

his house." . . . . He solemnly guarded them, in the intercourse with their people, against suffering their conversation to degenerate into mere gossip, mentioning the case of a young female, who, having been awakened under a Minister, was anxiously desirous to meet him, in order to obtain spiritual comfort and encouragement, but who found him so trifling and frivolous, that her convictions vanished. They ought to be the same in the pulpit and out of the pulpit,—in the house of God and in the house of friends. . . . They must not forget or neglect the lambs of the flock, but, when they had opportunity, should speak to children and pray with them. Young minds were tender, flexible, and tenacious of impressions. He had met with many persons who retained a vivid recollection of some good words said to them by some venerable minister when they were young. . . . After observing that a small part of their work was to be done in the pulpit, he adverted to the rules which enjoined them "never to be unemployed,—never triflingly employed,—and never to while away time," inculcating early rising for study and self-improvement and pointing out living examples, as well as the examples of the departed, for their imitation. . . . Lastly, he dwelt upon their encouragements,—the importance and dignity of their office,—the tremendous consequences of unfaithfulness, both to themselves and others,—and the happiness and glory of exercising a successful ministry. . . . He concluded as follows:—

"This I say, brethren,—'the time is short;'—the time of living and the time of labouring,—the time to do good and the time to get good,—the time to study in private and the time to labour in public. 'The time is short.' You will soon pay your last pastoral visit, offer up your last prayer, preach your last sermon,—even now 'the Judge is at the door.' 'The king's business requireth haste.' Go, then, inspired by the prayers of your fathers and brethren in the ministry,—encouraged by the prayers of this large, deeply interested, and devout congregation:—go, in the spirit and power of your great Master, and proclaim the 'faithful saying, worthy of all acceptance, that Christ Jesus came into the world to save sinners:'—go, and unfurl the blood-stained banner of the Cross, that multitudes may come to enlist under the sacred standard,—go, and lift up the blazing torch of gospel warfare;—go, that 'the people who sit in darkness may see a great light;'—go, and live, and toil, and labour, and preach, and pray, and pant for souls, and be willing to spend and be spent for all;—go, and lead on the troops of Jesus Christ, the militant Church, from combat to combat, from victory to victory, from triumph to triumph, till the armies of the aliens are put to flight, and the trophies of the Saviour are multiplied through your instrumentality;—go, and 'labour at your Lord's command,' and 'offer all your works to him;'—go, and faint not:—ill he that hath called you to the work shall say—'It is enough,—come up hither.' May you put off the harness, and put on the crown; and to God's name shall the praise be for ever. Amen.

The 74th hymn—"The Saviour when to heaven he rose," was then sung; after which the Rev. Messrs. HICKLING and THOMAS MARTIN engaged in prayer; and the services were closed by the President with the benediction.

ENGLAND—WEST BROMWICH.—Opening of a new Wesleyan Chapel.—On Tuesday, Aug. 24th, two sermons were preached at Spou Lane Chapel, in the morning, by the Rev. Dr. Alder, from London, and in the evening, at Wesley Chapel, by the Rev. M. Richey, Representative of the Western-Canada District Meeting. At two o'clock the friends partook of a cold collation in the school-rooms, after which the Rev. Gentlemen delivered very interesting addresses. . . . On Sunday, Aug. 29, sermons were preached by the Rev. Wm. Atherton, from London, the Rev. Dr. Beaumont, from Liverpool, and the Rev. Charles Prest, from Birmingham. The collections at the various services exceeded one hundred and ninety-five pounds.—London Watchman.

CLERICAL LIBERALITY TO THE WESLEYANS.—We understand that the Rev. John Clowes, late Fellow of the Collegiate Church in this town, having been informed that the Wesleyan Society had purchased from his agent a piece of land in Broughton, with the view of erecting upon it a Wesleyan chapel, and having seen and approved the designs

for the building, has, in the most handsome manner, reduced the price of the land, and presented to the society the sum of fifty guineas towards the building fund.—Manchester Chronicle

HUDSON'S BAY TERRITORY.—From the Rev. W. CASE of Alderville—the esteemed and honoured Father of Methodist Indian Missions in Canada—we have received a letter, kindly furnishing us with an extract of a communication received by him from Mr. PETER JACOBS, a converted Indian, and a Preacher of the Gospel among his countrymen. Mr. Case justly observes—"should you think it proper to give the following in 'THE WESLEYAN,' I think it will be read with delight by all who pray for the conversion of the northern tribes. The field for Missionary labours, in that benighted region of Paganism, is, it seems, enlarging, and calls will, no doubt, be soon made for more native labourers. We are happy to say that a number of Indian youths, in this school, bid fair for usefulness, when wanted.—We perceive in every successive letter of Mr. Jacobs', that he is, by diligent study, improving in the English language, as well as in useful labours. His last, is in a fair and handsome hand, and the composition is as follows." How must it gladden the heart of every labourer, in the part of the vineyard referred to, and all true Christians in general, and especially how must it cheer and encourage those who, like Mr. CASE, have borne the burden and heat of the day, and watched the rise and progress of Indian Missions with intense solicitude, to learn the encouraging success of Missionary efforts and the additional openings and helps for the conversion of the Indian tribes!—How clearly, too, is the hand of God displayed in at once opening the door, "great and effectual," and preparing men to enter! He says to the North, give up, and to the South, keep not back. His is the work, and His is the ceaseless and undivided praise. The following is the extract from Mr. Jacobs' letter:—

Norway House, Aug. 11th, 1841.

Dear Brother,—I write a few lines to say, that through the goodness of God, I am alive and well, and hope you and yours are enjoying all the blessings of this life. I am happy in being fully employed in the Mission-work. I have in charge Mr. Evans's station, during his absence; for he is to be gone six or seven months; he intends to visit, in course of time, all the trading-posts belonging to the Hon. Hudson's Bay Company, preaching the Gospel of Jesus Christ, where it has never yet been heard. May God give him grace and health to perform this great work! Brother E. is well suited to this kind of labour, and seems to wish to devote his whole soul and life to the Indian Mission cause.

My employment is as follows:—On Sabbath morning, at 6 o'clock, prayer-meeting with the Indians; at 11, I preach in the Fort to the English congregation; at 3, I preach to the Indians, in Chippeway, with much freedom and delight; at 6, I meet the class and have prayer-meeting; to close the day, I read a chapter, and pray with my family. I have also a day-school of more than thirty, some of whom are married—the women learn Indian only. By the new alphabet of Mr. Evans, they will, I think, learn, in three months, what would require years on the old plan.

The conversion of the Indians is genuine—all doing well. It would delight you to hear them, and to witness the good work here. I am sure, if you were not advanced in life, you would come to this country, for there is a great opening among the Cree Indians and others.

I shake hands, in my heart, with all the brothers and sisters among you, especially brother Sunday—I hope the Lord is with him. A new Mission is about to be established here; there are to be a Mission-house and school-house and chapel—in short, all that

is needed for the Mission. The gentlemen of the Company are very favourable to our Missions and show us much kindness. Sir George Simpson, the Governor, is our firm friend—may God bless him! Please write and tell me all the news of Canada. This is all I have to write. I remain, my dear brother, Yours truly,

PETER JACOBS.

Rev. W. Case.

WESTERN CANADA—BROCK.—The Lord has graciously given prosperity to his work on this circuit, since the commencement of the present year. Mr. Sallows, the Missionary, informs us that when he first came to this Mission, he found the society, in a great measure, broken up and scattered—and in visiting the people from place to place, he met with many who had belonged to society, but were then living in a back-slidden state. Some, since then, have been reclaimed, and in encouraging addition has been made to the membership, including some who were never in society before, but are now rejoicing in God their Saviour; others are inquiring the way to Zion, with their faces thitherward.

Mr. S. writes—"Our quarterly services were truly profitable and interesting. The love-feast was attended by several seriously-disposed persons, who had received notes of admittance. The sacrament of the Lord's Supper was administered to the members of the society and to many others who heartily availed themselves of the solemn opportunity. The services were held by the Rev. J. STRYSSON, Chairman of the District, who preached two excellent sermons to a very respectable and attentive congregation. I have reason to believe the work of the Lord is still going on. To him be all the praise."

UNITED STATES—GENESEE CONFERENCE.—The editor of the Northern Advocate says—"We had proposed to say something of the late session of the Genesee Conference, but time fails us at present. Suffice it to say, it was the most agreeable one we have witnessed for many years past. If we recollect rightly, more than \$100 were raised for missionary purposes, and about \$120 for the Bible cause. An excellent spirit pervaded the conference, and it is our prayer that it may increase and abound yet more and more. The Conference holds its next session at Rochester, August 31, 1842.—Zion's Herald.

THE KENTUCKY CONFERENCE closed its session at Maysville on the 23d ult. Bishop Andrew was not present, through the ill-health of his family. The Rev. J. Stamper presided. 23 were admitted on trial, 6 located; 201 local preachers were reported; 322 chapels, 22 parsonages; 71 Sabbath-schools, containing 77 superintendents, 503 teachers, 3534 pupils, and 8990 library volumes; missionary money, \$3,728.00; No. in society, 39,239—increase, 2,363. Three preachers had gone to their reward in triumph the last year. The session was harmonious.—Zion's Herald.

WESLEYAN ACADEMY, SACKVILLE, NEW BRUNSWICK.—Charles F. Allison, Esquire, Sackville, New Brunswick, having, at his own expense, erected a building 150 feet long, forty-five feet wide, and four stories high, at an expense of £4000, as a Seminary, in which a sound religious education, including, in suitable cases, a theological course, might be obtained by the Wesleyans and their friends in Nova-Scotia and New Brunswick; the district meetings of the two provinces have appealed to all who are friendly to such an education, for their assistance to provide the necessary library, apparatus, furniture, &c., and the Rev. Mr. Temple, who has our best wishes for his success, is now in this city pleading the cause of the proposed institution.—Halifax Guardian.

Obituary.

DIED, on Monday, October 11th, in this city, Mrs. SUSANNAH, wife of Mr. ALEXANDER HAMILTON, Common Councilman. Her remains were committed to the tomb on the ensuing Wednesday, followed by a numerous and respectable assemblage of

friends, acquaintances and neighbors. The solemn funeral services were performed by the Rev. JOSEPH STRYSSON. On the evening of Sunday, the 17th ult., in the Wesleyan chapel, George street, the Rev. J. G. MANN preached a sermon to a large and attentive audience, in relation to the melancholy occurrence, founded on Job xiv. 1, 2, 3, towards the close of which the following observations were made respecting the deceased, and the suggestions and lessons of the occasion.

"Thus solemnly and impressively does this portion of God's most holy word remind us of the brevity and uncertainty of human life, the sorrow and trouble to which, in this world, we are subjected, the Divine observance of man, and the final judgment that awaits us all. Some of these truths are affecting illustrated, and others readily suggested by the melancholy event that has occasioned the delivery of this discourse. In the sudden and untimely death of Mrs. SUSANNAH HAMILTON we behold the feebleness and frailty of our race, the execution of the awful sentence which has been passed upon the whole posterity of Adam and Eve—"Dust thou art, and unto dust thou shalt return"—but, blessed be God! we also behold the loving-kindness of Jehovah our Saviour, and the value and efficacy, in life's last hour, of "the glorious Gospel." Our departed fellow-creature and fellow Christian was brought to a knowledge of God in her native town, Banbury, Oxfordshire, England, and united with the Wesleyan Methodist Society in the year 1824, in the eighteenth year of her age. Her penitential sorrow and distress—we are informed—was peculiarly deep and powerful, but God, in answer to her prayer of faith, God for the sake of his only-begotten Son, lifted up upon her the light of his countenance, and gave her peace. But five years have elapsed since that memorable and all-important change, during which time she has continued in connexion with the church of God, and endeavored to ensure her eternal welfare. A few weeks ago the symptoms of her fatal disease began to appear, but no expectation of its melancholy issue was then entertained. On Sunday last, however, exhausted nature began to show signs of approaching dissolution; and Mrs. Hamilton desired her friends to spend the night in prayer—praying audibly herself, at intervals. For a time she desired to live that she might discharge her duty to her family and friends; but she feared not death. The Lord graciously removed the sting of death, and spoiled "the last enemy" of his victory. She expressed the most devout and decided resignation to the will of her heavenly Father. Previous to her decease, she called her family to her dying couch, solemnly invoking upon the younger ones the Divine blessing, exhorting them to live to God, and assuring them that the grace which had been extended to her would likewise support and preserve them. She expressed a perfect assurance of her acceptance with God through the mediation of her Redeemer, and frequently repeated these lines:—

"I'll praise my Maker while I've breath;  
And when my voice is lost in death,  
Praise shall employ my nobler powers."

She had, she said, no transports of joy, but peace with God. "Jesus," said she, "is my Redeemer, and he gives me peace." Trusting in her Saviour and her God,—on Monday morning last, at about 9 o'clock, without a struggle or a groan, her immortal spirit was removed from its "earthly house" to "a house not made with hands, eternal in the heavens."

Thus after a brief existence on earth of nearly twenty-three years, death made our departed Christian friend his victim; but Christ, we believe, has made her a trophy of his wisdom, power and love. We have spoken, and our text speaks, of the brevity and uncertainty of life; and here it is so solemnly and affectingly displayed. We have spoken of our liability to trouble; and here is that trouble exhibited in actual existence, among bereaved surviving relatives and friends. We have said, that God observes man, that he "opens his eyes" upon him, and here we behold this truth illustrated and experienced. The rest is to follow. The judgment is to come; but the awful day is fast approaching. Soon we shall all go the way, whence we shall not return. A few more years, and we shall all be numbered with the silent dead. A few more years, and each existing household shall be broken up; each circle of friends next