

lowing account of a large and interesting tea meeting held on the 22d ult., in the spacious basement story of the Centenary Chapel. As to tea meetings, I cannot say that I altogether approve of them, as means employed for the purpose of raising funds to carry out pious and benevolent objects. That such appliances should be necessary, is a tacit reflection on the professed friends of humanity and religion. Principles of paramount nature, amply treasured up in the genius of the religion they profess, should actuate them. As the sweetest and purest honey is spontaneous in its flow, requiring no pressure, so should the liberality of the Church stream forth, independent of an external impulse. Then, and only then, will the charities of Christianity be deep, and pure, and steady, in their onward course. But though "tea meetings" have not my unqualified approval, I cannot consider them as some seem to do, the box of Pandora, the very substratum of mischief among the means made use of, to carry out benevolent designs. Tea meetings, like all others, may be abused, and to condemn them on this account is to hold them up to view in invidious singularity, and to test them by a principle which would pass the same sentence of condemnation on all the rest. You and I, Sir, have met each other on such occasions, and we have never failed to find them seasons of innocent hilarity. There is a something in the tea itself which titillates; hence I think it was as much owing to a quantum of the decoction of the "far famed shrub of Hogue" as to the poet's own imagining, that he so happily designates overflowing bumpers of tea, "cupa tibi plene, but not inebriate."

At the time and place above stated, we had the largest, best conducted, most productive, and by consequence the most interesting tea meeting I had ever witnessed. The object was to raise funds for the effecting of some repairs on the Germain Street Chapel, and to introduce a more effective gas-light in the mission premises. The ladies, you know, are the "golden engine of success" in all benevolent movements. But the idea of a "tea meeting" without them would be too ludicrous for the conception of a madman. Merely for the amusement of the thing, I should like to see the "Lords of the creation," as the other sex sometimes figuratively call us, try their hand at a *fele* of this kind. It would be doubtless a rich repeat.

There had not been a tea meeting in this City among the Methodists for some considerable time. The ladies were therefore resolved by the jingling of cups and the steaming of the leaf, to break the monopoly. With all that respect they so well know how to manifest, they consulted the proper authorities, and with all that tact, they can make so telling, they softened down opposition wherever they found it, made converts to their cause of those who seemed resolved at first not to surrender, and thus, by the never-failing energy they peculiarly inherit, assisted and sustained by a well organized executive of our official men, they set to work heartily, and with good courage. They set their hearts on sixty tables, each to contain twelve guests. They really raised fifty-five. Add to these, those who paid for tables in preference to supplying them, and they more than accomplished their original purpose.

The meeting came off, as above stated, on the 22nd. The spacious vestry was more than crowded. Seven hundred at least sat down to tea, at the first service. Add to these those who quaffed the beverage subsequently, and I am sure it may be with truth affirmed, that not less than eight hundred persons tea'd on the occasion. Aided by the Brethren Crosscombe and Hennigar, Brother Daniel from St. John West, the Rev. R. Irvine of the Free Church, and Rev. Mr. Caswell of the Baptist denomination, we had a talented phalanx of speakers. Having myself nothing to do, besides merely presiding on the occasion, and unhaunted by the terror of having to make a speech, my enjoyment of the meeting was unmoletted and free. The speaking was excellent; and soon we found the truthfulness of "Waller's eulogium" on the China leaf.

"The muse's friend, Tea, does our fancy aid,
Repress those vapours which the head invades"
—or as another lover of the exhilarating decoction sings—

But not the cup the drunkard loves to sup—
Kindling to life the dying spirits up,
Giving inspiration to the ready lip."

The whole company seemed to be more by far than pleased. And why should, or how could it be otherwise? The guests were at no loss to know what to do with the good things spread before them. The kind hearted females, who raised the supplies, commenced and perpetuated a shower of smiles over their well spread tables and the guests who surrounded them. It was evidently a "tea meeting" got up on the "high pressure principle." Whether out of real relief for the harmless beverage, or by way of compliment, or combining both, I cannot say with certainty, but, plainly, there were present those who did their share in the consumption.

But the best of all is still to be told. The proceeds of our tea meeting amounted to between ninety and one hundred pounds—and

some of the ladies declared, even the next day, after the fumes of the herb must be supposed to have passed off, that at the next great tea demonstration, not less than four tables for each should suffice. Yours, &c.,

RD. KNIGHT.
St. John N. B., March 11, 1850.

For the Wesleyan.
SACKVILLE (N. B.) CIRCUIT.
Preachers' Meeting.

MR. EDITOR.—Our meeting published for the 6th of March was by unavoidable circumstances postponed to the 13th. On the afternoon of that day, the Brethren Smithson, Des Brisay, Pickard, and myself held our private meeting in the vestry of our Church. We much regretted that family affliction had deprived us of the presence and help of our venerable and beloved Brother Crosscombe. In consequence of the bad state of the roads we were also disappointed in not having our brethren Allan and Chesley with us. True it is, that disappointments are inseparably connected with the present state; yet the Christian finds no uncertainty in the promises of his Father and his God. This pleasing truth we found most delightfully verified in the course of our hallowed meeting. In reference to our personal experience and the great work of the ministry, many profitable remarks and useful suggestions were made. The great blessing of "Faith," its importance and necessity in our personal salvation, and to give efficiency to our public ministrations, were made the subject of a most profitable conversation; and I trust will lead us more earnestly to adopt the appropriate prayer—Lord increase our faith.

In the evening, Brother Smithson gave us a most useful sermon from Hebrews ii. 2, which was followed by exhortation and prayer. On the morning of the following day, we again stood forth in the name of the Lord, and from Dan. vi. 30, presented us with many impressive illustrations of the character of Daniel's God, and of the noble example of fidelity in the service of Jehovah, as exhibited by the pious exile; and also of the high honours conferred upon this faithful servant of God. This sermon was delivered in a most faithful and affectionate manner; and with the suitable exhortation of Brother Des Brisay, constituted one of the most delightful services connected with any of our previous meetings. At 2 P. M. we commenced our "Love Feast," and as should be the case on such occasions, no time was permitted to be lost. With brevity, but in the fullness of the heart, did many testify what God had done for their souls. It was with reluctance we concluded this, in our church, important department of christian communion. In accordance with previous arrangements, we concluded this sacred festivity by commemorating the atoning sacrifice of our adorable Redeemer.

In the evening we had preaching again, followed by a suitable and earnest exhortation from Brother Pickard, calling upon the deeply attentive congregation to take heed to the things they had heard, and urging the all important subject of decision for God. We do trust that the result of these meetings will be seen "after many days."

Missionary Meetings.

Our Missionary Meetings for this Circuit were held in January. On the occasion our kind friend, Hon. W. Crane, presided. The audience was addressed in a most interesting and effective strain by the Rev. Messrs. Des Brisay, Smithson, Crosscombe and Pickard; also by C. Dixon, J. Hea, and T. Pickard, Esquires. The congregations were large, and gave unquestionable testimony of their attachment to the Redeemer's cause. The subscriptions taken exceeded those of last year by a large amount. Yours, &c.,

JAMES G. HENNIGAL.
Sackville, N. B., March 27, 1850.

For the Wesleyan.
WOOSTOCK (N. B.) CIRCUIT.

DEAR BROTHER.—I am happy to be able to inform you, that the work of the Lord is being revived on this Circuit. The spiritual drought to which this part of the Lord's vineyard has been subject, has been painfully protracted. It is long since sinners have been converted, and "Israel has been an empty vine," but at last gracious fruit is appearing. During the last week Brother Tweedie and myself had made arrangements to hold meetings for a few days at Williamstown, a new and interesting settlement about 18 miles from this place. The labours of Brother, formerly stationed on this Circuit, had been blessed to the people by attaching them to our ministry and in gaining their assent generally to our doctrine. Now the Lord is pouring out His Spirit upon them, and almost every family in the settlement contains some who are either seeking the Lord, or who have found "redemption through the blood of Christ, even to forgiveness of sins."

Previous to leaving the settlement, we formed a Society. About 20 persons united with the Church, nearly all of whom are heads of

families. Many young persons are earnestly seeking the Lord, and a few of them have found peace. Owing to the distance from the scene of my labour, as well as the necessity of preaching almost every day in the week to keep up my regular appointments, I was unable to continue longer than two days with them; but He, who can give his blessing with or without human instrumentality, is there, and those who have but newly found Him have commenced prayer meetings, which are well attended almost every evening.

I hope I shall soon be able to communicate pleasing intelligence with respect to Woodstock. Our toil in this place has been incessant. The regular appointments on the circuit require me to preach seven times in a week, and to travel between 60 and 100 miles. But blessed be God, our labour is not in vain. Lately a deep interest has been manifested in the means of grace; several backsliders have returned to their classes; prejudices are melting away, and I think the Lord is preparing the people for better days. Yours, &c.,

JNO. ALLISON.
Woodstock, N. B. March 26, 1850.

CHARLOTTE TOWN CIRCUIT.

A meeting of the most delightful character was held in Charlottetown on Monday, 1st inst., for the formation of a "Youth's Branch Wesleyan Missionary Society," of which the following notes will, it is presumed, be very acceptable to your readers.

About twelve months ago the numerous and interesting parties connected with the Methodist Sunday School in Charlottetown held a Missionary Meeting in the Vestry—the Rev. W. McCarty presided—a collection was made, but no organization was attempted. It was wisely purposed this year to make the young people's meeting more comprehensive, and to adopt a Constitution by which a right direction should be given to their pious activity—and security afforded for the holding of a similar meeting from year to year.

Hence the Superintendent of the Circuit preached an appropriate discourse on the evening of Easter Sunday, and invited all the young persons in the congregation and their companions to the meeting on the following evening. Shortly after seven o'clock, the spacious Week-Day Chapel was well filled by Wesleyan youth, and others interested in the universal spread of the Gospel. The place soon became crowded, and so continued to the close, which was not until past ten o'clock.

As soon as the Rev. H. Pope, Jr., the judiciously selected Chairman, arrived, the platform was occupied by the speakers, all of whom were young men. They were evidently in earnest, and in the right spirit, and spoke with equal fervour, propriety, and effect. Indeed the addresses were truly and highly excellent. The speakers had the "cross of our Lord Jesus Christ" in view; they felt that only by knowing and believing the things which He has spoken can the lost world of mankind have peace. They spoke from an apprehension of their own obligations to the Saviour, and a serious regard to the eternal consequences to men of the efficacious diffusion of His truth upon earth. Hence their addresses were not humorous, nor quaint, nor cold, nor witty,—but they were tasteful, manly, and scriptural. The joyous interest of the audience was sustained to the end, when a collection was made which amounted to £2 13. 91.; and a donation presented by the Hon. C. Young, of Five Pounds. We shall conclude our notice of this excellent meeting after devoutly wishing the movement all possible success, by submitting to your readers the Resolutions which were unanimously and cordially adopted.

I. Moved by Mr. I. Smith, jr., seconded by Mr. J. Borer:

That this Meeting solemnly believes the obligations of the Church of Christ to be zealous in evangelizing effort are paramount and divine—"Go ye into all the world and preach the Gospel to every creature."

II. Moved by Mr. J. R. Watt, seconded by Mr. Bertram Moore:

That this meeting rejoices to acknowledge the Missionary labours of ALL true Christians, especially of the Wesleyan Methodists, to which also the effectual blessing of Almighty God has been most encouragingly imparted.

III. Moved by Mr. F. W. Moore, seconded by Mr. W. Wright:

That so wide is the world which "lieth in the wicked one," and so numerous its inhabitants; so dark are its superstitions, and so deep its ignorance; that every sort of Missionary instrumentality in the Church of Christ should be earnestly employed, for the more rapid spread of the "Glorious Gospel of the Blessed God."

IV. Moved by Mr. W. Brown, seconded by Mr. R. A. Strong:

That, therefore, this Meeting adopts in the fear of God, and for His glory, the following

Law and Regulations for the formation and maintenance of a "Youth's Branch Wesleyan Missionary Society."

[These we are obliged to omit for the present.]
V. Moved by Mr. W. Weeks, seconded by Mr. George Milner:

That the following be the Officers and Committee of this Society, Rev. Messrs. Bennett and H. Pope, jr., R. Becker, Messrs. Messrs. Jas. Moore, I. Smith, jr., Jno. Borer, J. R. Watt, B. Moore, F. W. Moore, John A. Boyer, James Morris, and G. Borer, Jr. Treasurer and Secretary, Mr. K. A. Strong. Charlottetown, April 2.

STANDING REGULATIONS.

Correspondents must send their communications in a legible hand, and, unless they contain the names of subscribers, or remittance, free of postage, and contain an expression of confidence, with their proper name 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 inserted. 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 the Editor, Halifax, N. S.

THE WESLEYAN.

Halifax, Saturday Morning, April 13, 1850.

THE PROGRESS OF THE AGE.

We hear much of the progress of the present age. Times and circumstances, doubtless, undergo great changes, owing to a variety of causes. In practical arts and sciences there has been much improvement. Scarcely a month passes round without witnessing some discovery, which promises to be of utility to the interests of the race. Some theories rise to the surface, like bubbles but evanescent bubbles, only to burst and mingle with the kindred mass. But still the mind of man is active. Intellect is plying and powerful. It cannot rest, whilst the physical world has any thing yet to invite a new application of the principles of science. They who, by enlightened and unflagging industry, promote in any degree the wellbeing of their fellow-men, deserve to be called and esteemed benefactors. Their present success merits appropriate compensation, and their names a niche on the monument of the world's history. From their well-earned fame we would not detract an iota, but would lend our aid to its just increase. Thus also are all, except the envious, disposed to act, and to award due honour to the truly deserving.

The advance of the present times is in the direction of the useful. *Cui bono?* Of what benefit? is the standard of judgment. Profitless projects, though dazzling to the imagination, can scarcely obtain a transitory notice—the beneficial, though environed with difficulties, secure a ready and long-sustained attention. On many accounts this course is judicious. Whilst so many find their real interests alone in that which is serviceable, they feel that any thing else beyond, or outside of, this line is only a mockery and a delusion. Hence the age is eminently practical. So far as its progress is in this direction we sympathize with it. Nor do we think the ultimate point of utility has been reached. The march of profitable discovery is onward. Other resources remain to be revealed. Other and more numerous benefactors will yet arise, and advance the welfare of our species. From these anticipated results, so it known, we exclude not the influence or superintendence of a watchful and benignant Providence. In every fresh discovery of practical science, operating for the good of man, we connect the beneficence of God. He giveth unto man wisdom and knowledge. The regret is, that his gifts

are not more clearly perceived—distinctly and gratefully acknowledged. When men of science become imbued with the spirit of the christian, and the masses of men more generally pervaded with christianity, God will more fully receive the intellectual capacity, and the patient enquiry with which he minds, of those by whom the secret are disclosed for their own benefit. In the sanctification of the unvarying recognition of the constant subordination of acknowledged and ruling principles, we would there were progress among the less favoured, but mightiest of earth's intellectual powers, though in themselves valuable. Then might we contemplate advancement of the human race, verified capabilities, with a joy, the nature of that, which thrills the bosoms of sinners, whilst we repentance of sinners, and the our Messiah's kingdom.

So far from weakening men rendering it less capable of progress in the higher department from rendering the mental eye perceive, and the judgment decide, we hold, that religious gives an intensity of force to character, and that *ceteris paribus* things being equal, the manly mind has, in the field of intellect, a decided advantage over the strength of mind—for they are holy. They who most resolutely stand under his guidance, and silently than others expect direct and assist them in the works of the Lord are out of all them that have pleased God will honour in the kingdom those who honour him in the grace. "Behold, God exalts power: who teacheth like him—but He—hath put wisdom parts? or hath given under heart?"

We speak here, as a man comparatively; not denying been men of gigantic mind, and that some of these themselves in the paths of science cannot exclude the belief, of their minds" in righteous super-added mental as well and rendered them a greater world. In ways, perhaps, the Deity, might have given direction to their investigations under the influence of grace acknowledged Him in all that would have led to scientific progress in a ratio greater than realized.

Let us then remember religious truth and principles, as requisite, as to other improvements will transient benefit, and conclude to amplify the spiritual of our fellow-men, being dissatisfaction a stranger to internal plenty—its fondest aspiration—eternity of bliss—under and disappointment—its