

How so? Measured by the thousand of the past? Anticipated by millennial yet to come? No; but measured only by duration. Eternity is the great lawgiver; it records its events for judgment; gathers its materials for publication in new heavens and the new earth; numbers days, and will be its final end. Now, the Sabbath prefigures eternity. That Divine hand regulates the diurnal revolutions of time, its time's business pause on every seventh

An awful pause! prophetic of its end. The Sabbath, or reduce it to a level with other days, and eternity has no remembrance to advocate in that man's conscience. Such a man wants no Bible, no Minister, no communion with saints, no God. He robs God. He robs life, and the world. He becomes a murderer of souls. The seventh day is appointed the "certain season" of the "angel" to descend and move upon "the water of life's heads," to impart a healing virtue, that all their weary souls after the six days' work may be healed and refreshed. But, to ex- "sheep market," the Sabbath breaker up "Bethesda." Rise up in judgment at him ye "multitude of impotent folk, of hall, withered, waiting for the moving water."

Wesleyan Missionaries, in common with other stant Missionaries, have given the Sabbath Newfoundland; and with the Sabbath, all christian privileges, its sacred ordinances, its unity and joy. The Mission Chapel, tower above the dwellings of the people, is the monument of the Sabbath's triumph over the usurper which had degraded it to a level with flow days. In the Missionary's sphere of work, schools are in operation, and education, on sound scriptural principles, flourishes. The character of morals is visibly improved. The altar in the temple is the only one; for in the recent revivals of piety, and in the progressive work of piety to day, the prophecy is fulfilling: "The will create upon every dwelling place of Zion," as well as "upon her assemblies, and smoke by day, and the shining of a lamp by night." Families have their morning and evening sacrifice. Come, ye spouses of evangelical piety, ye who would glorify the truth and then adulterate it with traditions, and pronounce my beloved and hated fathers and brethren, intruders in the land, and unauthorized labourers; come, and view the works of the Lord by our instrumentalities! See! There is a fish-boat on the water. The light of the lamp hung up in the chimney, just glimmers through the wind-blown sheds a feeble ray amid the darkness of an oppressive night. Let us draw near to the window. You need not fear being discovered, for the night is dark and stormy, and within a few yards ocean is lashing with fury the hull on which the cabin is built. See! there another and children upon their knees around the table. Where are the father and elders? At sea. They were expected home; but the hour of rest is come and they are returned. But the family altar must be undressed and the evening devotion offered. The prayer of that pious wife! Listen to the responses of those little children who unite in prayer for their father's safety. Do not suppose that this is either an exception or any uncommon. Our family altars are yearly rising in numbers. But of the blessedness of family piety I am not now called to speak. All that is exposing the fisherman to death, the remembrance of his wife united at prayer for him cheers and animates amid the storm. "Were you frightened by the storm?" I asked a little boy, who, with his father and elder brother, had been exposed all to a storm at sea. "No sir, not much," he replied, "though Dick roared out 'once lost' but father shouted and said 'No, no, prayin' for us boys.' So we held on till light." "Yes, my boy," I remarked, "you prayed, that night in earnest for you. I lost my way in returning home and the being dark I went up to a house lighted a lamp, and just as I was about to enter, I your mother's voice in earnest prayer, your little sisters prayed 'Lord preserve them.'"

city set upon a hill cannot be hid." The Sabbath is beginning to be respected by the ally of the Newfoundland fishermen. The Protestants who break the Sabbath at present working in their fishing rooms, are professing to belong to "the Church" as called. But we know that they are but Episcopalian. Their clergy, who are high, Tractarian School, begin to find they have work enough within their own sphere without interfering with us. A great re has recently passed over a few of the zealous Episcopalian clergy. At their first trial among the people to whom we had preaching the Gospel for many years, they a certain class of people who, though ap- to the Episcopalian church, felt a high- l for the Wesleyan Missionaries, and not suffer them to denounce us as schisma- These pious Episcopalian, who obtained

good under our ministry in the absence of their own pastors, pointed to their ungolly neighbours who called themselves "churchmen," and said "Go and rebuke them, and not those who have been instrumental in 'turning' numbers 'from darkness to light.'" And the effect is good, visibly good. This summer a large Protestant mercantile establishment has not permitted any fish to be handled on the Sabbath. Indeed I have but heard of one Protestant merchant in this District turning his fish on the Sabbath, and that was an exception in his case and rule. So that the deacons, appointed by the Episcopalian bishop, by minding their own business, by teaching their own people in establishing schools, and, above all, by being quiet with their Wesleyan neighbours, are accomplishing a good amount of good in the Colony. This is cause of thankfulness to all catholic christians.

Nor is the influence of our holy christianity less felt upon Rome. The Romish church may not condescend to beg of Methodism, "give us of your oil for our lamps are gone out;" but the fact is her members are beginning to be ashamed of Sabbath breaking, and first one and then another is breaking off the practice. A short time ago one of the priests denounced Sabbath breaking from the altar. The new bishop, I understand, is also manifesting zeal for the Sabbath. Here then is, at least one lamp lighted up in that dark church! Pray and labour on my fellow labourers! If we cannot give oil for others' lamps, we will give them a light. J. B.

For the Wesleyan.  
Milltown, (N. B.) Circuit.

MY DEAR BROTHERS.—The people think highly of the periodical, and if times were better, we should be able to dispose of several more copies. I have nothing of importance to communicate from this part of our moral vineyard. I have frequently been discouraged from the sinfulness of our congregations, and the paucity of help in carrying on the work of God.—Nevertheless, I have not been without some signs of good. A gracious influence has apparently rested on the minds of the people, under the preaching of the WORD. By the grace of God, I am more than ever determined to labour on at his command, and offer all my works to him. Emigration to Wisconsin, and to the more distant regions of California, in search of better land, and of glittering dust, is the almost constant topic of conversation; and no small number from this, and the surrounding villages, have already bid adieu to parents and friends, and have gone forth, exposing themselves to multifold hardships and privations, animated with a desire suddenly to become rich. They have perhaps never read, or if they have, it is to be feared they have forgotten, that important passage of Sacred Scripture "Thy that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."

Yours, &c. I. SUTCLIFFE.  
Milltown, N. B., Oct. 23, 1849.

For the Wesleyan.  
Andover, (N. B.) Circuit.

MY DEAR SIR,—I send you the names of five additional subscribers for your valuable paper. I am gratified in stating that, there is an evident improvement in the state of affairs on this Circuit. The congregations are generally large, and we have not been without some tokens of the Divine approbation. Several young persons have died since I came to this place; some of whom, by the blessing of God, professed to have obtained redemption in the blood of Christ, the forgiveness of sins; and I trust they have united with the blood washed through in singing "the Song of Moses and the Lamb" before the Throne. We intend holding a Protracted Meeting on this Circuit shortly, and we are praying and hoping that the Head of the Church will be specially present on the occasion.

Yours, &c. WM. TWEEDY.

Our Brother has our thanks for the "additional subscribers." We shall have no objections to hear from him again in the same way. A little more "caring" on the part of our New Brunswick Brethren would materially increase our subscription list. We would use this matter upon their attention for reasons well known to themselves. Brethren! have you done all you can for THE WESLEYAN?

For the Wesleyan.  
Peltediac (N. B.) Circuit.

REV. AND DEAR SIR,—I have much pleasure in stating that the services connected with

the opening of our Chapel, were well attended.—a good collection was realized, and a very gracious feeling pervaded the meeting. We may truly say the Lord deigned to own the place. Owing, however, to our inability to continue the services, we were not favoured with the gladdening sight of returning sinners; yet we cannot doubt that impressions have been produced that sooner or later will end in conversion. I am so much encouraged that I intend, if the Lord will, to hold further special services as soon as possible.

On the Tuesday after the Chapel was opened we attended to the sale of the Pews, and succeeded beyond our expectations. The proceeds of that and a subsequent sale, realized enough to pay the cost, within three or four pounds— which sum we shall undoubtedly realize from the pews, which remain to be sold. The Brethren who have formerly laboured on this Circuit will unite in thanksgiving, that the Chapel referred to, is at length finished, and our reproach taken away.

Our Tea Meeting, so kindly noticed in your papers, was a delightful one. Our speakers were the Rev. Messrs. D. Crandall, Smithson, Hennigar, Allen, Chapman, and Prince. The Ladies furnished excellent tables. The Brethren gave interesting, and useful addresses, and the CHORUS treated the company to choice music; and probably a more orderly and serious Tea Meeting was never held.

On the whole, we feel cheered by hopes of spiritual prosperity, altho' not enabled to speak of many conversions. Now and then I meet with an awakened soul. Last week, at Shediac, I received a note requesting me to visit a woman over eighty years of age, who was concerned for her salvation. I was induced to go, and found her mourning on account of sin, and refused to be comforted, until the Lord should speak peace to her troubled soul. It was affecting to hear her speak of her sinfulness; and it was a blessed privilege to point her to the "Lamb of God, that taketh away the sin of the world." She seemed much comforted and encouraged, and I felt the truth of that precious promise "He that watereth shall be watered." She lives nearly ten miles from the nearest Protestant place of worship. Doubtless in youth she lived in circumstances more favourable for seeking the Lord, and when ministerial visits were more easily secured. How little do many who now have the means of grace at their doors, and Christ knocking at their hearts, think of the risk they are running of being far removed, ere the sun of life shall set, from these blessed privileges, which they now slight!

Yours, &c. R. A. CHESLEY.  
Bend, October 28th, 1849.

WESLEYAN MISSIONS.

(From the Wesleyan Notices Newspaper, Oct., 1849.)

We judge that the following brief Extracts from the Minutes of the Missionary Committee and of the Conference, on matters of recent occurrence, will be interesting and acceptable to many of our Readers.

I.—Extract from the Minutes of the General Committee, June 21st, 1849.

Resolved.—That this Committee having carefully examined the different items of the Balance-Sheet, and having received various explanations from the Treasurers and Secretaries, is satisfied with the correctness of the account; and the Committee would further record its approval of the continued economy which has been shown in the different departments, and in the general expenses incurred in the management of the Society's affairs.

The same subject having been brought, as usual, under the consideration of the Committee of Annual Review, in a very numerous and respectable Meeting, held in the same Street chapel, Manchester, July 2nd, 1849, (consisting of Ministers and Laymen from various parts of the country,) the following Resolution was proposed by James Hendry, Esq., M. P., and unanimously passed by the Committee. It was afterwards adopted, with a few amended Resolutions, appears in their published Minutes, from which we copy the whole.

II.—Extract from the Minutes of the Conference, 1849, Page 111.

"The Conference expresses its entire and most grateful satisfaction in the judicious, able, and truly conscientious manner in which the pecuniary affairs of the Society, as well as all its other affairs, have been, and are still conducted; and its hearty and unqualified approbation of the institutions that have been referred to the contrary, are founded on total misapprehension and mistake, if not on something which merits a much more severe reprobation.

"The thanks of the Conference are hereby presented to the General Committee, for their very faithful and able direction of the affairs of our Missions during the past year.

"The cordial thanks of the Conference are hereby presented to Thomas Farmer, Esq., and the Rev. John Scott, for their important services as General Treasurers of the Wesleyan Missionary Society during the past year; and they are respectfully requested to accept that office for the year ensuing.

"The cordial thanks of the Conference are hereby presented to the Rev. Dr. Bunting, the Rev. Dr. Beecham, the Rev. Dr. Alder, and the Rev. Elijah Hoole, the General Secretaries, for their very acceptable and useful services to our Missions during the past year."

III.—Extracts from the Minutes of the General Committee, Wednesday, September 5th.

1. It was stated that the Rev. B. Boyce, in one of his recent letters, had informed the Committee that he had in New South Wales several candidates whom he could recommend as Missionaries to the Feejee Islands; and that the circumstance having been mentioned to the Ship-Committee at their recent Meeting on the 29th of August, they had given it as their opinion that the "John Wesley," on her next trip, might call round on her way to the Islands and convey them thither, if early notice were given to Mr. Lawry, at Auckland, to that effect:—

Resolved.—"That the Secretaries be authorized to examine into the suitability of the men recommended by Mr. Boyce, and make the arrangement proposed, should they be considered suitable for the appointment."

2. A copy of the entire New Testament, translated into the Feejee language by the late Rev. John Hunt and his Missionary co-adjutors, printed at the Society's press at Feejee, and brought home by Mrs. Hunt, who, with her two orphan children, arrived a few weeks ago, was presented to the Committee.

Resolved.—(1) "That the Committee regard with gratitude to God the accomplishment of this very important Missionary labour, and are thankful that the Missionaries of this Society have been honoured to be the instruments of this laborious task.

(2) "That a copy be forwarded as soon as convenient to the Committee of the British and Foreign Bible Society, and that the practical patronage of this work be commended to their kind consideration."

3. Read an application from the Rev. Charles Cook, requesting permission to employ an Agent at Bar-le-Duc.

It was stated that there could be no hope that the expenses of the Agent could be paid without some addition to the annual grant to France. The Committee therefore came with reluctance to the following Resolution:—

"That, in the present state of the funds of the Society, the Committee have it not in their power to make any addition to the grant to the French District, and are under the necessity, very reluctantly to decline embracing the present favourable opportunity of placing an Agent at Bar-le-Duc.

At a later period of the Meeting, Mr. Farmer kindly proposed to the Committee that he would make a special donation to this Society of Fifty pounds for the experiment which it is proposed to make at Bar-le-Duc.

Resolved.—"That Mr. Farmer's kind offer be very gratefully accepted, and that Mr. Cook be instructed to make arrangements for rendering it available to the intended object.

4. It was announced to the Committee that a free passage by the "Panama" to Sydney was offered by John Lidgett, Esq., for Mr. and Mrs. Oran, about to proceed to that Mission.

Resolved.—"That Mr. Lidgett's offer be very gratefully accepted, and that the cordial thanks of the Committee be presented to Mr. Lidgett for his very kind and generous offer."

5. Read letters from the Rev. William Shaw, Graham's-Town, requesting a supply of Paper from the Bible Society, for an edition of five thousand copies of the New Testament, Psalms, and Proverbs in the Kaffir language;—also a supply of paper from this Society for hymn-books and school-books, for which a very large demand is likely to exist now that the return of peace has permitted the re-establishment of the Mission.

Read also a letter from the Rev. A. Brandram, and a Resolution of the Committee of the British and Foreign Bible Society, granting the paper requested for the New Testament, &c., as follows:—

"British and Foreign Bible Society,  
London, 10, East-Street, Blackfriars.

"At a Meeting of the Sub-Committee, held the 17th of August, 1849, Thomas Farmer, Esq., in the Chair, read a letter from the Rev. E. Hoole, dated London, July 20th, in which he solicits a grant of paper to enable the Wesleyan Missionaries in South Africa to print an edition of 5,000 Kaffir New-Testaments, with the Psalms and Proverbs attached; referred to this Sub-Committee by Min. 39 of Committee-Meeting of July 23d.

"Resolved.—That it be recommended by the General Committee to supply the Directors of the Wesleyan Missionary Society with a sufficient quantity of paper for printing 5,000 copies of the above work.

"Read and confirmed at a Meeting of the General Committee, held in London, Aug. 20th, 1849. (Signed.) JOHN JACKSON, Asst. Sec.

"My Dear Sir,—I have much pleasure in forwarding the above Resolution. Our Depository Sub-Committee will provide the paper. Will you want it before the second Monday (the day on which the Sub-Committee meet? If so, I will, on hearing from you, endeavour to advance the business for you.

"With best wishes believe me,  
Yours faithfully,  
(Signed.) "A. BRANDRAM."

Resolved.—That the cordial and respectful thanks of the Committee be presented to the 'British and Foreign Bible Society, for the liberal Grant of Paper for the Kaffir New Testament, Proverbs, and Psalms [The amount granted was Four Hundred Reams.]

Resolved.—That the request for Paper for Hymn Books, &c., be referred to the Finance-Committee.

WESTERN AFRICA—GOLD COAST.

Lesseyton [formerly called Glovukasi] Station.

Extract of a Letter from the Rev. J. C. Warner, dated Lesseyton, May 24, 1849.

It is scarcely two years since the Station was commenced, and we have already an interesting society of about one hundred members, two day-schools, and a large and flourishing Sabbath-school. The people are also fast adopting civilized habits. Four ploughs are at work, and four individuals have become the proprietors of waggons. Some fourteen or fifteen persons have resolved to build themselves European cottages this year; and, as soon as the ploughing season is over they will commence them. The settlement consists of about eighty families, most of whom now wear decent clothing. But they find it very difficult to keep all their children clothed.

Perhaps you will scarcely believe that this part of Southern Africa is nearly as cold as England. At the present moment it is so cold that I can scarcely hold the pen to write, and last night there was a heavy fall of snow. Now, the people of this settlement, having left off their warm, but filthy, cow-hide karosses, find that European clothing is much more expensive; and if kind friends at home could help them a little in this respect, it would be a work of charity.

In the midst of some discouragements I have many encouragements; and never, during the eighteen years that I have laboured among the Heathen, have my prospects of usefulness been so bright.

We shall have the pleasure of opening our new chapel in about two months, I hope. It is a fine substantial burnt brick building, sixty-three feet long and twenty-three feet broad. It will have cost, when completed, something more than £200, of which sum the people of the settlement will have contributed, in labour, &c., about half.

The Lesseyton Mission settlement is surrounded by the Tambookie nation, and I have access to them on every side. But what is one Missionary among twenty thousand Heathen? I have really almost more than I can do, in the settlement itself. Pray for me that I may be faithful to my charge.

Extract of a Letter from the Rev. Thomas B. Freeman, dated Cape-Coast, June 7th, 1849.

There seems to be a fine spirit for hearing the word of life resting on many hundreds of the people at our principal Stations, and especially at Cape-Coast and Anamabu; and at all the principal Stations the schools are in a flourishing state.

I re-opened our chapel at Anamabu on Sunday last, after its having undergone some repairing and repairs; and I was delighted with the large and active congregations to which I preached. I also with the life and energy of many of the members of the society.