

been licensed for the ministry; and who afforded the following information, regarding the village, and the habits of its population in general. He stated, that the whole population was about 1,400, (which, taking the average of five to a family would give 280 families,) that there were four places of worship, and that one of them would hold all the four congregations that assembled weekly,—that there were fourteen houses where the intoxicating liquors were sold; and that about £3000 were annually expended in the consumption of those liquors,—that about *one-fourth* of the whole population were receiving relief, partly from the parish rates, and partly from the funds which had been raised from voluntary contributors, for relieving the distress which had occurred, chiefly through the failure of the potatoe crop in the preceding year; and that the poor rates in the parish that year, amounted to about £385. He further mentioned, that many years previous, when the population was as large or greater, the poor rates were only £70, and that the poor were then better supplied, than at the time of his statement. He knew these facts, as to the £385 of rates, and the relief of the "one-fourth" of the whole population, being chairman of the parish board, and also having the charge, as to dispensing the funds raised in the other case. Now, if we deduct from the 285 families, the 14 of them belonging to the spirit establishments, there will remain 266 families, which will give 19 families, to maintain all belonging to each of those 14 dens, producing crime, destruction, and misery. Is it at all surprising, that, under all these circumstances, a fourth part of the population were in pauperism, or poverty—that the poor rates were £385; and that one place of worship would hold all the 4 congregations. A gentleman of the village made an estimate of the useful purposes which might be fulfilled, with the £3000 which the inhabitants were squandering away in the destructive liquors; and introduced it in his address to a public meeting. It was to the following effect—

8 Ministers of Religion, at £150 each,	£1200
8 Schoolmasters at £70, and £50 from fees,	560
Making £120 each,	960
1 Infant School,	80
Library and Reading Room,	100
School instruction of 300 children, at 20s. each,	3000
Clothing of 300 children under 12 years, at 20s. each,	3000
Fund for relief of persons out of employment, at 10s per week; and for cases of sickness, &c., and £10 for every widow and family at death of the husband,	450
Missionary and Bible Societies,	200
For prizes in Sabbath Schools,	20
" " for best specimens of flowers,	10
" " for the best garden produce,	10
" " for the most cleanly kept houses	20
Books for Sabbath Schools,	20
Rent of 280 tenements yearly, at average of 22 1/2s.	630
Poor rates &c.,	£50
	£3900

In passing through another village near Alloa in Scotland, the person who was with me in the carriage, stated, that there were 12 houses in it where the strong drinks were sold; but not one baker's shop; and that the population was only about 800. This would give 1 of such places, to a little over 13 families. He further said, that there was not a baker's shop in the village, and that several bakers had from time to time endeavoured to gain an establishment there, but could not succeed for want of custom. That I may not seem to be bearing hard upon Scotland, and favouring the other countries of the Kingdom, I may mention, that in a public meeting in Sunderland, I heard a speaker from the platform, represent a village near Newcastle, to be in nearly the same impoverished and miserable condition as the one I have just described, and from the same cause. The Report already referred to, made by the Committee of the House of Commons, states as one of the dire results of intemperance,—“The increase of pauperism, in its most fearful shape, divested of that sense of shame which would disdain to receive relief, while honest industry could secure the humble independence; and associated with a disregard of consequences, and a recklessness of all obligations, domestic or social, which, according to the evidence of witnesses from the agricultural districts, examined by your committee, has converted the pauper, from a grateful receiver of aid, under avoidable calamity, (which was once the general character of those receiving parish relief,) to an idle and disorderly clamourer for the right of being sustained by the industry of others, or a profligate and licentious parent of illegitimate offspring.”

The following are official questions, propounded, and answers given, relative to the "Glasgow Old Man's Friend Society." 1st, About what number of the inmates have been injured in their worldly circumstances by intemperance? "Nine-tenths." 2, How many of the inmates were on the poor's roll, when admitted into the Asylum? "All."

The question was put to the relieving officer of Luncheon Workhouse, in the Stepney Union in 1849.—What is the chief cause which produces the application for relief? His reply was,—“Excessive drinking”; and in answer to the query—Are the same observations as to the causes of the pauperism of the adults, to be taken as to the causes of the pauperism of the children? he replied—“Yes, the observation is universal. The children cannot have produced it themselves, but they have the same habits, and the same proneness to indulge the appetite.” Dr. Adams, Inspector of the Poor in Glasgow, City Parish, says, in 1849—“I consider every public house a *moral nuisance*, a hot bed of disease, crime, and *destitution*.” The "Essay on Juvenile depravity," states—"the non employment itself, the *object want and destitution*, are, in the majority of instances, the necessary product of the *intemperance* of parents. In the widespread, deep-rooted, national habit of intoxication, will be found the fundamental cause,—the real cause of causes." And again, in appealing to the clergy of the Established Church, particularly the Dignitaries and Bishops, the same author says,—“What have you done for the masses in this country? They are sunk in heathenism, in *destitution*, in depravity, through *intemperance*.” Another valid authority, after stating, that in each town of the United Kingdom, we have "drunkenness, destitution and filth," asserts that the "drinking customs" have produced these results. The leading journals in the principal towns, declare in similar terms, that intemperance is the universally abounding cause of the pauperism, destitution, and distress, prevailing in the Kingdom.

In professing, however, to treat at large of these evils of pauperism and want, it would not be right to confine attention merely to this one cause of their existence and prevalence. Although, undoubtedly, it is their great source beyond all others combined, yet there are several other causes which materially contribute to produce and hasten those afflicting results. Of these causes, the one which may first be named, is the almost universal use of that poisonous and noxious article—tobacco. This merely sensual and injurious practice, gives rise to numerous evils, besides those of pauperism and want; and the consumption of the article has been gradually, or rather greatly increasing, in the United Kingdom, for many years past, according to published and authentic tables; notwithstanding the high duties which are imposed upon it for purposes of revenue. As this subject, of the use of tobacco is of sufficient importance to claim separate and enlarged investigation and remark, in letters professing to treat of the principal interests and habits, and general condition of the population of the United Kingdom, I shall reserve such full investigation to a subsequent and separate letter; and will, here, as is most appropriate, only treat of the extensive consumption of the article, with reference to pecuniary loss, and thereby, as being one of the causes of the pauperism and destitution, now under review. From an official and authentic publication in my possession, it appears, that from the year 1838 down to 1848, the quantities of tobacco entered for Home consumption, in the United Kingdom, varied, annually, from 23 millions to 27 millions 395 thousand 134 lbs., which was the quantity in the last named year. The revenue from this enormous quantity, in that year, was £1,355,253. In addition to the vast quantity thus legally entered for Home consumption, there is the immense proportion which is annually smuggled into the Kingdom; which amounts, as is confidently stated, by one valid authority, to at least *one-half* of the whole consumption in Ireland, and a *third* of that of Great Britain. Adding to the above amount of duty, the average price of the article, at 14s. on the whole consumption, will give upwards of *five millions*, as the whole of the first cost, or rather loss to the population of the Kingdom, from this sensual, filthy, and pernicious indulgence. As the greatest portion of the

whole quantity is consumed by the labouring or poorer classes, so, of course, the largest proportion of the pecuniary loss is borne by them; and, thus, it will appear, that this is one of the causes, and not the smallest either, which operates to depress and impoverish their condition.

With many of them, also, the money spent in gratifying their fondness for low theatrical entertainments, and the variety of vain and worse than useless shows and exhibitions, also contributes in a measure to the same disastrous and afflicting result.

For the Wesleyan.
Horse Wesleyanica, or Thoughts on Methodism.
No. VII.

Who among the myriads of Methodism have been particularly distinguished for gifts or graces? Of the Wesleyan Ministry it may without disparagement be said that it is necessarily so busy and active as to render it nearly impossible to obtain that quiet seclusion in which alone, except in rare cases, vast and profound acquisitions in science are made. But with regard to natural talent and mental vigour, no Church of modern times has been more highly favoured than the Methodist Communion. With powers of mind capable of great intellectual achievements, the Ministers of that Body have felt that their call was to active, strength-wasting labour, not to dreamy ease and luxurious study.

Still, however, Methodism has presented to the cause of Christ a series of men who would have been ornaments and blessings to any section of the Church Universal in any age. They who fostered the infancy of Methodism were all men of mark. John Wesley hath already been referred to as one of the most consummate of human characters. He was, indeed, of that choice band which numbered among its members such persons as Whitefield, Hervey, Morgan, Perronet, Fletcher, and Charles Wesley, *facile princeps* in all that constituted a great Leader. In scholarship, John Wesley ranked deservedly high. He was a critic in the ancient classics; and he spoke several of the languages of Modern Europe, and was familiar with some of the rest. His mathematical acquirements were highly respectable, and might easily have been immense if he had permitted himself to pursue what was, to him, a most fascinating study. And, in the varied departments of Natural Philosophy, he kept abreast with the discoveries and arrangements of the day. His acquaintance with General Literature—the History, Poetry and Philosophy of civilized nations, was very extensive.—But the deeds of the worker have eclipsed the fame of the accomplishments of the scholar.

Charles Wesley was the Minstrel of Methodism. And greatly privileged was that cause in possessing a Poet that poured forth the Songs of Zion with such compass and melody; instinct as they were with true celestial fire. Of all the uninspired bards who have strung their harps for the service of the Sanctuary, Charles Wesley is the fullest utterer of the joys, hopes and triumphs of the Christian believer. There is but one other name among the sweet singers of Israel between which and his own exists any competition. That name is the honoured one of Isaac Watts. And yet Charles Wesley and Watts differ so much in spirit and style that little ground of comparison is common to them. Watts in soft elegiac strains and tremulous breathings makes the valley of Baca resonant with plaintive voices. Wesley peals forth a joyous blast like the trump of Jubilee proclaiming liberty to the captive.—Watts sits by the waters of Babylon amid the dews and darkness and silence of night—his thoughts far away with the smouldering ruins of the holy and beautiful house, and the pleasant places all laid waste—and in gentle melancholy, without much passion or power, he utters the exile's lament in a strange land. Wesley stands like Miriam on the shores of the Egyptian sea whose returning waves have closed over the mighty host, and his psalm of victory sweeps across the crimson waters proclaiming that the God of Battles hath triumphed gloriously, and cast both horse and rider into a dead sleep. Or like a shepherd who might have caught the seraphic glow and joyous spirit of the midnight carol which minstrel angels once sung on the fleece-bearing plains of Bethlehem, he hymns the "glad tidings of great joy to all people." Watts melts and subdues you. Wesley nerves and inspires you. Wesley rejoices in victory. Watts weeps over the slain. And when they chance to weep in unison, the grief of Watts is that of tender hearted woman, as much from sympathy as from pain; Wesley sheds the scalding tears of a "strong man in his agony." Lydia whose heart the Lord opened would praise God upon the lve of Watts—Paul would prefer the trump of Wesley. Watts reminds you of Jeremiah—Wesley reads Isaiah.

It is, therefore, claimed for Charles Wesley that he stands in the front rank of those who have devoted their poetical gifts to the composition of sacred lyrics,—for in all the elements of high devotional poetry he is excelled by none; and in lucid exhibition of the practical doctrines

of Christianity he has no equal in the English tongue. In pressing this claim for the Poet of Methodism, it is not intended to demand a place for him among the mighty dead whose memory the world worships. Campbell, Moore and Burns in certain classes of poetry are without rivals in English Literature; but no one is in danger of mistaking these names for the more potent ones of Shakespeare, Milton and Byron.—It may be believed that the eagle could scarcely imitate the graceful sweep and curves of the swallow, or be able to rise ringing out the matin hymn of the full-hearted lark; and nothing be detracted from the superiority of the imperial bird that wings its trackless flight through the unseen depths of the blue ether, or "mounts up" with undazzled eye amid the cloudless effulgence of the noontide sun.

The sainted Fletcher of Madely will ever be dear to the Wesleyan heart. Strange that a man who, like Fenelon or the son of Zebulee, was one of the purest, sweetest and gentlest of human kind, should be chiefly known to history and the men of his own times by his prowess on the field of controversial strife. How marvelously he acquitted himself on that field. There was an attractive chivalry in the issuing forth and bearing of this knight of the Loving Heart to do battle for the truth in aid of his old friend sorely beset with countless foes. With what brilliancy of wit, acuteness of argument, and infinity of illustration he meets the ruthless and rueful assaults of the *Logica Genevensis*. Toplady with his virulency, the Hills with their imperious bitterness and vulgarity, and Berridge with his broad-faced humour, go down like men of straw before the skilful and masterly charge of Fletcher. And though the errors with which he so successfully contended have assumed, since his day, almost a thousand protean forms, the Checks to Antinomianism still have power to sharpen the intellect and lighten the heart.—Peace to thine ashes! thou glorious champion of the Great Salvation! Thou wert in truth *Rara avis in terra!*
ERASMUS.

For the Wesleyan.
Truro and River John Circuit.

REV. AND DEAR SIR,—During the past winter our Sunday services at River John have been unusually interesting, and marked with heavenly influence; and this has encouraged us to hope and to pray for a greater effusion of the Spirit to quicken the Church, restore backsliders, and convert careless sinners. These hopes have not been unrealized, nor has prayer been offered in vain: for the blessed Lord has assisted us with the dew of his grace, and caused us to rejoice before him in the "glorious sanctuary."

On Sunday, the 9th inst., according to previous announcement, we commenced a series of meetings. The Sabbath proved stormy, yet the congregations were good and deeply serious. On the first week-evenings, the meetings were comparatively thinly attended, but a good and expectant feeling characterized the worshippers, and the Lord did not suffer us to be discouraged.

On Wednesday at 11 o'clock a prayer meeting was held in the Chapel, which was indeed a prelude to more refreshing times. In the evening a deep seriousness pervaded the minds of all present, and it was evident the Spirit, in answer to prayer offered up in the name of Christ, was present, working upon the minds of all assembled!

"He who all our lives had strove,
Would us to embrace his love."

Those who were penitently seeking God were invited to come forward and surround the communion. They were told not to do this because they could not get religion in their pews—they might find God every where—"In the void waste as in the City full"—in the closet as well as in the sanctuary—but to avail themselves of the special prayers of God's people, and to avow their determination by this act to renounce the world, and sin, and to live for God, and eternity. Several persons availed themselves of the invitation, and while we knelt to pray with, and for these suppliant ones, a melting influence came down upon the people.

"O 'twas a most auspicious hour;
Season of grace and sweet delight."

We envied not the oblate, nor those who carelessly gazed as spectators: but not many of those were there. All felt it was the day of their gracious visitation. May they know it, and timely attend to the things that make for their peace.

On Sabbath morning the Chapel was filled with attentive hearers, whose solemn and devout demeanour evinced that they had come to hearken what God the Lord would say concerning them. As we wished to render the day as profitable to our people as possible we appointed a Love-feast at three o'clock, P. M., requesting all who had received or were seeking pardoning mercy to attend. At the hour appointed the body of the Chapel was nearly filled. Perhaps a more deeply interesting service than this never was held at River John. Some with eyes suffused in tears testified of the power of God to save. Indeed weeping was on every side; and it is hoped that many in the day of eternity will date their conversion from that period. Nor did I ever feel a greater love for perishing sinners, than during these meetings, or a more ardent desire to sacri-