

under their charge 216 Children of both sexes. At this School there is attached a Library of 600 volumes. The children are thus under the control of this Society 400 Children, who are regularly receiving religious instruction in the Sabbath School.

An attempt has been made by the Committee to have a School in the southern part of the room having been kindly provided for by three of their friends, and all compelled for the present to suspend the operation of this object, the Committee have lost sight of it, but trust that Providence will open a way for effecting what they still think to be highly desirable.

Wesleyan congregation the Committee they need say but little upon the subject of Sabbath Schools; their history is part of the world's history, the most useful testimony of the benefits resulting from their introduction; and we need not go to the limits of our own country for proof, as many who are now active members of the Church of Christ in this date their first serious convictions to the Sabbath School.

As they do that these institutions, conducted on sound Christian principles, ought to be made use of by the Great God of the Church, for the extension of his Kingdom throughout the earth, the Committee at they may come before you with confidence and claim from you that sympathy and aid, which will enable them to prosecute successfully the duties in which they have engaged, and order that they may carry out the objects of the Society, it will be necessary to place at disposal a small amount of funds for the use of reward books, and for making such addition to the Libraries of the Schools, from time to time be deemed necessary. It is purpose, they know of no plan less objectionable, or one by which a small amount of funds are easily raised, than that provided for constitution of this Society, the first article of which states, "that this Society shall consist of persons as shall contribute annually to the sum of 2s. 6d. or less." They therefore respectfully invite all interested in the success of these institutions, to become members of this Society, assured, that what is thus given to the cause of religion, he is able to do so.

GEO. H. STARR,
Secretary.

Never Despair.

BY THE REV. J. DRESHER.

R. CRAWFORD, who died July 14, 1847, twenty-six years, had formerly been about years under the influence and instruction of teachers in one of the Sunday-schools of his own. After he left the school, about twelve years ago, he became sceptical and deistical in his character. His character formed an epitome of his creed. When spoken to on the subject of religion, he was uniformly repulsive and coarse.

During the winter of 1846, this young man became conscious that consumption had fixed in his frame, arising, it is supposed, from rupture of a blood-vessel in the lungs. All his illness was lingering, medical aid did to be of no avail. Several persons who were anxious about the salvation of his soul, and upon him, and wished, if possible, to the gospel message home to his conscience; he resisted all their efforts to do him good, treated both them and the subject with indifference and contempt. He was removed into a country, his friends hoping that a change of light produce a favourable effect upon his mind. But, not the arrow from the quiver of the Lord of terrors had come too deep into a vital to be removed. Still he remained firm in his belief for some time; at length, however, he received a letter from home, which indicated to him a change of views and feelings had taken place on the theory of a future life; but by what agency I could not tell. On his return home, a few days after, I found him a broken-hearted penitent. On inquiring such a change in the entire constitution of his mind had been brought about, he said that all the kind visits of religious friends he could refuse without any feeling of unkindness or uneasiness whatever. But, he (and here is the pertinency and force, the remarkable character of the whole case)—"I thought, advice, and instruction I received in the Sunday-school, I did not resist." Those impressions which I received more than twelve years before, of which no person knew anything but himself and the All-seeing Spirit, those impressions which he received in his moments of reflection, and his midnight hours, until he became a broken-hearted penitent. He found peace with himself through the atonement of our Lord Jesus Christ; and a greater change in the disposition of his mind than any person I ever saw. He in the full triumph of faith, "Looking for the glory of our Lord Jesus Christ unto eternal

life." What is the appeal made by this case to every earnest Sunday-school teacher? "In the morning sow thy seed, and in the evening withhold not thy hand, for thou canst not tell which shall prosper, this or that."

STANDING REGULATIONS.

Correspondents must send their communications written in a legible hand, and free of postscript; and enclose them in a separate envelope, with their proper names and addresses. The Editor holds 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 us. Communications and exchanges should be addressed to the Editor, Halifax, N. S. Issues weekly, on Saturday Morning. Terms Ten Shillings per annum, exclusive of postage, half yearly in advance—single Copies three pence each. The Wesleyan Ministers of the Nova Scotia and New Brunswick Districts are our Agents; who will receive orders and make remittances.

THE WESLEYAN.

Halifax, Saturday Morning, August 4, 1849.

SABBATH SCHOOLS.

AMONG the most beneficial of the religious Institutions of the day may be ranked Sabbath Schools. Taking their rise in England, at a time when the juvenile population was much neglected, and was growing up in vice, they have to no very limited extent given a salutary check to the overflows of youthful depravity, exercising a moral influence over those who needed that influence most, and raising to positions of respectability, comfort and usefulness, many who, but for their benign and controlling power, would have advanced in life with debased, corrupted, and corrupting habits, and have become outcasts from society, miserable in themselves, and a curse to the community at large.

Nor have their benefits ceased at this point. In some instances they have been the direct means employed by the "Father of Lights" of leading youth to the acquisition of a truly Christian character. Not only have they rescued from wickedness, but they have allured to the Saviour. The evangelical instruction received has, under the divine blessing, enlightened the understanding and deeply affected the heart; giving correct views of sin, operating a conviction for it in the conscience, and inducing a heart-felt reliance on Him "who died for us and rose again." Pardon of sin, peace with God, joy in the Holy Ghost, the new creation, power over sin, has been the consequence. Brought under the dominion of saving grace, not only have innumerable evils for the present and for the future been prevented, but good of the highest character, because it is religious good,—good the most influential, because the most active, and the most permanent in its continuance,—has been realized. Of the correctness of this statement many interesting examples might be cited in the way of corroboration; some of which have from time to time adorned our humble pages, and many more we hope yet to be able to present for the gratification of our readers.

Various and diverse are the instrumentalities which God employs to lead sinners to himself. But it is known, that, in some cases where all other means have failed, the influence of the Sabbath School has succeeded in securing this end. Not only whilst under the personal training afforded by these Institutions has this good been achieved, but in subsequent life, and it may be, after far wanderings from God, and a rapid course of infidelity and vice, the instructions of the Sabbath School have been brought to remembrance, early impressions revived, and the devious path has been abandoned, and the Prodigal, restored to a right mind, has

with mourning and supplication returned to his Father's house and been received to favour.

A remarkable instance of this nature, bearing directly on the topic now under consideration, is narrated in another part of this day's Paper; an instance, at once encouraging to the Teacher, and stimulative to perseverance in his labour of love, exemplifying in a convincing light the importance and utility of the blessed work in which he is engaged. Than this, no stronger evidence can he require to assure his own mind, that his pious, self-denying, and well-directed endeavours, to train up youth in the fear and nurture of the Lord, meet the divine approbation. The value of the testimony which one such authenticated fact bears in favour of—we do not merely say—the lawfulness—(even this has been sometimes questioned!) but of the necessity and positive usefulness of Sabbath School instruction, cannot be over-estimated. Nor should the Teacher, in seasons of discouragement—and such seasons all Sabbath School Teachers in a greater or less degree feel—when his hands hang down and his heart grows faint, fail with grateful emotion to revert to such delightful proofs of unquestionable good, realized amid so many untoward circumstances, as the case already referred to, and others of a similar nature, afford. Rightly and prayerfully considered, they will operate like a charm in dispelling from his mind the lurking fiends of unbelief and despondency, and introducing the propitious angels of confidence and hope. Sweetly, yet cogently, will they enforce the duty, and, in the faithful discharge of it, inspire the anticipation of the promised reward—"Let us not be weary in well-doing: for in due season we shall reap, if we faint not."—"Cast thy bread upon the waters: for thou shalt find it after many days."

Sabbath School Anniversary.

On Thursday evening, the 26th, as we intimated in our last, an interesting Anniversary meeting of the Halifax Wesleyan Sabbath School Society was held in the Brunswick Street Church. Rev. E. Evans, the Superintendent of the Circuit presided. The services commenced with singing an appropriate Hymn; followed by prayer offered by the Rev. Mr. Bennett. In his opening Address, the Chairman, after stating the object of the meeting, made some very apposite general remarks on the utility of Sabbath School tuition, which were listened to with marked attention. A Report of the operations of the Society for the half year past, which appears in a preceding column, was read by the Secretary, Mr. George H. Starr. John H. Anderson, Esq., the Treasurer, presented his Account, from which we learn, that a respectable sum has been expended in behalf of the Schools, leaving however a balance of a few pounds against the Society. Measures will be immediately adopted for the liquidation of this debt, and for the general increase of the funds. May we not here take the liberty of recommending to all our friends to meet the calls which may thus be made upon them with a cheerful response, and a laudable liberality? Whilst persons are gratuitously employing themselves as Teachers, giving time, and exercising talents, to do good unto the children of these Schools, the parents should feel it a duty and a privilege to contribute in no stinted manner in supplying pecuniary means for the purchase of reward books, and replenishing the Libraries, which are necessary to continue and increase the efficiency of the Schools.

Several Resolutions, which we give below,

were moved, seconded, and unanimously carried; and here we may say, the Speeches—save and except our own—were good, highly interesting, and some of them quite telling. The best of all was, a gracious influence rested upon the services of the evening; and, though the assemblage of persons was not large—and this we regret, and think that the nature of the meeting must have been misunderstood, otherwise a greater number would have been in attendance—those present felt it good to be there. One of the Speakers, referring to the good feeling, expressed his belief that the intelligence would spread, and at the next Anniversary scores would be induced to come, lest by their absence, they should lose a blessing. We sincerely hope his prediction may be verified.

On the whole we think the promoters and supporters of the Wesleyan Sabbath Schools in this city, as well Ministers, Superintendents, Teachers, and Scholars, have reason to be encouraged. An increasing interest is evidently being felt in these Institutions; and all that is now wanting, with the blessing of God, to enlarge the sphere of our Sabbath School operations, and render them more effectual, is, the more regular and frequent visits of parents and others to the Schools, liberal and continuous contributions, and earnest, fervent, and believing prayer on the part of Ministers, Teachers, and Parents, and of all who are interested in their success. Let us cherish the hope that all these will be cheerfully accorded; and that all parties concerned will manifest a greater and more becoming zeal in the welfare of the young and rising generation, on whose moral and religious character, so much of the future well-being of our Country depends.

The following are the Resolutions, with their respective Movers and Seconders:—

Moved by Mr. Alex. S. Reid, seconded by the Rev. F. Smallwood:

That the report now read be adopted, and circulated under the direction of the Committee; and that this meeting offers its devout thanksgiving to Almighty God for his blessing so long vouchsafed to Sabbath School instruction.

Moved by the Rev. A. W. McLeod, seconded by Mr. Archibald Morton:

That convinced of the indispensable necessity of religious knowledge as an element of holiness, usefulness, and happiness for this life, and as leading to salvation in the world to come, and satisfied of the efficiency of Sabbath School Institutions as one means of diffusing this knowledge among the youthful members of the community around us, this meeting resolves upon increased exertion to forward the praiseworthy object of the Society.

Moved by S. L. Shannon, Esq., seconded by Mr. Joseph R. Starr:

That the thanks of the Meeting be given to the Officers of the Society, to the Officers and Teachers of the Schools under its direction, and to those friends of the Society who have kindly devoted themselves to the promotion of its objects, during the past year, and that the following gentlemen be office-bearers for the year now ensuing, viz.: Mr. John H. Anderson, Treasurer, Mr. Geo. H. Starr, Secretary. Committee, Messrs. Edward Jost, James Hill, Joseph Bell, James Woodworth, J. H. Starr, M. G. Black, William Full, John Metzger, S. L. Shannon, Edward Billing, George Ritchie, and John Hays.

According to the constitution of the Society, the Rev. E. Evans, is the President, and the Rev. F. Smallwood, and the Rev. Alex. W. McLeod, are the Vice Presidents.

The Mission and Duties of a Teacher.

The following very excellent suggestions on the Mission and duties of a Teacher, were made on the ceremony of opening the Free Academy in New-York, in January last, by the Chairman of the City Board of Education, under whose directions the Free Academy has been established. The suggesti-

ons refer to the mode of teaching the leading branches of Education:—

"Let the spirit of Christianity pervade your teaching, as it pervades the laws of the land, and the administration of justice. Teach that the truths of Nature rest upon the truth of God. Demonstrate that at the foundation of every science, lies omniscient wisdom; that all of beautiful or sublime truth is but a development of the Divine mind.—Point to the limits, where man, by searching, can find out no further, because he meets the unrevealed mysteries of the Divine power. Let the serene light of a pure religion permeate every science, brightening, and blending with its beauty and truth, like a lamp, set within a vase of alabaster, bringing out into bolder relief and more exquisite effect, the forms and ornaments that are sculptured upon it."

"When the illuminated page of Grecian and Roman civilization is opened to the people, and the achievements of heroic virtue, the unobscured traditions of art, the splendours of genius in poetry and eloquence, fascinate their imaginations; you will open, opposite to it, another page, all black with infamy, the record of the 'Yves d'Artois' ancient world, unilluminated by a single ray of holiness.—If you lead them to the promenade where the school of Aristotle met, or to the porch of knowledge where Zeno taught, or bid them sit in the dusty groves of that ancient Academy, where wisdom fell, in words sweet as those of poetry from the lips of Plato, you will conduct them, also, to the altar reared to false and unknown Gods."

"When, beneath the varied surface of this earth, you show them those tablets of stone, on which are given the only records of its primal ages, let them trace on them, as on the tables of the law written upon Mount Sinai, the finger of God. You will teach them, that the records of God's power and the revelation of his will, the registers of eternity past, and the chart of the coming to come, shall one day be beautifully tabulated, in perfect gospel harmony. You will tell them, that should voices come forth from the walls of buried centuries, full of dark and doubtful mystery, they may be like the false oracles of ancient times, leading from the earth only to beguile those who trusted in them—that should Science seem to declare, that the Jehovah, who speaks by the lips and the pen of Moses, of the creation of our world, and the origin of our race, is to be dethroned; they have only to wait, until, by a more potent edification, she be compelled to make a fuller, a clearer, and more truthful utterance—for Science, exalted and dispassioned, shall one day sit humbly at the feet of the cross, and the Synthesizer shall intone a Prophecy."

Status of Mr. Wesley.

In all, or nearly all the portraits of that wonderful man, you have high intelligence, and sweet benignity; but you cannot help asking, "Where is the thunder? where the fire? How came that mild, intelligent man, to shake multitudes, to move the world?" But no sooner do you look on Manning's statue, than you feel that you are before not merely intelligence and goodness, but a potent and thrilling eloquence. All the soul of the orator is there, and you can readily feel that this man spoke with wondrous power. I remember once hearing a venerable contemporary of Wesley exclaim, in a meeting, "They said John Wesley had no fire—no fire! John Wesley no fire in his preaching! I never heard such preaching! It sent a thrill through you; it was all fire."—*Correspondent of the CA. Advocate and Journal.*

Christianity in Constantinople.

Rev. H. O. Dwight, who has recently returned to the United States, speaks in gratifying terms of the progress of the Gospel in Turkey. When he first went to Constantinople, some years since, the enemies of Christianity were found everywhere, and its friends were regarded with distrust and hatred. Now, the religion of the Bible is not only tolerated, but it is actually protected by the Sultan. The influence of the foreign ambassadors has been successfully exerted in behalf of the missions, and has done much to allay Turkish prejudice; English, German, and French residents show the most friendly spirit to the Missionaries. A few years since, female education was unknown in Turkey. Now the mission has a flourishing Female Seminary, and there are quite a number of other female schools.

The Oldest Inhabitant Dead.

A writer in the Savannah Republican, mentions the death, on the 26th of March, of Mrs. Lounisa