Counties with their numerous settlements and villages, and stated that there was not a single Baptist minister in the Province, and that the members of the Committee North of the Bay, Fort George, excepting at Beaufort, within my knowledge, and particularly referred them to the desolation of a preached Gospel in the section of the County where I resided,—that I had not had the privilege of hearing a minister in St. John, of which there was a dissenting voice of a Pious God in those sections of the Province near where I reside, such as Clitham, New Castle, Bathurst, and New Brandon, "that they had no preaching no religious books."

and wives of their priests have been able to repress or control. In defiance of ecclesiastical interdict, numbers of both these sects frequent the house of the missionaries to search the Scriptures. Facts are constantly occurring, which show that on every side the leaven is slowly and silently pervading the whole mass; so that even those who hold themselves aloof from direct missionary influence, are reached by the truth.

HINDOOS AT THE MARCHES.—On the island of Mauritius are about 100,000 Hindoos—50,000 of them from Calcutta, 30,000 from Madras, and 20,000 from Bombay. They find themselves released from the domination of the Brahmins and the restraints of caste; and a great part of them would like instruction in Christianity; some have asked for this. It has been the practice to distribute among them portions of the Bible and tracts at their embarkation; but they need something more than this, and offer an inviting field for the living teacher.

NOT DECIDED.—The *New York Recorder*, of the 13th ult., states that those members and ministers of the Baptist Church who are in favor of the Bible revision movement, can not decide whether to insert the word immersion for baptism, or whether to leave the word baptism standing. Drs. Lynd and Alexander Campbell are also, we believe, included in this list.

THE EPISTLES OF CYPRAN FORGERIES.—The *Christian Times* states that Mr. Shepherd, a diligent scholar, has succeeded in proving that the epistles of Cypran, are ungodly forgeries. This will be a heavy blow to the Tractarians, as upon them much of the Oxford doctrine is founded.

FATHER GAZZALI.—There is some talk of Father Gazzali intending to settle down at New York. Several well known Baptists, Methodist and Presbyterian Clergymen are said to be collecting the necessary funds to build him a Chapel, to preach in regularly.

The friends of missions in England are holding public thanksgivings in view of the brightening prospects of religion in Malagascar. The governing powers have become Christians, the ports are all open to foreigners, and the missionaries are welcomed.

The Methodist Church in Liberia comprises 1,180 members, 30 local preachers, 20 Sunday schools, 131 scholars, and 100 teachers, besides 18 day schools, with 517 scholars.

A subscription Portrait of Thomas Farmer, Esq., executed by Francis Grant, Esq., R. A., an admirable likeness, was formally presented to the Wesleyan Connexion on the evening of the 21st April. It is to be placed in the Centenary Hall, Bishopsgate-street, London, and to be preserved there in perpetuity, "as a slight memorial of the high esteem, respect, and admiration in which his character is held by his numerous friends and fellow labourers." Mr. Farmer is one of the most benevolent of every good cause at the present day; and though a Wesleyan, his noble principles, his manifold gifts are not restricted to the body to which he belongs. His wealth is consecrated to the cause of Christ.

The Rev. J. F. Whitehouse, who, after having made a powerful speech in support of one of the resolutions, at the Orphan School Meeting, held in the Rotunda, Dublin, dropped dead on the platform, was interred in St. Mary's on the 19th April, the funeral being attended by about 500 clergy on foot.

Our reports of the Irish Society and the Irish Church Missions Society give most cheering accounts of the progress of light and truth amongst the native Irish.

Literary and Scientific.

ASTROLOGICAL PHENOMENON.—A sudden increase and decrease in brilliancy was observed on the evening of the 2nd April, in the Star of Bootes