

*p in this laudable work, as a matter*

Y. raise the neighbourhood from its degraded lead to habits of industry and sobriety and saving. They will gra- tify that good character of great worth; k it, and maintain it, is one great ob- ject. Let this object be gained, and how es will be saved!

*Police officers should be called upon* If the wickedness of the wicked one n end, they may sleep quietly in their light, and have very little unpleasant perform in the day. In fact, the more human nature, and think of the advan- tages, the more we should urge. possible means, the establishment of schools in the most equal and neglect- oushoods. Let every teacher say, *Sunday School Journal.*

#### Fruit from the Infant Class.

Fanny Collier was in the Infant-class under-school connected with the Rev. ler's chapel, Hackney. He had been years. He was a good-tempered child, lively and high-spirited, but generally affectionate. He was quite well y, the 3rd of January, the first Sunday year; was taken ill of the following and died on Wednesday, the 13th, he- n ill just one week and one day. He seven years old; he was very fond of l, and always anxious to be there. The before he died, he inquired what day it on being told, said, "Oh! my teacher; teacher, I can't go and see my teacher." er time he began talking about "the y." His mother asked, "What great ou mean?" He said, "That great d shall judge the righteous and the wick- evening, as his mother was going in- m very quietly, so heard him saying, sus, tender Shepherd, hear me," &c.

stopped, and exclaimed, "Sister says it nayer, but a hymn! but I know it is a nd Jesus will hear me, and he does hear disciples would not let the little ones Jesus, but he said, Bring them to me." time he said, "I don't want to live here, e die and go to Jesus, and the happy an- heaven! I often think of that." He tried to sing his little hymns, and once, when ak, was heard singing,

here is a happy land, far, far away." ss was so great as to cause delirium. The lied, at one time he began fighting with es, and exclaiming,

dered his sides, they crowned him with ns." acher saw him that day, but he was too al, and only looked on her, and smiled; r that time till he died, he scarcely no- y one.

ed at seven years of age, he had had rs of training and teaching. Mark the Many superintendents say, "We can- babies," and this exclude all who are he age of six or seven years. The ba- e trained in the alleys and streets, if at train them for heaven!

#### TEMPERANCE.

##### The Youth in Prison.

BY REV. THOMAS F. HUNT.

Eastern Penitentiary of Pennsylvania is a young man whose parents sustained lent character and drank no liquor. ing man was their only child. He grew correct moral influence, free from vices, entrusted with a drove of cattle and sold great advantage, in Philadelphia.

young, unsuspecting, inexperienced ut up to a hotel, licensed according to man, but conducted contrary to the law. There he found several genteelly men, sharper, but affable and polite; amblers marked this young man and ded to destroy him. They treated him inted, with flattering attentions. They n to the theatre, museum, the water- he gardens. Went with him to hunt, ed him into company; suffered him to expense. Pleasures before unknown eared for him.

night at a splendid party, ladies being e was invited to drink a little wine; w not that gamblers spiced and drugged nes. After a little while he was invited n a game of cards. He declined on the it he never played and knew nothing he game. They undertook to instruct e soon was the winner of a considerable They upbraided him with deception, lared that he had never played. e They pressed themselves satisfied, yet him to be the most astonishing learner d ever seen. Pleased with their flattery ed on and before morning was stripped cent he owned in the world. He was

kept securely by his seducers and destroyers until the next night without being allowed to become sober enough to realize his condition. That night they enticed him into a situation and act where he was detected and sent to the penitentiary. I must be permitted to say that were it not for the liquor traffic a much smaller build- ing would answer our criminal jurisdiction.

On one occasion I preached in the peniten- tiary from the Prodigal Son. After sermon I vi- sited the cells; when I came to this young man he was weeping bitterly. I told him to cheer up; that if he repented God would forgive him, and that his worthy parents would receive him again into their confidence and affection.

In a voice that sounded more like the utter- ance of despair than any tone that I ever heard, he said: "They cannot! they cannot! When father heard of my crime he died and mother has been an idiot ever since. Both, both were ruin- ed by me. I can never forgive myself."

Poor fellow! I have often wept for him and prayed for him. It was a most striking instance of liquor injuring those who never drank.

#### Speeches of Hottentots at a Temperance Meeting.

A Temperance Meeting was held some time ago in the East River settlement, at which about a hundred people attended; and in the course of six hours, during which time the meeting con- tinued, twenty-three native speakers addressed the audience. We select the following:

Hans Jan rose and said, "What have I got by brandy? I have got this (pointing to a bald spot on his head). Every person should confess his faults, and I tell you I have lost part of my head through the brandy; I was riding on a horse, drunk, and I fell on a stone. When I got up, I saw a great deal of hair, and a piece of my head upon the stone. When you drink brandy, it makes you think of everything that is bad; it makes you wish for things which do not be- long to you; and after you have drunk it makes you thirsty again. But this river, (temperance) is sweet, and you may drink the water in peace."

Martinus Uppels spoke as follows:

"Before I belonged to this society, when I went to Beaufort to buy necessities, I used to spend commonly a dollar or two in brandy; and after my return, I was always sick, and used to send for more to make me well again. When I came home I used to quarrel with my wife; if the victuals were not well cooked, I would fly into a great passion; and when there was no bread, I would say how is this? why is there no bread? though I knew there was no flour in the house. I used to call out to my wife to bring out the meat, when, instead of killing a sheep, I had been to the Canten. But since I signed, I have drank nothing but water; and, thank God, I am both cheerful and healthy; and when I go to Beaufort, I come back with money in my kit."—*Canada Temperance Advocate.*

What should this tea be? *Speech of an In- dian Chief of the Rocky Mountains to a white man who wished to introduce strong drinks into their country.* "Of what good is the fire water? It burns the throat and the stomach. It makes a man like a bear; as soon as he has tasted it, he bites, he growls, he howls, and ends by falling down like a corpse. Your fire-water does nothing but evil; carry it to our enemies, and they will kill each other, and their wives and children will be pitted. As for us, we do not wish for it; we are foolish enough without it!"

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#### THE WESLEYAN.

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#### SUPREMACY OF DIVINE LAW.

THE law of God must be supreme. This subject requires, whilst it demands, careful attention and practical recognition. All re- quirements, whether made in a private capa- city, or in the exercise of parental or any gubernative authority, which contravene, modify, or otherwise interfere with, the

enactments of the Divine Being, are from that circumstance, were no other existent, necessarily blameworthy; and the observance of them, however plausible may be the at- tempt made by interested parties to justify it at the present, will assuredly in the end be visited with merited condemnation and punishment. Such a course of procedure in- volves the guiltiness of a high misdemea- nour committed against the throne and ma- jesty of Heaven; it is nothing less than a "perversion of the words of the living God," exhibiting the unseemly and criminal atti- tude of "pots of the earth" setting up their judgments in opposition to the decisions of the "only wise God," whose understand- ing is infinite, and who, from the essential rectitude of his nature, is incapable of er- ror.

In the nature of the case, one only Su- preme Lawgiver can consistently be admit- ted, and, by necessary consequence, one only supreme standard of judgment. The mo- ment two supreme rules of action are plead- ed for, an advocacy is attempted of something which can by no possibility exist; authori- ties are admitted, which, in case they could and did exist, might be found adverse the one to the other; and both, according to the supposition, being supreme, the one could challenge no superiority over its opposite; and in those instances in which they should collide, the persons called upon to act must be discharged from all obligations to obey either, as two supreme antagonistic laws must be mutually neutralizing; or if obedi- ence should be rendered to either of them, the parties could not possibly avoid giving offence, nor escape the connected penalty.

These considerations are sufficient to show the monstrous absurdity involved in the sup- position of two or more supreme standards of authority to which unqualified submission is imperatively demanded. The question then to be decided is simply this—Which has the sovereign right of obedience,—God or Man? Already has this question re- ceived a definite answer, if we feel inclined to yield our judgments to Apostolic example. Placed in circumstances in which the com- mands of God and those of men were op- posed, and they were called upon to act, the Apostles of our Lord did not hesitate a moment in coming to a decision; a decision so really and so openly just, as to lead them boldly to confront those who essayed to in- vade the prerogative of heaven, and to leave it to their own consciences to approve the de- termination—"Whether it be right in the sight of God to hearken unto you more than unto God, judge ye."

"The Lord is our Judge, the Lord is our Lawgiver"—He is "judge of all the earth." This official relationship to every man, and to all men, he has ever sustained, and still sustains, and, to its constant and abiding recognition he has never remitted one iota of claim. He has issued his Sovereign man- dates—enjoined obedience—attached to one and to all, an inalienable responsibility to him- self, and at the end of the world will sum- mon all the generations of mankind before him in his judicial character, and subject every thought, word and action, to an impar- tial scrutiny, and determine the eternal des- tiny of each individual according to his moral character.

This one momentous truth should serve to disabuse the minds of those who may have adopted and acted upon the fallacy, that men in a collective capacity may with impu- nity pursue courses of action, which would be confessedly culpable in the individual, contravening as they do some of the plainest principles of the Divine Legislation; and

should lead all persons to examine well into the principles by which they are influenced as well as the acts they perform, not only in their private, but in their corporate charac- ter, or in the exercise of any public right or privilege. It should be distinctly borne in mind, that no confederation, however ex- tensive, or formed for the accomplishment of any object, whatever may be its desira- bleness or its ostensible utility, can free any individual of that alliance, from the obliga- tions imposed by the enactments of the Su- preme Lawgiver; and if the objects propo- sed cannot be secured without an infringe- ment, in any or the least degree, of those di- vine statutes, then those objects should be either abandoned entirely, or their attain- ment sought in the use of other, legitimate, and justifiable means.

The spirit of the divine law should pervade our minds, influence our every action, control and direct all our measures. The dictates of conscience should be held sacred. Never should we allow ourselves to be led to the performance of any act which could be con- strued into a disregard of God's authority, or render us liable to the charge of paying a greater deference to human opinions than to divine law. Integrity and honesty of prin- ciple should be ever cherished, and, at all ha- zards, maintained. It is better, for us, by manfully, and, if necessary, even sternly re- fusing to commit wrong at the dictation of others, to suffer the loss of the favourable opinion of some, which we would otherwise highly value, than by yielding to it, to sub- ject ourselves to the displeasure of Him "whose favour is life," and whose maledic- tion is more to be dreaded than death.

It is perhaps too much to expect worldly- minded men, who are in the habit of regard- ing, not what is really moral or religious obligation, but rather what is expedient, and will serve their purpose for the present, practically to admit the supremacy of the law of God, though their refusal thus to act, affords them no just grounds of exemption from its uni- versal claims; but that Christian, God-fear- ing men, should not only acknowledge that supremacy, but in all their decisions, and in every act, private or public, be governed by it, there can be but one opinion. They are bound to obey God rather than man, and no consideration should induce them to violate so plain and undeniable an obligation. By this unqualified surrender of themselves to the demands of the divine law, they can alone expect the enjoyment of the approval of their Judge, and of their own consciences, —a blessing beyond all price,—and be pre- pared to receive the plaudit of "well done good and faithful servants" in the day of final audit.

#### Baptismal Regeneration.

The new Archbishop of York has just been delivering his primary charge, in which he distinctly pronounces that bap- tismal regeneration is not the doctrine of the Church of England. This opinion is looked upon now with far more than ordinary in- terest, for the following reason. Just where the Atlantic washes the Land's End lies the parish of St. Just, inhabited by a race of miners, who nearly all worship God in Met- hodist chapels. Though the parish is large and populous, the rector, Rev. Mr. Gorham, seldom has more than 35 persons to preach to in church, while some half dozen Met- hodist chapels are full. This Mr. Gorham happened, erewhile, to publish something, in which he used the expression "the na- tional establishment," and he happened also to advertise for a curate, specifying that he should not be a Tractarian. Now it hap- pened that Mr. Gorham's Diocesan, the Right Reverend and Right Restless Henry of Exeter, did opine that a clerk who said "National Establishment," instead of "the

Church," and who eschewed Tractarianism, whom the Right Reverend Henry fondled, was not worthy of a cure in the favoured diocese of the west. But seeing that he was benefited, his removal on even these serious grounds was not to be achieved, and therefore the punishment of his offences, by necessity, tarried.—Some one, however, presented this rector to another, and richer living. Before inducting him here the con- scientious Bishop must test his theology. He comes out of a long examination proved guilty of heterodoxy, not holding that every child baptized is, by baptism, made a new creature. No such heresies can Henry in- duct; to no such rigour will Mr. Gorham submit, and therefore the rector and the Bishop appear before the ecclesiastical tri- bunals to procure a legal decision of the case. No Bishop can be forced to induct men who hold doctrines ruled to be false by the Church, and no Bishop has a right to punish a man for doctrines ruled by the Church to be true. Therefore Mr. Gorham's doctrine be that of the Church, the Bishop ought to induct; but if the Bishop's doctrine be that of the Church, Mr. Gorham would be wrong. The matter therefore for the judge to ascertain was, who held the doctrine of the Church,—the Bishop, who affirms baptismal regeneration, or the rector, who denies it? This grave question the judge has referred to the Archbishop of Canterbury. His decision is anxiously looked for. Should he affirm the doctrine of the Bishop, the Puritan party will be come the Church of England, and the Evan- gelicals must either recede or persevere in their hidden doctrine. If he affirm the doctrine of Mr. Gorham, the Puritan party will be rebuked, the Evangelicals encouraged, and the religious strength of the Church much confirmed. Dr. John Bird Sumner, the present Archbishop of Canterbury, is an amiable, and excellent man. His private life is without a stain, his public life without a blunder. But he has never been known to lack energy; and the only point on which his theology has ever been suspected is this very point of baptismal regeneration, on which he has more than once expressed him- self not satisfactorily. His decision, there- fore, is matter of doubt. Is that of his brother Archbishop intended to indicate what his will be? Time will tell.—*Correspondent of the Oh. Ad. and Jour.*

#### Christian Tractmen.

We perceive that a respectable tradesman at Mar- ket Rasen, (England) a Wesleyan, being anxious to promote the temporal and spiritual interests of the young men employed in his establishment; and also wishing to call forth the exercise and develop- ment of the mental powers, proposed for their con- templation the following subject, and offered vari- ous prizes for essays on it—viz., "What qualifi- cations are necessary for the success of a Christian tradesman,—the reasons why such are indispen- sable,—and how such will operate for his welfare?" The prizes were awarded to three young men. We regard this act of interest on the part of the employer with great satisfaction; and should be glad to witness similar acts in favour of the young men of our own Province.

#### Acadia College.

The Anniversary of this College recently held at Horton, was such as to afford great pleasure to its friends and supporters.

A crowded audience of most respectable peo- ple, male and female, from all parts of the Province, filling the great Hall to overflowing long before the exercises commenced, testified the increasing interest the public is taking in Acadia College. We had noticed a rapid improvement in this respect from year to year, but never have yet seen so very crowded an attendance at the College Anniver- sary as occurred this year. It is a truly cheering indication of public sentiment.

After the College exercises the deposed A. B. was conferred by Dr. Pryor, the President of Aca- dia College on Mr. E. B. Demille, of St. John, N. B., and Messrs. H. Crawley, and A. Crawley, of Sydney, C. B.

These exercises were followed by a valuable address on the importance of high mental culture, from the Hon. J. W. Johnston, one of the Govern- ors of the College.—*Communicated to the Chris- tian Messenger.*