The Provincial Wesleyan.

Provincial Wesleyan

THURSDAY, OCTOBER 21, 1852.

united in one whole, an indefinite number of "lively stones," constituting a spiritual edifice; individual believers of every clime and country, of every rank and condition, of every age and sex, combining to form *one church*.

In this united state, the most important and delightful results are realized, and which would never be effected in an isolated condition. Herein is opportunity afforded for the exercise and increase of the social virtues of religion, to the glory of their ever-blessed Author, and the mutual comfort, advantage and honour of their possessors; especially for the display of that *love* which is the great distinguishing badge of Christian discipleship, and the powerful *cement* of this important fabric.

Thus the individual members of the Church afford *mutual aid and support to each other as the stones in a building*. There is no *self-sufficiency and independence* on the one hand, or *contemptibility and uselessness* on the other. Whatever may be the rank, talents or attainments of some, they cannot dispense with the aid afforded by others.—And, however humble may be the condition of some, they cannot fail of the honour of being useful to others if they faithfully sustain their Christian character and position.

Thus, too, they become prepared for accomplishing the other great practical purposes of their calling. Stones separately considered are comparatively insignificant things; but combined they produce a very important result, even the substantial, commodious and elegant habitation. And as believers in their individual capacity can accomplish but little, comparatively speaking, but in firm compact with each other, they cannot fail to realize the great ends and objects of Christian zeal and benevolence, and thus to fulfil the grand designs of their great and glorious Head. Here, emphatically, union is strength.

And further, by this means practical and commanding evidence is given to the world of the heavenly origin of the Christian religion and of the divine character and mission of Christ. The excellence of character, the high state of enjoyment, the extensive and inestimable usefulness, and the constant and irresistible increase of the Church, realized in this state of unity, tend to produce but the one powerful impression, that the Christian religion, and its Author, are not human, but divine; not of earth, but of heaven.

The great feature by which the Church is characterized by St. Peter, in its aggregate form, is *spirituality*, a *spiritual* house. It is spiritual in opposition to what is human or worldly. In whatever point of view we consider the Church in the light of Scripture, we behold this feature most conspicuously exhibited.

If we look at its *foundation* we see this characteristic there. We hear, it is true, of the Church as an *establishment* founded upon human authority; but, closely considered in the light of Scripture and history, that which is in profession an establishment, is in point of fact a subversion of the Church. Its political influence may be secured by its legislative establishment; but the combination of political influence with it is at once unholy and fatal. Unholy, because at variance with the great principle enunciated by Christ when he said, "My kingdom is not of this world." Fatal, because it is an attempt at an amalgamation of principles which can never combine, and must end in weakness and decay. Its secular aggrandizement may also be promoted by the same means; but, unfortunately for the abettors of this system, the ideas of secularity and spirituality are not only not in harmony with each other, but are decidedly antagonistic, "and a house divided against itself cannot stand." *The Lord Jesus Christ and his truth constitute the foundation of the Church.* He frequently represented in Scripture, as sustaining this essential relation to the spiritual house, the Church. "Behold, saith, the Lord God, I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation." "And other foundation can no man lay, than that which is laid, even Jesus Christ." Our Christ, as the God-man, essentially divine and truly human; our Christ, as the Mediator between God and men; our Christ as the only and all-sufficient atonement for sin; our Christ as sustaining and fulfilling the various important offices and relations attributed to him in the book of inspiration in connexion with the economy of human salvation, does the Church repose all its confidence and hopes for salvation in time and in eternity. And here is effectual support for the guilty and fainting mind.

"Jesus, my great High Priest
Offered his blood and died,
My guilty conscience seeks
No sacrifice beside
His powerful blood did once atone,
And now it pleads before the throne."

Here is safety amid surrounding and threatening dangers.

"For on this rock the church shall rest,
And envy rage in vain:
The church on earth shall never fail,
The gates of hell shall not prevail."

Here is a prop that shall stand when all others shall utterly fail. Christ is the "rock of ages," imperishable and unmoveable; "the same yesterday, and to-day, and for ever," and whosoever "trusteth in him shall never be confounded."

Fixed on this ground will I remain,
Though my heart fail and flesh decay:
This anchor shall my soul sustain,
When earth's foundations melt away;
Mercy's full power I then shall prove,
Loved with an everlasting love."

And as Christ's truth is the medium through which we receive all our information of him and his salvation, it becomes in a certain and very important sense, a foundation on which the Church rests;—"Built upon the foundation of the Prophets and Apostles, Jesus Christ himself being the chief corner stone." On the divinely inspired writings of the Prophets and Apostles, as containing the doctrines to be received, the conditions of salvation to be performed, the promises of blessings to be realized, the laws to be obeyed, the discipline to be instituted, and the ordinances and means of grace to be used, does the church rely as its firm, sufficient and imperishable, because divinely authorized, basis and support, while it rejects with decisive disdain the impertinences of human authority and tradition.

If we observe the Church in the process of its erection, we see spirituality there.—"Ye are God's building," says an inspired writer to the Church, referring to the agency by which its edification is effected. To the direct and gracious agency of God the Spirit is to be ascribed the performance of the work of grace in the hearts of individual believers from beginning to end, and also their union and increase collectively. In his influence, conviction, repentance, faith, adoption, conversion and sanctification have their origin and completion; and by his operation the union of believers one to another as of stones in the edifice, and of all to Christ, as the house to its foundation is accomplished. The Church is a confederation, a compact, a "unity of the spirit." The subordinate agents or instruments employed in the work of the Church's edification receive their appointment and qualifications from him. "We are not sufficient of ourselves," say they, "to think anything of ourselves; but our sufficiency is of God, who also hath made us able ministers of the New Testament." And readily and gratefully do they ascribe all the successfulness of these efforts to his blessing. "Who, then, is Paul, and who, then, is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then, neither is he that planteth anything, neither he that watereth anything; but God that giveth the increase."

If we contemplate its ornaments, (for this house has its ornaments) we find that they consist not in mere external pomp and ceremonial splendour, but in moral and religious excellencies. It has its butments and columns of truth, its lines of consistency, its gildings of holiness, its spires of hope, its cornices of love. There is in its superstructure a beautiful and harmonious succession of courses of splendid and inestimable graces. In the first place there is "precious faith" resting upon the "chief corner stone, elect, precious," and then in lovely succession the important additions of "virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity." In short, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise, all combine to form one fair and graceful assemblage in its character to exalt and beautify it.

Or if we contemplate its occupant we recognize the Lord the Spirit. "In (or on?) whom, i. e. "the chief corner stone," ye also are builded together for an habitation of God through the Spirit." Upon every individual believer is the privilege conferred of being made a "temple of the Holy Ghost," and the same privilege is extended to them collectively.

"God resides among his own,
God doth in his saints delight."

His presence makes their assemblies glorious; his energy is felt in the truth there proclaimed; his exhilarating influence flows through his ordinances therein administered; his bounteous liberality is exercised in answer to their united prayers, overflowing joy is felt in the exercise of praise; and—

"The riches of his grace
In fellowship are given—
To Zion's chosen race,
The citizens of heaven.
He fills them with the choicest store,
He gives them life for evermore."

In short, the church blessed with the abiding indwelling presence of her Lord enjoys by anticipation much of the happiness of the heavenly state.

Happy the souls to Jesus joined,
And saved by grace alone:
Walking in all his ways, they find
Their heaven on earth begun.
The church triumphant in thy love,
Their mighty joys we know:
They sing the Lamb in hymns above,
And we in hymns below.

T. S.

(To be continued.)

Dr. Chalmers.

He cultivated a close intimacy with his students, and laughingly wondered if they had for him the same reverence that he had for his early teachers. His love, too, for his grand-children was unbounded; and when separated from them by scarlet-fever, his letters dispatched from one room to another, are perfect models of epistolary correspondence for the young. The ties of his birth place were never eradicated; and to the last he loved to wander among the minutest scenes of early life. This joyousness of feeling was so fresh and buoyant that the dew of youth seemed to remain permanently with him. He could not think himself old; and when he saw a matronly person whose years might possibly be fewer than his own, he declared that he could not avoid paying the deepest reverence.

Pride is a vice, which pride itself inclines every man to find in others, and to overlook in himself.

[FOR THE PROVINCIAL WESLEYAN.]

Obituary Notice.

Richard Douglas, the subject of the following obituary was the son of Mr. Cooper Beals, on the South Mountain. His parents are members of the Wesleyan Church, walking in the fear of God and endeavouring to bring up their children in the nurture and admonition of the Lord. Douglas, therefore, had the advantage of a religious education and was the subject of many prayers, yet he manifested no particular anxiety for the salvation of his soul until a short time previous to his decease. His natural disposition was kind, always affectionate and dutiful to his parents, much respected by his young companions and was very studious in his habits. He loved his book, and loved to go to school and especially the Sabbath School which he frequently referred to with evident delight. The steady conduct of his youth attracted the attention of aged persons who frequently observed that he was "a remarkable boy." His beloved parents were looking forward with sanguine expectation to the time when their son, their oldest child, would be a source of great comfort and support to the family. In this they were painfully disappointed. Providence had designed otherwise. This engaging youth was soon to leave the world, his relations, associates, and friends, were to see him no more in the flesh. The messenger of death made his appearance, and by that well known disease, "Cholera Morbus," speedily brought him down to the grave. Poor fellow, when he found himself in the arms of this universal conqueror he cried mightily to God in prayer. He felt that without a change of heart he could never enter into the kingdom of heaven. For this great and important blessing he earnestly wrestled and perseveringly supplicated the Throne of grace until God for Christ's sake forgave him all his sins, and then he was perfectly resigned to the will of his heavenly father. From this memorable moment, his whole soul was taken up with religious subjects. He conversed about Abraham, Isaac and Jacob as if he had been perfectly familiar with their spirit and conduct. Recited a vast number of encouraging passages of Scripture to the astonishment of all present. His anxious father asked him if he would like to see the Patriarchs, Prophets, &c. and he immediately answered yes. He seemed much interested in the welfare of his school-mates, mentioning some of them by name, and it is to be hoped these young companions will prepare to follow him to the spirit world. As Richard was rapidly sinking and his mind occasionally wandering, a number of questions were asked him relative to his state and prospects, such as, do you love God? do you love the Lord Jesus? do you love all christian people? To which he instantly answered in the affirmative. His deeply affected father said do you love me Richard? "O yes said he, but I can hardly see you!" His naturally bright eye which had often rested upon his father and mother with child like confidence, affection and delight, were now becoming dim, all earthly objects were receding from his view. He was just entering the valley and shadow of death, and with a dying grasp he laid hold upon that passage. O death, where is thy sting? O grave where is thy victory? The sting of death is sin and the strength of sin is the law. But thanks be to God who giveth me the victory through our Lord Jesus Christ. 1 Cor. 15 Ch., 55, 56 and 57 verses. After this, he laid quite composed for some time, and then calmly fell asleep in Jesus, on the 23rd ult., after twenty-four hours severe suffering, in the 10th year of his age.

M. Pickles.

Bridgetown, Oct. 1852.

Editorial Notes.

We are exceedingly pleased to hear from our faithful friend and Brother, the Rev. A. McNutt, whose correspondence from Woodstock we commend to the attention of our readers. Similar communications from himself, or from any other of our brethren, will be very welcome. They will both interest and profit our readers.

Dr. Roberts has our best thanks for his interesting correspondence from Baltimore.—The friends, whose acquaintance he formed in our Provinces during his brief visit, will be glad to read the productions of his pen, and doubtless be stimulated, also, to persevering activity in the cause of God, by the examples of Christian liberality and laborious usefulness, which he cites. We should be pleased to hear from him frequently.

We direct attention to the communication of the Rev. Mr. Rand on the subject of the Micmac Mission. The results of the appeal made to the christian beneficence of the citizens of Halifax, are very encouraging. The Missionary and the cause in which he is engaged, have our best wishes. Faithful labour will sooner or later be rewarded by Him, who has commanded his gospel to be preached to every creature.

The Religious intelligence in this day's impression will be found to be varied and generally interesting. Whilst the adherents of error are exerting themselves to circumscribe the operations of truth, we rejoice to know, that the friends of the Bible and promoters of evangelical religion, are receiving many encouraging proofs of the favour of their heavenly Master. In the neighbouring Republic, revivals of pure religion continue to be frequent, rewarding the faith, and prayers, and zeal, of the servants of Christ, who have been diligently labouring in that portion of the vineyard of the Lord.

A remarkable case of inquiry has recently taken place in the diocese of Exeter, before Bishop Philpotts, on charges preferred by clergymen having cures in the vicinity, against the Rev. G. R. Prynne, incumbent of St. Peter's. It was alleged that Mr. Prynne had set up a confessional in his church, where confession was secretly carried on, and compulsorily, as regarded the girls belonging to Miss Sellon's School. The case was brought before the Bishop. The charges were established fully, that Mr. Prynne not only enforced confession as a duty, but followed the Romish system of asking young girls filthy and abominable questions; so much so, that some of the English editors refrain from citing them: but Bishop Philpotts entirely acquitted Mr. Prynne, even of indiscretion in receiving such confession, and proposing such questions! *Tempora mutantur!*

The New Brunswick Exhibition held recently at Fredericton, has closed. It was a splendid affair, worthy of the people of that noble Province; the only drawback, as the *New Brunswicker* intimates, being the want of sufficient accommodation. The Hon. Judge Wilmot delivered an eloquent and spirit-stirring Address, which was received with great applause. The *International Journal* publishes it, as furnished from the notes of Mr. Watts, editor of the Fredericton *Head Quarters*. We hope the Exhibition of Nova Scotia will be equally successful. "The Provincial Exhibition of Canada, held recently at Toronto," says the *International*, "was a noble manifestation of the abundance, variety and quality of the agricultural resources and mechanical skill of that fine Province."

Baltimore Correspondence.

Dear Doctor,—It will doubtless cheer your heart, and the hearts of the Wesleyans in your Provinces, to hear that God is still with his people in Baltimore. Since the close of our Camp Meetings, protracted meetings have been in progress in many of our chapels in different sections of our city. The Great Head of the church has signally owned the efforts of his people, by the awakening and conversion of scores of precious souls. In the High Street chapel, over one hundred have been added to the church. The result of the meetings in the Eutaw St. chapel, and in Wesley chapel in this Station (Circuit, as you would term it) has been about eighty, won for Christ. At present our Preachers are engaged in conducting a similar meeting in the Spring Garden's chapel, which is a small Sabbath School House in the South-Eastern part of our Station. It has been in progress one week. The Lord has most graciously poured out his Spirit, and already some thirty or forty have found "*peace with God through our Lord Jesus Christ.*" Last evening the chapel was crowded, and twenty-five publicly presented themselves for prayer and instruction. The work in this chapel is a most remarkable one, not only for its extent and power, but because of the class of people brought under its hallowed influence. It is highly probable that many of these folks have been rarely, if ever, found in a place of worship. This is a region of our city chiefly inhabited by the working class of people, and at some short distance from any of our chapels.

Our young men, some time since, fixed their attention upon it, as a field for Sabbath School effort. They leased a large lot, and built thereon a small house, calculated to hold some three hundred people. They have gathered into the School a large number of children. Our Preachers supplied the place with preaching every Sabbath, morning and evening. A few weeks since the corporate authorities paid these young men the amount of money that was due to their creditors for the building, and took the whole property into this Station. At the same time, they leased fifteen feet of additional ground in its rear, so as to enable them at some future day to build a large chapel, and parsonage (mission house.) Behold God, unexpectedly to us, has set the broad seal of his approbation upon this effort, in a few weeks after the deeds for the property had been given; and ere many of our people were made acquainted with its final consummation. The result is that even now, the place is too contracted to contain the scores nightly flocking thither, and imperatively demands enlargement. The young men have (as I have been informed this afternoon) determined that it shall be done, forthwith, and that too, without the slightest interruption to the meetings in progress. It is their purpose, to take out the South end, and add fifteen or twenty feet to the length of the chapel. All of which, by united and diligent effort, they hope to have finished and ready for occupation in a few weeks. To God be all the glory.

God has manifestly raised us up as a people to carry the Gospel to the poor. And as long as we adhere tenaciously to the doctrines we hold, and the excellent disciplinary arrangements which bind us together, success must attend our efforts to spread the truth as it is in Christ. What though a few should become discontented with our temporal economy, and long for a change? What though scores should become offended and "*walk no more*" with us? Be it so. Let them quietly turn aside. But let us not come down; let us the more diligently and firmly hold to our great land marks, and the more ardently strengthen our attachment to the peculiarities of our system—and the "*people called Methodists,*" shall never cease to be, either in name, or distinctive piety. So long as we are faithful to our calling; so long as we labour *to enjoy; to live*, and to "Spread Scriptural Holiness," just so long, and no longer, will God be with us as the honoured instruments in his hand, of evangelizing the world, though earth and hell conjoined shall set themselves in "*battle array*" against the "*Lord and his anointed.*"

I rejoice to see by the *Provincial Wesleyan*, that you have opened your Book-Room. If the Provincial Wesleyans will but "*come up to your help,*" in this particular: and also on the *subject of Education and Chapel Extension*, be true to their own interest, you have only lived to see the "*dawning*" of your power and influence, *much as you have already accomplished under God.*

I trust in God that your people will be prompt in so doing. Wesleyans, let your Book-Room, your Sabbath Schools, your Male and Female Academies *at Sackville*, and your Provincial Wesleyan, be written upon the tablets of your hearts. Give them your unwavering support, and your *rich men* will become *richer*, your *poor* will realize *greater prosperity*, your *children* rise up to take your places when the fathers and mothers sleep in Jesus; and thousands yet unborn, will in coming days "*call you blessed.*" Amen.

George C. M. Roberts.

125 *Hanover St. Baltimore, Oct.* 11, 1852.

P. S.—I have just heard from the meeting of this evening at the Spring Garden's Chapel. The house was again crowded to excess, and about 25 publicly presented themselves as penitents, for prayer in their behalf.

A singular circumstance occurred, which when it became known, excited no small amount of interest. A man came to the chapel and requested a private interview with one of the Preachers: to whom he made known the fact, that he had become awakened to a sense of his danger and duty, and wished to go forward to the altar for prayer. He acknowleged, however, that he had never been legally married to the female, with whom he had been living as his wife, for seven years; and that he was unwilling to ask the prayers of the church for himself until he was properly united to her in matrimony. In view of this determination he had procured a license from the clerk of the court, and wished the Preacher to accompany him to his dwelling for the purpose of solemnizing the rite of marriage. The Preacher did so, and after the performance of the ceremony, man and wife accompanied him to the chapel, and both went forward as seekers of perdoning love and mercy.

Woodstock Correspondence.

Mr. Editor,—To remember the past, and contrast that with the present, is sometimes very pleasant. I find that to be the case just now, as I remember that twenty years have passed away in Missionary life, since I was first appointed to this Circuit; and reviewing these years and the different places in which I have laboured in the vineyard of the Lord, I have many things to be thankful for, as well as some circumstances to regret; but after all, I can say, hitherto the Lord hath helped me, and I continue to this day endeavouring to do something in my Master's cause. And now I find myself again at Woodstock; but how changed! Many whom I then knew, and with whom I had taken sweet counsel are now no more members of the church militant. Among that number, whose names are as ointment poured forth, are these, J. M. Connell, James Killam, and George Williams, faithful men of God, who have happily finished their course, and entered upon their reward. We can but mourn their loss, but our loss is doubtless their eternal gain. We are led to exclaim

"O may I triumph so,
When all my warfare's past!"

Woodstock is rather a desirable place in which to dwell. The Lord has been pleased to raise up to us here many very kind friends, in whose society a Wesleyan Minister may at all times find it pleasant to unite. As to the location, few places in the Province can favourably contrast with it, in beautiful scenery and fruitful fields. I was very much delighted with the appearance of the country, as I travelled a few weeks ago to the upper part of this Circuit, as far as to the Grand Falls, in the County of Victoria, with the amazing improvement everywhere apparent, the very extensive fields, clothed as they were with abundance of various kinds of grain affording to the husbandman a large and plentiful harvest. And as algriculture has advanced, business of other kinds has also increased. The few houses that twenty years ago were found near the Madisenere Creek has increased, until a very respectable-looking town presents itself, in which business of all kinds is being done, to the advantage, as we hope, of those who are engaged in it. And what to us is more interesting is, that in all this the cause of God has not been forgotten. Here are a number of places of public worship, among which is the Wesleyan Chapel, a short distance from the village, but attended on the Lord's Day by a very respectable congregation; and if we may be allowed to judge by their devout attention to the word preached, we should think they do not attend without profit. The first Sabbath in September was our Sacramental season, and truly it may be said, God was with us of a truth. In the afternoon of that day we held our Quarterly Love-feast, a blessed season; a goodly number gave a clear and scriptural account of the work of God, as having been begun, and now progressing, in their souls. We hope that this is but the dropping before the mighty shower, and that ere long we may have to inform your readers that the Lord has answered prayer in the revival of his work in this place.

Methodism in this part of the country is evidently upon the increase. The people are hungering for the Word of Life as preached by its Ministry, and could we supply the places in the country parts with preaching on the Lord's-Day, we should speedily see a good return for our labours. We hope the day is not far distant when we shall be able to accomplish this desirable object, and give to many destitute settlements that amount of Sabbath labour which they so earnestly desire.

I am glad to see by a late paper that you have safely returned from your tour in the neighbouring country, and hope you found it not only the means of recruiting your strength, but that you also found it to be spiritually profitable. I am led to think this must be the case, as I see by one of your communications that you were the guest of our esteemed friend Dr. Roberts, whose acquaintance I was happy to make during his late visit to these Provinces; and I sincerely hope he may be induced to repeat and prolong his visits,—sure as I am, that intercourse with such men as Dr. Roberts, will greatly tend to strengthen the tie which binds Methodists together. If he be a specimen of Baltimore Methodists, I pray God to increase them a thousand times. Wishing you every blessing, I remain as ever, yours truly,

A. Mc. Nutt.

Woodstock, N. B., October, 1852.

It is an interesting fact, says the Westminster Review—itself not a religious quarterly—and one that has come to us on high authority, that, for many of the latter years of his life, Sir Robert Peel was in the invariable habit, at whatever hour he returned from Downing street or the house of commons, of reading for half an hour in some serious or religious book before retiring to rest. It was only by this habit, he said, he could keep his mind calm and clear after the distractions and irritations of the day.

[FOR THE PROVINCIAL WESLEYAN]

Micmac Mission.

Mr. Editor,—Our Annual Meeting was one of great interest. The Rev. Dr Richey delivered the first address after the reading of the Report. I cannot report his speech as I have not time. There were one or two statements, however, which were encouraging. He had been an eye witness to the blessed effects of the gospel upon the Indians of Canada. It had *enlisted* multitudes and had *saved* them. It was, however, a long time after the Missionaries had commenced their labours among those people before they witnessed any remarkable success.—But as soon as one or two had been brought to a knowledge of the truth as it is in Jesus, and their hearts and souls became engaged in behalf of their poor countrymen, the blessed work spread with power and rapidity. We will take encouragement from this and similar facts in the history of the Church, "to both hope and quietly wait for the salvation of the Lord."

We have had tangible proof that the interest at the meeting was not a mere passing emotion. The collection at the time amounted to £14 5s., which I think was the largest by far ever taken up for the object. The Committee have been since the meeting, taking up collections to meet arrears of the past year, and expenses of the ensuing year, commencing October 1st. Scarcely an individual who has been applied too has refused his aid.

Including a very few dollars which have not yet been paid, the subscriptions including the collection at the annual meeting, and another at Dartmouth, have amounted to about £95. One gentleman belonging to the Army, Lieut. Hawkins of the 97th Regt., sent us the handsome donation of £5 sterling.

I leave this morning in the Coach for Windsor, and intend to go on as far Bridgetown, thence to Liverpool, and probably return by way of Lunenburgh and Chester to solicit further aid to the Mission. I hope then to return home, where I expect to meet my *pundit*, and we shall (D. V.) forthwith begin the work of printing the New Testament. "Ben" returned to Charlottetown, soon after our annual meeting. He was met by his wife, as I am informed, who had a dismal story to tell him. The Priest had been denouncing him as an apostate and shaking the "harmless thunder of the Vatican" over his head. How the poor fellow will bear up under it I do not know. He will need and I trust he will have the prayers of the Lord's people. He may be induced to turn aside again after Satan, and abandon us. From what I know, however, of his character, I have more fears that he will fail in Christian meekness, and forbearance, than that he will be frightened away. I should be less surprised to hear that he had pulled the ears of the *padreas*, than that he had gone to confession. I trust he will do neither. I am informed that a Roman Priest was present at our Anniversary. I suppose we may prepare for a second edition of the castigation we got from that quarter last winter. Probably we shall, if we are prospered, get used to such things bye and by, and then we won't mind it.

I beg to thank an unknown friend who has sent me a copy of the Gospels in the Esquimeaux language. Anything of the kind is interesting and may turn to good account.

Your's in Christian bends,

S. T. Rand.

Halifax, October 16, 1852.

Benefits of the Press.

An important thought is uttered or written; it finds its way to the press, and after setting thousands of minds at home a-thinking, it crosses continents and oceans, and re-produced in other lands, passes from one periodical to another, until hundreds of millions have read it, pondered over it, have been agitated, moved, and influenced by it. That thought will never die—it will live and act until the end of the world. Its form or embodiment of words may seem to lie dormant for a season; but, after scores of years, some individual, turning over the pages of the past, will light upon it, and impressed either by its beauty, or force, or utility, will again commit it to the wings of the press, and it will fly around the circle of the world, entering into the understandings, and moving the hearts of myriads now unborn; and again accomplishing its mission, it may once more apparently sink into the grave of forgetfulness, but in reality only to be again and again revived with greater power and influence, until the knell of time shall have been sounded, and the last man have passed away from earth. Thus the man who lives now, may, through this potent, this pervading and enduring instrumentality, speak words of instruction, of consolation and hope to his cotemporaries, and to generations yet to live, act and suffer on this theatre of existence. Let, then, the press work out the high and noble purposes for which Providence has designed it, and its benefits will become more apparent at the present, and accumulate in proportion to the lapse of time.

Wesleyan Intelligence.

South Africa.—Natal.—The following is extracted from the *Natal Independent* of June 24th, 1852:—

Sunday last was a day of unusual interest, occasioned by the re-opening of the Wesleyan chapel of this town, which for several weeks past has been undergoing considerable repairs, and is now greatly improved in appearance and accomodation. The chapel was built in 1848, after the European population of Natal had participated in the spiritual administration of the Wesleyan Ministers several years. This highly respectable body was the first to establish a regular English Ministry at Natal, and commenced their philanthropic labours in 1842, the zeal and assiduity of which extended alike to the English residents and the military stationed in the colony. The military chapel, recently fallen into disuse from dilapidation, originated with this body, and their labours were discontinued there only on the appointment of an Episcopalian Minister, who assumed also the office of military Chaplain. By these early labours, and by a succession of prosperity, the Society has now the gratification of beholding an extensive and wide-spreading Christianity, the offspring of their immediate labours, and the emulation that has been excited in other Churches. In the colony of Natal are now several principal places in which, by the blessing of God upon their efforts, the interests of a true form of religion are established; and by the machinery peculiar to this body the influence is extended to large surrounding populations. In Pietermaritzburgh divine worship is held in four different places,—in the two large chapels, and in two private houses. English sermons are preached during the day, and other services connected with the sacred work are carried on by a zealous and efficient agency. Four Ministers in orders, (to adopt the Episcopalian phrase,) and some twenty devoted men of the laity, are employed every Sabbath in preaching God's word; and a host of agencies are at work to benefit spiritually their fellow-man. In the school department the Wesleyans have paid even more attention, and have been more especially successful.

In the school department a lively interest has been observed; and a short time ago (about a month) 120 scholars assembled in one of the chapels to receive the annual reward of their industry and attention. It was delightful to see the stimulus to further application so sincerely appreciated as were the interesting books distributed on the occasion; and it must have been a high satisfaction to the Rev. Minister, and to Messrs. Wade, Smarfit, and Russom, and the devoted Teachers in the Sunday-schools, to have demonstrated before the public eye that they have not laboured in vain, nor spent their strength for nought. To ourselves it was a real pleasure to behold so large a concourse of children listening with intense interest to the pastor's admonitions; and the impression irresistibly left upon the mind is not to be erased, that the children of the present teaching are those by whom the leaven of Christianity and general knowledge are to be propagated and matured, when the present generation shall have passed away.

We have before called attention to the mental and moral teaching of this and similar institutions, and demonstrated that without a proper provision for moral and religious culture, no Colony can be said to possess the elements of durability. The Wesleyans are zealously performing their part, and are performing it at a large cost of money and gratuitous exertion.

Religious Items.

Last Sabbath there occurred rather a curious scene in the parish church of Campsie. A reverend gentleman proceeded to the pulpit to officiate for the Rev. Thomas Monro, the minister of the parish. Mr. —— had gone through the usual routine of singing, praying, &c., and had just given out the text, and was commencing his discourse, when a woman got up, and at the top of her voice exclaimed, "Gae hame wi' you, sir, an' learn your lesson (a slight pause); gae hame, I say, an' learn your sermon afore you come here. We're nae accustomed wi' a man readin' a sermon tae us—we can read ane at hame oursels. Gae hame (louder than before, accompanied with a stamp of her foot,)—gae hame an' learn your lesson, like a skuleboy—gae hame, sir." She went on in this strain for some time, and, it is said, Mr. —— looked unuttterable things.—*Dumbarton Herald, Sept.* 14.

By letters received from Florence it appears that on the 7th ult., the Court of Cessation rejected the appeal for the repeal of the sentence pronounced against the Madiai. It is generally supposed that this has been obtained in consequence of the urgent demands of the Government, and with the view of inspiring a wholesome fear in the public mind by an example of terrible severity. By the sentence now confirmed, Madam Madiai will be subjected to 45 months' hard labour at the galleys, and her husband to 56 months', besides having to defray the whole expense of the trial; and it will be remembered that their sole crime has been the abandonment of the Communion of the Roman Catholic Church, and, according to the literal sentence, "for following the pure Gospel" (*puro Evangelo.*)

The New Orleans *Christian Advocate* speaks in flattering terms of the annual, and specially the missionary, collections, in the south. These matters are attended to with great promptness there, as a general thing; but the following words, addressed to the editor of that paper, from a certain presiding elder in Louisiana, reveal the fact that some stingy Methodists still dwell on the earth's surface: "I suppose it would be calculating liberally to say, that the preachers on this District will receive one half of their claims this year. It is no uncommon thing to meet a brother who is well to live in the world, and who, with a wife and two or three children in the Church, contents himself with paying his single quarter of a dollar a quarter. You need not be told that he takes none of our Church papers."

The Louisville *Christian Advocate* says that the great revival, which commenced in Trimble and Henry counties, Ky., about two months since, and which has, up to this time, resulted in over five hundred conversions and additions to the Church, is still spreading, and seems to gather force as it goes. It has now reached the beautiful town at the mouth of Kentucky river, and is carrying all before it. Brother Adams, the preacher in charge, writes to the editor of the above paper, that "Carrolton is all in a blaze of glory." From another source he learns also that the altar is constantly crowded with seekers of religion, and that conversions are both "many" and "mighty." There is quite a waking up, also, among the Churches in Louisville. A number of conversions have taken place in the last week.

An American colony has commenced operations in "Bethlehem-Judea;" seven adults and one child reached there from Philadelphia, in March last, with the object of introducing the arts of agriculture in Palestine. Their prospects are represented by themselves as highly encouraging, the Turkish Government favouring the plan. It is stated, also, that some European gentlemen of wealth have determined to commence a colony at Jericho, and have gone to Jerusalem for the purpose. An architect has arrived at Tyre and Sidon, from England, accompanied by men and means to commence a colony there; and similar projects are proposed in different parts of the land. Has not the time, the set time, to favour Zion, come?

At the Smethport camp meeting, held twenty miles south of Hamilton, N. Y., a good revival work was experienced. The Northern Advocate says that "God is powerfully pouring out his Spirit at every appointment on the circuit; and in neighbourhoods where we had no preaching, sinners had been converted by scores. Not far from one hundred precious souls have found peace in believing since the camp meeting.—Glory to God for his goodness! During the conference year, now closing, about two hundred have been converted, and one hundred and thirty-two added to the Methodist Episcopal Church."

The *N. Y. Observer* says that the Episcopalians have established a Seminary at Nashotah, Wisconsin, for the education of young men for the western field, reaching to the "going down of the sun." It is without funds and endowment, save what is occasionally received in charities.—Still it has eight candidates for ordination, and ten in a state of preparation. Had the Seminary adequate funds, fifty young men could be gathered into the Seminary, and two hundred missionaries are needed in that far west to meet the wants of the Episcopal denomination, as stated by the head of the Seminary.

Bishop Scott is to proceed to Africa in time to be present at the Liberia conference, in January next. He will be accompanied by Rev. J. H. Perry, of the New York Mariners' Mission, and Rev. William Horn, who will remain with the mission in Liberia.

It may not be generally known that our beloved Sovereign has at Windsor a Sabbath and a day class of children belonging to the domestics, to which she unremittingly attends when the court is there.

A few days ago, in this city, four Wesleyans took tea together, whose united ages are 304 years; and whose united ages of uninterrupted membership are 215.—*Yorkshire Gazette.*

Literary and Scientific.

A New Cure for Bronchial and Consumptive Complaints.—Dr Cartwright, of New Orleans, communicates to the Boston Medical and Surgical Journal an article, entitled—"The Sugar-House Cure for Bronchial, Dyspeptic and Consumptive Complaints." It is stated that a residence in a sugar house, during the rolling season, far surpasses any other known means of restoring flesh, strength and health, lost by chronic ailments of the chest, throat or stomach. The rolling season is the harvest when the canes are cut, the juice expressed and converted into sugar. In Louisiana it commences about the middle of October and ends at Christmas, but is sometimes protracted into January. Dr C. says the vapor is most agreeable and soothing to the lungs, and in his own case entirely removed a distressing cough. He stood for hours in the sugar-house inhaling the vapor, and drinking occasionally a glass of the hot cane-juice. This is a fact interesting to invalids.

Discovery in Telegraphing.—George Little, an electric telegraph engineer, has made a valuable discovery in the production of uninterrupted streams of electricity, to work telegraph wires without the use of batteries. He informed us that he had been experimenting for six years, in London, with a view to obtain this result. He has brought his working models along with him, and we have examined some of the messages which they print: they are like Bain' chemical messages. He calculates that his discovery will effect a saving of $200,000 per annum to our Telegraph Companies. He does not use patinum, mercury, nitric acid, or sulphuric. If this invention effects such a saving, it will be hailed as a boon by all classes; for the telegraph, we believe, is far from being perfected. Perhaps it may be the means of working a line 3,000 miles across the Atlantic, something which cannot be done with our voltaic batteries at present.—*Scientific American.*

Fossil Remains Discovered in Connecticut.—We are informed that the bones of a veritable Mastodon, one of the "Ancients of the Earth," have been discovered in New Britain. They were found in the land of Mr. Churchill, a jeweler, and not far from the main street of that flourishing village. The entire skeleton of the Mammoth has not been found, but a sufficient number of the bones have been dug up to determine the character of the animal to which they belonged. The discovery is attracting much attention in New Britain, and it has been decided to deposit the remains at the Normal School in that place where they can be seen by those attending the exercises at the anniversary of the School on the 28th and 29th instant.—*Hartford Times.*

A New Feature in Science.—We learn from the Boston *Courier* that the new ship Ericsson, of 2500 tons, was launched at Williamsburg, L. I., on Wednesday last. She is to be propelled by the newly invented caloric engine, which is at present creating much interest in all scientific and commercial classes in the United States. If the experiment should prove successful, it will open a new era in steam, and cause a complete revolution in the present mode of applying that power. According to the new principle, instead of using water to produce steam, heated air is made to answer this purpose, and thus far, it is said, the experiment has proved completely successful. We shall wait with much interest for the result of the trial trip of the Ericsson.

A Discovery.—The brig Argyle, from Hong Kong, arrived at San Francisco, Aug. 17th.—The Captain reports having discovered an island about one mile in length, in lat. 24 23 N., long. 131 E. It was covered with green bushes, but presented an iron bound shore. A reef of about a mile in extent projected from the northern side, while on the eastern side, near the shore, was a rock.

Messrs. Appleton & Co., have just made a donation of two hundred volumes of pleasant books to the Bloomingdale Asylum for the Insane. A donation of similar character was recently made by Messrs. Dewitt & Davenport, and Mr. Putnam and Mr. Sears have each promised contributions.

Temperance Items.

How to meet Ridicule.—In the early stages of the temperance reform many a good man venturing on total abstinence, quailed before the power of ridicule; and even now, amid all the triumphs of the cause, many a temperance hero trembles in presence of the wit and satirist. Cruikshank tells us how he was finally able to meet it and put it to shame. "People," says he, would sometimes say to me in London, 'well, George, how goes temperance?' I would answer, "Pretty well; how goes intemperance?" I never got an answer; but to relieve the embarrassment of the jester, I would continue: "Have you heard of any horrid murders and suicides?" An acquaintance once tried to make a water butt of me before a large company. I replied. "Well, I say, have you been an accomplice in a murder: such a one was drinking till a late hour last night in your company; on going home he fell from his stair-case window and broke his neck." I heard no more of joking upon that.

Marrying Drunkards.—Young ladies or more elderly women, who contemplate marrying at all, as most ladies do, ought to reflect seriously, that in forming family relations, the drinking habit must be excluded, or misery, shame, and disgrace, are inevitable. We caution, in the fear of God—nay, we feel no hesitancy in warning young women, whether rich or poor, educated or uneducated, never to accept for a husband any man who drinks ardent spirits, however moderately. And we warn all men addicted to the vile habit of drinking to excess, or even in moderation, that in proposing marriage to a lady properly informed, he insults her. The promise of such a man to love, protect, cherish, and keep her in sickness and in health, is solemn mockery, it is a fraud of the meanest kind, practiced upon an unsuspecting, confiding, and innocent female. May heaven save the rising generation of females from that worst of earthly afflictions, that sorest of all degradations, drunken husbands!—*Temperance Journal.*

Temperance Convention.—The New Jersey State Temperance Convention, met at Trenton on Wednesday. About one th