

O that thousands more might be enlisted under the same banner and by the example already afforded, be persuaded to "come up to the help of the Lord against the mighty." Go on, Messrs. Editors, the conquests made already are encouraging—the prayers of thousands who are looking to those who guide and direct the temperance hosts for succour, against a foe that prostrates their hopes and embitters their days—awakening the deepest anguish in breasts now almost scathed—who amid desolate dwellings are pining in want and misery, are with you in your pious labours and laudable efforts; and the best of all is God is with you—humanity is with you—philanthropy is with you—patriotism is with you—the truly pious of every creed is with you—the angels ready to rejoice at the conversion of a sinner, (of whom there can be no hope whilst he is a drunkard) are with you. Therefore greater are they that are for you than all that can be against you. May the Lord of Hosts lead on your victorious host—put to flight the armies of the aliens, and speedily rid the earth of a monster more frightful in his aspect, and more destructive in his progress than either famine or pestilence. You have truth on your side—it must prevail; for "Thou hast given a banner to them that fear thee, that it may be displayed because of the truth." H.

March 31, 1852.

Correspondence.

For the Wesleyan.

St. John, N. B. Circuit.

MY DEAR DOCTOR,—Nothing, I am fully persuaded, can be to you of deeper interest, or afford to your mind more real happiness, than to hear of the advancement of that cause in the earth for which the Son of God both "died and was revived," namely, the salvation of men from the guilt, pollution, and final consequences of sin.

As soon as we had concluded our Missionary Meetings, we commenced a series of special services, held alternately in both our Chapels. The noble band of official brethren, by whose prayers, faith, and unwearied labours of love, we were so largely and effectively aided twelve months ago, when God added hundreds to our church, came anew to the work, with all the freshness and vigour of their earliest religious love and devotion, though the heads of some of them are as diffusely whitened with age as my own. Never before did I witness so prompt and unqualified a response to ministerial desire. The announcement of my intention was immediately followed by crowded congregations in our Vestries and Chapels, all, at least in appearance, desirous to catch the earliest drops, and patiently and prayerfully to wait for the teeming shower. We held, for three weeks in succession, prayer meetings at 7 o'clock, A. M. in the Vestry of Germain St. Chapel. These were indeed to us choice seasons of grace. To these meetings females came from the very extreme parts of the City, hindered on no occasion by the inclemency of the weather. The consolations of prayer were to them an ample compensation for the early sacrifice they so uniformly presented to God. At the time of these morning oblations, "prayer ardent entered heaven," and we left the place of invocation for our habitations not a little comforted, and prepared to enter on the duties of the day. We had not long commenced our efforts, before the Lord the Spirit was so manifestly blessing our endeavours as to leave us without doubt that He was approving the means to which we had committed ourselves. Souls were awakened. Penitents with tears and trembling bowed themselves before the Lord; and whom they sought they soon found,—Jesus the crucified, who fulfilled to them the prophetic promise, "To appoint comfort unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garments of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified." The meetings were continued about six weeks, during which time more than sixty persons professed to have been specially blessed, by obtaining a sense of justifying grace, the inseparable concomitants of which are "peace with God through our Lord Jesus Christ," and the privilege of access to the mercy seat, and a "joyous hope of heaven." There were some also, who feeling the necessity of the soul's unreserved committal to God, or of the attainment of perfect love, were enabled to believe to that end, and can now experimentally comprehend the Apostle's admonition to "Rejoice evermore. Pray without ceasing, and in everything give thanks." They reckon themselves "to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord."

The blessed results of our meetings must not be confined to the above stated facts, pleasing and important as they confessedly are. Our society, numbering some seven hundred and fifty, have been generally quickened. Among them prevail unbroken harmony and love.

Our last quarterly love feast was one of extraordinary interest. This was held in the long and spacious school-room connected with the Germain Street Chapel. From the one end to the

other it was thronged. It was indeed a feast of love. "We were of one mind and soul, and only love possessed the whole." The speaking was just of that character which on such occasions is so desirable. It was brief, simple, ardent, and appropriate. But one feature there was, which crowned the meeting with unaccustomed interest, namely, that of the forty or more persons who edified the assembly present, by far the greater part could bear testimony, not only to the fact, that if "we confess our sins He is faithful and just to forgive us our sins," but "to cleanse us from all unrighteousness." The meeting was continued for nearly three hours, and even then, loath we were to part, but to this we were compelled, and therefore to this, though reluctantly, we joyfully yielded, singing

"Through thee we now together came,
In singleness of heart,
We met, O Jesus, in thy name,
And in thy name we part.
We part in body, not in mind,
Our minds continue one,
And each to each in Jesus joined,
We hand in hand go on."

The finances of the Circuit are in a healthy state. It was found at our last quarterly meeting by our Stewards, who have the sole management of our monetary matters, that the proceeds of the three quarters for the current year, exceed those of the past, corresponding thereto, by the respectable amount of seventy pounds.

I am, Dear Doctor,
Yours, &c., R. KNIGHT.
St. John, N. B., April 12th, 1852.

For the Wesleyan.

The Present Crisis.

From all I can learn, it appears, that METHODISM has to fight her battles over again. One would suppose that her polity, doctrines, zeal, efforts and success, had been sufficiently long before the public mind to give even her worst enemies a favourable opportunity of discovering, that, with all her defects, she has pre-eminently enjoyed the Divine blessing, and is an instrumentality for good which the world can ill spare. But some have willingly remained ignorant of the real nature of her government, and, with jaundiced eye can only see in it a "spiritual hierarchy," a despotic, irresponsible power, lodged in the hands of, and exercised arbitrarily by, a tyrannical Conference of Ministers. Others affect to believe, that the doctrines of Methodism are, either in whole or in part, pelagian or popish, and therefore injurious to the spiritual interests of mankind. Not a few others, are diligent in representing the Wesleyan Church as schismatical, her Ministers as intruders into the sacred office, and her members as beyond the covenant mercies of God. An unusual zeal now animates the bosom of her foes, and those who, in other points, are as "wide as the poles asunder," agree in their present hostility to Methodism, and in their vociferous cry—"Rase her," "Rase her!" The ostensible reason assigned for the manifestation of this malignant spirit, is the relentless and bitter opposition made in the mother country to John Wesley Methodism, by a number of unprincipled and dissatisfied persons, who have a servile press at their command, which by its truculently publishing title tattle, innuendoes, surmises, many of them evidently manufactured for the occasion, as well as gross and slanderous attacks on some of the most honoured and useful of our Fathers in the Ministry, does its own miserable work of wickedness, and furnishes material for other hostile editors, and writers, who wish to vent their spite against the envied and hated system of Wesleyanism.

In proof of these remarks, I need only state, that in the organ of agitation and defamation, every measure of Conference is misrepresented and caricatured, and the worst and most diabolical motives are assigned to the actions of our faithful Ministers and lay members, who are systematically vilified as monsters of tyranny, and the basest of serfs; these tirades of abuse are greedily taken up and re-published by those who have failed by fair arguments to diminish the influence of Methodism, but who would rather see her crippled and dismembered by any, the most disreputable means, than witness her onward progress and prosperity by faithfulness to Christ, and the potency of truth. This is the deliberate conviction of my own mind, after a close, impartial, and lengthy observation of the course of events, connected with the unscrupulous measures concocted, recommended, and pursued, for the attainment of what is called "Wesleyan Reform." A greater mockery of all that is good and pure and holy never was attempted to be imposed on the Christian world. Even were the object just, the means by which it is sought to be obtained, stamp the whole effort as most malicious and revengeful. The Christian mind instinctively shrinks from sympathy with the all pervading malignancy which has characterized the movement of the reckless agitators and calumniators. "O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united." I have strong confidence that the intended evil will be overruled for good. Methodism will come out of this fiery furnace, not only unharmed, but purified, and the better qualified to carry on glorious war against the

works of darkness. She honours God, the Offices of Christ, and the work of the Spirit; whilst this is the case, God will not leave her, nor forsake her, but will turn confusion on her enemies, and multiply her converts. Amid the noise and confusion of opposition, even now the gentle, soul-saving, sanctifying influences of Divine grace are descending on her ministrations, thereby putting to shame the accusations of false brethren, and determined foes. I am looking for special tokens of the favour of God to be granted to our Zion.

A WESLEYAN.

April, 1852.

For the Wesleyan.

West Chester.

A Tea Meeting was held at West Chester on the 24th ult., for the purpose of obtaining funds to aid in building a new Wesleyan Chapel, or repairing the old one, in that place. The doors were open at 4 o'clock, P. M. After tea, Jos. Oxley, Esq. was called to the chair. The following gentlemen addressed the meeting:—Jacob G. Purdy, Robert Donkin, John Schureman, Joseph Dimock, and Amos Black, Esquires. The evening passed away harmoniously, and the sum of £5 1s. 5d. was realized.

Before closing these few remarks, I must say, that great credit is due to the following ladies: Mrs. Jacob G. Purdy, Mrs. William Stevenson, and Mrs. Edwin Purdy, for the generosity displayed by them on that occasion, who alone furnished tables with ample provision for the whole company, which amounted to upwards of one hundred persons.

ONE OF THE PEOPLE.

West Chester, April 3rd.

THE WESLEYAN.

Halifax, Saturday Morning, April 17, 1852.

TEMPERANCE.

The cause of Temperance, espoused and advocated by so many of the intelligent and pious of the present day, is winning a widening way in the British North American Provinces. Its claims are pressing on the attention of the public mind with a force unknown at any former period of Provincial history. The friends of "the cause of all mankind" are showing an unwonted activity in Nova Scotia, New Brunswick, Prince Edward Island, Newfoundland, and Eastern and Western Canada, and, generally speaking, gratifying results are rewarding their zealous efforts. The principles on which the permanent success of Temperance, as an important branch of morals, is based, are becoming more intelligently understood, and the undoubted supremacy which religion claims in all substantial and useful reforms is very generally recognized. The mistaken views which were not long since held by some who hoped to secure the advancement and permanent prosperity of Temperance, independently of religious principle, have given place, in a great measure, to more correct considerations; and it is now almost universally conceded that the final triumphs of the Temperance cause, are placed in the hands of moral and religious men. Assuming this view of the case to be true, a proportionate responsibility is devolved on the Ministers and City of the various branches of the Christian Church, which they should be prepared to acknowledge, and under a due sense of which, they should be equally prepared to act. None can deny that intemperance is one of the crying sins of the day, is one of the most prolific sources of poverty, wretchedness and crime, and an evil of such portentous magnitude to society in all its ranks, and in all its interests, as to demand the most determined and persevering efforts of the friends of humanity for its suppression. Temperance organizations are not designed to supersede those of religion, or the instrumentality divinely appointed for the reclamation of the world from every vice, and investiture of man with every christian virtue that can purify and ennoble the human character; but their object is to prove a handmaid to religion in assisting to extirpate one monster vice, which, more than any other, operates against the progress and success of the higher and spiritual instrumentality. Incorporated with the Church, by the countenance, practice, and advocacy of its Ministers and laymembers, Temperance would partake of the sanctified influence arising from such an union, and would spread with a rapidity commensurate with the prayers and activity of the millions, who have power with God to prevail over principles and usages adverse to morality and religion. In

this case, the enlargement of the Church would be a necessary enlargement of Temperance interests, and an increase of Temperance advocates; and as Temperance, in its turn, acted favourably on the views and habits of the drinking portion of the community, it would present a people prepared to listen to the messages of mercy which would seek to win them from all sin, and bring them under holy and sanctifying influences. The friends of Temperance, therefore, naturally look for co-operation to christian men of every name, and are never more encouraged than when any of these unite with them in their self-denying enterprise.

Revival Notices.

The *Christian Advocate and Journal*, April 1, contains numerous notices of revivals in various circuits of the Conferences of the Methodist Episcopal Church, from which we extract the following:—

Bonnsboro Circuit, Baltimore Conference.—Mercy was displayed during the past conference year in the conversion of forty-five souls, forty of whom united with the Church. The members in some places have been quickened, and some specially on the subject of perfect love.

Perry, Genesee Con.—God is reviving his work on this station. Within a few weeks past scores have been converted. We have received into the Church sixty-three. The Church are labouring with uncommon oneness of soul, and many are yet inquiring what they must do to be saved.

Lambertville, New-Jersey Con.—During the fall and winter we have been blessed with a gracious revival of religion. The Church has been much refreshed, and about eighty persons have been united with us on probation.

Freehold, same Conference.—The Lord Jehovah has been, and still is, pouring out his saying grace here in an extensive manner. Up to the present, March 25, about three hundred and twelve have been converted, and nearly all of whom have joined the M. E. Church. At Squankum, the Lord has favoured us to witness the greatest work that has occurred at any one place in this circuit, resulting in the conversion of one hundred and fifty souls.

Belleisle, same Con.—For several weeks past we have been enjoying a blessed revival. Up to this date about fifty have professed conversion, and others are still seeking.

Orange, same Con.—In three weeks from the night of the first conversion, one hundred and twenty made public profession of a change of heart; since which the number has been increased by the professed conversion of some fifty-six more. Of these seventy-five are men of mature years, and of the whole a very large proportion are heads of families. Thus far one hundred and fifty have united with the Church on probation. We may add, in order that the people may be kept apprised of the workings of the papal superstition, that the horn wherewith it was "wont to push in times past," has dared to raise itself even in Orange, and the life of the young convert from Romanism has been threatened, and deeds of violence enacted that ought to put to blush any except the devoted adherents of the inquisition.

Woodbury, same Con.—During the autumn and winter about one hundred persons have professed religion. In reviewing the year about to close, we see much to excite our gratitude to God, for what, through his blessing, has been accomplished, and also for the hopes of a better day in the history of Methodism, which have been inspired.

Reports of revivals in various places in the New York, Oneida, Philadelphia, Rock River, and Troy Conferences are also given, the aggregate number of conversions in which, is stated to be about two hundred and eighty, whilst others are seeking the forgiveness of sins.

The *Western Christian Advocate*, March 24, also contains numerous accounts of revivals on different charges, the professed conversions in which, amount to several hundreds.

In addition to the above, we give from the above paper the following delightful account:

Hillsboro, March 17.—The year, so far, has been one of salvation to many souls, and a general revival among the members of the Church. I have never witnessed revivals of religion more of the old-fashioned kind, where all were moved and awed into reverence before God, and where