

the right of private judgment on the sublime mysteries of divine revelation is guaranteed by the express provisions of that revelation itself; and when we are reminded of this source of religious knowledge, it may be reasonably assumed, that the instructions which require is sufficiently plain, clear, and ample; to admit of just apprehension and accurate conception on the part of those who are of a teachable spirit. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." "And that from a child," says St. Paul to Timothy, "thou hast known the HOLY SCRIPTURES, which are able to make thee wise unto salvation through faith which is in Christ Jesus";—adding the important testimony, that, "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." Though in themselves perspicuous and adequate to all saving purposes, there is nothing in the Sacred Oracles absolutely and unconditionally to compel a correct belief. In the exercise of their free agency, men may refuse light, resist conviction, oppose truth, and embrace deadly error. Were it otherwise, there would be nothing commendable in a right or blame-worthy in a wrong faith. It was not in mere rhapsody, or for rhetorical flourish, that St. Paul uttered the requirement—"If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise"—let him lay aside his own fancied knowledge, and seek wisdom from God. As indicative, therefore, of the necessary disposition, and, on its manifestation, of the certainty of obtaining divine instruction, it is said,—"The meek will be guided in judgment: and the meek will be teach his way." Under a conviction of his native ignorance and dependence on divine illumination, the person, anxious to avoid error and secure truth, will, with all humility of mind, address his prayer to the "Father of Lights,"—"Teach me thy way, O Lord"—"Open thou mine eyes, that I may behold wondrous things out of thy law." "Blessed thou," then, "a man wise in his own conceits? there is more hope of a fool than of him." By no class of persons is the truth of this sacred apothegm more fully or more frequently exemplified, than by those who, in the pride of their understandings and of their hearts, attempt to improve the doctrinal statements of the Bible. They lack the very first pre-requisite to candid, sober, and just investigation—*humility and docility of mind*. They bring to the enquiry preconceived notions and a self-confident spirit. That which is really taught must therefore yield to their crude, mistaken vagaries, instead of their "own conceits" being subordinated to the supremacy of divine truth.—From this unhallowed source, as from a polluted fountain, have issued bitter streams of error, which have poisoned the minds of many, who, alike under the dominancy of a proud and carnal heart, have been in a state fit to imbibe the deleterious potions, adroitly mixed to suit their vitiated taste. That fatal error should be readily received by those, who, "vainly puffed up by their fleshly mind," "think of themselves more highly than they ought to think," cannot be a matter of great surprise, when it is considered, that there naturally exists between their minds and error an attraction as strong as that which subsists between the needle and the loadstone. Proximity is all that is required to develop the latent affinity. Distance neutralizes the tendency of the material substances to coalesce—grace, producing humil-

ity and self-trust, not only suspends mental attraction to error, but causes a revulsion, and disposes to the firm embracement of truth.

The contemporaneous existence of active or operative grace and belief of fundamental errors—errors touching the vitality of religion—is incompatible, involving nothing less than a manifest contradiction. "We might as well suppose, that, in the same heart, and at the same time, humility and pride, faith and unbelief, love and hatred, could co-exist, and each of these antagonistic principles have the mastery. From this view, we may justly infer, that no person who has been truly pious can embrace doctrines in direct opposition to the essential verities of divine revelation, or those which subvert the foundation of the christian system, until he has first made "shipwreck of faith" and lost from his heart the saving and controlling grace of God. He may be unwilling to admit the fact—he may remain wilfully blind to his spiritual lapse—he may walk in the vain imagination of his mind, and lay the flattering unction to his conscience that all is well, and cry "peace, peace"—but God, who searches all hearts, and has propounded for our acceptance the conditions on which men shall be saved and continued in his favour, knows, that he has "fallen from grace" and his mind become "corrupted from the simplicity that is in Christ." Such is the teaching of the Apostle Paul—"holding faith, and a good conscience, which some having put away concerning faith have made shipwreck." The possibility of such apostasy is admitted by the sacred penmen—they lift a warning voice against it—and from its fearful consequences urge to persistency in the true faith of the Gospel. The renunciation of sound, long-tested, evangelical doctrines, and the adoption of novel, pernicious dogmas, or old exploded errors revived, or any anti-christian principles which can plead even antiquity and uninterrupted continuance in their favour, on the part of men however high they may have once stood in christian orthodoxy, cannot, with any show of propriety, be construed to the damaging of a right faith, or militate against the claims of evangelical churches on permanent confidence, or lessen the eminent advantages of possessing the one and being intimately associated with the other. The conclusion to which we are legitimately conducted by this argument, is, that, to the acquirement and retention of a correct faith, humility of mind and teachableness of disposition, are requisite, and should, as we value orthodox views of divine truth, be cultivated in connection with saving grace. Then shall we be able and ready always to give an answer to every man that asketh us a reason of the hope that is in us with meekness and fear."

WINDSOR RAILROAD.

A large and influential meeting, agreeably to the requisition of the Mayor, was held on Saturday last in the New Temperance Hall, for the purpose of ascertaining the amount of Stock which individuals, or the City in its corporate capacity, might feel disposed to take in this enterprising scheme. The result will appear in the Resolution which we give herewith. A difference of opinion we perceive exists among the Press as to the real benefits likely to accrue from the undertaking, and to the propriety of pledging the city for so large a sum as *One hundred thousand pounds* in its furtherance. It is a possible case that the sum may be too sanguine, and others too depending, in their anticipations. That the

completion of a railroad between this City and Windsor will prove a great benefit to this part of the Province, there can be little doubt in the minds of those who look dispassionately at the subject. But that it will not interfere with, and postpone for a time, the greater and more important measure of the Halifax and Quebec Railroad, we are not quite sure. The two will not go on simultaneously, unless the latter be mainly assisted by foreign capital, which, at present, we see no good ground to expect. Meanwhile our *gr-a-head* neighbours, the New Brunswickers, will take hold of the Saint Andrew's and Quebec Railroad, and push it forward, and if that should once be completed, of course it will diminish much their zeal in favour of one from Quebec passing through Nova Scotia, with its terminus at Halifax. The existence of the Windsor Railroad will also serve to abate their interest in the one between this and Quebec, as with powerful and swift-running Steamers between St. John and Windsor, the distance between St. John and Halifax will be comparatively annihilated, at all events, the two cities will be brought into such proximity as will tend to make the St. John folk satisfied with their own superior advantages, and leave the Nova Scotians to connect themselves as best they can with Quebec. In addition to this, there will doubtless be constructed a branch railway from St. John to the St. Andrew's and Quebec line, which will answer all the desirable purposes of the business-men of that important and growing City. Looking at the subject in these points of view, we are rather inclined to think, that the better policy for the *Haligonians* would have been, in the first place, to promote in every possible and lawful manner the construction of the Halifax and Quebec Railroad, leaving the one now in contemplation to be taken up subsequently as circumstances and means would justify. Were this course pursued, we take it for granted, that a railroad between this City and Windsor would be doubtless established, only a little later it may be than according to the present movement. But construct this first, and to us, it appears evident, that many years will elapse ere the Halifax and Quebec Railroad will become a *great fact*. In giving these our honest, unfettered opinions, we have lost sight of sectional advantages, and have taken into consideration the more important interests of the Province generally. But if the opinion be soberly entertained, that the direct line from this to Canada is too great an enterprise for us to expect to see accomplished in our day, then by all means proceed vigorously with the present contemplated one to Windsor. However desirous the good folk at Windsor and the neighbouring Townships may be to have a railroad to the river Avon completed, we believe, that were they persuaded it would be the means of indefinitely postponing the greater one to Quebec, or setting it aside altogether, they would be willing themselves to forego their own sectional interests for a time for the superior benefit of the Province. They will not therefore misunderstand our motives in thus giving expression to our matured convictions on this subject, embracing as it does not only the prosperity of the present inhabitants of the country, but that also of their posterity. As to the proportion of the Stock which this City should take in the present scheme we do not feel ourselves called to express an opinion. The citizens themselves, and especially the men of wealth, must be the best judges; and as we have no doubt they will be required to *feel deeply in the matter*, we leave the rest of the matter to their hands.

Resolution at Railroad Meeting.

At a meeting of the Citizens of Halifax, assembled in the new Temperance Hall this day, Saturday, 20th April, 1850—His Worship the Mayor having taken the chair, and S. L. Shannon, Esquire, being called upon to act as Secretary, the requisition on which the meeting was called being read—
His Worship the Mayor proceeded to open the meeting by stating its objects.
Crafter Uniecke, Esq. then addressed the chair and moved the following resolution:
Whereas the construction of a Railroad to Windsor would greatly facilitate and extend the intercourse between the capital and midland counties of this Province. And whereas by the construction of such Railroad the value of Real Estate in the city of Halifax would be enhanced, and the condition of all classes would be improved. And whereas the Provincial Legislature has pledged the public funds of the Province to the extent of one half the cost of constructing such work—
Therefore Resolved, that His Worship the Mayor and the City Council be respectfully requested to apply to the Legislature for an Act to authorize the City of Halifax to issue debentures to the extent of £100,000, and to subscribe that amount of stock in the Company about to be formed for the construction of a Railroad from Halifax to Windsor.
Alderman Jennings seconded the Resolution which was supported by the Honble. the Provincial Secretary in an address to the chair.
After the meeting had been addressed by A. M. Uniecke, Esq., the Honble. Provincial Secretary, and Alderman Jennings, the Resolution was put by the Mayor, and passed.
A vote of thanks to the Mayor was then proposed by the Honble. Provincial Secretary, seconded by the Hon. J. O. C. Doyle, and passed. The meeting adjourned with three cheers for the Queen, and three for the Railroad.

S. L. SHANNON, Secretary.

CLEANINGS FROM CORRESPONDENCE.

HORTON: A Correspondent writes—"We have had several sudden deaths here of late by Erysipelas. Two sisters, Miss Leard and Mrs. Stewart, died quite suddenly, only two weeks between their deaths. They resided in the house next the Mission House. They were Presbyterians, and I believe pious and benevolent persons. A Mr. Lyman and his wife died of Erysipelas within two or three weeks of each other, and very suddenly. It is indeed a time of visitation. May we duly try it to heart!—The weather has been very severe for the time of the year. The farmers here apprehend the death of their cattle from scarcity of hay." April 15th.

SYDNEY, C. B.: "We do not expect to lose our fire for a month." April 13th.

ANDOVER, N. B.: "I am happy to inform you that the work of God is prospering on this Circuit. The good work in Williamstown" (see Rev. Mr. Allison's letter in a recent number of our Paper)—"is still progressing. In some other places there are indications of better days. For those things, we thank God, and take courage. Those who take the *Wesleyan* appear to be well satisfied, and I think that during the coming summer the number of subscribers on this Circuit will be increased." April 12th.

We shall be glad to receive the anticipated addition to our list. The sooner the better.

ANANDOLPH: "We have had an interesting Protracted Meeting at Clements, and a number of souls have been converted to God." April—

PETICODIAC: A Correspondent says, that the winter has been stormy and severe, and that fears are entertained that the farmers will lose portions of their Stock owing to the scarcity of hay.

New Commission.

It is the intention of the British government, at an early period, to form a new commission, which will take charge of all the public business connected with the prisons and convict establishments of the United Kingdom, now superintended by the House Secretary. The President of the Board is to be a member of the House of Commons, and it is said he will be assisted in his official labours by four or six commissioners.

REBUILDING THE TEMPLE OF JERUSALEM.—It is stated in the *Bagdader Allgemeine Kirchen Zeitung*, that the Jews have obtained from the Porte, granting them permission to build a temple on Mount Zion.—The projected edifice is to equal Solomon's temple in magnificence. Millions are said to have been collected for the purpose in America alone.

The Bible for Schools.

The great doctrine of immortality is a cardinal doctrine of the Bible. It is peculiarly the province of the gospel, to "bring life and immortality to light." The children do not guess at this doctrine. They have more. They are pointed to Jesus rising from the tomb, near Mount Calvary. In all schools—week day as Sabbath—the young should be made acquainted with the Bible. It is the Book of books. It is full of truth and spiritual life. It affords the best and fullest revelations of human nature. There are the histories of Christ, of Peter, of John, of Judas, of Mary, of the hypocrites, and of numbers more, all of which present the most interesting pictures of human life. The writers speak of the zeal of Paul, and the love of John; but they tell of the fickleness of Peter, and the treachery of Judas. If they show us the high hopes and glowing expectations of the first Christians, they hide not their deep griefs, nor their bitter disappointments. They give the dark as well as the bright side, and both with the utmost simplicity, and with the profoundest respect for truth. They show the loveliness of virtue, and the ugliness of vice. They paint nothing in false colors. They never cunningly hide faults, nor ostentatiously display excellencies. They are also true to nature. They never misrepresent character. All our leading poets, and painters, and sculptors, have taken from the Bible their best subjects. Familiarize our youth, then, with its sacred contents. Teach them to reverence its hallowed pages. Blind bigotry may proscribe its free circulation, but let Protestantism diffuse it as the health and life of the community.

Meeting to Receive Dr. Achilli.

A meeting recently took place at the London Tavern, for the purpose of receiving Dr. Giacinto Achilli, recently a prisoner in the Inquisition at Rome. The chair was taken by Dr. Charles Walker. The Rev. Dr. Achilli was loudly cheered on presenting himself. He addressed the meeting in Italian, Dr. Rodpath acting as interpreter. He expressed his gratitude to God for enabling him to be present here. He had been in this country before going to Rome, and he had received much kindness from Christians here. The prayers of the Evangelical Alliance, of which he was a member, had accompanied him to Rome; and the knowledge of this, and the consciousness of divine guidance, had supported him through all his sufferings. His mission to Rome had been acceptable to his brethren there. He had prayed that believers might be raised up in Rome similar to those ancient Christians of whom we read in the Epistles of Paul, remembering that from Rome the light of Christianity and the knowledge of the Scriptures had been first diffused throughout Europe. He had been delighted to see the effects produced by the diffusion of the Bible in Rome; for three months he had been occupied therein preaching the truths of the gospel; his labours were interrupted by the hands of men, and of the enemy of man, full of envy at seeing the number of souls rescued from his snares. But when thrown into the inquisition, he had still an opportunity of preaching the gospel.

Religious Instruction.

The president of the Cork Provincial College has announced to the assembled professors and students the intended course with reference to the religious instructions to be given by the deans of residence. Hitherto these Rev. gentlemen have limited their attention to the students residing in licensed boarding-houses, for whom, as not being under the care of their parents or friends, the religious guardianship of the deans of residence was originally provided. But immediately after the Easter recess a course of religious instruction will commence, at which the students generally are invited to attend, the attendance of those residing in the boarding houses being imperatively required.

Wesleyans in France.

The Wesleyan Methodists have, in France, chapels 48; preaching places 78; missionaries 21; Sabbath School teachers 115; local preachers 89; full members 950; Sabbath School scholars 61,099; attendants on public worship 6,160.

University of Virginia.

The number of students at the present time is 327, of whom all but 57 reside in Virginia.—In spite of the intentions and efforts of Mr. Jefferson, this university has come under a most Christian influence, and is greatly prosperous.

Chinese Bible.

The translation of the New Testament in Chinese is proceeding at the rate of 30 verses a day, and it is hoped will be completed this year.—The missionaries, as they proceed, insert every new word in a vocabulary.

PUBLIC FAST DAY.—Thursday, 11th inst. was appointed by the Governor of Massachusetts to be observed by the people of that Commonwealth as a day of fasting, humiliation and prayer.