

Newport Circuit.

Special Services.—Happy Results.

Extract from a Letter to the Chairman of the District from Rev. H. Pope, sen., dated Newport, April 22, 1850.

REV. AND DEAR BROTHER,—I informed you sometime since that we intended holding a Series of divine Services at Meander. That intention has, in the good Providence of God, been carried into effect. We commenced the meetings on Friday the 22d ult. Rev. W. McCarty was confidently expected to be with us, but owing to indisposition, as I have learned since the Meetings closed, we were not favoured with his help.

On the evening of Monday 25th, our excellent Brother Huxley arrived from Cornwall, and for four succeeding days most cheerfully afforded us his very efficient assistance. But the best of all is, *God was with us*. The operations of His Holy Spirit were felt by many persons of different ages and of various moral conditions. Oh! that all who were mercifully favoured with those gracious operations had yielded to them—a new era had then commenced in their history which holy Angels would rejoice to behold, and which, if they proved faithful unto death, would afford those blood-redeemed souls, a theme of adoring wonder and love through all eternity. Praised be God, several did yield to be saved by grace, through faith, and were not ashamed to manifest in the presence of crowded congregations, that they had come to the wise decision to secure eternal life. Almost all who took up this cross found peace with God through our Lord Jesus Christ. The Lord has very graciously watered his heritage in this part of our circuit; the old members are greatly revived and comforted; several backsliders are restored to the favour of God, and to His fold from which they had unhappily strayed; and some who had never previously the "Saviour known," have obtained mercy, most of whom have united with us in church fellowship. Our principal members of Meander, Oakland, Avondale, and Ardolse, manifested a deep interest in the advancement of the good work and laboured like men of God in exhortation and prayer. Bro. Benjamin Bond from Rawdon, and Bro. Frost from Hantsport, two pious and zealous young men, kindly offered us their help for some days. We continued the meetings ten days, and held service each day, viz: a prayer meeting and two sermons, except on the Sabbath-days when I preached three times. The congregations were large, sometimes crowded, especially towards the close of the meetings, and more solemn and devout services I never witnessed. On the eleventh day, we held a meeting to give those who had obtained mercy an opportunity to speak their experience, and to ascertain who wished to join our section of the church of God, when seventeen gave in their names. This is a small number compared with the great number who had been benefited at our delightful services, but we expect more will yet avail themselves of the privilege of uniting with the church of the adorable Redeemer, that, in the use of the appointed means of grace, they may make their calling and election sure. We hope as soon as convenient to hold special services at other parts of the circuit, where they are much needed. The Lord be praised for all his mercies!

For the Wesleyan.

Bathurst (N. B.) Circuit.

REV. AND DEAR SIR,—It must be comforting to Christ's Ministers, and to the people of God, to read in the columns of the *Wesleyan* the cheering news of religious prosperity communicated from time to time by the Brethren, whose labours it has pleased the Lord to bless to the conversion of souls. I am sorry that it is not in my power to administer this kind of comfort as abundantly as some of my fellow-labourers have been able to do, particularly my much esteemed Brother Allison, of Woodstock. Yet I am thankful to be able to say, that the state and prospects of the work of God on this extensive Circuit are such, as to call for a high degree of gratitude to that Being from whom all good emanates, and to justify the conclusion, that if industrial labour is faithfully prosecuted, it will be, ere long, rewarded with an abundant harvest of good. Since I wrote to you last I have baptized four adults on the Desjardins part of my Circuit, where the prospect of the labours of the spiritual husbandman being amply rewarded, is highly encouraging.

The persons who were baptized seemed deeply impressed with the weight and importance of the duty they were performing, and fully resolved to live the rest of their lives to the glory of God. Our friends at Campbelltown have it in contemplation to build a chapel this season, toward the expenses of which upwards of fifty pounds are already subscribed, and forty or fifty more, I think may be procured without much difficulty. A young woman, to whom I expect to administer

the ordinance of baptism next Lord's day, found peace with God a short time ago. Her godly sorrow was pungent; but she experienced a corresponding degree of holy joy, when she passed from death unto life. I have seen few clearer and more satisfactory instances of conversion to God. It was enough to convince the most sceptical, that religion is not a "cunningly devised fable." May she henceforth reflect the image of the Redeemer of her soul by her godly conduct and conversation!

But you must not infer from the above statement that, religiously, all is as we should like to see it here. There is much spiritual apathy amongst some professors of religion; whilst the conduct of many, who do not make a profession of religion, plainly say, what Felix, in words, expressed to St. Paul—"Go thy way for this time; when I have a convenient season, I will call for thee." My prayer is, that God may

Speak with that voice which wakes the dead,
And bid the sleeper rise!
And bid his guilty conscience dread
The death that never dies.

Yours, &c. C. LOCKHART.

Bathurst, N. B. May 8, 1850.

STANDING REGULATIONS.

Correspondents must send their communications written on separate sheets, and unless they come on the names of new subscribers, or remittances, free of postage; and entrust us in confidence, with their proper names and address.

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 accepted.

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 Letters 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, May 18, 1850.

OUR POSITION.

A charge of intermeddling with party-politics, in violation of our spontaneous pledge, having being preferred against us, we deem it right, independently of any regard to the source whence the unjust accusation has originated, to offer to our readers a brief explanation of our position. Our first Editorial (April 7, 1849,) contains the following paragraph:—

"We shall regard it, perfectly within our proper jurisdiction, as religious journalists, calmly, and dispassionately, yet energetically, to discuss subjects, in which great and important principles are involved, affecting the intellectual, moral, and religious well-being of the Provincial population; and gathering instruction from the experience of the past, and of the present, shall use our strenuous endeavours to promote, as far as in us lies, the best interests of the people. On every subject affecting these interests, we shall keep a watchful eye, and fail not, as principles develop themselves, and the march of time advances, to record the convictions of our own mind, the mature and deliberate judgments to which religious principles, the decisions of God's word, and the strictest impartiality, may assist us to arrive."

From this statement, it may at once be seen, that, among other things, we reserved to ourselves the right of discussing the subject of *Education*—as one of those subjects—in which great and important principles are involved, affecting the intellectual, moral, and religious well-being of the Provincial population. Without this liberty of discussion, the Press under our management would indeed be reduced to a state of the most degrading slavery, a state of vassalage to which no honourable and patriotic mind could possibly submit. We feel the more

free to assert our right, and claim perfect independence of thought and action, in this behalf, because by no fair and legitimate demonstration can it be shown, that the subject of education comes under the category of party-politics. It is true, parties, for reasons best known to themselves, may strive to give it a political aspect, and make it a rallying point of a given party; but they can scarcely expect, that others, who think and act differently, and who plainly and unequivocally avow that difference, are under the least obligation to be bound by the arbitrary decision of a self-constituted and unrecognized authority. Unless this be the case, religion itself—the most sacred of all subjects—might be degraded from its lofty and holy elevation,—to the comparatively low position of party-politics; and thus, by a most condemnable oppression, the inalienable rights of conscience might be ruthlessly invaded, and silence, as tyrannically as wrongfully, imposed on the religious Press. But such an act of manifest perversion of a just application of "test," or such an expansion of the circle of party-politics as would embrace in its ample sweep the sublime and divine subject of religion, would not be tolerated by the enlightened and unprejudiced for a moment. In the same predicament, though not in the same exalted sense, we maintain, does education stand. It is necessarily beyond the narrow circumference of party-politics, and cannot, without doing violence to its higher nature, be pressed within it. It occupies a wider, a nobler sphere. It appertains to the intellectual, moral, and, in a defensible sense, religious well-being of man. We can, therefore, be no consenting party to the debasement of education from its true position; and never can we agree to yield our just and legitimate right, as a religious journalist, to discuss the subject as often as we deem it necessary.

Now let our readers mark well, that this said non-political subject of education affords the chief, if not the sole, ground of the accusation, to which we referred in the commencement of this article. Let our principal adversary turn back to the latter part of the month of January last, and he will find that he himself volunteered a rude and furious attack on us, because we expressed a "fear, lest under the plea of expediency, or with the plausible yet fallacious pretext of putting down what is called *sectarianism*, an attempt will be made to thrust on the population at large a scheme of education on a purely secular basis, regardless of the conscientious scruples of thousands, and to withhold all Legislative aid from Schools and Academies in which the religious principle is recognized." We mentioned no names—did not hint at the quarter from which the "attempt" might emanate—but carefully expressed ourselves in as general terms as possible. But as if in the secrets of all the Legislators, our adversary immediately came out with a tirade of abuse, charging us with "maligning and misrepresenting" the Government, the truthfulness of which allegation we promptly denied, but not withdrawing the expression of our "fear." When that fear was reduced to certainty by the statements of some of the Members, we felt it our duty to maintain the claims of religiously conducted Seminaries, expressing a hope, that, "irrepective of party-politics, the Legislature will see fit not to interfere with Denominational Institutions." On reviewing the debates on "Mr. Henry's Bill," we expressed our views thus, which fully marked the designedly non-political character of our remarks:—"We deprecate the course which certain members appear bent on pursuing,

to throw the country into a state of wide-spread agitation on the all important subject of education, which should not be made a matter of party strife." We need not refer at large to the controversy which ensued. Perhaps the better course for us would have been to pass over in silence the vituperative remarks of a certain Editor, who had arrived at the singular conclusion that our "Academies and Colleges were a curse rather than a blessing;" but remembering that according to the divine enjoyment it is requisite at times to answer a person "according to his folly lest he be wise in his own conceit"—we do not wish this to be construed literally—the passage is quoted for the sake of the principle enunciated—we replied to his animadversions. But, in all our answers to him and others, we impinged in no instance on the subject of party-politics; and, if he or others, will shut their eyes to the undeniable truth, the fault is his and theirs, and not ours. We feel perfectly clear in this matter. So much for the educational controversy.

What then about the "significant fact"? Our readers can bear us witness, that the announcement stood "alone in its glory," unaccompanied by a single comment, or word of complaint. Nor would we subsequently have said any thing on the subject, had not the censor-general brought us to task for presuming to state a naked "fact," so deeply affecting the position of our Body. If it has been made to assume a political bearing, the parties most concerned may thank the undue officiousness of some of their friends. We published the bare fact, that if attention were drawn to it, the "grievance," intentional or unintentional, might be removed. We have painfully witnessed in other places the effects of a similar passing-by of our Ministers, whilst others were favoured; and though uninterested parties may speak slightly of it, yet we know how a Minister must feel when every other denomination is Ministerially represented on the School Commission, except the one to which he belongs, as is now the case with the Wesleyans in Lunenburg. Having thus fully explained our position, we dismiss the subject, with the expression of our earnest hope, that, in the discharge of duty, we shall not be required to touch it again, as none but the wilfully blind can fail to perceive the precise position we occupy.

MEETING of the WESLEYAN MISSIONARY SOCIETY.

The Anniversary of the Wesleyan Missionary Society was held on Monday, the 29th, April, at Exeter Hall, London.—"Never had that Society," says the *Watchman*, "a more crowded meeting, though seldom has any public meeting a larger proportion of men.—The opening hymn," given out by Dr. Adler, "had all the fervour of Methodist worship; the opening prayer all the solemnity of Dr. Newton's happiest frame. The clear, manly, Christian speech of the Right Honourable Chairman" (Mr. Fox Maule,) "gave to the meeting a fine tone." The speeches delivered on the occasion are highly spoken of, and the collection "was very largely in advance of last year." "We may judge of the effect of this meeting on the Connexion generally," continues the *Watchman*, "by what we heard pass between gentlemen apparently from the provinces. We must raise the standard this year, A HUNDRED AND FIFTY THOUSAND FOR THE MISSIONS." The words have been said with purpose and received with approbation. Let them be taken up. Let our friends every where put forth the energies of their souls. The

world never was more needy, wretched. The enemy would do our work for us. Let our negotiations—let our only negotiations—be more love and more in the cause of Missions. Examine, taunting no man,—those who are deeply culpable, and in every corner of the standard this year of a hundred thousand for the Missions! we might open our ears to the then we might take a position selves among the Missions! we might combat the woes of more appropriate force; and vying blessings to new effort should only remember with effort made to paralyze us. on all to take up the motto of friend: "A HUNDRED THOUSAND THIS YEAR FOR THE MISSIONS!"

BRIDGETOWN.

Rev. A. McNUTT, of Bridgetown, writes, "I am glad to hear that we have had some refreshment during a few weeks. Church is much quickened, versions have taken place. ever content, that in order of the work, we as Methodists work our own machinery, in blessing of God, which has vouchsafed to us as a people

EXPRESSION OF THANKS.

The Rev. WILLIAM WILSON, under date of April 17, requested by the Trustees of an Chapel at Barrington Hill, in the *Wesleyan*, grateful and unanimous thanks, Esq., of Halifax, for some present of an eight-day Chapel, which has been received in the front of the for ten dollars as a donation towards the liquidation of the said Chapel."

We are always pleased acts of Christian benevolence spirit of liberality in support of God is indulged, the more We are also gratified at medium of conveying the of thanks to our worthy doubt he will duly appreciate

SHELBURN.

We regret that the which our respected Cor has got mislaid among letters and papers we are receiving, which accounts for its absence in our columns.

repeatedly for it, but in view will give us the whole of it, we shall be happy to give

DISTRICT MEETING.

The time for the meeting of the Scotch Brethren in District preaching. We need see of the importance of bringing fully complete the transaction of the meeting would be well for them Resolution, passed at the meeting, respecting the collection for the year, which had in all the Churches of the District. Let our beloved