

THE WESLEYAN.

For the Provinces of Nova Scotia, New Brunswick, &c.

"HOLD FAST THE FORM OF SOUND WORDS."—SCRIPTURE.

VOLUME II.

HALIFAX, N. S., MONDAY, JANUARY 13, 1840.

NUMBER 25.

Original Poetry.

TO MY BIBLE.

O, long neglected—darkly read—
Sealed to me, prayerless and dead—
My heavenly Chart to Zion found—
My Star and Compass, homeward bound !

What freshness in thy leaves I trace !
What glory in their forms of grace !
Thy buds—thy blossoms—fruit sublime !
Predestined ere the birth of Time,
To heal the nations under ban,
By faith and love to God in man :—
Even Angels to thy shade repair
And life's eternal clusters share !

God give me hence to read in thee,
Most holy book his mystery :
To mark—to learn—to understand—
Each tittle of his last command.
Oh ! let me in the word he spoke,
The spirit and the life partake ;
'Till all He is and all thou art,
Be sanctified within my heart !

So shall I savingly proclaim,
The peace that flows without a name :—
As ye prevailed with you prevail,
And shout when heaven and earth shall fall !

Toronto, Dec. 11, 1839.

A. J. WILLIAMS.

Biographical.

MEMOIR OF MRS. SARAH DAVISON, OF HORTON.

THE Bible informs us that the memory of the just is blessed, and that the righteous shall be had in everlasting remembrance—expressions which seem to intimate the duty of placing on permanent record, the piety, zeal, and steadfastness of those who, through faith and patience, now inherit the promises.

Should you think the following brief Memoir calculated to answer this important end, its early insertion in your valuable publication will greatly oblige many of your readers.

Mrs. Sarah Davison, whose maiden name was Martin, was a native of Horton, in this Province, and at an early period of life gave unequivocal evidence of a work of the Holy Spirit upon her heart. She enjoyed the blessings of a religious education and the godly example of her pious parents, by which she profited much.

When about sixteen or seventeen years of age, she was called to sustain the irreparable loss of the death of her excellent mother,—a loss which none can fully judge of but those who have been placed in

similar circumstances. The event, however, was mercifully overruled to her benefit, by calling forth those energies of mind which she manifested when called to take upon herself the charge of her younger sisters, and of training them up in the nurture and admonition of the Lord.

Her father, feeling it his duty to preach the Gospel in the surrounding villages, was necessarily much from home; but so deeply impressed was the mind of our young friend with the importance of family religion, that she undertook to officiate at the family altar in his absence, and the benefits she derived from these exercises induced her ever after to place a high estimation on the duty of family worship.

About this time, she united herself with the Baptist Church at Horton, but when certain changes took place in the terms of admitting members to that Church, to which she could not conscientiously agree, she considered her union with them eventually dissolved. For many years following she was not identified with any section of the visible Church of Christ, which no doubt was a very great spiritual loss to her. Although it is believed she never "cast away her confidence, which hath great recompense of reward," yet it is evident she deeply felt for some years the necessity of a closer walk with God, and of more intimate communion with his people.

Mrs. Davison, with her husband, occasionally attended the Wesleyan Ministry, at Lower Horton, but the Chapel being five miles from their residence, and the preaching in it only every second or third Sabbath, it may be reasonably inferred, that these opportunities could not frequently occur. It was, however, the means of making her acquainted with some pious members of the Society, with whom she took sweet counsel on the things of God as often as opportunity offered.

The doctrines taught by the Wesleyans met the hearty approval of Mr. and Mrs. Davison, and being anxious for a more intimate union with the people of God, they gave a most pressing invitation to the ministers on the Circuit, to preach regularly at their house. It was some time, however, before their offer could be acceded to, in consequence of the number of places already on the plan of labours. At length their prayers and desires were complied with, and our late brother, the Rev. R. Crane, had the honour of commencing regular preaching in the house of our late sister.

This was an event of great spiritual joy to Mrs. Davison, and she often referred to it as the commencement of a new era in her christian course, and

indeed from this time she seems to have "gone on her way rejoicing." A small class was formed in her house, of which she and her husband were the first members. The class meeting was not only the means of great spiritual benefit to herself, but it gave her the opportunity of testifying to those with whom she met, the wonderful dealings of the Almighty to her soul.

The congregations continuing to increase to overflowing, a Chapel was deemed necessary for that part of Horton. This afforded a good opportunity to our friends to manifest their love to God, and to the souls of their fellow creatures; nor was it neglected by them. They cheerfully contributed a part of their estate as the place of its erection, and in other respects, both with their money and influence, aided the good work. The result of these exertions, with that of their neighbours and the congregation, has been the erection of a very neat and commodious Chapel, to which the name of GREENWICH was given at the time of its opening. Mrs. Davison rejoiced in being permitted to witness the erection of this sanctuary of prayer, and the gathering of a large and respectable congregation; but abundantly more so, in the gracious outpouring of the Holy Spirit, for which she had so often and so earnestly prayed.

The closing scenes of Mrs. Davison's earthly career, were so intimately connected with the revival of religion, at the Greenwich Chapel, that it seems necessary to state some particulars thereof. Although she was prevented by great bodily weakness from attending the public ordinances of the house of God, she was not the less solicitous for the spiritual welfare of the congregation worshipping therein. She made frequent enquiries of myself and others as to the state of religion amongst them, and when she heard of the appointment of a protracted meeting, she greatly rejoiced, believing that God would by that means revive his work.

The meeting commenced on Saturday, March 9th, and circumstances, in the first instance, wore an unfavourable appearance; but on my calling on sister Davison, at the conclusion of the first service, I found her rejoicing in God, and expressing the strongest confidence as to the result of the meeting. I felt ashamed of my unbelief, and became resolved from that moment to use my utmost efforts with humble dependence on the divine blessing, for the advancement of the good work. The next day we began to see the hand of the Lord in the awakening of several to a sense of their state and danger. Many moaned in the bitterness of their soul, and refused to be comforted until they found the peace of God which passeth all understanding.

On the third day of the meeting, Sister Davison could not be persuaded from being brought to the Chapel, as she longed to behold the "beauty of the Lord" in his earthly tabernacle; and when she beheld it, she rejoiced and exclaimed, "Now lettest thou thy servant depart in peace for mine eyes have seen thy salvation!"

Finding the place too much heated for her to respire, she was taken to the door of the Chapel, where

she remained but a short time. It is supposed, however, that she took cold, which hastened her removal hence. She was taken to her bed, and in a few short days was removed from this state of trial and suffering. It is delightful to reflect how intensely alive she was to the advancement of the work of God, while evidently sinking under the pressure of bodily weakness. When informed of the conversion of one, and another, and another, she rejoiced greatly, but when informed that upwards of forty had found peace with God, she literally shouted for joy, and declared that her "cup was full to overflowing!"

Her removal from the Church militant was marked by signal displays of the divine mercy, and love to herself and family. Her husband, who had been for some years walking in comparative darkness, was made very happy in the Lord a few days before her death. Her son, a nephew, and two nieces, with a young man residing in the house, were all made happy in the Lord about the same time; and several of her intimate friends and neighbours, for whom she had often prayed, gave up themselves to the Lord, and professed to be made happy in his favour.

These delightful events passing so vividly before her eyes, just as she was closing them on all sublunary objects, may well be supposed to increase her joy to an extacy, and to render her death almost enviable. That this was the case will appear evident from the following note I made of one of my last interviews with her. On reaching out my hand, she exclaimed, "O Mr. Croscombe, the Lord has given me back my voice for a short time, that I may declare his goodness and loving kindness to poor sinners! O glory! glory be to God my Saviour! O the love of Jesus to such a sinful worm as I am! O what wonderful condescension on the part of my blessed Redeemer! He hath heard my prayer for myself and family—he has given me the soul of my dear son in answer to many prayers—he has blessed my dear husband; and O! I trust he will soon bless my daughter also; my sister, I cannot give her up; no, I trust I shall meet them all in glory! Praise the Lord."

After pausing a moment to get breath, she resumed—"O my dear Mr. C., go on and preach the Gospel to poor sinners—preach Jesus, the sinner's friend, to all mankind. O tell them of the love of Jesus to me and to all mankind! Be not discouraged—he has blessed your labours, he will bless them more abundantly. And now remember what I say, I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Lord, will give to all that love his appearing."

I saw her three days after the above interview; she was equally happy, but too much exhausted to say much. After assuring me of her unshaken confidence in the Lord Jesus, she bid me farewell, and in a few hours exchanged mortality for bliss, on the 27th March, 1839, and in the 56th year of her age.

According to the uniform testimony of those who knew her best, Mrs. Davison sustained the several relations of life in a manner well becoming a Christian matron, and as a member of the Church of Christ, she

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adorned her high vocation to the great satisfaction of those who were over her in the Lord. My personal acquaintance with her leads me to believe she was a humble, sensible, pious follower of Jesus, who ascribed all her salvation to the merits of his death.

I cannot close this Memoir without adding my testimony to her love and esteem for the ministers of the Gospel, for their work sake. It was delightful to hear her expatiate on the excellency of my predecessors, on the Horton circuit; and I can also testify that she cared much for the temporal comfort of themselves and families. May her bereaved family and the Society to which she belonged, profit greatly by the example she has left them, and may they follow her as she followed Christ.

W. CROSCOMBE.

Windsor, 12th Dec. 1830.

Obituary.

MRS. SOPHIA BENNETT.

DIED, AT NEWPORT, DEC. 21, SOPHIA, WIFE OF THE REV. WILLIAM BENNETT, WESLEYAN MINISTER, AND DAUGHTER OF THE LATE JOHN SARGENT, ESQ., OF BARRINGTON.

THE late Sophia Bennett in her youth sought the Lord, and obtained through faith in the blood of Jesus Christ, a clear sense of the divine favour. At the age of about 14 years, she returned from the boarding school, at Halifax, and her pious mother in relating various occurrences which had taken place in the neighbourhood, during her absence, told her of the happy deaths of several persons who had died in the Lord. This account under God became the means of awakening her mind, and giving her to see both the necessity and advantages of true religion; she at once cast off and renounced all those allurements and snares, presented to her youthful mind, from the pleasures of company, of dress and worldly sin. The people of God became her people, and the ordinances of religion, the services in which she took pleasure. In thus engaging to secure the salvation of her soul the Lord gave her the knowledge of his salvation, by removing from her mind the guilt and condemnation of sin, and set her soul free from the dominion of it. With adoring gratitude and praise to Jesus her Redeemer, she spent many happy days in her chamber, reading and searching after the great truths of her redemption. She joined the Methodist Society in Barrington, and was a member of the same upwards of twenty years, testifying her love to the cause of God, by acts of liberality to its class leaders and benevolence to the Ministry of the Gospel. The late Rev. Messrs. James Man, Wm. Black, Adam Clarke Averd, and others, have abundantly testified of the christian virtues of Sophia Sargent.

Since the time of her coming to Newport, she has cautiously guarded against mixing with persons, not of a religious turn of mind, lest worldly and trivial conversation should lead her to a forgetfulness of God and neglect of prayer. Domestic duties and the

interest she felt in her children and family welfare, furnished full employment for her time, which accounts for her being so seldom seen abroad.

The last time she attended the Chapel, which was the Sabbath before she was taken ill, during the time of singing the concluding Hymn a solemn impression was made upon her mind,—that that was the last time she should come to the meeting, that a separation had then taken place between her and the congregation, so that on her way home she told her husband that it was impressed upon her mind, that she should never come again to the Chapel, which, in fact, so turned out.

When the disease first seized her, she was led into a train of reflections upon past events and occurrences; her mind was turned to the state of her soul; being fully satisfied that this sickness was unto death, she saw the necessity of being Holy: sanctified to God throughout body, soul and spirit. She expressed her sorrow for not having more fully lived up to her christian privileges, yet relying on the all prevailing advocacy and atonement of Jesus Christ, she retained her confidence that God would save. She became evidently much engaged for every cloud of obscurity to be removed, that she might enjoy one un-interrupted view of the light of God upon her soul. She requested me to pray particularly that God would bestow this grace of purity of heart. For past mercies she praised Him, adoring his goodness that she had not her religion to seek under such unfavourable circumstances. During this struggle of mind, a portion of Scripture was powerfully applied, Gen. xlix. 19, "God, a troop shall overcome him: but he shall overcome at the last." In this she saw and felt that deliverance was nigh.

'Jesus, thy blood and righteousness,
My beauty are, my glorious dress;
'Midst flaming worlds, in thee arrayed,
With joy shall I lift up my head.'

This was her boast and triumph! She often mentioned the great deliverance which God had wrought for her in setting her mind free from all worldly objects. She felt no ties, no attachments to any earthly thing. Jesus her precious Saviour engrossed her whole mind. She said, even her two children, dear as they had been to her, had now no more attractions, than if they were not her children; herself and all were resigned to God. Thy will be done, was the great utterance of her heart. Notwithstanding, for 20 successive days and nights, her complaint admitted of no repose, yet she wished the Scriptures to be read—prayer to be made, and repeatedly joined in singing hymns and reciting select portions of Scripture, and verses of hymns. With a calmness and solemnity not easily to be expressed, she called the children to her bed side, took them by the hand, gave them her dying advice, concluding with those emphatic words, "If ye seek him he will be found of you, but if ye forsake him, he will cast you off for ever," kissed them and said, "farewell." To her dear friend, Miss Eller, she said, "If my dying would bring Martha and Jane (her two step daughters) to God, it would be worth my dying." To Mr. Bennett, she said, "Oh! be faithful, preach for

eternity, preach for eternity." Her last sayings, distinctly to be understood, were, I am a child of God : God is my Father.

"I'll praise my Maker while I've breath
And when my voice is lost in death
Praise shall employ my nobler powers,
My days of praise shall ne'er be past
While life, or thought, or being last, or immortality endures."

The above is a faint sketch of the death-bed scene of my much esteemed wife and companion, Sophia Bennett of Newport, who departed this life, December 21, 1839, in the fifty-fourth year of her age.

W. BENNETT.

Newport, Dec. 25, 1839.

The following is an Extract from a Letter on the same subject, by her Brother,

HALIFAX, December 26th, 1839.

W. SARGENT, Esq.

"From the time that she was taken ill until her last breath, (which was from Sabbath 1st. inst. until Saturday 21st, just 21 days,) she appeared to have had scarcely an interval of rest, night or day; and the disease continued without any material alteration or abatement from the first. On Friday, 20th inst, about mid day, she was attacked with severe spasms, producing intense agony and suffering, until which her mind for the most part continued firm and collected, but then appeared to wander; and her speech soon after failed, so that she could not be distinctly understood.

"Her efforts at speaking, which were continued from this time nearly to the last, were an indistinct muttering. From mid night the severity of the spasms was much mitigated.

"You will of course be desirous of knowing what were her views and feelings under these painful circumstances, and in prospect of her entrance upon a world of spirits, and appearance in the presence of her Maker and her Judge.

"While attending the public service of the sanctuary on the Sabbath previous to the one on which she was taken ill, her mind was peculiarly affected during the singing of the last Hymn, with a deep and solemn sense of the nearness of the eternal World; and an impression almost amounting to an assured conviction, that she would no more engage in such scenes on earth. This she viewed as a gracious premonition from her heavenly Father of approaching affliction, and perhaps death, and mentioned the circumstance in this point of view to Mr. Bennett, at the time, and to myself and several others afterwards; and from the first of her illness death appeared to have been contemplated by her, without fear or dismay, as the sure result of the disorder. She frequently alluded to one circumstance, as a most gracious and remarkable deliverance, wrought for her by a gracious God—a circumstance which you are well aware, all who knew her apprehended as her severest trial at the last, viz. the giving up her children; but this she was enabled to do unreservedly from the first, so much so that they did not give her mind the least uneasiness; and it was the same with every other worldly care. She did not, during the first part of her illness, feel that unclouded liberty and assurance of mind that she desired. She acknowledged and lamented her short comings and unfaithfulness, and appeared clearly to see, and deeply to feel the evil of her heart, and her need of entire sanctification of body, soul, and spirit. She at the same time expressed her entire dependence on the all-atoning and precious blood of Christ alone for the accomplishment of that great work. She sought, desired, prayed, and believed not in vain. Her mind became not only filled with peace, but with joy, and triumph in believing. This happy state of mind was

the result partly of the application of a portion of the true and faithful word, which appeared peculiarly applicable to her previous sense of unfaithfulness and short comings. It was the Words of Jacob respecting the tribe of Gad,—'Gad, a troop shall overcome him: but he shall overcome at the last.' Her prayers—her conversation—the recital of verses of Scripture, and of Hymns,—all were expressive of her peace, her joy, and happy prospects; she would frequently sing some verse expressive of her peace of mind, her hope and her desires. The last words that she uttered that were distinctly understood were, 'I am a child of God, and God is mine;' at the same time repeating or singing,

"I'll praise my Maker while I've breath."

"She called all the children to her, and took leave of each solemnly, advising, praying for, and giving them her blessing. I must not omit her frequently saying, 'O what should I do if I had religion to seek now.'—Thus died our dear sister, and now we have good reason to hope that she is,

"Far from a world of grief and sin,
With God eternally shut in."

"This hope is founded not merely on the facts connected with her death-bed. She sought the Lord in her youth, and persevered in her choice and pursuit of religion under some trying and painful circumstances, renouncing the vanities, the pleasures, and the worldly associates of her youth. She continued firm in her attachment to the cause of religion during life; and at the last she proved the advantage of the course she had pursued. She sought the Lord in her youth, and he forsook her not in the time of need. But the facts I have now alluded to were not the grounds of her hope or of her rejoicing at the last. No; the language of her heart, as exemplified in all her conversation was, 'I the chief of sinners am. But Jesus died for me.' To her enlightened and divinely instructed mind, the reviews of her past life, when brought to the standard of God's most holy law, could, and did afford little else than matter of humiliation and abasement of soul. For pardon, for holiness, and eternal life, her hope was founded on the all-sufficient atonement of the Redeemer.

"Her funeral was attended by Rev. Mr. Crocombe. And at Mr. B's request, after the corpse was laid on the bier, the first verse of the Hymn, p. p. 13. 'Leader of Faithful souls and Guide,' &c. &c. was sung, and as the second verse was being given out, the bier was taken up, and the procession moved on, the singers proceeding and singing that and the following verses of the Hymn; and also some other Hymns at intervals until arrived at the grave yard connected with the Chapel, where she particularly requested that she might be interred, the usual service being over they then adjourned to the Chapel, and Mr. Crocombe preached a sermon from Rev. vii 14 'These are they which come out of great tribulation and have washed their robes; and made them white in the blood of the Lamb.'

"It will be gratifying to you to know, what indeed you will scarcely need to be assured of, that our dear sister's step-daughters, to whom I believe she had much endeared herself, were unremitting in their most watchful and affectionate attentions to her during the whole of her illness; one or the other of them being always with her by night or by day, nor could their own mother, I am persuaded, have received or desired a more unwearied attention.

"I will only add, that I hope and pray that this bereavement will be so remembered and improved by us, her brothers, as well as by all who were connected or acquainted with her as to induce such a due and timely preparation as shall secure us all a happy meeting with her, where pain or parting shall be no more.

"With affectionate remembrance to all our friends.
I remain yours affectionately."

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Review.

From the Christian Guardian.

MEMOIRS AND SELECT REMAINS OF THE
REV. RICHARD TREFFRY, JUN.,
&c. &c. &c.

THIS is the Life of a young Wesleyan Minister of distinguished talent, piety, and usefulness; and these Remains afford obvious evidence of it. We have not been able to read either without melancholy emotions; for, in inseparable conjunction with the development of these excellencies, is the existence and extensive ravages of a disease which is fatal to its subject. He discovered it seated in his system with an alarmed mind, and watched its workings with a vigilance which bespoke the anxiety of his spirit to be saved from its threatening tendency. When every means was ineffectual, and it became his conviction that "days and nights of affliction were appointed to him," he bowed under the hand which, he believed, was laid upon him in love. How inexplicable to worldly wisdom is the conduct of God! Not unfrequently is there irremediable evil where there is great mental vigour, or an exuberance of spiritual felicity. Jacob must "halt on his thigh," if he see the face of God. St. Paul must have his trial as painful as the puncture of a "thorn in the flesh." The late Mr. Watson, we believe, was constantly afflicted: but affliction made him great. Robert Hall was always in bad health, and often in bodily anguish; but his internal powers defied the power of disease. Such a man was Mr. Treffry; and in reading his Life, no lesson presents itself with clearer vividness to our judgment than this,—*mind will not succumb to mortality.* How ethereal must be its substance—how vigorous its powers—how undying its energies—and how mighty its Author!

Mr. Treffry was the son of Wesleyan parents, who received him at his birth as from God, and watched his opening powers with a pious and patient attention, that their unfoldings, even in boyhood, might be an answer to their prayers, and both conduce to the glory of God. His father has long been known in the Wesleyan Church as an able, judicious, and faithful minister; and how well founded his claims are to such a character, let this Memoir of his son say. It was by the apostolic Dr. Coke that Richard was baptized, whose blessing, doubtless, followed him. While a child he discovered no remarkable perspicuity of genius like his brother Thomas. When eight years of age he was sent to the Wesleyan Seminary at Kingswood, where he remained five years, and where, among other things in which he was instructed, was the Latin, Greek, and French languages. Here he was in a state of ill health; but it was while at this place that he joined the Methodist Society. The satisfaction of his spiritually minded parents at this event cannot be expressed; which, however, was not of long continuance, for very shortly after his return from school, he was bound apprentice in London to a Printer, where the evils and fascinations of the Metropolis proved fatally deleterious to his piety. This is the more to be wondered at, as the instructions he received when his indentures were ratified, commence with these words: "You shall constantly and devoutly on your knees, every morning and evening, pray to God that you may obtain the pardon of your sins, and the grace of his Holy Spirit, to enable you to act according to his commandments." These wholesome words were lost upon him; and after an absence from home of fourteen months, he returned to the house of his father, who was then stationed at Truro. It was a little before this time that his brother Thomas sent

him a kind admonitory letter, which made no impression on him; and it was not until the death of that brother, that his impenitency yielded: and the death of the one was the life of the other. Still his health was precarious; but he loved God. About the age of eighteen he began to preach, much to the gratification and profit of those who heard him. The judicious Mr. Edmondson was his friend and adviser: and O, to have a friend at such a period! After a local trial of his talents and piety, the Conference of 1824 received him as a probationer, and appointed him to Sevenoaks. The attached father and biographer says, this "was to me a source of unspeakable pleasure;" and we believe him. His son Richard shared an honour second to none on earth. From this time till his departure in 1838, he evinced how fully he appreciated the trust reposed in him. He nurtured the Christianity of his own bosom—longed for and promoted that of the Connexion—and deemed the expenditure of his time, strength and powers, his highest duty and choicest privilege, for the honour of his Redeemer, and the well-being of the human family. In 1831 he went to reside at Penzance, in Cornwall, where he spent in weakness the last seven years of his life. There he often and involuntarily thought of his healthy and indefatigable brethren with a deeply affected heart. How did he envy them the privilege of active labour, and attempt to do as they did! All was vain. He was a luminary waning to wax no more: he was a brilliant luminary. His solitude throws forth a literary and biblical and holy splendour which shall give perpetuity to his memory. Very shortly before his death his enjoyment of redeeming grace, always deep and flowing, was remarkably abundant, which was seen in his countenance, breathed in his words, and manifested in his behaviour. When the last enemy approached, the canopy which encased his spirit was impervious, and he left the world, though regretted by all, to verify the truth of a saying he had not long uttered—"In a few days I shall see Jesus!"

There is many a lineament in this portraiture of Mr. Treffry drawn by his father in a beautifully graphic manner, deserving our notice. There is his filial affection: He venerated his father, to whom he frequently wrote at stated periods. Of his mother he wrote a most interesting "Memoir;" of whom, when he knew she was dead, he uttered the well known words which came from Cowper's soul when he beheld his mother's picture. There is his conjugal regard: A youthful and afflicted sojourner with Mrs. Treffry, he walked, as Montgomery says, "hand in hand and heart in heart;" and the children born to him in his years of langour, he loved as his own soul. There is his spirit of friendship: His letters to Osborn and others touchingly proclaim it. There is his noble gratefulness: An affliction so protracted and disheartening as his, would, as might be supposed, tend to impoverish his resources. Mrs. Farmer, and the late Wm. Carne, Esq., and others, remembered him: and he remembered them. There is his respect for Methodism: The Conference, to him, was an assemblage of men of God—the Methodist Society was his home. There is his evangelical revival spirit: Let every thing he said and wrote—let his "Life of Smith," be taken as proof. As a Preacher, he was doctrinal, experimental, eloquent and impressive;—dignified, pathetic, and successful as an ambassador of Heaven. He loved the pulpit; but affliction—prolonged affliction, would not let him go and publish the love of Jesus there. How affecting, on this subject, are his words to his "Dear Grose!" To him he says in a letter, "With you it is yet day; fair, cloudless day. Happy man! to be thus employed, without interruption, in the most illustrious work which can ennoble man; eye, or angel either." His talents as an Author were of a very superior order. Excluding everything but his

genius for poetry, his "Saul of Tarsus," is equal to any minor piece ever written, by the titled author of the "Hebrew Melodies." In all he wrote there is a profundity and profusion of evangelical sentiment, a glow of apt imagery, an original appropriation of language, and a construction and an arrangement of climates, which produce surprise, pleasure, and conviction. He had a prolific mind. He projected a series of papers on important subjects. He commenced and if our memory is not in fault, completed a Manuscript on the "Atonement." The letters, which are not a few, interspersed throughout his Memoirs, are unlike most productions bearing an epistolary character. They possess much of the richness and order of the dissertation or the sermon: far removed from the flimsy or the vapid, they invigorate while they instruct the mind. His "Infidel's Own Book," suffice it for us to say, is worthy a place on the same shelf with the best defenders of the Gospel—Lardner, Paley, Addison, Campbell, and others. It may not be generally known that an "Essay on Covetousness" was the fruit of his innocent ambition and ardor as a competitor for the prize offered by Dr. Conquest, which was borne away with a deserved triumph by the author of "Mammon." His labour, however, was not lost; for the "Tract Society" gave him £50 for the copyright; and it soon reached a second edition. Of "Mammon" he said, "It is really a noble book, and will, by God's blessing, do a world of good." But Mr. Treffry's crowning work is his "Treatise on the Sonship of Christ." Here we have the most daring, and the most patient research, a correct and sanctified acquaintance with several languages, marked reverence for the Scriptures, and a ready homage paid to the doctrines and usages of Methodism. So much evidence, on such a doctrine, is no where else to be met with in as small a compass; nor a sounder judgment seen in the selection and combination of quotations. It were to betray an unpardonable forgetfulness not to inform our readers, that the man of whom we are now saying so much that is favourable, at one period of his life, was sceptical on the doctrine of the divine filiation of the Son. But he read, thought, and prayed and after the most devoted perusal of the Scriptures, brought his mind to a point at once orthodox and safe. The disciples of the anti-Sonship scheme can have little to say when they have read this volume; and if the writer of it had lived for no other purpose, he has done much to pay the debt he owed to Methodism, in thus bestowing a boon on her Theology, which shall, while she exists, be one of her choicest monuments of the theological and Wesleyan excellence.

The "SELECT REMAINS" are brief and varied; consisting of Sermons,—To the Young, On Justification; The New Birth, The future Felicity of the sons of God, The Rich Ruler: Six Essays,—On a Spiritual Mind, Self Respect, Circumspection, the Evil of the Present Day, All things to be done in Order, Consistency: Thoughts on the Apostolical Succession, Thoughts on Ministerial power in the excision of Members: A Sermon from Rev. xxi. 22; another, the last the author ever penned or preached, from Hebrews i. 6: Poetry. After what has been said of the capabilities of the author, it will be enough for us to add, that the Remains, in every respect, are worthy of the head, heart, and pen of the writer of the Treatise on the Sonship.

In concluding our very imperfect review of this standard volume, we cordially and urgently commend it to the judgment and best feelings of the Ministers of the Gospel, members of the church generally, and the public at large. Such a blending of the powers of intellect and piety in a young Minister, is rarely to be met with. We have no checks in promptly and unreservedly saying, that had Richard

Treffry been longer blessed with life and health, he would have made a second RICHARD WATSON.
ATHENS.

Miscellaneous.

From the Christian Guardian
SELECTIONS.

FAMILY RELIGION.—"Cornelius feared God, with all his house." Piety, like the sun, communicates itself to all around it. Every family is a little kingdom, of which the master is prince; it is a little flock, of which the master is shepherd, appointed by Heaven to govern it in righteousness, and to guide it in the way of peace. Such is the true use of that power which God had granted unto men, from him that ruleth over millions to him that hath only a single servant. The manners of a family depend upon those of the master. His principles and practices soon diffuse themselves through the house, and the piety or profaneness, the sobriety or intemperance, the sloth or diligence of servants, discover to the world the nature of that fountain from which they flow. "Cornelius feared God, with all his house." He set a good example, and took care that they should follow it. He honoured the name of God himself, and it was not blasphemed by his domestics. While he was proceeding to heaven, he did not send them, or let them go, to hell, but carried them all with him. He feared God, with all his house; there was not one wicked or disorderly person in it. —*Bishop Horne's Works, Vol. II. page 428.*

ERRORS OF IGNORANCE CORRECTED BY THE LIGHT OF REVELATION.—In every moral investigation, if we take the inductions of sound philosophy, along with the dictates of conscience and the light of revealed truth, we shall find them to constitute one uniform and harmonious whole, the various parts of which tend, in a remarkable manner, to establish and illustrate each other. If indeed, in any investigation in moral science, we disregard the light which is furnished by the sacred writings, we resemble an astronomer who should rely entirely on his unaided sight, and reject those optical inventions which extend so remarkably the field of his vision, as to be to him the revelation of things not seen. Could we suppose a person thus entertaining doubts respecting the knowledge supplied by the telescope, yet proceeding in a candid manner to investigate its truth, he would perceive in the telescope observations themselves, principles developed which are calculated to remove his suspicions. For in the limited knowledge which is furnished by vision alone, he finds difficulties which he cannot explain, apparent inconsistencies which he cannot reconcile, and insulated facts which he cannot refer in any known principle. But, in the more extended knowledge which the telescope yields, these difficulties disappear; facts are brought together which seemed unconnected or discordant; and the universe appears one beautiful system of order and consistency. It is the same in the experience of the moral enquirer, when he extends his views beyond the inductions of reason, and corrects his conclusions by the testimony of God. Discordant principles are brought together; doubts and difficulties disappear; and beauty, order and harmony are seen to pervade the government of the Deity.—*Abercrombie's Philosophy of the Moral Feelings, p.p. 20, 21.*

THE NECESSITY OF HOLINESS IN CONNEXION WITH LEARNING TO QUALIFY FOR THE WORK OF THE CHRISTIAN MINISTRY.—We extract the following important passage from an Address of Bishop

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Mellvaine, delivered at the laying of the corner stone of Bexley Hall, an Episcopal Theological Seminary in the State of Ohio :

It is our earnest hope and prayer that every influence in the building here to be erected, may be promotive of the highest degree of personal holiness in those who shall inhabit it. Any learning without holiness, any eloquence, any skill of argument, any correctness of morals, any strict conformity to church institutions or order, any thing without personal holiness in the ministry, we deprecate with all our heart. If no man shall see the Lord without holiness, how shall any man minister for the Lord in his gospel, at his altar, without holiness? Learning is one great part of preparation for the ministry, but to increase in personal holiness is another and a far greater part; and the time for the latter as well as the former is eminently the time of candidateship for the ministry, before the burden and heat of the day, in the dew of the morning, when retirement is so easy and self-knowledge is so accessible, and the press of duty in the vineyard does not yet distract the mind and crowd it with cares. Here, then, may the effort to grow in grace be at least parallel with every effort to increase in learning. Here may every student, while pressing towards the mark of his high calling in respect to intellectual acquirement, become so well learned as to count all things but loss for the excellency of the knowledge of Christ Jesus his Lord, and be daily feeling, more and more, that he can suffer the loss of all things to win Christ, to be found in him, and be made an instrument of promoting the glory of his name.

EVIDENCES OF GROWTH IN GRACE.—1. That Christian is growing in grace who finds himself becoming more dead to the world. The world is the great idol worshipped by the generality of mankind. Its riches, honours, and pleasures, constitute the chief objects of their pursuit—the sum total of their hopes and desires. To obtain these, they account no labour too great, and no sacrifice too costly—they boldly hazard their immortal interests. But the case is different with respect to the children of God. Taught by his Spirit they have all learned somewhat of the vanity and insignificance of this world; and, in proportion as they advance in the Divine Life, the lesson is more deeply impressed on their mind. Amid the busy scenes of life, the world may occupy too much of their time, and care, and attachment; but by degrees their hearts are more and more weaned from it, till every one of them can say with Paul, "the world is crucified unto me, and I unto the world."

2. That man is growing in grace who is becoming more alive to the importance of his salvation, and more sensible of the difficulties with which it is attended.

3. A humble sense of his own weakness, and a more steady dependence on Christ, is another evidence of the Christian's growth in grace.

4. The habitual exercise of self-denial, is another proof of growth in grace. Self-denial is one of the first lessons which Christ requires his followers to practise. Jesus said, "If any man will come after me, let him deny himself," &c. It is one of the most difficult lessons which they are called to learn; a lesson, in the various branches of which, for a considerable time, they can make but little progress.

5. That man is growing in grace who feels an increasing relish for religious duties, and more spirituality in observing them.

6. A sure evidence of growth in grace is resignation to the will of God under trials and afflictions. It is no difficult task to manifest something like acquiescence in the allotments of Providence, during the sunshine of prosperity. When the world smiles

and friends caress, and we have all that our hearts can desire, to fret and repine would be unnatural; but to remain calm and unruffled amid the gloom of adversity, and to approve when God smites us, and takes from us our dearest earthly comforts, is not so easy. And yet this is required of his children.

7. An habitual recognition of the presence of God, and an ardent desire to act in all things for His glory.
S. M. C.

WHAT HAVE YOU DONE WITH YOUR YEARS OF SUNDAYS?—Let me remind you how bountiful your heavenly Father has been to you in ordaining that every Sunday should be a day of rest, on which you should have no other labour, no other enjoyment, than that of learning to do his will. Think what rich, what abundant opportunities for that purpose the holy rest of the Sabbath gives you. One often hears people complaining that they have no time to make themselves acquainted with God! Assuredly that must be their own fault, for God has given them time enough. My brethren, did you ever call to mind that a seventh part of your whole lives is made up of Sundays? One week in every seven is a week of Sundays. One year in every seven is a year of Sundays. And shall any one dare to plead that he has not learnt the will of God? "Not time enough!" the Judge will answer, "what have you done with your years of Sundays?" Let us take a man in the prime of life, say at six or seven and thirty, cut off and summoned into the presence of Christ. What opportunities, what time, think you, has that man had for learning his duty to his Maker? Without counting infancy and early childhood, he has had four good years of Sundays—four years during which it ought to have been his special business to listen to God's word read and preached, to pray to God in the great congregation, and then, in the quiet of his home, to think over what he had heard, what he has promised. So plentifully has God provided for the nurture of our souls in godliness, he hath set apart ten years out of the age of man, during which we are commanded to abstain from every other work, that we may give ourselves wholly to the most important of all works, that of learning the way to Heaven.—*Rev. A. W. Hare.*

From the Christian Advocate and Journal.

BRIEF HISTORY AND CHARACTER OF METHODISM.

Numerous accounts have been given of Methodism—many of them perfect caricatures, and in general as far from truth as that given by a man in Ireland in the time of Mr. Wesley: "they are a people," said he, "who place all their religion in wearing long beards."

It is now generally known that the founder of Methodism was the Rev. John Wesley; but it is not so generally known, or at least it is not believed by many, that "he had no previous design or plan at all; but every thing arose just as the occasion offered," evidently by the direction of a wise and good Providence, as the whole history abundantly shows. The origin of Methodism was highly respectable. Its birth-place was in one of the most learned universities in Europe; its founder the son of a pious clergyman of the Established Church, and a fellow of one of the colleges of the said university; and his first associates were all members of the same learned body. The exact regularity of their lives and studies occasioned a young student to stigmatize them with the name of Methodist, which, being new and quaint, immediately obtained, and continues until this day.

"They were all zealous members of the Established Church, tenacious of all her doctrines and discipline to the minutest circumstance. They were like-

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wise zealous observers of the statutes of the university, and that for conscience' sake, but their chief desire was to be Bible Christians." In 1735, Messrs. John and Charles Wesley, Mr. Ingham and Mr. Delamotte came to this country with a design to preach the Gospel to the Indians in Georgia. In 1738 Mr. Whitefield followed, but they all soon returned to England. In the early part of 1738 Mr. Wesley obtained the knowledge of salvation by the remission of sins, and shortly after his labors in the ministry were the means of awakening in the minds of many, in and about London, a deep concern for their eternal welfare. They eagerly ran to him for farther advice, and in order to meet their wants he appointed to meet them once a week, namely, on a Thursday evening. This was properly the origin of the Societies, but they were not divided into classes until 1742, when, as Mr. Wesley expresses it, "many met together (at Bristol) to consult concerning a proper method of paying the debt on the building in which they worshipped. It was agreed, (1.) That every member of the society should contribute a penny a week. (2.) That the whole society should be divided into little companies or classes. (3.) That one person in each company should receive the contributions of the rest, and bring them to the stewards weekly. Thus began that excellent institution, (class-meetings,) merely upon a temporal account, from which we have reaped so many spiritual blessings."

The first Conference met in London in 1744—Five clergymen and one lay preacher was present; the design of their meeting was to confer with each other as to *what to teach, how to teach, and what to do, or how to regulate their doctrine, discipline, and practice.* The "General Rules" of the societies were drawn up in the year 1743. The Discipline, under the title of "The Large Minutes," was first completed in the year 1789. It embraces the several conversations of Mr. Wesley and his preachers between the years 1744 and 1789. This tract contains the plan of discipline as practised in the Methodist connection, during the life of Mr. Wesley. The book which, in this country, goes by the name of "The Discipline," was first arranged in the year 1792; was republished in 1798, with notes by Dr. Coke and Mr. Asbury, and has been often republished, without the notes, since. It is subject to revision, under certain limits and restrictions, at every General Conference, which occurs once in four years. The formation of circuits and districts has been a work of time, as circumstances required. In the year 1789 there were in England, Wales, and the Isle of Man 74 circuits; in Ireland 28; and in Scotland 7. Now there are in England, Wales, and the Isle of Man 89 districts, including 404 circuits; in Ireland 11 districts, including 42 circuits; in Scotland and the Shetland Isles 3 districts, including 14 circuits. On the foreign missions under the care of the British Conference, there are 22 districts, including 216 circuits and stations. In this country there are now 23 conferences, including 189 districts, and 2227 circuits and stations, or charges, as they are called. The whole number of members at the present time, in this country, is between seven and eight hundred thousand, and in other countries between three and four hundred thousand—making, in all, little more than a million. Thus, within less than a century, from one man, under God, has sprung up "an exceeding great army," which, like the "stone cut out of the mountain without hands," may yet perhaps "fill the whole earth."

Of the early Methodist preachers it may be said with strict propriety, their very first principle was, that they existed for the purpose of spreading true religion through the land. This they bore in mind, on this they acted, and, in this respect, they are worthy of our imitation.

They endeavoured, when addressing the mixed

multitudes that flocked to hear them, to speak of things of God in language easy to be understood. Had not this been the case, they would never have ensured a continuance of crowded congregations; nor would they, however numerous their auditories might be, have produced among them any good effect.

The simplicity of their manners appears to have impressed the mind of Mr. Wesley himself very forcibly. On one occasion, he informs us, it made him almost forget the seventeen hundred years between the time in which he lived and that of the infancy of Christianity, where form and state were not, but were Peter and Paul presided in the demonstration of the Spirit and of power.

Closely connected with this was the plainness of their dress. The arguments by which their founders enforced the duty of plainness of dress were then, and are still unanswerable; and many, if not all of his early followers conscientiously regarded them.

In their attacks on sin and folly they spared neither the theatre, nor the card table, nor the ball-room. The onset was vigorous, and the weapons of warfare were powerful, and in many instances successful. A remarkable prominence was given by them to experimental religion. Their repentance was not merely a speculative conviction of the fact of human depravity; their faith was not a mere assent of the understanding; their holiness was not a mere notion of a finished work wrought for them by another, with which they had no farther concern than to trust in it; their experience was real, and personal, and deep; and never will it be otherwise with their followers while the sermons of Mr. John Wesley, the Checks of Fletcher, and the evangelical Hymns of Mr. Charles Wesley are read or sung in the spirit in which they were written.

Their zeal was of the most active and enterprising character. If there were a town or a village within their reach, the inhabitants of which were ignorant and wicked for want of a preached Gospel, the inquiry was "How shall we obtain an introduction?" and it was not a small obstacle that discouraged the attempt. With no less an object before them than the evangelizing of the whole land, they labored unweariedly for the attainment of their object. There was a spirit in them similar to that of the Roman Emperor, but far more noble in its object, which counted nothing done while any thing remained undone.

And their patience in suffering was as remarkable as their zeal. In England, by many, they were denounced as enemies to the Church and to the state, but particularly the former. In Ireland they were persecuted both by Papists and Protestants—by one party they were treated as heretics, and the other as persons not fit to live. In Scotland it was very difficult for many years to obtain a footing on any condition. In the West Indies they were persecuted to imprisonment, and, in some instances, even to death. In the East Indies, their entrance into that region being of more recent date, they have suffered comparatively little; but in the islands of the Pacific they have suffered all but death. In Africa, if they were not murdered, as Mr. Threlfall was, they were, from the insalubrity of the climate, almost sure to meet with an untimely grave; and in this country they were for a long time considered as enemies to the Gospel of Christ; while in Canada their fellow subjects have, in some instances, done all they could to deprive them of their rights.

In one place power sought to crush them. In another learning, in the garb of eloquence and sophistry, arrayed itself against them. In another ignorance assailed them with dangerous missiles, and in another the mixed multitude sought, by various means, to destroy them or drive them away. They were indeed "persecuted, but not destroyed," and when

the storm was over they gathered together and sung :

" Angels our servants are,
And keep in all our ways,
And in their hands they bear
The sacred sons of grace :
Our guardians to that heavenly bliss,
They all our steps attend ;
And God himself our Father is,
And Jesus is our Friend."

AN EXTRAORDINARY DOCUMENT.

We copy the following singular document from the *Philadelphia Gazette*, which had copied it from the French ; into which language it is said to have been translated from the original Hebrew by the Commission of Arts attached to the French armies ; but, with the Editors of the *N. York Commercial Advertiser*, we are sceptical in regard both to its genuineness and authenticity. It seems, however, to possess some claims to antiquity. In copying it the *N. Y. Com. Adv.* has remarked :

" Unquestionably this writing is the most interesting and venerable of all ancient relics, if its authenticity can be established. And as a first step toward determining its genuine character, inquiry should be made whether among the Hebrews is preserved any record or tradition of such a plate being deposited with each tribe. The tribes had been carried away, dispersed, and lost, more than five hundred years before the advent of the Messiah. The tribes of Judah and Benjamin only remained until the Babylonian captivity, and even they became so mingled together, that the distinction was scarcely retained after the restoration, except in a comparatively few families in which genealogies were preserved. Possibly there may be some learned Israelites among us who can throw light upon the question. But for ourselves, we have not a particle of faith."

DEATH WARRANT OF JESUS CHRIST.

Of the many interesting relics and fragments of antiquity which have been brought to light by the persevering researches of modern philosophy, none could have more interest to the philanthropist and the believer than the one which we copy below. "Chance," says the *Currier des Etats Unis*, "has just put into our hands the most imposing and interesting judicial document to all Christians, that ever has been recorded in human annals : that is the identical death warrant of our Lord Jesus Christ." The document was faithfully transcribed by the Editor, and is in *hæc verba* :

Sentence rendered by Pontius Pilate, acting Governor of Lower Galilee, stating that Jesus of Nazareth shall suffer death on the cross.

"In the year seventeen of the Emperor Tiberius Cæsar, and the 25th day of March, the city of the holy Jerusalem, Anna and Caiaphas being priests sacrificators of the people of God, Pontius Pilate, Governor of Lower Galilee, sitting on the Presidential chair of the Prætorium, condemns Jesus of Nazareth to die on the cross between two thieves—the great and notorious evidence of the people saying—

1. Jesus is a seducer.
2. He is seditious.
3. He is an enemy of the law.
4. He calls himself falsely the Son of God.
5. He calls himself falsely the King of Israel.
6. He entered into the temple, followed by a multitude bearing palm branches in their hands.

Order the first centurion, Quilius Cornelius, to lead him to the place of execution.

Forbid to any person whomsoever, either poor or rich, to oppose the death of Jesus.

The witnesses who signed the condemnation of Jesus are, viz:—1. Daniel Robani, a Pharisee ; 2. Joannas Rorobable ; 3. Raphael Robani ; 4. Capet, a citizen.

Jesus shall go out of the city of Jerusalem by the gate of Sion.

The above sentence is engraved on a copper plate ; on one side are written these words : "A similar plate is sent to each tribe." It was found in an antique vase of white marble, while excavating in the ancient city of Aquila, in the kingdom of Naples, in the year 1820, and was discovered by the Commissaries of Arts attached to the French armies. At the expedition of Naples it was found enclosed in a box of ebony, in the sacristy of the Chartrem. The vase in the chapel of Caserta. The French translation was made by the members of the Commission of Arts. The original is in the Hebrew language. The Chartrem requested earnestly that the plate should not be taken away from them. The request was granted, as a reward for the sacrifice they had made for the army. M. Denon, one of the savans, caused a plate to be made of the same model, on which he engraved the above sentence. At the sale of his collection of antiquities, &c., it was bought by Lord Howard for 2,890 francs. Its intrinsic value and interest are much greater.—*PHIL. GAZ.*

From Zion's Herald.

ORIGIN AND PROGRESS OF SABBATH SCHOOLS.

We make the following extract from an address, delivered on the 4th of July last, by Rev. E. Otheman, at the sabbath school celebration in Marblehead. This address has been printed by request. It is replete with sound sentiments, and enlarged and just views of the importance of this noble institution of modern times.—*ED.*

The origin of sabbath schools is attributed to Mr. Robert Raikes, printer of the Gloucester Journal, in England. It was some time in 1781 or '82 that the first school was formed, in Gloucester. This was taught by several women who were teachers of week-day schools in the neighborhood. These teachers were hired for a shilling a day. Sabbath school teachers were hired for several years at the rate, commonly, of thirty-three cents a day ; though some male teachers charged at the rate of one hundred dollars a year. The primary object of the sabbath school was to instruct the children of the poor in the rudiments of education. To secure their attendance they were, even after many years, rewarded with various gifts, for their constancy and good behavior. So rapidly did this institution spread that, in 1811, when Mr. Raikes died, it embraced, in Great Britain, above 800,000 children.

Gratuitous instruction was a great improvement, and was afforded in England much earlier than in this country. It is recorded as a remarkable circumstance in the history of this institution, that in 1794, four-fifths of the teachers in one of the largest English schools were employed without compensation. This was in the Methodist sabbath school at Stockport. The circulating sabbath school library was probably as great an improvement as free instruction. At present, the dearest reward the good sabbath scholar wishes is the approbation of his teacher, and the privilege of carrying home a library book.

Several distinguished men discerned quite early the value of this institution. Rev. John Wesley notices it in two very striking passages. In his journal so early as July 18, 1784, he makes this entry : "Before service, (in Bingley church,) I stepped into the Sunday school, which contains two hundred and forty children, taught every Sunday by several masters, and superintended by the curate. So many children in one parish are restrained from open sin, and taught a little good manners, at least, as well as to read. I find these schools springing up wherever I go. Per-

haps God may have a deeper end therein than men are aware of. Who knows but some of these schools may become nurseries for Christians?"

How true have these surmises proved. In a letter to a friend in Chester, England, dated June 17, 1787, he says, "I am glad you have taken in hand that blessed work of setting up Sunday schools in Chester. It seems these will be one great means of reviving religion throughout the nation. I wonder Satan has not yet sent out some able champion against them."

How unmolestedly and with what efficiency can Christians at the present day labor in these nurseries for the Church! This field seems to be yielded to the saints. O! let not their quiet render them supine, but because there is one spot where they may put forth all their might without opposition, let them cultivate it to the greatest perfection.

One very interesting fact connected with the history of sabbath schools is, that their operation gave rise to the British and Foreign Bible Society—one of the noblest of Christian associations. Owing to the demand for Testaments to supply the Welsh schools, Rev. Joseph Hughes proposed the establishment of a fund for printing and distributing the holy Scriptures. This was the germ of that blessed association.

It seems that sabbath schools were formed in our country as early as the year 1790. The American Encyclopædia indeed states that, "in this country the first sabbath schools were opened in New York in 1816." This was probably the time of their introduction into New York; but from the following evidence we shall be led to assign a much earlier period for their introduction into some parts of our country.

The Union Annual for 1837, and a pamphlet called the Charter, &c. both published by the American Sunday School Union, state that, in the year 1790, measures were taken to establish Sunday schools in Philadelphia. The Annual states that it was in December, 1790, that their establishment was decided upon. As a consequence of this decision, the First Day or Sunday School Society, which was finally superseded by the American Sunday School Unions, was formed in the city of Philadelphia in 1791, and the first school was opened in the month of March in the same year.

We learn from the Journal of the Rev. Francis Asbury, late bishop of the M. E. Church, that a decisive step in the establishment of sabbath schools in our country was made still earlier than the date just mentioned. From his journal for February 17, 1790, it appears that the South Carolina Conference of the M. E. Church, during its session in the city of Charleston, "resolved on establishing Sunday schools for poor children, white and black." And from the incidental manner in which these schools are spoken of in this place, it would seem that they had existed in this country some time before.

Robert May, who had been a scholar in one of the London sabbath schools, is said to have introduced the plan of gratuitous instruction into this country, by establishing a school on this system in the Northern Liberties of Philadelphia, in 1811. It is stated, however, that a free school existed in Pittsburgh in the year 1809.

It is probable that regular sabbath schools were introduced into New England some time about the year 1816. But the earliest effort of sabbath school instruction in New England, within my knowledge, was made by a now aged Christian woman in Dedham, Massachusetts, about thirty-two years ago. She formed a small school of her own accord, not influenced by examples around her, for there were none, but by her own intense interest in the welfare of the young. She pursued her own method of instruction, and found her labor not altogether fruitless.

The exact number of persons connected with sabbath schools I have no means of ascertaining; but I shall be safe in saying that more than two millions of

children and youth are members of these schools; a million of whom are found in the sabbath schools of our own land.

PRIMITIVE SERMONS.

THE public addresses delivered by the pastors of the early churches were usually called Sermons or Orations; but they differed considerably, both in form and in structure, from the greater portion of modern pulpit discourses. Nearly all public Christian instruction consisted simply in the reading and the expounding of the scriptures. Before the pastor stood up to teach, a section of the divine Word embracing as much as two, three, or four of our modern caputular divisions, was read to the assembly. This was termed 'the lesson'; it was emphatically the instruction of the hour, and was regarded by pastor and people as 'the portion of meat,' to receive which the latter had assembled. The minister's duty, as a man appointed to 'feed' souls, consisted simply in apportioning and distributing this divine-prepared fare—in removing the exterior crusts which encased it, in separating its gentler from its more powerful parts, its 'milk for babes' from its 'strong meat for those who are of full age,' and in 'dividing,' accordingly with the respective conditions of the various classes and individuals of his flock, 'to every man his portion of it in due season.' A pastor's discourse was, consequently, a simple exposition of the section of scripture which had been read, interspersed or followed by suitable appeals to the characters and the hearts of his hearers. Origen, who wrote early in the third century, calls the sermons of ministers, 'Explanations of the Lessons;' and Justin Martyr, who wrote about the year 155, says, "The reader of the scriptures having ceased, the president (or pastor) made a sermon by way of giving instruction as to the excellent things which had been read, and of holding them up to imitation." Origen's own sermons, or homilies, which have come down to modern times, are all—as appears both from the excursiveness of their topics, and from several incidental intimations—discourses originally spoken in exposition of the routine or ordinary 'lessons.'

If Origen's may be regarded as a specimen, the primitive Sermons resembled very much, as to structure and method, the modern Expository Lecture. The preacher commenced with an exordium; he then verse by verse, or sentence by sentence, explained 'the lesson,' or text, first as to the import of its language, and next as its mystical meaning and its moral lessons; and he concluded by a formal application of the truths which he had discussed to the consciences of his hearers. When his text was too long or too replete with matter to be all advantageously expounded, he noticed only such portions throughout it as were of chief importance, or made selection of one small consecutive part. Origen has, for one text, Jer. xv. 10—xvii. 5, and for another, he has 1 Sam. xxv. 1—xxviii. 25; and in discussing the latter, he says, "It contains too many matters to be treated at once, so that a few things may be advanced on each, and he will discourse on those only which relate to the witch of Endor." From what he adds in this connexion, we might, probably, without rashness, infer this curious and not uninteresting fact, that the primitive discourses usually extended in delivery to about an hour: he says, "If he should treat every part of the subject, he must occupy not only the one hour of their assembly, but several."

Great care seems to have been used by the primitive preachers to render their discourses practical, and to adapt them to the capacities, attainments, and spiritual condition of their audience. A judicious modern who reads such specimens of their pulpit oratory as have been preserved, may frequently lament their paucity of doctrinal statement, or their

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confusedness of expository illustration, but he will seldom complain of their defectiveness of hortatory appeal, or of their inattention to the immaturity in knowledge, or the stolidity of spiritual taste, which may have characterized their hearers. Justin Martyr, in words in which we have already quoted, says, "They made sermons by way of giving instruction as to the excellent things which had been read, and of holding them up for imitation; and Origen says, "If their auditors were wise and intelligent, they discussed to them the profound doctrines of the gospel; but if their auditors were babes in knowledge and had need of the milk of the word, they withheld from them such matters as are deep and mysterious.

The resemblance which the modern Expository Lecture bears to the ancient Sermon or Oration, ought to draw attention to that species of discourse in districts where it is little known, and to heighten the taste for it where it is already so much relished. Expository preaching possesses the high recommendation of fixing the special attention of a hearer upon the word of God. If an audience could be made to listen each with an open Bible in his hand; if they could, as the preacher proceeds, be incited to trace, from sentence to sentence, and from doctrine to doctrine, God's own unerring testimony; and if they could, at the close of each service, be sent away to 'search the scriptures,' to 'compare spiritual things with spiritual,' to 'meditate upon the law of the Lord,' and to experience 'a longing of soul after God's statutes;' they would then, doubtless, be in the way to attain, in the highest degree, and the noblest excellence, the results of Christian instruction;—having their thoughts primely fixed on that which is emphatically 'profitable for reproof, for correction, and for instruction in righteousness,' they would, with the blessing of heavenly influence, be 'thoroughly furnished unto all good works.' A modern methodical discourse, when the doctrines of it are sound, and the spirit of it is devotional, and the practical appeals of it are faithful, will not fail, indeed, to 'feed the flock of God;' and it will not be the less successful that a *textual* discourse is virtually but an expanded exposition of scripture, and that even a pulpit essay, when stamped with the impress of truly evangelical preaching, abounds with scripture quotations and allusions; the Expository Lecture—the Oration which explains, verse by verse, or clause by clause, a section of the divine word—is what the primitive Christians appear to have thought most edifying, and well deserves more attention, on the part of modern churches, than it has yet received.

Poetry.

HYMN FOR CHRISTMAS.

BY MRS. HEMANS.

O! lovely voices of the sky,
Which hymned the Saviour's birth,
Are ye not singing still on high,
Ye that sang "Peace on earth?"
To us yet speak the strains
Wherewith, in time gone by,
Ye blessed the Syrian swains,
O! voices of the sky!

O! clear and shining Light, whose beams
That hour Heaven's glory shed
Around the palms, and over the streams,
And on the shepherd's head,
Be near through life and death,
As in that holiest night
Of hope, and joy, and faith,
O! clear and shining Light!

O! Star which led to Him whose love
Brought down man's ransom free.

Where art thou?—midst the host above,
May we still gaze on thee?
In heaven thou art not set,
Thy rays earth may not dim;
Send them to guide us yet,
O! Star which led to Him!

TRUST IN THE SAVIOUR.

BY WORDSWORTH.

Not seldom clad in radiant vest,
Deceitfully goes forth the morn;
Not seldom evening in the west
Sinks smilingly foreworn.

The smoothest seas will sometimes prove
To the confiding bark, untrue;
And if she trust the stars above,
They may be treacherous too.

The unrelenting oak, in pomp outspread,
Falls oft, when storms the welkin rend,
Draws lightnings down upon the head
It promised to defend.

But thou art true, incarnate Lord!
Who didst vouchsafe for man to die;
Thy smile is sure, thy pledged word
No change can falsify!

I bent before thy gracious throne,
And asked for peace with suppliant knee;
And peace was given,—nor peace alone,
But faith, and hope, and ecstasy!

Religious Intelligence.

METHODISM IN AMERICA.

AN ABSTRACT FROM DR. WANGS' HISTORY OF THE M. E. CHURCH.

THE introduction of Methodism into this country was attended with those circumstances which show how great events often result from causes comparatively insignificant. Like the entire structure of Methodism, it originated without any foresight of man, and without any previous design in the instruments to bring about such an event, or any of those previously devised plans which generally mark all human enterprises.

The first Methodist Society was established in the city of New York, in the year 1766. A small company of Methodists had emigrated from Ireland, and among the number was Mr. Philip Embury, a local preacher. Though they had been attached to Wesleyan Methodism at home, it appears that, on their arrival here, they came very near making 'shipwreck of faith and a good conscience.' They were strangers in a strange land; and not finding any pious acquaintances with whom they could associate, they gradually lost their relish for divine things, and sunk away into the spirit of the world. In this state of lukewarmness and worldly-mindedness they were found the next year, on the arrival of another family from Ireland, among whom was a pious 'mother in Israel,' to whose zeal in the cause of God they were all indebted for the revival of the spirit of piety among them. Soon after her arrival, she ascertained that those who had preceded her had so far departed from their 'first love' as to be mingling in the frivolities and sinful amusements of life. The knowledge of this painful fact aroused her indignation, and, with a zeal which deserves commemoration, she suddenly entered the room where they were assembled, seized the packs of cards with which they were playing, and threw them into the fire. Having thus unceremoniously destroyed their 'play-things,' she addressed herself to them in language of exhortation; and turning to Mr. Embury, she said, 'You must preach to us, or we shall all go to hell together, and God will require our

blood at your hands! This pointed appeal had its intended effect, in awakening his attention to the perilousness of their condition. Yet, as if to excuse himself from the performance of an obvious duty, he tremblingly replied, 'I cannot preach, for I have neither a house nor congregation.' 'Preach in your own house first, and to our own company,' was the reply. Feeling the responsibility of his situation, and not being able any longer to resist the importunities of his reprover, he consented to comply with her request; and accordingly preached his first sermon, 'in his own hired house,' to five persons only. This, it is believed, was the first Methodist sermon ever preached in America.

As they continued to assemble together for mutual edification, the numbers gradually increased, and they were much comforted and strengthened by 'exhorting one another daily.' They were too few, however, at first to attract much public attention, and for some time they remained in apparent obscurity. As might be expected, they gradually gained more and more notoriety; for the name of Wesley, as well as of Methodist, was not unknown in this country; and the very reproach which was heaped upon him and his followers gave him and them a celebrity which otherwise they might never have gained. Notwithstanding, therefore, the fewness of their number, and the secluded manner in which they held their meetings, they soon found that they must either procure a larger place, or preclude many from their meetings who were desirous to attend. They accordingly rented a room, in the neighbourhood, of larger dimensions, the expense of which was defrayed by voluntary contributions. Here they assembled for mutual edification, Mr. Embury continuing to lead their devotions, and to expound to them the word of God. An event happened about this time which tended to bring them more into notice, and to attract a greater number of hearers. This was the arrival of Captain Webb, an officer in the British army, at that time stationed in Albany, in the state of New York. He had been brought to the 'knowledge of salvation by the remission of sins,' under the ministry of Mr. Wesley, in Bristol, England, about the year 1765; and though a military character, such was his love for immortal souls, that he was constrained to declare unto them the loving-kindness of God. This he did, first to his fellow soldiers, and afterward to all who were willing to hear him. His first appearance as a stranger among the 'little flock' in New York, in his military costume, gave them no little uneasiness, as they were fearful that he had come to 'spy out their liberties,' or to interrupt them in their meetings; but when they saw him kneel in prayer, and otherwise participate with them in their worship, their fears subsided; and on forming a more intimate acquaintance, they found that Captain Webb had 'partaken of like precious faith' with themselves. He was accordingly invited to preach. The novelty of his appearance as a military officer excited no little surprise. This, together with the energy with which he spoke in the name of the Lord, drew many to the place of worship, and the room where they assembled soon became too small to accommodate all who wished to hear.

They next hired a rigging loft in William-street, and fitted it up for a place of public worship. Here they assembled for a considerable time, and were edified in faith and holiness by the labors of Mr. Embury, who was occasionally assisted by Capt. Webb. In consequence of the accession of numbers to the society, and hearers of the word, the rigging loft also became too small, and hence they began to consult on the propriety of building a larger and more convenient place. But, for the accomplishment of this pious undertaking, many difficulties were to be encountered. These were, however, eventually overcome, and they succeeded in purchasing several lots in John street, on which they erected a house of worship, 60

feet in length and 42 in breadth, calling it, from respect to the venerable founder of Methodism, Wesley Chapel. This was the first meeting house ever erected by a Methodist congregation in America, and was built in the year 1768, and the first sermon was preached in it October 30, of that year, by Mr. Embury.

About the same time that Mr. Embury was laying the foundation for this spiritual edifice in New York, and Capt. Webb was, to use his own language, 'falling the trees on Long Island,' and some other places, Mr. Robert Strawbridge, another local preacher from Ireland, came over and settled in Frederick county, in Maryland; and being a pious and zealous man, he commenced preaching in his own house, and other private houses, the doctrines of Jesus Christ as held and taught by Mr. Wesley. His word was attended 'with the power and demonstration of the Spirit,' and very soon a society was collected of such as 'desired to flee the wrath to come, and to be saved from their sins.' Mr. Strawbridge succeeded in building a house of worship, near Pipe Creek, in Maryland, called the Log Meeting House, in which he continued for some time to preach to the people, and to watch over the society he had formed.

Thus was a foundation laid by these two men of God, who probably came to America for other purposes than that of preaching the gospel, for a permanent work of God in this country; and it was the Macedonian cry which was sent to England by these people, and more especially those in New York, which moved Mr. Wesley to send them, in answer to their petition, the help they so much needed.

In addition to these two eminent men, who were sent over to this country by Mr. Wesley, Mr. Robert Williams, who had been a local preacher in England, and Mr. John King, from London, came over, not under the direction of Mr. Wesley, but on their own account; the former, however, having a permit from him to preach under the direction of the missionaries. Mr. Williams labored as a local preacher with acceptance among the people, and with considerable success, and so did Mr. King, after being duly examined and licensed by Mr. Pillmore. Both of these brethren so demeaned themselves as ministers of the Gospel, that they were afterward received into the travelling ministry, as may be seen by reference to the Minutes of conference for the year 1773.

From the encouraging representations of the condition and disposition of the people in America, which were transmitted to Mr. Wesley, he was induced to adopt measures to furnish them with additional help in their important work. Accordingly, the next year, 1771, Mr. Francis Asbury and Mr. Richard Wright, having volunteered their services, were sent for the help of their brethren in America. They landed in Philadelphia, October 7, 1771, and were most cordially received by the people. They immediately repaired to the church, and heard a sermon from Mr. Pillmore, whom they found at his station and in his work.

Previously to the arrival of Mr. Asbury the preachers had confined their labors chiefly to the cities. This plan of operations did not suit the enlarged desires of Mr. Asbury. He alludes to this circumstance in the following words: 'At present I am dissatisfied, and judge that we are to be shut up in the cities this winter. My brethren seem unwilling to leave the cities, but I think I shall show them the way. I am come over with an upright intention, and through the grace of God I will make it appear, and am determined that no man shall bias me with soft words and fair speeches. Whomsoever I please or displease, I will be faithful to God, to the people, and to my own soul.' This determination he steadily and perseveringly kept to the end of his life. And in pursuance of the design he had thus formed, he made an excursion to West Farms and to Westchester, preaching with great

freedom and power the 'gospel of the kingdom.' He spent the winter alternately in the city and country, extending his labors to New Rochelle, to Rye, and sometimes visiting Staten Island; and though sometimes persecuted and opposed by the rabble, he had the unspeakable pleasure of being hailed by the people in general as a messenger of God.

This example of Mr. Asbury had its effect upon the other preachers, and in the latter part of the year some of them visited the provinces of Delaware and Maryland, and preached on the western and eastern shores of Maryland; where, through the persevering labors of Mr. Asbury and others associated with him, a gracious work was commenced, which has terminated in great good to the souls of thousands.

In the month of April of this year Mr. Pillmore, following the example of Mr. Asbury, travelled south, through Maryland and Virginia, as far as Norfolk, preaching in all places where he could find an opening; and in the beginning of 1773 he penetrated into the lower counties of Virginia, and thence through North Carolina to Charleston, in South Carolina, nor did he stop till he reached Savannah, in Georgia, visiting the Orphan House, which had been erected by Mr. Whitefield as early as 1740. Mr. Boardman made a tour north as far as Boston, where he preached and formed a small society, and then he returned to his station in New York.

Soon after this, Mr. Asbury was cheered by the arrival of two more missionaries, viz., Thomas Rankin and George Shadford. They landed in Philadelphia on the third day of June, 1773, and immediately entered upon their work.

On the arrival of Mr. Rankin with powers to act as general assistant, a conference was convened in the city of Philadelphia, July 4, 1773. This was the first regular conference ever held in America, at which the preachers were stationed as follows:—

New York,	Thomas Rankin,	} to change in Philadelphia.	} four months.
New Jersey,	George Shadford,		
Baltimore,	John King, William Watters.	} Francis Asbury, Robert Strawbridge,	} Abraham Whitworth, Jos. Yearbry.
Norfolk,	Richard Wright,		
Petersburg,	Robert Williams.		

And the members in society stood thus:—

New York,	180	Maryland,	500
Philadelphia,	190	Virginia,	100
New Jersey,	200		
			1160

The state of the infant societies in America having been made known to Mr. Wesley, and he having laid the matter before his preachers in conference, two of them, viz., Richard Boardman and Joseph Pillmore, offered themselves for the work and were accepted. On their arrival Mr. Boardman took his station in New York and Mr. Pillmore in Philadelphia.

In 1774 the members had increased to 2,073, and the number of travelling preachers was 17. In 1775 there was an increase of 1,075 members, making 3,148. About this time there was a remarkable revival of religion in Virginia, chiefly through the instrumentality of Mr. Shadford. Trembling and shaking would seize upon sinners under the word, and in some instances they were so affected as to fall helpless upon the floor or upon the ground. These were strange appearances in this country, and some, of course, looked on with astonishment at these manifest displays of the power and grace of God. The consequence of this great and extensive revival was an addition to the societies of upward of 1800 members.

Mr. Robert Williams died this year. Mr. Asbury says of him, 'Perhaps no man in America has been an instrument of awakening so many souls as God has awakened by him.'

On the 30th of April, 1781, the twelfth conference

began at Ellis's chapel, in Virginia, and closed at Baltimore on the 29th of May following.

Preachers this year, 83	Members, 14,986
last year, 82	" 13,740

Increase, 1 1,248

This year the societies were constituted an independent Church, and took the name of the Methodist Episcopal Church. Mr. Whatcoat and Mr. Vasey were sent over as preachers, and Dr. Coke and Mr. Asbury were appointed bishops.

The Wesleyan.

HALIFAX, MONDAY, JANUARY 13, 1810

A GLANCE AT THE DEPOT.

We have promised to ourselves, for the advantage of some of our country friends, to direct their attention to a few of the works in the Depot, the titles of which they may have seen in our catalogue, without being able to appreciate their interest and importance. One of the principal features in the establishment is that of having a permanent supply of requisites for Sabbath Schools; accordingly, we find Catechisms and Key, Spelling and Reading Books in great variety, with Reward Books of every kind, varying from 15d. to 15s. per dozen. An edition of the Hymn Book and supplement is likewise furnished to Sunday Scholars only, for 1s 10d.

Besides the standard works of Wesley, Clarke, Benson, Fletcher, Watson, Edmondson, and others, which are well known; and the equally well known Biographies of Fletcher, Carvoso, Rogers, Lady Maxwell, and others, there are a few novelties,—respecting which we shall offer a few passing observations:—and first,

Barrell's Essay on the Pastoral Office, is a work which ought to be in the hands of every Wesleyan Minister, and which will be equally interesting to our lay friends. It is one of those *elect* publications, which has obtained a prize of one hundred guineas, among several competitors. It is indeed a gem. The captions of its several chapters are as follows:—1. The Christian Ministry of Divine Institution; 2. Ministers are called of God and his Church; 3. The Church of God and its government; 4. The Church form of Methodism agreeable to the Scriptures; 5. The nature of the Pastoral Office and its Relations; 6. Pastoral Authority and the Guards necessary to prevent the abuse of it; 7. The Spirit and Conduct of a Minister of Christ; 8. Learning, a qualification for the Ministry; 9. The Claims of Ministers on the Church; 10. The Faithful Minister's Reward in Heaven.—In its exterior it is highly creditable to the present improved position which elegant literature has lately attained. Its price is 8s. 6d. currency.

Edmondson's Elements of Revealed Religion is a new work, by a well known author—whose other works, generally well known, are likewise "on hand." "Its professed design is to instruct inexperienced readers in the first principles of pure and undefiled religion, that they may be preserved from the contagion of pernicious works." So says our Autho

in his preface, and he sustains his position in the clear and concise elucidations of these several doctrines of Christianity, including: "The Being of a God—God the Author of the Holy Scriptures—The Perfections of God—The Trinity—The Creation—Divine Providence—Observations on Man—The plan of Salvation—The work of Grace—The Duties of Piety—Christian Temper—Morality and Ordinances—Christian Consolations—Final Triumph of Christianity—Death of Man—Separate State—Resurrection—Conflagration of the World—Day of Judgment—Final Rewards and Punishments," &c.—Its price is 6s. 6d.

Treffry's late Publications comprise small and beautiful editions of his Lectures, on the Evidences of Christianity—Essay on Christian Perfection—Christian Sabbath—Doctrine of the Atonement—Of the Eternal Sonship—varying in Price from 2s. 6d. upwards.—

The Works of the Author of Mammon, and the *Works of Krummacher*, are becoming every day better known, and now highly appreciated,—a set of each are on hand.—

We intend to extend this notice in our next, and at the same time would remark that the newest publications will always be received as early as possible; orders for which, and for any description of similar works, although not published by the Wesleyan Book Room exclusively, will be received with pleasure, and promptly attended too.

Wesleyan Book Depot, Lockman Street.
January 1st. 1840.

From the Nova Scotian.

SUMMARY.

LATER FROM ENGLAND.—The Ship *Robert Bruce* seventeen days from Liverpool, to St. John, N. B. brought dates to December 7th, from London, 10th from Liverpool.

Parliament was expected to assemble, for despatch of business, on the 16th January.

There seems no longer any doubt of the Queen's marriage. At the special meeting of the Privy Council, summoned to attend the Queen in November, her Majesty delivered the following message:

I have caused you to be summoned at the present time, in order that I may acquaint you with my resolution in a matter which deeply concerns the welfare of my people, and the happiness of my future life.

It is my intention to ally myself in marriage with the Prince Albert of Saxe Cobourg and Gotha.

Deeply impressed with the solemnity of the engagement, which I am about to contract, I have not come to this decision without mature consideration, nor without feeling a strong assurance, that with the blessing of Almighty God, it will at once secure my domestic felicity, and serve the interests of my country.

I have thought fit to make this resolution known to you at the earliest period, in order that you may be fully apprised of a matter so highly important to me and my kingdom, and which, I persuade myself, will be most acceptable to all my loving subjects.

The rumours respecting this much talked of event, are,—but it is to take place in April next,—that Prince Albert is to return to England in March, that he will be—created a

Duke of the British Empire, a Field Marshall,—and will get the Lieutenant-Colonelcy of the 11th Dragoons, which are to be made a Hussar regiment. The reigning Duke and Duchess of Saxe Cobourg, were expected to arrive in March,—the Duchess of Kent was to reside at Kensington Palace,—the British Cabinet had announced the intended nuptials to the French Government.

The Steam ship *President*, said to be the largest vessel in the world, had been launched, at Limehouse, on the Thames. Sir John Colborne had been elevated to the Peerage, by the title of Baron Seaton, Devon.

The Duke of Wellington's health, which had been delicate, was improving.

Sir John Keane, Commander of the Army in the Indies, was to get the title of Baron Kenne, of Cappoquin, County of Waterford.

Prince George, of Cambridge, was to obtain the Lieutenant-Colonelcy of the 13th Dragoons.

Lord Brougham's only child, Eleanor Louisa, died at Brighton, on November 30th. She was buried in the burying ground of Lincoln's Inn; the burial of a female in that ground was said to be unprecedented.

A special Commission was to assemble at Monmouth, for the trial of the Chartist prisoners. Incendiary fires had occurred in North Bucks.

The Great Western had arrived at Bristol, in 13½ days. No change of consequence, had occurred in the Money market. Trade in the woollen and cotton districts was dull.

No new difficulties appeared on the Turkish questions. The exportation of grain had been prohibited by the Turkish Government.

Servia had sought the protection of France and England against Russia. Cracow had requested similar protection from the Queen of England.

Heavy falls of snow and keen frost, were experienced in various parts of the United Kingdom, in the latter part of November.

On the 29th November, the brig *Petrel*, from Dalhousie, N. B. bound for Stockton, went ashore on the Coast of Fife. She soon went to pieces, and all on board perished, except one man. The crew consisted of nine persons,—there was one passenger.

A Steam Engine is said to be invented in Liverpool, which will perform the journey across the Atlantic in six days! What next?

The Thames had risen to an unusual height, and occasioned some damage along its banks.

60,000 persons were registered on the municipal books of Paris, as in a state of abject want. Plots against the life of Louis Philippe are still spoken of. Much excitement was felt, in consequence of the return of a Brigadier General of Napoleon's Horse Guards, from Russia, after a captivity of 25 years, who reported that several thousands of the men who invaded Russia, in 1814, had been kept in the mines of Siberia.

LEGISLATURE.—The Nova Scotia Legislative Session commenced on Dec. 30. His Excellency opened the proceeding by a Speech, in which the following were the chief topics: the passing of a Grand Jury law to remedy neglects in choosing Grand Juries during the past year. The despatches from the Colonial Secretary in reply to the applications of the delegations. The Atlantic Steam Packets, and the improved modes of internal communication, which the new arrangements rendered desirable. The Militia, Educa-

tion. Fisheries,—and Provincial Penitentiary, Orphan House, and House of Industry.

The business hitherto transacted in the House of Assembly can be very briefly detailed.

On Dec. 30, various Committees were appointed. Jan. 1, no business was transacted. Jan. 2. The answer to His Excellency's Speech was passed. The Grand Jury Bill was forwarded, and a Committee was appointed to enquire into the causes of the Neglect of the law of 1828. Jan. 3. Some routine business was attended to. Bills introduced, petitions presented, and Chairmen of Committees of the whole House appointed. Jan. 4. The Jury Bill passed through a Committee of the whole. Copies of Despatches were laid before the House; correspondence connected with them. These were read, and ordered to be printed. Jan. 5. Sunday. Jan. 6. The report of the Assembly's Delegate was read, and the thanks of the House were voted, without division, to the Delegates. Jan. 7. The House met and adjourned. Jan. 8. A resolution in favor of Assessment for purposes of Education, introduced a conversation, in which opinions seemed generally in favor of the mode. Notice of Bills was given, and some Petitions presented. The House has been chiefly occupied in routine business; Committees are making progress in matters before them; some days generally elapse at the commencement of Sessions, before the main subjects are taken up.—*Pearl*.

MARRIAGES.

On Sunday, Dec. 22nd, by the Rev. Mr. Uniacke, Mr. John Harris, to Miss Elizabeth Vincove, both of this place.

At Hammond Plains, on Thursday evening, by the Rev. Mr. Gray, Mr. James Melvin, to Miss Susan L. Johnson, both of that place.

At Rawdon, on the 24th December, by the Rev. George W. Morris, Mr. Thomas Moxon, junr. to Miss Lucy L. second daughter of Benjamin Smith, Esq.

On Wednesday evening, January 1st, by the Rev. Mr. Cogswell, Mr. William Pobute, of Windsor, to Miss Cecilia, M. Bowil, of Halifax.

On Tuesday evening, by the Rev. Mr. Loughlan, Mr. Andrew Murphy, to Margaret Ann, only daughter of the late Lieutenant Ridgway, R. N.

On November 22nd, by the Rev. M. Baxter, Mr. Alexander Currie of Tatamagouche, to Sarah, eldest daughter of Mr. Solomon Bude, of Onslow.—December 19th, by the same, Mr. Daniel McCallum, to Miss Margaret Irving, both of Onslow.—December 31st, by the same, Mr. Alexander McNutt, Merchant, of Onslow, to Esther, eldest daughter of Mr. James Barnhill, of same place.

On Tuesday evening, by the Rev. John Martin, Mr. William Scott, to Susan, second daughter, of the late Mr. Matthew Mitchell of this town.

At the Parish of Sussex, New Brunswick, 5th Dec. last, by the Rev. Nelson Armstrong, Mr. Alexander Teacles, to Mary, eldest daughter of Mr. Thomas McLalan.

DEATHS.

At Dartmouth, on Friday evening last, in the 80th year of her age, Mrs. Mary Hatfield.

At New Orleans, of yellow fever on the 20th of August, Mr. Henry A. Campbell, a native of Halifax.

On Wednesday, January 1st, after a long and painful illness, which she bore with fortitude and resignation to the divine will, aged 60 years, Mrs. Mary Kennedy a native of the County of Waterford, Ireland. She has left a numerous family to lament the loss of a kind and indulgent parent.

INFORMATION WANTED,

CONCERNING THOMAS HENRY ROACH MILLER, a native of Jersey, who went to sea from Quebec, in 1830, and has not since been heard of. Any information concerning him, addressed to the office of this paper will be thankfully received by his anxious mother,

MARY ANN GILBERT.

Halifax, Dec. 30, 1839.

N. B. Other papers are requested to copy the above.

To our Readers.

TAKE NOTICE.

In our last we inserted an address to our friends on the subject of closing this periodical. Since that time, we have received so many positive proofs of the kind reception it meets with, and the unwillingness with which many will witness the publication of its last No., that we have been induced to try if something could not be done for its continuance. We are now entering into arrangements to secure the services of a lay Editor, and we shall be able to announce determinately in our next what success attends our efforts. Meanwhile we beg our friends to use their endeavours to obtain new subscribers, which circumstance itself, will be a material inducement to the publisher of the Wesleyan.

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