

ate, that his inde- objects of those d of God a great will receive an after. After ha- a special blessing he place became blath evening we ren the Lord was ery gracions man- the brethren and began to descend- but whilst brother- in earnest and t of God came up- he house was filled me left the meet- the congregation paining the sinner's ne." Several pe- love of God, and

hour, light, might power, ly bright."

Monday, and held a Love-feast room. The place a "time of refresh- of the Lord" out both to wound persons increasing, into the Chapel; and a gracious d. Many singled special prayers f so many, bowed ver of God, and from the burden- measure and over- sily the connexion he means employ- time every even- of which pre- God; and I may at as the result of about two hun- ung, professed to e of God. I might, which will dou- rging to Sabbath s, and that is, that Schools embraced happy season, of and prayer; and s but sincere and rone of grace, and their conduct, one dam—"Out of the thou hast perfect- strength because of test still the enemy,

hat in carrying on- assisted by our ex- rayer-leaders, who ay the Lord abund- the persual of this lous doings in Car- courage all who mi- hose notice it may- rise zeal and de- faithful and true," the desires of their BR. SNOWBALL.

is with great plea- he above pleasing beloved brother, ars of honourable strict, previous to inland. In the in by the Head rejoice; whilst, in he has recently feelingly alludes sincerely sympa-

a painful lot to be of your Paper for self of the charge, Mr. Very of the a letter to him t the extreme." this severe cen- persions to deter- ad the following

on the Circuit be- apist Church, ce- ist Chapels, while away, and in it formed a free-will id, I visited the led two meetings t; at the last of ould use the Cha- he could; only, I aching immersion rote to a friend in closed the Chapel

against him, and mentioning my name; also charging the Methodist Society with being prejudiced against baptism. This letter was shown to the Editor of the Christian Visitor, and by him obtained, and the above statements appeared in the next Visitor, with the name suppressed in the paragraph, but given in the same Paper as the preacher in charge of the Circuit, so as to guide the reader of the letter to the individual referred to as an opposer. As I knew such statements would, if uncontradicted, produce pain among my Brethren, and prejudice the Freewill Baptists against me, I wrote a letter to the Editor, correcting the errors, and stating how matters really were.

I also took the liberty of reproving the Editor, as I would a Brother Methodist Editor, for publishing extracts from a private letter, in which members of another persuasion were reproached as prejudiced against "Lapism," and myself exhibited as a bigot and opposer of the Freewill Baptists; and also for publishing a note of information to the effect, that a Methodist Local Preacher had changed his views of baptism and been immersed,—observing that for certain reasons the person referred to could not have been continued in our Society. The letter contained what Mr. Very termed an implied request for publication; but I did not wish any thing further published than the contradiction of the statements. This letter was acknowledged to be received by the Rev. Editor, in one to me attempting to make me think that it was quite unfit for publication, and containing no expression of regret for the pain he had caused, but a threat of commenting on me if I should have it published; to which I replied, that I wished him to do me the justice to contradict the statements respecting the certificate to the Local Preacher, by publishing the extract containing my contradiction, especially if he were innocent. On receiving this, he immediately published my letter first, with his own as an answer; and, in reference to the Local Preacher, stated that he had been informed by Mr. M. L. that on his, (the Local Preacher's) joining the Free C. B. Church "he presented my certificate of christian character," and was also left to occupy our Chapel with my consent.

On seeing such statements, I, of course, wrote contradicting them, and requiring that my contradiction should be published in the terms forwarded. Before doing so, however, I asked Mr. M. L. if he had told the Editor what he had stated in his paper; that gentleman denied it; and informed me that he had only said to Mr. Very, that I accepted the Local Preacher's withdrawal or resignation, and that he had himself written to the Editor correcting his statements. Now the gentleman who charges me with "impertinence," says "that he misunderstood Mr. M. L.; that he (the Local Preacher) did not present a certificate of christian character, but was simply received as a regularly dismissed from the Methodist Society." Yet even that is incorrect, for he was not regularly dismissed.

When I read the various statements in Mr. Very's paper on this painful subject, I was surprised, as you may imagine; but this last omission from him filled me with wonder, absolutely—that he could so grossly mistake a man's meaning as to think he said, that a person presented "a certificate of christian character" from another on joining a certain Church," when the statement was only to the effect previously mentioned. Perhaps he has misunderstood my brotherly reproof for "impertinence." In the letter he has strangely kept back! But, in conclusion, without trespassing further on your patience, let me say to Mr. Very, that he will not do me justice, unless he publish the letter so grossly slandered, or apologize to his wronged brother, or if he will, his

Injured fellow creature,
Bend of Petittine, R. A. CHELSEY.
August 27th, 1849.

WESLEYAN LITERATURE.

THE JOURNAL of the Rev. CHARLES WESLEY, M. A., in which are appended Selections from his Correspondence and Poetry with an Introduction and occasional Notes, by THE REV. JAMES S. GIBSON, M. A. London, 2 vols. 8vo. 1849.

No one will be present than these two volumes has even Mr. M. laid upon our table. It is, then, for the first time, we see the Journal of Charles Wesley entire—that is, as far as this world is concerned, and it would appear as if it had been lost in. These precious Charles have hitherto appeared piecemeal in quotations more or less copious; now they are given in full, published under the careful supervision of the President of the Conference. The history of the Journal is thus given—

"For many years Mr. Charles Wesley followed his brother, as an itinerant and field preacher, with equal steps; but he never would commit his journal to the press. He appears to have written it, from day to day, upon loose sheets of paper, and to have transmitted large portions of it to his wife and friends in the form of letters, some of which have been preserved. Much of it there is reason to believe, he himself destroyed; and it is probable that much more of it has long since perished through the carelessness of the persons to whom it was transmitted. That which is now published, and which is all that is known to exist, was transcribed, with great neatness and accuracy, by the venerable author himself, carefully pagged, and was bound in a thick octavo volume. This precious relic he bequeathed to his widow, with a request that she would retain it in her own exclusive possession. About three or four years after his death, it was, however, placed in the hands of Dr. Whitehead, who published large extracts from it in the life of the author, which was prefixed to the life of the Rev. John Wesley. Extracts from this manuscript, still more copious, were inserted in the 'Life of the Rev. Charles Wesley,' in two octavo volumes, which appeared in the year 1841; but the entire document is now for the first time presented to the public. It was purchased some years ago of the writer's heir, the late Charles Wesley, Esq., of musical celebrity; having, however, undergone some mutilations, the occasions of which it would perhaps be impossible to ascertain. A little while before it was purchased, it was in great danger of being irretrievably lost. It was found among some loose straw on the floor of a public warehouse in London, where the furniture of the owner was for a time deposited; several leaves in the volume being cut from the binding, and yet not removed. The intelligent and pious reader, it is presumed, after perusing and weighing its valuable contents, will be thankful that its publication effectually prevents the recurrence of a similar casualty, and will preserve it from oblivion. It is sent forth into the world, not to gratify an idle curiosity, but as an instructive record of the work of God; presenting, in a manner which every one may understand, the omnipotence of divine grace and truth."

The Journals of the Wesleys are not only historically and religiously to be classed among the most important of books, but they rank among the most interesting and delightful kinds of reading. After almost all modern chronicles of home or foreign journeying, a few pages of the diary of the elder Wesley—perhaps on his apostolic mission, from the "Foundry" to Holyhead and Ireland, or to the Channel Islands, or from the misty moors of Cumberland into Scotland; or perhaps in Georgia holding colloquy respecting the Great Spirit and the invisible world with the Red Men, whose graves lie not far from the Atlantic border, but whose race is now extinct or driven back almost to the Pacific—show, and make it impossible not to feel, the incomparable superiority of the Founder of Methodism. There is no trace of languor, no writing for effect, no feebleness or dullness to be found in a thousand pages, which, containing the history of men conspicuous for goodness or wickedness, station, learning, or peculiarity of character, abounding in anecdote, and describing the manners and customs, the scenery and home-steads of England for half a century, are perfectly inexhaustible in merely secular interest, while this is sanctified by, and subsidiary to, the narrative of an extension of Christianity, to be paralleled, for its purity and world-enduring scope, only by that given in the Acts of the Apostles. Charles Wesley is a much better poet than his brother John is inferior as a journalist. He seems, indeed, not to have intended the publication of his daily records; while his brother, at least after his return from Georgia, can scarcely be supposed to have made an entry which he did not purpose to revise and publish. But, to the historian of Methodism, the journals of Charles Wesley will be of an importance second to no other documents than those of his brother; and Mr. Jackson must be perfectly aware that, in this complete and best complete edition of them, he has produced a work not only indispensable in every Methodist library, but which will be a permanent authority for reference in all future essays and histories on the rise and spread of our Society—thus by another and most honourable labour has the President again engraven his own name upon the pillars of Methodistic history.

We must not dwell upon the Journal till we forget the other contents of this vol-

umes. Next to it in importance are the Letters:—

"The correspondence of Mr. Charles Wesley, which immediately follows the journal, consists mostly of letters which were addressed to his wife in Bristol, when he was fulfilling his ministerial duties in London. These artless epistles, which were written without the slightest apprehension that they would ever be published, and which express the undisguised sentiments of his heart, are conceived to be of inestimable value. To a great extent they supply the deficiencies of the journal; for they record the writer's feelings and labours when the journal was discontinued."

Then there is the Poetry. Charles Wesley's vein seems inexhaustible: after all that has been extracted from the "Hymn Book" with its successive "Supplements," and for other publications—there is more yet:—

"Some of these poetical compositions were never before printed; and the rest have been hitherto known by only a very limited number of readers; most of them have been out of print more than half a century, and others of them for twice that period. They show how the Methodist Christians, who were in religious fellowship with the Wesleys, lived and died a century ago. In the beautiful and expressive lines of the venerable Charles Wesley, these devout people still speak, reminding the members of the living church of their high privilege and calling, and beckoning them to the heaven which is provided for them."

In the work there is likewise incorporated the accounts of the two sons, Charles and Samuel Wesley, written by the father and by Daniel Barrington.

The reverend Editor of these volumes has supplied the Introduction, from which were made the above interesting extracts, and throughout their pages has dropped an occasional foot-note wherever elucidation seemed required. There is an index too, of which the readers of the journals of both the Wesleys know well the advantage. An excellent index enabling the reader to trace, at once, the history of Methodism in any given place, or the career of any remarkable person from, in each case, the first to the last record, would greatly facilitate the arrangement of these "ample materials" which Mr. Jackson justly says—these diaries supply "for a HISTORY OF METHODISM, which is [still] greatly needed, and which, it is hoped, some person of competent abilities and leisure will at no distant period undertake." "It is hoped." May that hope be fairly realized! A fine, genial, noble, pious delineation of the heavenly origin and beautiful growth of Methodism might make ashamed some who are now without cause, and while God is still blessing and multiplying her, endeavouring to tarnish the lustre of her name, and narrow the circuit of her influence. Like the soldiers of Titus they feel not the sacred character of the temple they are passionately seeking to destroy. But its defence—in this happily unlike the building on Mount Moriah—has not departed; and the glory of Jehovah still shines out from his tabernacle.

WESLEYAN INTELLIGENCE.

Sussex Vale, N. B.

As respects the state of my Circuit, I should have been glad to have found it more flourishing; though some parts of the Society appear to be doing tolerably well, and most of our congregations are encouraging. The route is a very extensive one, almost too great for one Preacher; but this is a circumstance by no means peculiar among us. Trials are not wanting, yet I am by no means discouraged; a good influence is felt in a greater or less degree in our religious services; and I do hope the great Head of the Church will give us to see the prosperity of his cause. The Devil will not fail to endeavour to forestall the success of the glorious Gospel. One thing I much deplore is the want of greater love and forbearance among the avowed followers of Christ, (I do not confine the application of this remark to this Circuit,) too few are willing to abide by the divinely authoritative direction, Matt. 18, 15, and to forego all great and various evils. Greater is He that is for us than He that is against us—than all the difficulties with which which we have to contend. May God prosper the cause of Christ—and bless your

well adapted periodical, and our Ministry throughout the Districts, with all other Evangelical agencies, and make it a year of great success! J. F. B.

Woodstock, N. B.

Our cause appears to be looking up—the congregations are improving, and, in the country parts of the Circuits, there are indications of good. We are looking and praying for the outpouring of the Spirit. O that the time to favour Zion were come! J. A.

Carbonar, Newfoundland.

STATISTICS.—We have here the largest Wesleyan Chapel and congregation in the island. The chapel contains 150 large Pews, nearly all square, and will seat from ten to fifteen hundred persons; and when our people are disengaged from the Fisheries, it is usually comfortably filled. There are about 500 members in Society, and about 170 on trial. We have between 30 and 40 Class Leaders; also 4 Chapels in the Circuit, in which there is preaching every Lord's Day at the same hour. Connected with the Chapel at the head of the Circuit, we have the best organized Sabbath School in the District. It contains about 200 children, and from 20 to 30 teachers, all of whom are natives and have been trained in the school. We have also a good day school, containing upwards of 100 children. J. S.

Barrington, N. S.

In this Circuit our congregations are excellent. We have commenced a Catechumen Class consisting of 26 young females. It is regularly attended, and is likely to be followed with great good. We purpose to commence one for the young men as soon as possible. It would be well if Bible or Catechumen Classes were established in all our Circuits. They are certainly among the best means hitherto employed to instruct the minds of our youth thoroughly in the facts and doctrines of the Book of God. W. W.

The Wesleyan.

With pleasure we insert the following Note respecting the character of our Paper, which indeed is only a specimen of Letters we have received from week to week.

St. John's, N. F., September 24th, 1849.

REV. AND DEAR SIR,—I thank you for your kindness in sending me several copies of the Wesleyan. It is truly an excellent periodical. I have read it with interest, and I hope also with profit; I have resolved to become one of its subscribers, and shall take every favourable opportunity of recommending it. My present circumstances I fear will preclude the possibility of contributing anything to enrich its pages; but if I should find myself able to do so, I shall be glad to embrace the opportunity. Wishing you Godspeed in this important undertaking, I remain, Rev. and dear Sir, yours truly, ELIAS BARTLE.

To Rev. A. W. McLeod.

ITEMS.

WESLEYAN MISSION IN FRANCE.—The following statistics show the final results of the English Wesleyan Mission in France:—

Chapels, 79; preaching places, 79; missionaries, 24; Sabbath School teachers, 115; local preachers, 89; full members, 950; Sabbath scholars, 1090; attendants on public worship, 6166.

RELIGIOUS STATISTICS OF HUNGARY.—In a work recently published, we find the following classification of the religion of the Hungarians:—

Roman Catholics,	6,150,188
Greek Catholics,	1,522,344
Adherents of the Augsburg Con- fession,	1,008,210
Adherents of the Helvetic Con- fession,	1,846,844
Unitarians,	47,280
Greek Church,	2,285,505
Jews,	244,035
	12,890,405

BAPTISM OF HON. AND REV. B. W. NOEL.—This distinguished gentleman, whose accession from the Church of England recently took place, was publicly baptized in the Rev. Mr. Evans' Chapel, John St., Bedford Row, London, by the Rev. Mr. Shephard, the pastor of the Church. Mr. Noel delivered an address, which we find reported in full in the Christian Times.—Spectator.