

MARRIAGES.

On Tuesday evening by the Rev. John Scott, Capt. and Biddie, of St. John, N. B. to Miss Jessie, daughter of G. Biddie, of Arthur, Alberton.

DEATHS.

Suddenly on Tuesday last, the 14th inst. D. A. C. general, W. C. Cumming, aged 31 years. On Wednesday morning, Margaret Whitman, youngest daughter of Mr. George Tricker, aged 2 years and 1 month.

SHIPPING NEWS.

ARRIVALS.

Saturday 11.—R. M. Steamer Cambria, from New York, 64 hours—114 passengers—4 for Halifax; brig, Litch, Meagher, Boston, 24 days—to B. Wier & Co. brig Charlotte, Thomas, London, 30 days—to J. & H. John; schr. Liverpool, McLear, Liverpool, 44 days; schr. Alexandria, 41 days—to S. A. Wier & Co. schr. Jagger, Banks, Barrington; brig. Swan, Schrauer, New York, 7 days; schr. Colburn, Lyman, Boston, 3 days—to J. & M. Tobin; brig. Newfound, to schr. Victoria, Dent, Trinidad & Co., 23 days; to T. Bolton; brig Scotia, Pinsky, the Rega, 13 days; to ditto; schr. Ariel Piers, the same.

CLEARED.

May 10.—Marry, Wyman, B. W. I., G. H. Starr, Macmac, Auld, Charleston, S. C. W. Starr & Son, Prince of Wales, Egan, St. John, N. F. H. G. H. Mary Bond, Newfoundland, G. H. Starr & Son, Kestly, Barr, N. F. Mather; Mary Ann, Long, Charlottetown, P. E. Island, Black & Brothers; H. Agnes, Ross, Jamaica, G. H. Starr; Canine, Stone, Liverpool, G. B. S. Conard & Co.; Maline, Smith, Jamaica, W. Full; Collingwood, Quilman, Magdalen Isles, H. Fay & Son.

MEMORANDA.

Brig Sophia, Capt. Bellard, reports, spoke large Eliza, of Yarmouth, N. S., in long 19, making a large quantity of water—42 days from Newport, G. B., bound to the United States, desired to be reported. The Ship Scaphium, from New York to New York, with passengers, was taken in a gale, and driven on the rocks, on the 22nd inst. by the brig Wood and others. It was after a heavy gale, and the ship had a great deal of damage. The sea running high, and did not board her at the time; the Captain ordered them to remain by him until daylight, the ship being so, as if possible, to take the passengers on the ship. At 6 A. M. 25th, being more moderate, Woodman sent the chief mate and all the boats to the ship, and found her in a distressed condition. Being 10 days, passengers in a distressed condition, and the ship making water fast. From the Woodman's account, the crew of the Scaphium did not receive the assistance they ought in aiding the others to get the passengers, provisions and water out of the ship, the crew of the Woodman alone, performing that service. Had not the latter took the precaution to salt the boards from the S. the passengers would have received the neck of the Woodman after they were rescued from their perilous situation. Night coming on, and the wind getting up, W. had to leave the wreck with the last remaining supply of water, etc. The last water on board the W. was 7 casks, which together with her provisions were allowed to all on board. The Woodman landed these unfortunate people at 117 number, here 19th inst. Great praise is due to the master of the W. for his exertions in saving the last remaining care of them while on board.

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POETRY.

WRITTEN DURING AN AURORA BOREALIS.

BY THE REV. HENRY ALFORD.

Lo, where they play, the fiery squadrons bright, Along the razzanted azure of the night; Waving aloft their ensign, where the white Wheels to the spheroid music many a file Of heavenly soldiery—and pour'd on high Far o'er the orient and the southern sky, Fair stations of still fire their watches keep; O'er half the world entranced in slumber deep; Or issuing into brightness, dome and hall, And palace-front distinct with columns tall, In mystic maze of varied light are driven Along the pictured concave of the heaven: And ever and anon upon the north Vastas of rosy flame are opening forth, And centres of intense and throbbing light Pour eddying brilliance o'er the arch of night!

So, in the primal infancy of man, Ere yet the desolating curse began, Hues of celestial sheen were wont to rise Far o'er the bloomy groves of Paradise; While the blest pair stood wondering to behold Shiftings of myriad flames from wings of gold, And in a deeper glory faint descried, Mid blazoury of banners floating wide, Some Seraph Hierarchy, on his airy way Companied earthward by that high array.

Unostentatious Christian.

The man, whose virtues are more felt than seen, Must drop indeed the hope of public praise; But, he may boast, what few that win it can, That, if his country stand not by his skill, At least his follies have not wrought her fall.

COWPER.

CHRISTIAN MISCELLANY.

We need a better acquaintance with the thoughts and reasonings of pure and lofty minds.—Dr. Sharp.

Evidence of the Divine Nature of Christianity, Derived from its Rise and Progress.

BY THE REV. R. COONEY.

"So mightily grew the word of God and prevailed."—Acts xiii. 49.

I shall now endeavour to show that the growth and progress of Christianity are evidences of its Divine nature, because its growth and progress obtained very rapidly, and under the most unfavourable circumstances.

IX. The rapidity which marked the progress of the gospel, immediately after its first publication, is at once a result and an evidence of its Divine origin. Christianity was first propagated by an obscure person, in an obscure station of life, in a country of comparatively little importance, but in which an established church had flourished for centuries. The founder of the Christian religion was put to death as a malefactor,—yea, scourged at a pillar; and then nailed to a cross, and crucified between two thieves. This was done in the most public manner, in the capital of the nation, and while the church was commemorating the most solemn of all her festivals: but notwithstanding all this, in less than two months after the ignominious death of Jesus Christ, his apostles suddenly presented themselves in Jerusalem; and there, in the very city where he had been so unjustly, and so barbarously executed, did they publicly preach his gospel. They proclaimed his resurrection. They declared him to be the Son of God, and in his name offered eternal life to all who would repent and believe in him.

X. Again. The administration of this system was committed to a company of poor fishermen, without learning, and totally destitute of all secular means to advance the undertaking in which they were engaged. They were, moreover, brought before the

ecclesiastical and civil tribunals of the country; they were threatened, scourged, imprisoned, and menaced with even heavier penalties: but this was invariably their plea and their defence, "We cannot but speak the things which we have seen and heard." Acts iv. 20. And the only effect that magisterial rigour, and popular fury had upon them, was to inflame their zeal, and make them rejoice in being counted worthy to suffer these things for their honoured master's name, "And hence daily in the Temple, and in every house, they ceased not to teach and preach Jesus Christ." Acts v. 42.—What were the consequences? Their doctrines spread throughout all Judea, and thence throughout all the neighbouring provinces. In an incredibly short space of time their religion entered into Greece, and thence passed into Italy and Spain. Christian churches were organized in the cities of Cæsarea, Rome, Athens, Corinth, Thessalonica, Philippi, Antioch, and Ephesus, and in various other places. Indeed, before the close of the third century, so rapid had been the progress of this Divine institution, that it had, even then, penetrated into every region of the known world, and far beyond the boundaries of the Roman empire.

XI. I need hardly say that the Apostles gave a full and particular account of their Divine Master. Wherever they went preaching the gospel of the kingdom, they enlarged upon the character and sufferings of Christ. How he was born in a manger, and bred up in poverty; how he was despised, persecuted, and denounced by his own countrymen; and how they delivered him up into the hands of the Romans, by whom he was hanged upon a tree. In addition to all this, the system of religion they endeavoured to propagate, declared an uncompromising war against sin of every kind, and of every form. It prohibited all sensual indulgences, and attacked the pleasures, passions, customs, and prejudices, of all ranks and conditions. Pride, anger, covetousness, avarice, &c., &c., were unsparingly condemned; and on the other hand, all that would embrace this new religion were required to exhibit in their lives and conversations, the constant practice of all the virtues that were directly opposed to the prevailing corruptions of the age. But notwithstanding the number and formidable nature of these obstacles, and the weakness and feebleness of those who had to contend against them, "Out of weakness they grew strong." They wearied not in fight, and totally discomfited the armies of the aliens. "So mightily grew the word of God and prevailed."

XII. The character and policy of the Jewish church were conspicuous among the unfavourable circumstances in which Christianity had to compete. The Pentateuch, or five books of Moses, and those of Kings and Chronicles, contain a glowing and graphic description of the Jewish ritual; and, could we, after having deeply studied these sacred canons, go and behold a well executed panorama of the rites and ceremonies they detail; could we behold such a scenic representation, we might then form some idea of the disadvantages under which Christianity laboured, when it first appeared in Judea. While gazing upon the picture I have imagined, visions of desolation and ruin would press before us. We would see the ancient people of Israel dispersed through all lands; their temple destroyed; their city in ruins; their name cast out as evil; and their glory turned into shame. But still, the pictorial view to which I have alluded, lays hold of the warmer qualities of the imagination, and now, while we look upon it; the imposing ceremonies; the costly sacrifices; the solemn ordinances; the joyful festivals; the superb altars, and the sacred utensils; the holy symbols, and the inaugurated priesthood,—all these seem to be revived in the exquisite proficiency of the artist; and this triumph of his skill produces the conviction that

Judaism must have presented a most formidable obstacle to Christianity. But this wondrous system originated in a Divine conception. The love of God suggested it, and his infinite wisdom devised it. It comprised, in itself, a gracious constitution, intended to accomplish the moral and spiritual recovery of mankind; and hence, its administration was committed to men whom God called to this important office, and whom he duly qualified for it. God, "who commanded the light to shine out of darkness," shined into their hearts, that they might reflect "the light of the knowledge of the glory of God, in the face of Jesus Christ." They succeeded, not by might, or by power, but by the Spirit of the Lord. They were "mighty through God, to the pulling down of strongholds." Citadel after citadel, fell before them. Province after province, was won, and annexed to the growing empire of "the Prince of Peace;" in those days did the God of Heaven set up a kingdom; power from on high accompanied the preaching of the word; Jewish prejudices, and Gentile antipathies were subdued by its energy. Hypocrisy, in its most specious forms; legdity, with all its pretensions; an ancient hierarchy, with its potent and mysterious prestige; philosophy, with all its influence; "science, falsely so called," with all its assumptions; and sorcery, and magic, with all their dark and diabolical mysteries; all these fell before the cross, and proclaimed the extent of its power, and the rapidity of its conquests.

XIII. Every one acquainted with ancient history, and that will reflect for a moment upon the state of imperial Rome, at the time the Apostles, will admit that the peculiar character and condition of Heathenism, seemed to present an invincible antagonism. The various forms and modes of idolatry that prevailed were suited to the genius and tastes of the people: architecture, sculpture, embroidery, sensuality, wealth; these employed all their resources to render the prevailing system of religion popular and attractive. In short, pagan idolatry, every where prevailed. Nor was it either a modern, or a vulgar institution. It had been established for centuries, and boasted of a very remote antiquity. It was the religion of kings, magistrates, statesmen, and philosophers. The priests were selected from the privileged classes, and the form of worship with all its accessories, was of the most voluptuous character. It was rooted and grounded in the prejudices and abominations of all ranks and conditions; and was an essential part of every constitution, and every form of government. Now think of the mighty revelation that Christianity has accomplished, and of the agents so employed, and of the means with which she furnished them. Let us ponder these circumstances in our hearts. Twelve men—poor men—go forth without scrip, and without purse; and they declare publicly, that this system of religion, so long established, and so dear to its adherents, is utterly false. They tell the people that their gods are no gods; that their priests are cheats and impostors; and that all their oracles, incantations, and every thing pertaining to their worship, is a cunning device, and a gross fraud; and they exhort them to turn from these lying vanities, and these dumb idols, and these senseless pageants, to "The Living God." What presumption! What arrogance! How vain their hopes; how futile their efforts; what visionaries these FISHERMEN must have been! But they triumphed; every thing gave way before them. "So mightily grew the word of God and prevailed!" The walls of Jericho fell down, not under a military assault, but at the sounding of rams' horns. The troops of Amalek were routed, not by an armed host, but by Deborah, a mother of Israel. The camp of Midian was surprised and taken, not by a multitude of fighting men, but by a little band of suters; and the altars, temples, thrones, and gods of Paganism were cast down, not by the Apostles,

or their successors, but by the divinity of their institution, the energy of the Spirit, and the arm of the Lord.

XIV. But a reference to the unfavourable and opposing circumstances, with which Christianity had to contend, requires us to notice the dreadful manner, in which it was persecuted by the Pagan Emperors.

The Acts of the Apostles, and several of the Epistles, contain repeated allusions to the relentless manner in which the Jews persecuted the disciples, and their immediate followers. These sacred writings repeatedly mention the reproaches and afflictions they had to endure; the mockings, and scourgings, and imprisonments they had to bear; and the fiery trials by which they were tried: but these were only the beginning of sorrows, the mere commencement of tribulation, the fore-runners of "the ten general persecutions," commenced during the reign of the infamous Nero, and carried on with very little abatement, or intermission, for nearly two hundred and fifty years. During all this time, the artifices of state policy, and all the rage, hatred, vengeance, and power of imperial Rome were employed against Christianity. But these appalling and devouring persecutions were continued to the end of the third century, and even into the fourth; and under the government of Dioclesian, they arrived to such a terrible height, that almost the whole of the then known world, was deluged with the blood of the martyrs. All this time, the spiritual edifice erected by the Son of God, was violently assailed by "the world, the flesh, and the devil," but it remained steadfast and immovable, because it was founded upon a rock. For more than three hundred years, the winds and the waves beat upon the little vessel of Genesareth, but still it pursued its way, for Jesus both steered and defended it. The woman had brought forth the man child, and "the Dragon persecuted her; but God stood up in her defence. She fled "into the wilderness, into her place;" and there she was nourished for a time, times, and half a time, from the face of the serpent." But her flight did not check the malice of her enemies. The serpent tried to pursue her; and he "cast out of his mouth water as a flood," that he might destroy her; but "the earth helped the woman." And now, mortified by disappointments, and exasperated by defeats, the arch-enemy of the gospel changed his tactics, and commenced a fresh warfare against her seed, against her principles, and against all that keep "the testimony of Jesus Christ." The battle waged long, and very fiercely. The church was often brought low, and often grievously wounded. The archers shot at her; the children of Edom oppressed her; the task masters of Egypt worried her; the proud Philistines, the threatening Gittites, the tall sons of Anak, and the mighty men of Babylon tried to destroy her. The devil summoned all his slaves and mercenaries to the conflict. Sodom and Gomorrah instantly sent forth their levies. Gath and Askelon promptly furnished their thousands; and her enemies compassed her about on every side. But God was in the midst of her. His presence was her defence; and his truth was her shield and buckler. He taught her to make war in righteousness, and strengthening her with his mighty power, he brought her off more than conqueror, and upheld her to this day. Yes, having proceeded from God, and been continually helped by him, Christianity continues to this day; and although it is still impeded, opposed, and persecuted, it is going on conquering and conquering; still wielding "the sword of the Spirit," and wearing "the armour of light;" still thinning the ranks of her adversaries, and increasing the number of her adherents; still urging on her rapid course, followed by her "blood besprinkled bands;" and still exhibiting, in the records of her long campaign, THE MOST CONCLUSIVE EVIDENCES OF HER DIVINITY.