

THE WESLEYAN.

"HOLD FAST THE FORM OF SOUND WORDS."

Scripture.

VOLUME I.

HALFAX, N. S. MONDAY EVENING, APRIL 9, 1839.

NUMBER 4.

THEOLOGICAL.

REFLECTIONS ON OUR LORD'S SERMON ON THE MOUNT.

By Rev. Joseph Sutcliffe, A. M.

How shall mortals speak when God hath spoken! Kings shall shut their mouths in his presence; yet he has said, Gather up the fragments that remain, that nothing be lost. John had been a burning and a shining light, but the Saviour came arrayed with miracles, and adorned with grace. Therefore his fame had attracted multitudes from all the six provinces then occupied by the Jews; and the Lord had compassion on the sheep going astray, without a Shepherd.

Moses, in his Deuteronomy, combined all the great precepts of the law with the mellowing glosses of experience and age. David, in the hundred and nineteenth Psalm, has done the same, and in the beauties of a poetic dress. But our divine Master, from a larger anointing of the Spirit, has combined in this sermon the glory of the law with the superior grace of the gospel; and so connected the two Testaments as to lay a foundation for the economy of the Spirit, which was to follow. Here is an epitome of moral duties and of practical piety; and the disciple who aims at sincere obedience to this code, shall surely sit down with his Master on a happier mount than where it was first delivered.

It may here be remarked, that there is an almost absolute certainty that the Lord delivered this sermon in substance, and recited his parables in different places; and that he would therefore vary his discourses as circumstances would require. This may also account for many inconsiderable variations in the evangelists. The Lord's prayer assuredly was twice delivered. Matt. vi.; Luke xi.

The beatitudes are eight in number: they are designed to comprise the whole of the Christian temper, and they strikingly mark that our Saviour was influenced by the eternal Spirit who inspired the prophets. Instead of addressing himself to the learned and the noble in this sixfold multitude, he fixed his eyes first on the poor in spirit, and on the mourners. So when he commissioned Peter to feed his flock, he mentioned the lambs before the sheep. Thus the high and lofty One promises to dwell with the man who is poor, of a contrite spirit, and who trembles at his word. He looked on the crowd, not for distinction of rank, and splendour of dress, but for all the tender emotions of the heart, and breathings after God. He addressed himself, not to rulers and senators, but to the family of his heavenly Father. He opened his mouth in benedictions, and his words dropped as honey from the rocks. He pronounced the poor blessed, and the mourners happy.

The crowds assembled before him varied very much in age, in rank, and station. Many were teachers, learned in the law; and in the main, the people had come to learn, having hopes that Christ would soon appear. Therefore in a rich and comprehensive discourse, he gave to each a portion of meat in due season.

Having preached good tidings to the meek, he met the prepossessions which the people had received from the scribes, that the new teacher was come to destroy the law, and supersede the prophets of the ancient church. Think not, said he, I am come to destroy, but to fulfil, to magnify the law and make it honourable. He illustrated the law, as a transcript of the moral grandeur of God, shining out in precepts, holy, just and good. He exalted it above all codes, as extending to the thoughts of the heart, and made perfect in the love of God and of our neighbours.

This law, distinguished by prohibitions, is shown to possess a comprehension, and a spirituality, of which the Jewish teachers were not aware. It not only forbids the foul deeds of murder and adultery, but takes cognizance of the thoughts of the heart. It regards anger as the harbinger of murder, and an unhallowed desire as every thing but the accomplishment of crime. Thus our Lord placed the nation speechless at the bar, and prepared the way for true repentance.

This law, so glorious and divine, he purified from all the dark shades thrown upon it, by a commixture with the commandments of men; sordid commandments, bringing lucre to the altar, and shame to the priests. Their corban he covered with reproach, their divorces with infamy; and the love of their neighbour, coupled with the hate of their enemy, he branded as a doctrine of darkness.

From all these sins he urged, not a slow and uncertain reform, but an instantaneous conversion. Cut off thy right hand, pluck out thy right eye; it is profitable to sacrifice thy concupiscence, rather than lose thy body and soul in the pit of Gehenna, where the worm dieth not, and where the fire is not quenched. Agree therefore with thine adversary quickly, lest he cast thee into the abyss, whence thou canst not escape.

This Teacher came from God, associated reformation with piety, else reform had been only as the morning cloud. He directed the culprit to bring his gift to the altar, to give alms to the poor, to fast, and weep for sin, and pray to his Father who seeth in secret; then the rewards shall be open in grace here, and glory in the world to come. He clothed and adorned the Church, with a constellation of virtues, which shine with a celestial brilliancy on a benighted world. He allowed no one to revenge an injury, but on the con-

trary, to bless those that curse, and to pray for misguided and persecuting adversaries. This is to be perfect, in all the imitations of good in our heavenly Father.

In a word he gave a perfect consummation to his sermon, by directing the auditors to make a practical use of his doctrine, by building no longer on the sands of tradition, on washings and talmadic tales. He exhorted them to imitate the wise architect who builds on a rock, and then the fabric stands in the day of tempest. This rock is the rock of ages; this foundation is love of God, the love of God unfolded in his promises. This wise man shall be unmoved when the blasts shall blow, when the rains shall descend; yea, when death himself shall assail our tabernacle, he shall stand like a rock, being of one spirit with the Lord.

The people on hearing this discourse were transported with delight. While the legislator expounded his law, they felt its sacred influence, and exclaimed, He teacheth not as a scribe, but as one having authority; for his word is with power.

REMARKABLE CONVERSION.

From Longden's Life.

ONE evening, as I was returning from Chapel, where I had been much blessed, I felt my soul travailing in birth for the salvation of perishing men. Having to call at our grocer's shop, I found him enquiring of a poor woman after the health of her son. In a plaintive voice she replied, "He is very ill, he cannot continue long;—he is my only child, and when I have lost him, I have lost all!" Instantly I felt a strong desire to visit him, and with some difficulty obtained permission. I found him in a wretched habitation, seated in an easy chair, panting for breath, in the last stage of a consumption: he appeared to be about twenty-two years of age.

I addressed him as follows:—"Young man, I am sorry to see you so ill." He said, "I am very ill indeed, Sir, but it will not be long,—I shall soon be released,—I hope I shall soon be in heaven." "I am glad," I added, "to hear of your willingness to die, and of your hope of heaven: have you a scriptural foundation for your hope?" As he made no reply, and thinking he did not understand me, I said "you know, my friend, there are many die who do not go to heaven, for God saith, 'the wicked shall be turned into Hell, with all the nations that forget God.' Before we can be admitted into heaven, we must repent of our wicked lives, and obtain a pardon for all our sins. Have you repented and been forgiven?" He could contain himself no longer, but turned with indignation to his mother, and said, "What did you bring this fellow here for?" Then, turning to me he said, "Man, go about your business; I did not send for you, nor do I want you; you do me no good; surely my afflictions are great enough, and you distress me exceedingly." The more I endeavoured to pacify him, the more his anger kindled against me. I therefore sat, and silently lifted my heart to God for wisdom to direct me. It appeared as if I had no possibility of success, unless I could obtain consent to sit up with him all night. I asked, entreated, and would not be denied. I told them what an excellent nurse I was, and I hoped we should have a comfortable night. If they pleased I would go home and fetch some currant jelly, and other things proper for a person in his situation; that I would bring some refreshments for myself, that I might be no expense to them;—that a night of sound sleep would refresh the old mother, who seemed almost worn out;—that I would instruct him in the best manner I was able;—and, that if there were a change for death, I would awake the mother, that she might see her son die. Taking it for granted I had prevailed, I hastened home, and returned as soon as possible, and found they had not locked me out.

The young man received me with sullen silence. After some soothing conversation, I prevailed upon

the mother to go to bed. As the young man was unable to lie down, he remained in his large chair, day and night. I told him I had brought a Bible with me, and, if he pleased, I would read to him, to which he consented. After I had prayed, I read, and expounded those parts which were applicable to his state. "What!" he said, "you are beginning again: you certainly will kill me,—it does so hurt me to talk! O that my mother was but here!" I said, "My dear child, you do not need to talk: I won't ask you one question, and I beg you will not speak, and I will pray and read." I kneeled down and prayed again, but with little expectation. Then I opened the precious word of life, and alternately read, expounded, and applied:—when I saw his passion rising, I begged he would not speak, for that would hurt him. We spent our time in this way some hours, till, at length, under prayer, I heard him feebly say *Amen* to my petitions, which inspired me with fresh courage to persevere. When I arose, I spoke to him more closely, with all tenderness, concerning his sin and danger. Now he opened his mouth, and broke the snare of the devil. He told me he was the son of a pious Methodist class-leader! who, many years ago, had passed into the heavens. I felt confident the father's many prayers must be answered. Now I kneeled down, and asked God in faith, nothing doubting; I heard the young man repeating my petitions word for word. Instantly I personated a poor lost sinner on the verge of hell, yet through the infinite merits of Jesus Christ, suing for mercy. Then I cried, God be merciful to me a sinner, a great sinner, the chief of sinners.

*'I feel on me thy wrath abide;
'Tis just the sentence should take place,
'Tis just,—but O thy Son hath died.'*

Jesus died for me; for his sake forgive me, but let it be just now. Lord, I believe, help thou mine unbelief." We both prayed harder and louder, till we prayed with all our might. When we rose from our knees, [for I found he had dropped upon his knees during the last prayer], he walked across the room, and leaning his head against the wall, he said, "O God, if thou wilt give me a little ease and strength, I will pray as well as I can." Immediately he turned to me and said, "I have no pain! it is all gone." He then poured out his soul in strong cries and tears, and his body shook like a leaf in the wind. Considering his state of weakness, it was astonishing he did not faint. I encouraged him to take no thought for his body, and by faith to plead the blood of the covenant. His importunity increased, till he made a sudden pause, and turning to me, he said, "I am happy! O, how happy! Bless the Lord! Blessed be my God!" and he praised God in language which astonished me.

He was so filled with the love of God, that he opened the door and walked into the street, though he had not been able to stand for some time without assistance. Accents of praise to the most high God filled the air, in the solemn silence of the night. He said, "O ye angels join with me to praise the Lord! The dead's alive, the prodigal son is found! Glory to God for ever! O! the matchless mercy of God, to save me at this latest hour!" &c.

This was a memorable night; what a contrast between the former and the latter part of it. In the beginning, devils were raging within him, unwilling to lose their prey; in the after part of the night, angels were rejoicing over another sinner saved by grace. I sang several hymns of praise to God, and we conversed as brethren in the Lord, and fellow-citizens of heaven; we ate the bread of life, and antedated the joys above.

When his mother came down in the morning, she was struck with astonishment to hear her son praise God. He said, "If God had not sent his servant to visit me, I should have been damned forever. The Lord has pardoned all my sins. I am so happy, I cannot describe it. Glory to God forever," &c. He continued a few days, faithfully warning his friends

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and acquaintance, to flee from the wrath to come, magnifying the boundless grace of God, as manifested in him, and then triumphantly departed this life, in sure and certain hope of a glorious resurrection.

LITERARY NOTICES.

From the London Watchman.
The Church History of Britain, from the Birth of Jesus Christ until the year MDCXLVIII. Endeavoured by Thomas Fuller, D. D., Prebendary of Sarum, &c., &c. Author of "the Worthies of England," "the Holy State," &c. A new edition, with the author's corrections. In three volumes, 8vo. pp. viii. 589, 527, 510. Tegg and Son.

Those who know any thing of "honest Master Fuller" will be glad to see this handsome reprint of one of his works: those who do not,—why, let them get acquainted with him as soon as they can, and then, with all who do know him, they will admire his facetious quaintness, his good sense, and that aphoristic way of expressing himself which makes his writings a complete collection of combined, but *detachable* gems—perhaps more than those of any other writer in the English language. [As an instance of what we mean, let the reader take this, from his second page—"They who erroneously conceive one God too few, will find two too many, and yet millions not enough."] Of the edition, we only say, that it does the spirited publisher credit *every way*. Though it does not appear on the title page, yet we find from the signature to the preface, that the task of editing has been performed by Mr. James Nichols, the translator of the works of Arminius, who has evidently bestowed great care on the work. We hope that Mr. Tegg will soon be convinced that he did not reckon without his host, in reckoning that a reprint of Fuller's Church History of Britain would be a very saleable work, and that he will be paid for such a speculation by a rapid and extensive sale.

Lives of Early Methodist Preachers, chiefly written by themselves. Edited by Thomas Jackson. In three volumes. Vol. II. 12mo. pp. 439. John Mason, City Road.

BETWEEN two and three months ago, we announced the publication of the first volume of this valuable collection, and we are glad to see the appearance of the second. This brings down the annals of Methodism to a somewhat lower period than the former, and shows the forthspreadings of the wonderful works of which the venerable Wesley was made a principal instrument and director. The present volume contains the lives [with notices of their deaths, from the Minutes of Conference and other sources,] of Messrs. John Pawson, Richard Rodda, Samson Staniforth, Thomas Lee, John Prickard, Jonathan Maskew, Matthias Joyce, John Furz, James Rogers, John Murlin, and John Mason.

The Cottager's Friend, and Guide of the Young. For the year 1837. Vol. I. 12 mo. pp. 184. John Mason, City-road.

THIS is indeed a cheap eighteen penny-worth. We were glad to announce the first volume nearly twelve months ago, and are still more so to announce the completion of the first volume. It consists of religious memoirs, extracts, and original pieces of considerable merit, and to the Cottager we cordially recommend it as a valuable Friend, and to the Young as a useful Guide.

A Library of Christian Biography. Edited by Thomas Jackson. Vol. II. 18mo. pp. 316. John Mason, City-road.

THIS second volume of what bids fair to be a very useful series, consists of the life of the Rev. Peard Dickinson, a clergyman who, for many years, was in connexion with Mr. Wesley, written by himself, and revised and corrected by Mr. Benson; and of Mr. John Janeway, who died young in years, but old in grace,

in 1657. We hope the circulation of the work will be such as to encourage the editor to prosecute the work on the plan which he seems to have marked out for himself.

THE EXPOSITOR.

Matt. vi. 7.—But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.

THE heathens thought their gods were pleased with a variety of titles, and upon that account were the more propitious to their worshippers, and therefore stuffed the hymns to their gods with names and epithets, which seems to be the much speaking alluded to in this place.

When people repeat numerous paternosters without meaning or devotion, their repetitions are vain; but it is evident that this rule is not transgressed by using repetitions from the fulness of the heart; when earnestly craving some special mercy, men know not how to give over, or to proceed to another subject.

A frequent repetition of awful striking words may often be the result of earnestness and fervour. See DAN. ix. 9—20; but great length of prayer, which will of course involve much sameness and idle reflection, naturally creates fatigue, and carelessness in the worshipper. It seems to suppose ignorance or inattention in the Deity; a fault against which our Lord more particularly wishes to secure them.

Prayer requires more of the heart than of the tongue. The eloquence of prayer consists in the fervency of desire, and the simplicity of faith. The abundance of fine thought, studied and vehement motions, and the order and politeness of the expressions, are things which compose a mere human harangue, not a humble and Christian prayer. Our trust and confidence ought to proceed from that which God is *able to do in us*, and not from that which we can *say to him*. It was a maxim among the Jews, that "he who multiplies prayer, must be heard." This is correct, if it only imply perseverance in supplication; but if it be used to signify the multiplying of words, or even forms of prayer, it will necessarily produce the evil which our Lord reprehends.

John. ii. 20.—Then said the Jews, Forty-six years was this temple in building, and wilt thou rear it in three days?

SOME years before the birth of our Saviour, the repairing or rather gradual rebuilding of the second temple, which had become decayed in the lapse of five centuries, was undertaken by Herod the Great, who having slain all the Sanhedrim, except two, in the first year of his reign, or thirty-seven years before Christ, resolved to atone for it by this act. He employed two years in preparing the materials for the work, in which one thousand wagons and ten thousand artificers were employed, besides one thousand priests to direct the work. Nine years and a half elapsed before it was fit for divine service, and during that period Herod employed eighteen thousand workmen upon it, and spared no expense to render it equal, if not superior, in magnitude, splendour, and beauty, to any thing among mankind. And though Herod accomplished his original design in the time just specified, yet the Jews continued to ornament and enlarge it, so that they might with great propriety assert that their temple had been forty-six years in building.

Christ spake this of the temple of his body, but the Jews understood it literally. Men often run into gross mistakes by understanding that literally, which the Scripture speaks figuratively; hence the carnal interpretation which the Romanists give to "This is my body." Had the Jews known that this was He who built all things in six days, they would not have made it such an absurdity that he should build a temple in three days.

THE PILGRIM'S SONG.

BY THE REV. H. F. LITE.

"There remaineth a rest for the people of God." HEB. 4.

My rest is in Heaven, my rest is not here ;
Then why should I murmur when trials are near ?—
Be hush'd my dark spirit ! the worst that can come
But shortens my journey and hastens thee home.

It is not for me to be seeking my bliss,
And building my hopes in a region like this—
I look for a city which hands have not piled,
I pant for a country by sin undefiled.

The thorn and the thistle around me may grow ;
I would not lie down upon roses below :
I ask not my portion, I seek not a rest,
Till I find them for ever in Jesus's breast.

Afflictions may damp me, they cannot destroy ;
One glimpse of His love turns all into joy :
And the bitterest tears, if He but smile on them
Like dew in the sunshine, grow diamond and gem.

Let death then, and danger, my progress oppose ;
They only make Heaven more sweet at the close.
Come joy, or come sorrow, what'er may befall,
An hour with my God will make up for all.

A scrip on my back, and a staff in my hand,
I march on in haste through an enemy's land :
The road may be rough, but it cannot be long ;
And I'll smooth it with hope, and I'll cheer it with song.

OBITUARY.

DEATH OF MR. SAMUEL WESLEY.

We are deeply pained in having to record the death of this accomplished scholar and extraordinary musical genius. Mr. Samuel Wesley expired on Wednesday afternoon, about 20 minutes past 4 o'clock. Although he had been for about a month an invalid, there were no anticipations of so speedy a termination of his mortal career until Tuesday morning week, when it became evident to his immediate friends that the long continuance of his disorder (that of diarrhœa) was more than his enfeebled frame could withstand. Exhausted nature rapidly gave way, and the sufferer passed from time to eternity without a struggle. His last moments were engaged in imploring the blessing of the Almighty on his children, and he expired in the effort of bidding them an affectionate farewell.

Mr. Wesley was born on the 24th day of February, 1766, being the same day and month on which Handel came into the world. He was consequently in his 72d year. When only three years old he could play and extemporise freely on the organ, and before he was five had taught himself to read and write a print hand from his unremitting study of the oratorio of *Samson*, which he committed entirely to memory. He also learned by heart within a month the whole of Handel's overtures, and before he was eight years of age had composed and written out an oratorio which he entitled *Ruth*, and presented to Dr. Boyce, who acknowledged the compliment in the following terms:—"Dr. Boyce presents his compliments and thanks to his very ingenious brother-composer, Mr. S. Wesley, and is very much pleased and obliged by the possession of the oratorio of *Ruth*, which he shall preserve with the utmost care as the most curious product of his musical library." Whilst yet a young man, he had become an excellent classical scholar,* a fine performer on the violin, harpsi-

* His love for polite literature was almost, if not quite, as enthusiastic as his affection for music. At no period of his life (so far as the writer of this note is aware) did he entirely discontinue the perusal of his favourite classics. His keen relish for wit attached him particularly to the satirical writers. Juvenal he knew almost by heart, and in Lucian there are few passages which he could not have recognized. He possessed not only the accomplishment of composing in Latin with considerable propriety and neatness, but could express himself orally in that language, with a promptitude not common even among professed scholars. He was an indefatigable pedestrian, and it was

his custom, during the greater part of his life, to read as he walked. His books were much underscored, and abounded with pithy marginal annotations. The quantity of authors, both English and foreign, with whom he thus became acquainted, was immense. An instance of his tenacious regard for literature evinced itself within a few days of his death. On shaking hands with his second son, who was taking leave of him, after a call, "God bless you, Jack," exclaimed he, "Keep up your Latin. Remember the Wesleys were always gentlemen and scholars."

chord, and organ, and, unquestionably, the most astonishing extemporaneous player in Europe. His prospects in life were unfortunately clouded by a dreadful accident which befel him in the year 1800. Returning home one evening from a visit to an intimate friend, (one of the oldest members of the Madrigal Society,) in passing along Snow-hill, he fell into a deep excavation which had been prepared for the foundation of a new building. There he lay insensible until day-light disclosed his situation, and he was conveyed home. His head had received a most serious injury and the medical attendants wished to perform the operation of trepanning; but Wesley obstinately refused his consent, and the wound was permitted to heal. This he ever after regretted, for it is supposed that in consequence of some portion of the skull adhering to, or pressing upon, the brain, those periodical states of high nervous irritability originated, which subsequently checked and darkened the splendour of his career. For some years after this accident, he remitted in a great measure the cultivation of his art; but, on the recovery of his energies applied himself to the works of John Cramer and the practice of the piano-forte. Subsequently, he devoted his efforts almost exclusively to the immortal compositions of Sebastian Bach, whose reputation he may be considered as the principal means of having established in this country. In 1815, when on his journey to conduct an oratorio at Norwich, he suffered a relapse into mental despondency, and for another seven years he retired from public life, endeavouring to find relief in constant attendance upon public worship, and living with the austerity of a hermit. In 1823 he recovered, and up to 1830 composed many excellent pieces, and was much engaged in public performances on the organ. He then relapsed into his former state, but in August last partially recovered his health and spirits. It soon became evident, however, that his constitution was undergoing a great change. When at Christ Church, Newgate-street, about three weeks since, he rallied, passed a delightful day, and spoke in the evening of Mendelssohn and his "wonderful mind" in terms of the strongest eulogy. On Saturday week he played extemporaneously to a friend, and composed some psalm tunes. On Monday he endeavoured to write a long testimonial for an old pupil, but which his strength only permitted him to sign, and in the evening retired to his room with a presentiment which the event of Wednesday has but too accurately verified.

As a musician his celebrity is greater on the Continent than in his own country. His compositions are grand and masterly; his melodies sweet, varied, and novel; his harmony bold, imposing, unexpected, and sublime. His resources were boundless, and if called upon to extemporize for half-a-dozen times during the evening, each fantasia was new, fresh, and perfectly unlike the others. His execution was very great, close, and neat, and free from labour or effort, and his touch on the piano-forte delicate and *chantante* in the highest degree. His favourite contemporaries were Clementi and Woelff; his models in early life were Battshill and Worgan on the organ, and subsequently Sebastian Bach. Of young Pinto who was taken away in the prime of life, he always spoke in terms of rapture, and thought him the Mozart of this country. The amateur, Mr. Goodbehere, son of Alderman Goodbehere, he also remembered in high terms of admiration. Mr. Wesley was remarkable for great energy, firmness, nobleness of mind, freedom from envy, penetration,

his custom, during the greater part of his life, to read as he walked. His books were much underscored, and abounded with pithy marginal annotations. The quantity of authors, both English and foreign, with whom he thus became acquainted, was immense. An instance of his tenacious regard for literature evinced itself within a few days of his death. On shaking hands with his second son, who was taking leave of him, after a call, "God bless you, Jack," exclaimed he, "Keep up your Latin. Remember the Wesleys were always gentlemen and scholars."

docility, aptitude, and characteristic heart, which his uncle, though he were exceeding speaking his merit or the the brilliancy calm, unthinking up an enemy and fascinated he could not by some ap many years a Bible night a before he had never lay down ed ever having lic Church, music had se the Romanis his mind. He his uncle, Jo his supposed may indeed r will surely g accustomed C. Wesley,) and address et vezatio sp servire," and the consolatio shall overcome last;" adding Mr. Wesley for their talent early life the Esq., one of By this lady are surviving clergyman of ty's chaplain ment of accot ton-garden; named Newe tice. The y tions of fine which chara fession has days of Hen evinced so it with such va much energy morials as la rishing at a p courage ment art, he pursu plause of the time must co justice which cared nothing compositions like Sebastian another inste rogative of assured expe meed of app and beautiful

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docility, approaching almost to an infantine simplicity, and unvarying adherence to truth. These characteristics were united with a singleness of heart, which exceeded, if possible, that which marked his uncle, the celebrated John Wesley. His passions were exceedingly strong, and from a habit of always speaking his mind, and his having no idea of management or the *finesse* of human life, he too often, by the brilliancy of his wit, or the bitterness of his sarcasm, unthinkingly caused estrangements, if not raised up an enemy. His conversation was rich, copious, and fascinating; no subject could be started which he could not adorn by shrewd remarks, or illustrate by some appropriate and original anecdote. For many years it has been his constant habit to study the Bible night and morning, and as no meal was taken before he had offered up his orisons to heaven, so he never lay down without thanksgiving. He disclaimed ever having been a convert to the Roman Catholic Church, observing, that although the Gregorian music had seduced him to their chapels, the tenets of the Romanists had never obtained any influence over his mind. He was regarded with peculiar solicitude by his uncle, John Wesley, who, writing in reference to his supposed conversion to Popery, observes, "He may indeed roll a few years in purging fire, but he will surely go to heaven at last." Mr. Wesley was accustomed to relate that his father, (the late Rev. C. Wesley,) when dying, called him to his bed-side, and addressed him in these words—"Omnis vanitas et vexatio spiritus; prater amare Deum et illi soli servire," and with his blessing pronounced over him the consolatory prophecy of Jacob,—“Gad, a troop shall overcome him; but he shall overcome at the last;” adding, “We shall meet in heaven.”

Mr. Wesley has left a large family, distinguished for their talents and acquirements. He married in early life the eldest daughter of the late G. Martin Esq., one of the Surgeons of St. Thomas's Hospital. By this lady he had several children, three of whom are surviving; of the two sons, the elder Charles, is a clergyman of the Establishment, and one of her Majesty's chaplains; John, the second son, holds the appointment of accountant to our Missionary Society in Hatton-garden; and Emma is married to a gentleman named Newenham, an artist rapidly rising into notice. The younger branches display evident indications of fine intellect and that exquisite sensibility which characterized the parent. The musical profession has lost its brightest ornament. Since the days of Henry Purcell, no British composer has evinced so much genius and learning, developed with such variety and sensibility, or has displayed so much energy and industry in the composition of memorials as lasting as they are extraordinary. Flourishing at a period when composers met with less encouragement than at any epoch in the history of the art, he pursued his course without reference to the applause of the day, resting on the certainty that the time must come when his works would receive that justice which the then state of the art forbade. He cared nothing for the public opinion respecting his compositions; with him the art was all in all, and like Sebastian Bach, Handel, and Mozart, he affords another instance of the remark, that it is the prerogative of genius to look forward with a calm but assured expectation that posterity will award that meed of approval, which must ever attend its bright and beautiful creations.

The remains of his celebrated musician were committed to the tomb of his fathers, amidst a large concourse of relatives, connections, and friends. The family vault, in the small burial ground attached to the old church in High-street, Marylebone, was constructed at the desire of the Rev. Charles Wesley, and was originally designed to contain no more than five coffins. That of the deceased has now filled up the only unoccupied niche. The bodies of the Rev.

Charles Wesley, Mrs. Wesley, Miss Sarah Wesley, and the brothers, Charles and Samuel, therefore sleep together, to mingle together in one common dust.....About twelve, Mr. Turle, organist of Westminster Abbey, arrived with a band of choristers, each emulous to offer a tribute to departed genius. Shortly afterwards appeared the hearse containing the body, accompanied by two mourning coaches. Of his own family the mourners were the Rev. Charles Wesley, Mr. John Wesley, Mr. Samuel Sebastian Wesley, and Mr. Erasmus Wesley, four of the six sons of the deceased, and Mr. Glen, his son-in-law. Of his friends, were Mr. Adams, Mr. Harding, Messrs. Gauntlett, Mr. Wakefield, his medical attendant, Mr. Davison, the Rev. Mr. Jackson, &c., &c. The presence of Mr. Mochelles, Dr. Crotch and Mr. Attwood, was prevented by their absence from the metropolis. The high and solemn service of the cathedral was performed with a splendour and dignity which produced a visible effect upon the spectators. The sublime ritual of the church was chanted to the strains of Purcell and Croft; and the affecting ceremony closed with the chorus from Handel's funeral anthem, "His body is buried in peace; but his name liveth for evermore." The pure intonation of so many practised vocalists in the open air, produced an effect which, together with the solemnity of the scene, will not readily be forgotten by those who witnessed this sad tribute to one of the greatest musicians this country has ever produced.

MISSIONARY INTELLIGENCE.

ANNIVERSARY OF THE PARIS BRANCH MISSIONARY SOCIETY.

To the Editors of the Watchman.

Paris, 17th October 1837.

GENTLEMEN—The whole cause of Evangelical Protestantism in France is just now much attacked by the Romish party. The shoe begins to pinch. The pressure begins to be felt. Bibles and Testaments are not distributed in vain. Tracts are not in vain sown on the highroads and in the bye-ways of this long neglected land;—and the Romish priests are crying out that their craft is in danger. This is a good sign. When *spiritual* Protestantism was dead in France, or much diminished, the priests were quiet. During the restoration, when Popery was in the ascendancy, and when the cause of Protestantism was looking down, the priests did not attack the Bible, Missionary, and Tract Societies—or the Protestant Schools. But now, this is *all changed*—and so the journals of the Romish Church have become furious.

The labours of your Missionaries in the *Cevennes* have become the subject of special and direct attack on the part of the Jesuit journal "*La France*," as well as of "*La Gazette de France*," the Old Royalist and Court Journal of the restoration. The co-operation of your Missionaries with other evangelical and spiritual Protestants in France and in Switzerland, in the great work of Bible and Tract distribution, of gospel preaching, and of Sabbath schools and religious education, is attacked by the same papers as well as by "*La Presse*." The *Presse* indeed takes a new ground. It makes out that the *Methodists* or Evangelical Protestants are enemies as well to the Protestant as to the Catholic religion—and it calls on the government to defend and preserve the "*only two religions recognized in France*" from the attacks of the *Methodists*. That there exists in France a Protestant party, as dead to all that is vital in Protestantism, as the Romanists themselves, is undoubtedly a fact;—but I know not by what right these men call themselves "*the*" Protestant Church of France. There are Socinian Protestants, and Arian Protestants, I admit—but I would rather be a zealous and sincere Romanist, bathing with my tears even the image of my crucified Saviour, than the cold and lifeless professor of a mere human mediatorship. Whilst, then, it is true that

C O L O R S A F E T Y P R I N T E R S

there is a portion of the old Protestant Church of France as warmly opposed as ever the Archbishop of Paris himself to the Evangelical or Methodist Protestants—I protest against the assumption of the "Presse," that this faction or fraction constitutes the real Protestant Church of France. No! the Protestant Church of France is once more becoming spiritual—once more becoming simple and Biblical—and once more becoming worthy of the great and honoured founders of the reformed religion in this country.

And I have referred to this subject, because it is right that it should be known in England, and from the pen of a Protestant layman, that your missionaries in France have not laboured in vain, and that though they sow very often in tears, yet that there is every reason for hoping that they will reap in joy. Their voice has been heard. Their labours have been successful—it is now no problem—and let me add, that the cries and complaints—the apprehensions, and the anger of the Romish priesthood prove, that Methodism is suited to France—and that the Romanists will listen to it, if it be faithfully preached—and if the Bible without note or comment be industriously circulated.

Never did the cause among the French at Calais look so prosperous as whilst the Rev. Mr. Lucas lately preached there. At Caen, the movement has been of a very extraordinary nature—and the authorities of that place, though excited by certain Catholic Journals at Paris to different conduct, have acted with wisdom and kindness.

After all, however, Paris must be the centre of action—and the English cause must be the centre of that centre. It was therefore that I hailed with much delight, the ministrations of the Rev. Robert Newstead in this city, who has laid the foundation of an English cause, now placed under the wise and prudent direction of the Rev. William Toase. The removal of the Rev. Mr. Lucas from Calais, has been a great loss to the French cause in that place—but a great gain to Paris—and as Paris is the central point, I rejoice at all increase of strength brought to this capital. The visit of the Rev. Mr. Beecham, one of the Secretaries of the Missionary Society, cannot also fail of doing good, and I feel no doubt that he will return from his Continental tour to England, additionally convinced of this fact, that in Paris we must have a good English Chapel—a good French chapel—a French Wesleyan Methodist Magazine—and ultimately a French Wesleyan Missionary College, in which young Frenchmen and young Swiss and Germans shall be brought up in the doctrines and discipline of John Wesley—and from which college they shall proceed to preach to European nations a spiritual and biblical Protestantism. The first object, however, is now, as it has been for two years past, an English Chapel at Paris!

And now let me turn the attention of your readers to the Anniversary Meeting which has just been held of the Paris Branch Wesleyan Missionary Society. It was a wise and kind measure on the part of the London Committee to send one of their Secretaries, the Rev. Mr. Beecham, to France, for the purpose of visiting the churches, exciting their zeal, supplying them with facts, and urging them onward in the career of Christian usefulness and Missionary labour. Of his visits to Calais and Boulogne, I can only speak by report—but that report is indeed most favourable. His stay at Paris for a few days has been productive of good to all—and I will hope that the impressions he has received as to the French work will be communicated to the whole body of Wesleyan Methodists at home. A delightful spirit of love, brotherly kindness, true charity, and Christian feeling has presided over the anniversary—and I was certainly never present, either in England or elsewhere, at a more delightful and refreshing meeting than that held last Monday evening in our Chapel, Rue d'Anjou. Mr. Beecham preached on, Sunday two impressive ser-

mons to good congregations, and the collections fully replied to his wishes and hopes. Those sermons were on great and broad gospel truths, which appealed to the conscience and the heart; and the preacher left them to feel the way to the pockets of his hearers. These are the sort of Missionary sermons which ought to be now preached, to Christian congregations.

The meeting on Monday was well attended, but it would have been still more so, had it been held either earlier or later in the year. A large portion of the English who reside during the greater portion of the year at Paris, migrate to Switzerland, the Rhine, or to the French provinces, during the months of July, August, September, and October, and only return to the capital with the falling leaf and frosty morning. I mention this fact because, it is well that all parties should know that from January to June are the best possible months for holding anniversary meetings in Paris.

The Rev. William Toase, whose name has been so long identified with the cause of French Missions, and whose labours in the French prison ships during the war were blessed to so many individuals of that nation, began the service by singing and prayer, and the Rev. Mr. Beecham was then invited to preside. He commenced the business of the meeting by a short statement as to the general character and results of Missionary labours, and presented a recapitulation of the exertions and success of all Missionary Societies, both in England, America, and on the continent of Europe. He then called on the Rev. Mr. Toase to read the report of the French Branch Society, which consisted of a pecuniary statement of the contributions received from the various stations of the Society in every part of France.

The Rev. Mr. Beecham, as one of the Secretaries of the Parent Society, then delivered an extempore address, which lasted nearly an hour, on the varied objects and efforts of the Wesleyan Missionary Society. He passed in review all the stations occupied by the Wesleyan Missionaries, and dwelt for a long time on the signal and indeed miraculous success which has attended the preaching of the gospel in the South Seas. As the meeting was composed of members of the Church of England, as well as of other religious denominations, besides Wesleyan Methodists, I greatly rejoiced that this luminous statement was made, since it ought not to be assumed that in meetings of this mixed character all parties are informed as to the facts of Missionary enterprise. The statement of Mr. Beecham was listened to with profound attention, and formed the basis of the evening's discussion. Every one was evidently impressed by the fact that so much was doing by our society; and if I am not much mistaken, many a Missionary box will be placed in the drawing-rooms of Paris, where articles of such a character have seldom before been exhibited.

The Rev. Mr. Baird, the enlightened, kind-hearted and delightful missionary of the American Presbyterians in Paris, moved the first resolution, which was one of approbation of missionary labour, and missionary principles. His speech was all benignity and love. He referred especially to the moral, as well as religious—and to the scientific and civilising effects of Christian missions in the world—and supplied a most interesting account of the progress of the great work undertaken by the Presbyterian Missionary Society in America, of actually founding in Paris all the signs and characters of the Chinese language, reducing them to regular letter-press, so that when completed, books will be able to be printed in that language.

The Rev. Mr. Trail, from Scotland, made an impressive speech on the advantages resulting from Missionary effort to the Christian Church at home;—how prejudices were removed, Christian brotherhood promoted, and the harmony of the churches extended and

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rendered durable. The success of the Wesleyan missions to the South Seas he dwelt on at some length, and referred to the new missionary Society in Scotland, its designs, labours, and results.

The second resolution, expressive of the satisfaction of the meeting with the labours of the Wesleyan Missionary Society, was moved in a speech of transcendent eloquence and effect by the Rev. Mr. Kirk, also a Presbyterian Minister from America. His personal appeals to each individual in the assembly—his special address to the female portion of the audience, his descriptions of the sacrifices which must be made by Christians, and the sufferings which might have to be sustained by the churches before Christianity should become universal, were deeply felt, and will long be remembered. He appealed to those who had Christian friends as missionaries, to support those friends in their career, and gave a touching description of a mother presenting her only daughter at the altar of God as a Christian labourer. His statements as to the exertions of the American missionary Judson brought tears into all eyes—and many hearts felt that moment that they would have given worlds to have supplied him with all the Bibles and Testaments he desired to place in the hands of the benighted people among whom he resided.

The Rev. Mr. Lucas, the Wesleyan Missionary at Paris, presented in the French language two signal examples of the effects of the gospel on the French themselves, showing in one case, how, though menaced with assassination by her own husband, a French woman had dared to decide on continuing steadfast in her Christian course, and which led in the end to the conversion of that very husband who had so resolutely menaced her with death. The speech of Mr. Lucas tended to open the eyes of all to this fact, that whatever may be said of the vacillating character of the French in politics—that in religion at least they are steadfast and faithful.

The Rev. Mr. Toase then moved a vote of thanks to Mr. Beecham, which was seconded by Mr. Ward. Mr. Beecham returned thanks; and that thrilling verse "Praise God from whom all blessings flow," closed the services and enjoyments of that most delightful evening.

Let France be more thought of than ever by the Wesleyan Society at home—and the day will not then be distant when the harvest will indeed be great in this powerful and important country.

I am, dear sirs, yours most truly,

J. W.

PRACTICAL DIVINITY.

ON THE ONLY WAY TO HEAVEN.

"Strive to enter in at the straight gate." (Matt. 7. XIII.) The kingdom of heaven is not to be entered but by violence; it must be taken as it were by assault, like a besieged place. The gate is straight and narrow; we must bow, we must bend, we must make ourselves little to gain admittance. The great gate which opens wide, and is passed by multitudes leads to perdition. *All broad and smooth ways are dangerous.* Woe to us when the world favours us, and our life seems void of trouble. Crosses and difficulties are the surest marks of the way to heaven. Let us beware, therefore, of going on with the multitude, and let us seek the traces of the few; let us follow the footsteps of the saints along the craggy paths of repentance; climbing over rocks, seeking secure places, in the sweat of our face, and expecting that the last step of our lives should be still a violent struggle to enter the narrow gate of eternity.

We are not predestinated by God, but to be made conformable to the image of his Son; to be fastened, as he was, to a cross; renouncing, as he did, all sensual pleasures, and to be content, like him, in the midst of sufferings. But, blind as we are, we would get down from this cross which unites us to our mas-

ter. We cannot leave the cross, but we must also forsake Christ crucified; for the cross and he are inseparable. Let us then live and die with him, who came to show us the true way to heaven; and let our only fear be, lest we should not finish our sacrifice on the same altar whereon his was consummated. Alas! all our endeavours here, tend only to be more at ease, and thereby to withdraw ourselves from the true way to heaven. We know not what we do. We do not comprehend the mystery of grace, which joins a beatitude with tears, pronouncing the mourners happy. The way which leads to a throne is delightful, although it should be overgrown with thorns: the way which leads to a precipice is dreadful, although it should be covered with roses. We suffer, but we see heaven open; we suffer, but we choose to suffer; we love God, and are beloved of him.

DUNDALK.—The committee for erecting the Wesleyan chapel at this place have received the following letter from Lord Hillsborough.

Combermere Abbey, Nantwich, Dec. 20, 1837.

SIR,—I am aware that Lord Roden intended to give a piece of ground, and am glad to hear that this has been accomplished. I am but too happy in having any opportunity of bearing my testimony to the efficacy, as well as the value, of Lord Roden's efforts [which are uniform as they are efficacious] in favour of the Protestant religion, be it in his place in Parliament, or be it on his estates—whether in the former by remonstrance, or at the latter by example; and I am confident that this act of kindness and generosity on his part will be duly appreciated by that respectable portion on whose behalf you apply.

I am also happy in being able to speak as to the respectability and staunchness of the Wesleyan Methodists, who, a large body, have used their endeavours in furtherance of those principles which they profess, and with great success, which entitles them generally to thanks, and in this case sympathy. I really have so many claims on me in my own country, that I am often obliged to refuse applications, as some bounds must be set. I shall be happy to pay you 10*l.*, and hereby authorize you to put my name to the list of subscribers.

Wishing you success, I have the honour to be, Sir, your humble servant,

HILLSBOROUGH.

To Rev. R. Huston, Chairman, Dundalk.

In addition to the foregoing contribution, the young Viscount Jocelyn, son of the Earl of Roden, has subscribed 50*l.* in aid of the same laudable object.—*Dublin Evening Mail.*

LAPLAND.—The Norwegian Storting have lately adopted measures intended to promote the civilization of the Laplanders who live in the Polar districts of Norway, on the produce of their fishery and their herds of reindeer. For many years an estimable clergyman of the name of Stockfleth has devoted himself to the same praiseworthy end with indefatigable zeal and most decided success. He has made himself perfectly master of their language, which is remarkably difficult, but at the same time rich and expressive. He has translated the most indispensable religious books, and these are printed at Christiania at the public expense, and distributed by thousands among the poor. A second edition has just appeared of a Lapland spelling-book. About twenty years ago Mr. Stockfleth was an officer in the Norwegian army, but feeling an irresistible impulse to become the apostle of those abandoned tribes, he left the service, entered the university of Christiania, and, as soon as he had finished his theological studies, proceeded with his amiable wife to the extreme north, where he was not long in gaining the hearts of his flock, and where his talents and exertions have obtained results which, but that they have been realized, would have been looked upon as impossible.

THE WREATH.

For the Wesleyan.

THE HEALING OF THE WATERS.

"Keep thine heart with all diligence; for out of it are the issues of Life."—Scripture.

When Israel stood,
Upon the brink of Marah's flood,
And sought relief
From burning thirst, a piercing wall of grief,
Rose from their ranks—the bitter tide,
Refreshment to their weariness denied.

But Moses now
Casts in the spring the healing bough;
The spring is healed,
A mystic source of purity revealed;
Sweet, pure, and bright the waters flow,
And onwards Israel's bands rejoicing go.

The human mind,
For God's shade at first designed,
Is stained with sin,
Its fount embittered, all its streams unclean;
A source unsanctified whence springs,
Unholy thoughts and vain imaginings.

But God has found
A cure for sin's most deadly wound,
From David's root,
A sacred branch hath sprung; whose healing fruit,
Our hearts shall change: our wills subdue;
And with the spirit's health, our souls renew.

Oh! God of Power,
My sin-sick heart to health restore;
Teach me thy will,
That I with joy each duty may fulfil;—
Walking in all thy pleasant ways,
And travelling Zion-wards with songs of praise.

Thy grace impart,
With diligence to keep my heart,
Whose springs are life,
At every avenue with death or life;
And lest some base desire should issue thence,
Be thou continually my light and my defence.

GENERAL RELIGIOUS INTELLIGENCE.

STATE OF PROTESTANTISM IN EUROPE.

(Continued from page 19.)

In Holland, the King is truly the head of the Protestant Church and faith of the country. Sometimes at six o'clock in the morning his Majesty is attending public service—but always, every morning of his life, he attends, and generally between the hours of eight and nine. In no country are the mass of the people so religious. The churches are crowded. Even foreigners when they get to Holland appear to become influenced by the general spirit of pure Christianity which exists there, for there are two large English congregations at Rotterdam, and two at that most wicked city Amsterdam. There is, however, no English Protestant church at the Hague, although from twenty to thirty English families reside there. This is much to be deplored, and it is hoped the English Government will attend without delay to this matter.

In Holland, the prevailing religion is the Reformed Dutch Church, having 1,200 ministers. Then there are the remonstrants, or Arminians, who are rich and powerful, but few; then the Baptists, and then the Walloons, having about forty or fifty chapels. There are two large French churches at the Hague, where the Gospel is preached faithfully by the Rev. Mr. Secretan, whose praise is in all Christian churches in Europe. The Baptists are not numerous. The bulk of the people belong to the Dutch Reformed Church; but the clergy are, unfortunately, generally too cold, formal, and lifeless in their service and preaching. They are moral men, and few examples are to be found of any of immoral life; but

they are too much mere formalists. A large portion of these clergymen may be called "Rationalists." This is not surprising. It is owing a great deal to the past political state of Holland. The long-continued wars kept Holland in a state of suspense and anxiety, and this was not favourable to the progress of vital religion. Then came the French and infidels with them from 1792 to 1814. Then the young men in order to escape the conscription, took to the work of the ministry—and multitudes entered the church against whose morality and good conduct nothing could be urged, but who were by no means prepared for the sacred work which they thus undertook. These young men are now middle-aged or old clergymen. They have remained the same. They preach good morality, and sometimes even more than this; but it appeared impossible but that some revival should occur.

With respect to this revival, of which Mr. Baird spoke, of course different opinions are entertained. The Dutch Government is much opposed to the work, because in the first place, the clergy are not at the head of it. But this should excite no surprise. It is a reformation, or a revival, among the laity, to push on the clergy to more of zeal and energy in their pastoral and pulpit labours. By the laws of Holland, only nineteen persons can meet together without the consent of the Government. These new revivalists meet together for prayer and reading the Scriptures, and endeavour as much as possible to prevent more than nineteen from being present at any one meeting. But sometimes they cannot prevent this, and then if there are twenty and upwards, they are prosecuted, fined, and imprisoned. Amsterdam is the headquarters of this work, and its progress is astonishing since those who are devoted to it have been the objects of the prosecution. Mr. Baird is fully convinced that the matter has been placed in a wrong light before the King of Holland, or he is satisfied that so good a King, so excellent a man, and so sincere a Christian, would never suffer the prosecutions and persecutions which are now going on in that country. The revivalists declare that their profession of faith is in perfect accordance with the original profession of faith of the reformed Dutch Church; and certainly some of the tribunals have decided in their favour, whilst others have pronounced against them. The fines imposed upon them in some districts are enormous. From ten to 15,000 florins of fines have been levied in some districts on some persons for opening their houses to prayer and reading the scriptures; and from 50 to 100 men have been put into prison. One of the late ministers of the King of Holland has attacked these proceedings in a pamphlet addressed to his Majesty and his Government; and it is to be hoped that ere long it will produce a good effect. The Universities of Holland are excellent, and some of the professors are sincere Protestant Christians. But unfortunately this cannot be said of the majority. Of the hundreds of students educated in them, many are to be found who are sincerely pious, and their number is daily increasing. On the whole, the pure spirit of the Reformation is reviving in Holland, and when the first troubles incidental to the introduction of a new class of religious feelings shall have subsided, by the cessation of resistance on the part of the government to religious opinions have no political bearing, much good will result from what is now going on. I have thus supplied the statement of Mr. Baird on this subject, because it is free from exaggeration; because he is a sincere friend to the Dutch Reformed Church; and because no subject of His Majesty King William in all Holland can be a more sincere admirer of his character than this American Republican. At the same time, I am bound to say, that the Dutch Government views the matter in a very different light, and that it does not at present seem disposed to come to terms with the Revivalists. I hope sincerely that this state of things will not long exist; for, after the

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loss of a crown for the sake of his Protestantism, to which the King of Holland has had to submit in the case of Belgium, it would be sad, indeed, that he should now be regarded by any portion of the Christian Church as inimical to vital Christianity.

In Western Germany, that is Germany west of Berlin, such as Hanover, Brunswick, Oldenburgh, &c. &c., there are very few zealous and pious Protestants. In Hanover, though there are a million and a half of inhabitants, there are hardly any pious men, and in no portion of Western Germany is the state of religion so low. At Dusseldorf there are many good men, and some sincere Christians at Cologne.

In Prussia the cause of religion is making great progress. With a population of fourteen millions, no country is more rapidly improving in morals or in religion. Every one says the King is a good man. He is looked up to and beloved by all classes of his subjects, and by the religionists. He wishes on all occasions to do always what is right, though with limited means. He has done more for education than any other King or Government in the world. Indeed his system of education is the very best in the world, not excepting England and America. Normal schools everywhere exist in his dominions. He has also, the very best school-books. Religion, also, is very much reviving. During the reign of Frederick the Great it greatly declined. He pushed it too much. During the reign of his successor the same evil continued. During the reign of his present Majesty, religion pure and undefiled, has always been encouraged by the Government—and particularly so since the hearts of his Majesty and of the Prussian Government were deeply affected and humbled by the events which transpired during the wars of that country with France. Those sad effects produced a wonderful effect on the hearts and minds of the King, Court, and Government, and showed them the folly, vanity, and emptiness of all things but religion. There are now from 6,000 to 7,000 Protestant ministers in Prussia, and perhaps 800 of these are what may be called evangelical ministers. Unfortunately a great many very good men—men of great personal piety in the Church of Prussia—give themselves up to speculations in Christian and theological subjects, which tend to obstruct the progress of truth. The evils of speculation, and what is termed Philosophy, in religious matters in Germany are very great. The doctrine of universal redemption is believed and insisted on by many—and even lately a clergyman whose talents and piety are of the first order, carried this doctrine of universal redemption to such a length that he even maintained that the devil himself would ultimately be saved. Still Biblical theology is gaining ground. The progress of temperance societies in Prussia is astonishing. There are five in Berlin. Though no public meetings are allowed, private meetings take place, and in Berlin lately 11,000 workmen joined the society. The books published by the temperance societies are also read in the schools.

At Hamburg the cause of religion is looking up. There are five or six faithful ministers there who preach the Gospel. The question whether a Baptist church shall be allowed to be built in the city, is, however, not yet decided. Still the work is gradually going on. The Government is becoming more liberal and enlightened. Some dozen of young men are at work, having formed a missionary school, in which youths are brought-up who may afterwards become missionaries.

At Lubeck, where there is a population of 25,000 souls, great good is doing. Twenty years ago not one pious and zealous minister could be found. Now there are at least nine or ten. Here, however, there are several ministers to each church. This is a great evil. Catechetical instruction is much perfected in this city, and Bible and tract societies exist and are flourishing, as well as temperance societies.

In Denmark, with a population of 2,000,000 of souls, Biblical religion, sincere piety, had much declined until within a few years. Religion is now rapidly increasing, especially in the two universities. There are now many pious young men in them. In the Island of Zealand there are seven or eight evangelical pastors. There are also two missionary societies, and the Holy Scriptures are more industriously circulated.

In Norway some interesting work is going on among the laity. Much wisdom has been shown by the leaders of a purer faith in that country. They have not separated themselves from the Established church of the country. They have remained faithful to it, and endeavour by their personal exertions as a body to improve it. Great good in consequence results from their labours. They are called Bible Christians to distinguish them from the mass of cold and mere formal professors. They also bear the same name in Sweden—viz. Bible Christians.

In Russia there is a population of sixty-three millions of people. There are from twenty to thirty nations. The Greek church is very superstitious, even more so than the Roman Catholic Church. At the same time it must be admitted, that in Russia the members of this church are very sincere. Infidelity appears to have made very little progress in Russia. All the inhabitants, rich and poor, learned or ignorant believe. Some belonging to one religion, and some to another, but all belong to some—all believe.

The private character of the Emperor is good—exceedingly good. Different opinions may be entertained as to his policy and his system of government; but all must grant this, that his private life is exemplary. Russia is full of churches and priests. There are said to be 250,000 priests, so that they resemble the tribe of Levi. They form quite a separate and distinct class. The children grow up and become priests too. They form a distinct order in the Empire; so much so that the Emperor had a body of troops formed entirely of the sons of priests. The priests marry. This is a good thing, and distinguishes the Greek from the Romish Church. The priests are very poor, but they have good characters for morality and virtue. Their salaries are small—barely enough to live on. Their dress is very plain, indeed quite mean. They are, generally speaking, very ignorant. They of course, receive but very little education. There are few of them at the universities. They are, however, now becoming improved. There are six universities in Russia, and these are also getting on rapidly. There are an immense number of monks in Russia. The cause of the Bible Society is once more making progress in Russia—but nothing as yet to what it was in 1814, 15 and 16. The Emperor Alexander was the founder of the Russian Bible Society, and for some years its greatest and most zealous promoter. It did an immense deal of good. But suddenly the Archbishop of the Greek church got alarmed—and so did the priests. They were afraid lest the distribution of such a mass of Bibles should teach the people to reject the errors of the Greek Church, and so they hit upon the expedient of alarming the Emperor, by stating that so many Bible Societies were forming, the secret object of some of whose members was of a political character. The existence, the known existence, of a deep conspiracy of a political nature at that time in Russia, favoured the story, and at last the Emperor believed it. The distribution of 600,000 copies of the sacred Scriptures in a few years in Russia was, however, accomplished, and these copies remained in circulation. But the Emperor Alexander withdrew his patronage from the society. On his death-bed he had the certain proof that the promoters of this society had had nothing whatever to do with the plot which was discovered of a political character, and he then deeply regretted that he had withdrawn his support from that institution. When the Emperor Nicholas came to the throne he gave his annual donation of 10,000 roubles

but some imprudent speech made in England, led to the suspension of this grant, and an ukase was published ordering the operations of the society to be wholly suspended. Every thing remains exactly as it was. The Bible, bible-house, registers, all are exactly in the same situation. Nothing is destroyed or dissolved but all suspended. The Emperor has, however, seen fit to allow a new society to be formed, called the Protestant Bible Society. He also suffers, and indeed encourages, a Tract Society. Of course the tracts are first examined by a censorship; but even this in Russia is no evil—for the stamp of the government is on all the tracts, and this stamp gives them force and value in the provinces. The Russian government is very liberal as to all religious opinions, and the greatest freedom prevails in the dissemination of Gospel truth. From forty to fifty tracts have been approved by the censorship, and are distributed in large quantities, and in different languages in the Russian dominions. The Protestant Bible Society which has existed four or five years, has circulated several thousand copies of the Holy Scriptures every year. But then, in Russia, few can read when compared to the bulk of the population. There are half a million of nobles that can read, and of course the merchants and those engaged in commerce can. The nobles are well instructed. The class of merchants is increasing and improving. The slaves cannot read. There are 22,000,000 of slaves belonging to the nobles! and 12,000,000, of slaves belonging to the government! None of these 35,000,000 of slaves can read! in Finland and Courland there are no slaves. In Poland there are none. In St. Petersburg and Moscow there are many devoted men—many sincere and zealous Christians in Southern Russia. Prince Alexander Galitzin is a devoted Christian. "I observed many Mahometans, I attended at their mosques and worship," said Mr. Baird, "and their zeal and sincerity in the cause of the false prophet struck me forcibly. They appeared to me to be the class for whom, and for whose conversion, the least is doing in Russia." On the whole the cause of Protestantism and truth is gaining ground in that country.

In Poland, the state of religion is deplorably low. In no country that Mr. Baird had visited had he seen religion so low as in that land. The Protestants are very few indeed, and those which exist are Germans. There are a large number of Poles belonging to the Greek Church, and then the rest are Catholics or Jews. The Jews in Poland form a distinct race, and fulfil by their presence, their appearance, and their condition, the predictions of Holy Writ. There, indeed, they are a separate people. They do not dress like the rest of the inhabitants. They wear a long coat down to their heels, have a girdle round their waists, a broad-brimmed hat, and their beards are unshaven. They look indeed, like strangers in a strange land—and their custom of carrying sticks and staves gives them the air of pilgrims who are about to leave for their own native land once more. They are not citizens—they cannot live within the walls of cities. They are divided into sects; Mr. Baird conversed with several of them. Some of them confessed their full belief that their Saviour was yet to come, but some of them have so far degenerated as to have no faith, no religion at all. There are eight missionaries employed by the London Jewish Society in labouring amongst them, and their labours have been successful. They are all of them devoted and eminently pious men, and much good has by them been effected. But, then, how few are the labourers, compared with the extent of the work. There are only seven or eight tracts translated into the Polish language. There is just now a reasonable spirit of enquiry among the Jews, and great hopes are to be entertained that the period of their redemption is not far off. Unfortunately intemperance exists to a deplorable extent in Poland, and this hinders the furtherance of the Gospel.

In the Austrian dominions there is not much good going on. The Roman Catholic religion prevails nearly everywhere. In Hungary indeed, and in Transylvania, Protestantism is improving; and the wife of the Viceroy of Hungary takes a deep interest in the cause of truth, is a sincere Christian, and exerts her commanding influence on the side of truth.

The outline of the tour of Mr. Baird could not fail of exciting great interest in all who heard it, and I feel persuaded, that though I have thus rapidly and imperfectly presented to the readers of the Standard, my recollections of the meeting of yesterday evening at Paris, yet that, as true Protestants, they will delight to mark the progress of the cause, and will sincerely desire that the hopes of the excellent man who has just returned from his Protestant tour will be more than realized.

MINISTERIAL.

From the London Watchman.

In another column, we insert a letter from Mr. Conder, rather in explanation of the passage in his speech on which we thought it our duty to offer a few observations, than in reply to the observations themselves. The tone of Mr. Conder's letter makes us willing to hazard some additional remarks on the important subjects to which both we and he have referred.

Our first remark must be on English Methodism, and on what we may be allowed to term its general career of prosperity, so far as that may be supposed to be indicated by an almost uniform and annual increase in the number of its members. We spoke, in our former notice, of the two years of decrease, (1820 and 1837,) as presenting only insulated facts, from which no general conclusions could be inferred, least of all, a conclusion in support of the argument which ran through Mr. Conder's address. To the object of that address, we of course never intended to offer any opposition. We are quite agreed with our respected Correspondent as to the absolute necessity of a godly and faithful ministry, and we dare say that, had we the opportunity of mutual explanation personally, we should not disagree on the subject of a learned—we should prefer saying, a well and suitably instructed—ministry. For the latter, the Wesleyans have recently made a provision similar to that which has been made by some other bodies of Christians; but it should not be overlooked that the theological training of candidates for the ministry had by no means been neglected even previously to the establishment of their Theological Institution:—that this Establishment, in fact, only aims at accomplishing systematically, and upon a larger scale, and (we are perfectly willing to admit) with far greater assurance of success, what had previously been done less regularly, less extensively, and with far greater probabilities of failure. As to the other requisites, they have never been for a moment pretermitted. Suitable instruction has always been acknowledged to be important,—and we rejoice that the plan for its regular and extensive bestowment has been attended, even at its outset, with such happy omens of future success; but godliness and fidelity having been from the beginning contended for as necessary, absolutely and essentially necessary, and all that human foresight and prudence could do to secure them has been done, and done, we may be permitted to say, not in vain.

We are not sure that Mr. Conder will accompany us a step farther; but among the Wesleyans it is a first principle that the ministry must be divinely called. They believe that no man may engage in it professionally, even though he should be willing to devote himself to the full performance of all its arduous duties. They have placed what we may call, in passing, the doctrine of the Church of England on the subject, at the very basis of that ministry which alone they can consent to recognise, and with them

the principle is the strictest of this point; and ministerial probat this divine call ordeal in refer every year, at Annual Confer take place as And to this th with which it Church to fav yard which he called them to affectionate co other by minist tried two or th triumphantly astonishment which anticip Wesleyan So their strength vity, yet the c of the sort he we believe th The successf godly and fa bonds of the Preachers an ble basis for delightful in results.

We might Methodism e rence, that is system, and tions. But particularly few facts, o aware; and opportunity in zealous, have very fe published, not very p profession times been with which gone for in writings of themselves members of Ireland and mistaken, to the publ ful dispute tion of the hands of th with certa by the Cor the course namely, amounting And then, condition the feelin who dwe touch not discourag to emigre in Ireland ample, th been a there app of four Wesleya suffering

the principle is most powerfully operative. Some of the strictest of their very strict examinations, refer to this point; and no man can be admitted even to ministerial probation among them without professing this divine call, and passing through a very testing ordeal in reference to it. And subsequently, twice every year, at their District Meetings, and in their Annual Conference, the most searching examinations take place as to ministerial godliness and fidelity. And to this they attribute, under God, the success with which it has pleased the Great Head of the Church to favour them in that section of his vineyard which he has, in the order of his providence, called them to cultivate. To this they attribute that affectionate confidence mutually reposed in each other by ministers and people, which was so severely tried two or three years ago, but which came forth triumphantly from the trial, much, we believe, to the astonishment of some of the sections of the Church, which anticipated, if not the utter disruption of the Wesleyan Societies, yet the temporary deprivation of their strength, and if not the cessation of their activity, yet the circumscription of its sphere. Nothing of the sort has resulted from the late agitations, and we believe the reason to be as we have already stated. The successful care taken to secure and maintain a godly and faithful ministry is one of the principal bonds of the happy union between the Wesleyan Preachers and Societies, and furnishes an immovable basis for the exercise of a mutual confidence as delightful in its nature, as it is even glorious in its results.

We might here close our observations. It is to Methodism as under the care of the British Conference, that inquirers are to look for the nature of the system, and the character and result of its operations. But as our Correspondent has referred so particularly to Ireland, we will explain to him a few facts, of which he does not appear to be at all aware; and we do this because it will afford us the opportunity of doing justice to a body of men who, in zealous, self-denying labours, we are bold to say, have very few equals. Mr. Conder quotes a book published, it seems, in 1814, and which, if we are not very much mistaken in the authorship, was written by no real friend to Methodism, whatever his profession might be. We confess we have sometimes been grieved when we have seen the readiness with which persons not of our own communion have gone for information respecting Methodism to the writings of real opponents, though sometimes passing themselves off for friends by calling themselves members of society. Such there have been both in Ireland and England, and such, unless we are much mistaken, was the writer in question. Subsequently to the publication of the work, there were very painful disputes among the Irish Methodists on the question of the Societies receiving the Sacrament at the hands of their own ministers. The question was, with certain modifications, decided in the affirmative by the Conference, and the consequence was, that in the course of only two years, (to go no further,) namely, 1817, and 1819, there was a secession amounting to not less than nine thousand members. And then, who knows not the painfully convulsed condition of Ireland, even to the present day, and the feeling on the part of some of the best of those who dwell there—(whether mistaken or not, we touch not upon that question)—that Protestantism is discouraged, so that there is an increasing tendency to emigration. By emigration, the Methodist Society in Ireland is continually suffering loss; as for example,—last year, such was the amount of emigrations, that though, but for them, there would have been a nett increase of two hundred and eighty; there appears on the face of the Minutes, a decrease of four hundred and eleven. We know the Irish Wesleyan Ministers. We know their labours, their sufferings, their sacrifices; and we know their use-

fulness too. The success of Methodism may be more apparent in England, but it is not more real than that with which it has pleased God to bless the labours of our brethren in Ireland. We have only, in conclusion, to thank Mr. Conder for his friendly letter. We hope we have responded in a feeling similar to that in which he himself wrote. Would that there were more of it; and that the controversies which distract our country—so happy if we but knew our own blessings—were likely to have both a speedy and a happy termination.

THE HOUR OF PRAYER.

My God, in any hour so sweet,
From blush of morn to evening star,
As that which calls me to thy feet,
The hour of prayer?

Blest is that tranquil hour of man,
And blest that hour of solemn eve,
When on the wings of prayer upborne,
The world I leave.

For thou a day spring shines on me,
Brighter than morn's ethereal glow;
And richer dews descend from thee,
Than earth can know.

Word cannot paint what sweet relief
Here, for my every want I find;
What strength for warfare, balm for grief,
What peace of mind!

Hush'd is each doubt, from ev'ry fear
My spirit seems in heaven to stay;
And over the penitential tear
Is wiped away.

O till I reach yon peaceful shore
May no delight so valued be,
As, this, my inmost soul to pour
In prayer to Thee.

CORRESPONDENCE.

For the Wesleyan.

MR. EDITOR,—I am glad to have an opportunity to convey through the medium of THE WESLEYAN, for the information of the friends of Wesleyan Methodism, the following announcement, that the House of Assembly of Upper Canada have, the last Sessions, recommended the sum of £2050, to be advanced to the Trustees of the Wesleyan Academy, situated at Coburg, U. C.; and have thus fulfilled the strongly expressed wish of Her Majesty's Secretary of State for the Colonies, that that institution, for which His late Most Gracious Majesty was pleased to grant a Royal Charter for its incorporation, should not be left destitute of assistance from the Provincial Government. A sum to the same amount had been paid previously by order of the Governor, in accordance with instructions which he had received from the Imperial Government, making in all the sum of £4100. The Methodist body there have raised, by voluntary subscription, a large sum of money for the Institution, as will appear from the following extract from the Committee of the Upper Canada House of Assembly's Report on the Message and documents respecting aid to the Upper Canada Academy:—"Upwards of £9000 has been laid out upon the building and its furniture. The exertions of the Methodist Church in the accomplishment, so far, of this object, are unparalleled," and in the words of the Report before alluded to, "it is the greatest undertaking hitherto successfully prosecuted in this Province by means of voluntary contributions alone."

Your's, respectfully,
W. E. SHENSTONE.

Lunenburg March 30, 1838.

The Marquis of Chandos has not only presented the Wesleyans with the sum of Ten Guineas towards defraying the expense of their new Chapel, but has promised to attend at the opening of the same when finished. The ground on which the new Chapel is being built is the property of the Duke of Buckingham.—*Aylebury News.*

SURE THE ROSE IS LIKE A CHILD.

COMPOSED BY A BLIND CHILD.

If this delicious, grateful bower,
Which blooms but for a little hour,
Should to the sight as lovely be,
As from its fragrance seems to me,
A sigh must then its colour show,
For that's the softest joy I know.
And sure the rose is like the sigh,
Just born to soothe, and then to die.
My father, when our fortune smiled,
With jewels decked his sightless child;
Their glittering worth the world might see,
But ah! they shed no sweets for me!
Still, as the present failed to charm,
The trickling drops bedewed my arm,
And sure the gem to me most dear,
Was a kind father's pitying tear.

S. S. Visiter.

THE CHRISTIAN PHILOSOPHER.

NUMBER I.

INTRODUCTION.

In the works of the great Jehovah, harmony is a leading characteristic; each part illustrates and beautifies the whole; and all unite to proclaim his glory. The traces of that wisdom, power, and love, which his blessed gospel displays in their full lustre, are to be seen shining, with comparative faintness, in the works of Nature.

The spacious earth and spreading flood,
Proclaim the wise and powerful God:
And thy rich glories from afar,
Sparkle in ev'ry rolling star!"

A pious author has observed, that "the Most High God in condescension to the weakness of our faculties, the brevity of our lives, and our many avocations, has comprised all the knowledge conducive to our real happiness, in four comprehensive volumes: the Bible, the Book of Creation, the Book of Providence, and the Book of the Heart."

The design of Christian Philosophy, is to assist the reader in the study of the second of these. "The lines of this book, though very beautiful and expressive in themselves, are not immediately legible by fallen man. The works of Creation may be compared to a fair character in cypher, of which the Bible is the key; and they who know God in his word; may find both pleasure and profit in tracing his wisdom in his works. The Lord has established a wonderful analogy between the natural and the spiritual world. This is a secret, known only to them who fear him; but they contemplate it with pleasure; and almost every object they see, when they are in a right frame of mind, either leads their thoughts to Jesus, or tends to illustrate some scriptural truth or promise."

The Book of Nature may be read with advantage, when we hold in our hand the book of Revelation, and view it in this Divine light. Philosophy is no natural enemy to religion; but a mighty incentive to it, when properly used. We find the inspired writers frequently directing our attention to the works of Nature.

To illustrate the greatness of his power, our God is represented as measuring the waters in the hollow of his hand, and meting out the heavens with a span; as weighing the mountains in scales, and the hills in a balance. The heavens declare his glory in silent but forcible language; a language which may be heard and understood through all the earth, by men of every colour and of every tongue. When the prophets would illustrate those infinite resources of wisdom and knowledge that guide his conduct, they tell us "That as the heavens are higher than the earth, so are his ways higher than our ways, and his thoughts than our thoughts."

Objects, beautiful or sublime in the works of Nature, are alternately borrowed as similes to express the glories of God, manifest in the flesh: The sun shining in his strength, resembles the splendour of his

countenance; the whiteness of snow, the colour of his hair; and the roar of many waters, the sound of his voice. And though we know that the whole realm of Nature would be examined in vain, to find a metaphor that would completely express "his worth, his glory, or his grace," yet these similitudes afford some faint ideas of his greatness, and are adapted to the littleness of creature-minds.

Just views of the works of God in creation, while they teach the glory of the Divine Architect, are calculated to impress our minds with a lively idea of the weakness and insignificance of men. We are told Psalm iii. 2., that, "The works of the Lord are great, sought out of all them that have pleasure therein." It is also said, Job xxxvi. 24., "Remember that thou magnify his work, which men behold." It is our intention, in a few occasional Essays, to attempt a religious improvement of those discoveries which have been made in the works of Nature. Philosophy has often been made subservient to the purposes of infidelity; and modern Deists have asserted, "That the only Revelation the Creator ever made, is the book of Nature."

It is to be hoped, that the subsequent papers, under this head, will show that there is a perfect harmony between the word of God and his works; and that Philosophy, when not perverted from its proper object, leads us to the admiration and love of Him, whose wisdom, power, and goodness, appear in the most minute, as well as the most magnificent of his works.

THE WESLEYAN.

THE LAST CONFERENCE ADDRESS,

Continued from page 15.

To the Methodist Societies.

The obligation of Christians to "keep holy the Sabbath" is, we rejoice to know, practically regarded by you. But perhaps it may be within your power more diligently to regard this duty. As most of you are unavoidably engaged in secular duties during the week, the life and vigour of your spiritual affections must depend much on the use you make of the sacred leisure and rest of the Lord's day. It is not sufficient merely to attend the house of God once or twice for the purpose of merely hearing his word. The intervals of public worship ought to be sacredly improved. Self-inspection and examination, holy meditation, private wrestling with God in prayer, and a careful reading of the holy Scriptures, as well as of other experimental and practical writings, together with religious conversation, ought to occupy the hours of the sacred day. One of the great dangers of the present period is the substitution of a mechanical, bustling, outward religion in the place of the work of God in the heart. When the Sabbath is added to the other days of the week as a day of mere external activity, this must be the case. The only means by which men of business can acquire the habit of holy abstraction, gain the mastery over the temptations of the world, control their own passions, become conversant with God and eternal things, is to spend as much time as possible in family and public worship, and especially in retirement, in exercises of faith on the great and solemn realities of the spiritual and eternal world.

But besides the personal and domestic observance of the Lord's day, it is obviously the duty of Christians to promote, by all lawful means, its public recognition. This may be done by moral means. Exhortation, advice, and exhortation, the support of Societies having for their object the discontinuance of Sabbath breaking, and the promotion of its sanctity, together with the circulation of tracts on the subject, are means within the reach of all; and no doubt would contribute much to lessen the profanation of this holy day. But sad experience shows that these means are perfectly inadequate to meet the case. Sunday trading, to the manifest disadvantage of honest and religious men, as well as to the grievous injury of the labouring classes, who have this day given them by

God as a day of rest, of cency and good order, of religion, are outrage almost unrestrained allowance of places of the open profanity and the people. Whilst we gion, and can be no par with the sacred right of ment, yet we are convi for legislation on the qu ble band of patriotic st ciently courageous and ject into Parliament, an and obloquy, have pers tain an Act for the bet Hitherto they have bee or others in their place the attention of the Bri a matter of unfeigned you have hitherto been tion, and every other m this laudable object; an tion of these exertion love of our country, the true piety and religion families from contagion have for the perishing tend the observance of hope of averting those bly fallen on apostate c induce us to continue petition and otherwise, may secure the sanctity

Whilst on the subje tion to a case of gre can be settled only by Parliament, and which only by the interpositio case to which we adv afforded by the Directo to the collection of a grim tax;" in which th connected with the pub atry is recognized, sanc to the national injury an structions of those Missi by our Connection, in tian bodies, for extend that great and interest rights cannot be bette ving great and glaring the national statute bod oppose the principles of If you should, in the co for your suffrages on th afford your moral weigh sion of your opinion to

Do not suppose, de gestions respecting the grim tax we invite you of the times on party p He who so obviously purely religious comm preserve it from bec Whilst you exercise yo lect you belong to " world;" and that to y bate, and angry collis ty of holiness" which as well as rob you of y as it will be impossib tional affairs, that you tion in taking part in n fore the public, we feel a hasty judgment and predecessors maintaine always distinguished fo spirit. Mere party po ed in the public acts o

God as a day of rest, obtains to an awful extent. Decency and good order, as well as the spirit and sanctity of religion, are outraged by public diversions, the almost unrestrained sale of intoxicating liquors, the allowance of places of gambling and amusement, and the open profanity and drunkenness of great bodies of the people. Whilst we deprecate all coercion in religion, and can be no parties to any forcible interference with the sacred right of conscience and private judgment, yet we are convinced that there is ample scope for legislation on the question. We rejoice that a noble band of patriotic statesmen have been found sufficiently courageous and faithful to introduce the subject into Parliament, and, although met by much scorn and obloquy, have persevered in their exertions to obtain an Act for the better observance of the Sabbath. Hitherto they have been defeated; but no doubt they, or others in their place, will again press the subject on the attention of the British Parliament. With us it is a matter of unfeigned gratitude to God, to know that you have hitherto been amongst the foremost by petition, and every other means in your power, to promote this laudable object; and we again urge you to a repetition of these exertions. Faithfulness to God, the love of our country, the preservation of the spirit of true piety and religion, the security of our respective families from contagion and evil, the regard which we have for the perishing souls of men, the desire to extend the observance of the worship of God, and the hope of averting those judgments which have invariably fallen on apostate churches and nations, unite to induce us to continued and strenuous exertions, by petition and otherwise, to obtain such an enactment as may secure the sanctity of the Lord's day.

Whilst on the subject of petition, we call your attention to a case of great interest, which it is believed can be settled only by the interference of the British Parliament, and which they will be induced to take up only by the interposition of the British public. The case to which we advert is that of the encouragement afforded by the Directors of the East India Company to the collection of a tax commonly called "the pilgrim tax;" in which the direct support of idolatry is connected with the public revenue. In this manner idolatry is recognized, sanctioned, and encouraged, not only to the national injury and disgrace, but to the fearful obstructions of those Missionary exertions which are made by our Connection, in conjunction with other Christian bodies, for extending the blessings of religion to that great and interesting country. We think civil rights cannot be better employed than in thus removing great and glaring evils, and in expunging from the national statute book those laws which obviously oppose the principles of religion and the good of man. If you should, in the course of the year, be called upon for your suffrages on this question, we hope you will afford your moral weight to the cause by the expression of your opinion to the Legislature by petition.

Do not suppose, dear brethren, that by these suggestions respecting the Sabbath question and the pilgrim tax we invite you to intermingle in the agitations of the times on party politics. We fervently pray that He who so obviously raised up our Connection as a purely religious community may now and in all times preserve it from becoming a political association. Whilst you exercise your rights as Englishmen, recollect you belong to "a kingdom which is not of this world;" and that to yield yourself to party strife, debate, and angry collision, cannot but sully the "beauty of holiness" which it is so necessary to cultivate; as well as rob you of your peace and happiness. But as it will be impossible, in the present state of our national affairs, that you should fully escape the obligation in taking part in many questions which come before the public, we feel it our duty to guard you against a hasty judgment and a false position. Whilst our predecessors maintained their independence, they were always distinguished for patriotism, and by a catholic spirit. Mere party politics, as such, have been avoided in the public acts of the body; and when circum-

stances have imperatively demanded an expression of opinion on the exercise of a constitutional right, loyalty to the throne, homage to the laws, and respect towards the civil and ecclesiastical institutions of the country, have invariably characterized this flow of feeling and avowal of principle. We are persuaded that no interest of Methodism, any more than its genius and spirit, can make it necessary or desirable that we should assume an anti-national attitude. We do not exist for sectarian purposes, and ought to guard against a bigoted spirit. The object of our connexional union has not been to assault and break down other evangelical churches; but to maintain a fraternal fellowship with them, and diffuse amongst them a measure of that reviving influence which it pleased God first, in these latter ages, to impart to our venerable Founder and his coadjutors. It would ill become us, after professing, for nearly a century, that we have existed for purely religious purposes, to be animated by a truly catholic spirit, and to be guided by the most friendly feelings towards the Church of England, now, for party and political objects, to place ourselves in an hostile attitude. Methodism allows perfect freedom of sentiment and opinion in its own communion; but we entreat you to use your liberty with a constant reference to the authority of the word of God, the pure and holy principles of Christianity, your own religious character and profession, the position which has been chosen and occupied by our connexion in relation to the national institutions, the avowals of sentiment which have been so often made, and the prospect of general usefulness in the world. Under the guidance of these great rules we shall, as a Christian body, be preserved from going astray; but in following the impulses of party feeling, or of a worldly expediency, we shall be in the utmost peril of sacrificing that great work of God with which we have been entrusted.

For ourselves, dear brethren, we are resolved by the grace of God to go to our respective Circuits with a determination to devote our utmost energies to the promotion of your spiritual happiness, and the revival and extension of the work of God. In this latter purpose we invite your united and zealous co-operation. Our glory from the beginning was that of winning souls to Christ; and this is our peculiar business and calling. Every Christian is blessed that he may be made a blessing; and every religious society is as a city set on a hill that it may give light to all around. We entreat you to join with your preachers, in every place, to promote by all the means in your power the revival of the work of God. Your prayers and faith should have respect to this. Make it a point of duty daily, specifically, and believingly, to beseech God so to pour out his gracious Spirit upon your own particular societies and congregations so as to purify his people, and "convert sinners from the error of their way." But prayer without pains and exertion will be insufficient. Reprove sin; bear your testimony for the truth; speak, as opportunity may arise, of the work of God in the heart; recommend all with whom you may have intercourse to come to Jesus Christ; and do all with the meekness and fervour of religious love. Add united individual exertion. Promote the establishment of prayer meetings in the most suitable parts of our large towns as well as country villages. Circulate religious tracts; invite the careless to attend the house of God; watch over those who appear to receive the word of God, and encourage their union with societies; and let no one be content without doing something daily to promote the salvation of sinners and the glory of God. Let us learn to act on the noble principle of primitive Christianity: "None of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live therefore, or die, we are the Lord's."

Never were we, as a religious body, more loudly called than we are at present to strenuous and persevering exertion in the cause of Christ. The evil agen-

cies, which are at work in the land are unusually numerous and active. That there should have been even a slight decrease in the number of our societies, in the course of the past year, is a just occasion of alarm, and of humiliation before the Lord. God forbid, that there should be among us the least departure from those views of divine truth which we have received, or relaxation in our efforts to promote the interests of scriptural Christianity. Let there be among all of us, whatever office we may sustain, a strict inquiry into our own faults; deep and general confession and humiliation before God; with earnest and persevering prayer, that there may be vouchsafed to all our congregations and societies a rich effusion of divine influence, so that during the year ensuing we may everywhere witness a great and extensive revival of Christian godliness. Let us never rest till, in holy zeal, love, and enterprise, we rise to the standard of the Apostolic churches, and until we see the world filled with light and purity.

Finally, brethren, "put on as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful."

Our readers will perceive, we trust, with satisfaction, that we have increased our paper to twice its former size, and we trust it will be doubly acceptable. It is now the same size as the Pearl—price 7s. 6d.—with the addition of 1s. 3d. per annum, to Country Subscribers, by way of Postage. We have preferred retaining its original form, notwithstanding its enlargement, at the suggestion of some of our readers in the country—who are anxious to bind up the numbers at the close of the year—we remind such of the necessity of preserving with care every number, that the volume may be complete. We have now made arrangements for the insertion of a few advertisements, and shall be glad to receive the favours of our friends.

GENERAL AND LOCAL INTELLIGENCE.

THERE have been but small portions of intelligence respecting the neighbouring Provinces communicated to the public since our last number. The information respecting the defeat of the rebels at Point Pele Island, and the capture of Gen. Sutherland has been duly confirmed. The individual just named attempted to commit suicide in the prison at Toronto, where he was confined, by opening veins in his wrists and ankles; immersing them in warm water to produce more copious effusion. The noise of his falling exhausted on the floor aroused the sentinel—he was recovered and secured.

The principal topic of interest just now appears to be the extraordinary demand of the American Government for reparation for an imaginary aggression on the property of the States, in the seizure and the burning of the piratical steamboat "Caroline." This appears somewhat strange from the distinct explanations which have been entered into in the official despatches connected with that event. There has been a correspondence between the British Minister at Washington, and Mr. Forsyth, the Secretary of the States' Government, the result of this has been a formal application to the British Government at home. The following remarks are from the Quebec Mercury—we extract them from the Pearl.

"The latter (Mr. Forsyth) assumes a high tone, such as the position of the U. States, in that affair, by no means justifies; but this is probably to make it serve as a set-off against the many aggressions and outrages which have been committed by American citizens upon both the Canadas. The matter, as Mr. Fox states in his last note to Mr. Forsyth, must be referred by him to Her Majesty's Government, and it does not appear likely, in the present feeling of the nation, that Her Majesty's Government will submit to make any

compensation, especially as there is so wide a field for complaint on the side of Great Britain. War, however, America, appears to be considered as inevitable by politicians here; and in the Paris papers we find many speculations on the probable consequences which might result out of Canadian insurrection and the display of American sympathies. The general impression with the Parisian press is, that a general war would soon follow an appeal to arms between England and the United States."

From the New York Albion we learn that the "Sirius," a large steamboat of 700 tons burthen, was to sail from London for New York, March 20th, under the command of a Lieutenant of the Royal Navy, and sent out by the British and Foreign Steam Navigation Company. She was expected to make the passage in 15 days and is advertised to return 1st. May.

The "Great Western" was to sail early in April.

NEW BRUNSWICK.—St. John, March 24.

From the N. B. Courier, March 24.

DINNER TO SIR FRANCIS BOND HEAD.—On Wednesday it was announced from a respectable source, that Sir Francis Bond Head, the late talented Lieutenant Governor of Upper Canada, would visit this City on his return to England, and it was immediately the universal theme of conversation, that he should be received by its loyal inhabitants in a manner worthy of his character. A handbill was therefore issued announcing a public meeting for the next morning at 10 o'clock, to be held at Mr. Truro's News Room, to consider the mode in which the proper mark of respect should be shewn to the expected distinguished visitor, and we scarcely ever recollect such an assemblage as accordingly took place, combining numbers and respectability. His Worship the Mayor was called to the chair, and stated the object of the meeting in an appropriate address—whereupon the following Resolutions were moved:—

On motion of Mr. Partelow,—Resolved unanimously—That this meeting has a high sense of the inestimable advantages which have accrued to the Canadas and the other British American Possessions, by the Administration of Sir Francis Bond Head, the Lieutenant Governor of Upper Canada.

Resolved unanimously—That entertaining a lively hope that Sir FRANCIS BOND HEAD may pass through this City on his return to England, this Meeting deems it an indispensable duty, that some distinguished tribute of respect be paid to him by the loyal Inhabitants of St. John, and that therefore he be invited to a PUBLIC DINNER, to be given him on that occasion.

Resolved—That a Committee of management be appointed to prepare the same and obtain subscriptions.

On motion of the Hon. Judge Parker—Resolved unanimously—That His Excellency SIR JOHN HARVEY, our highly respected Lieutenant Governor, be invited as a Guest on the occasion.

Resolved unanimously—That the Hon. COLONEL McNAB, Speaker of the House of Assembly of Upper Canada, be also invited as a Guest, in the event of his being in the Province on his way to England.

Resolved—That His Worship the Mayor, H. B. Smith, Esq., Collector of Her Majesty's Customs, and William H. Street, Esq., be a Committee to proceed to Fredericton, for the purpose of conveying the aforesaid Resolutions to Sir Francis B. Head, Sir John Harvey, and Col. M'Nab.

ROBERT F. HAZEN, Chairman.

The loyal inhabitants of St. John will have been disappointed in their expectations of Sir Francis' passing through their city. The Albion announces his arrival in New York. He was to sail for England by the Packet of the 1st.

THE BOUNDARY LINE QUESTION is about to be taken up in earnest by Great Britain and the United States. The former has informed the latter that she "desires the revision of her frontier between her North American dominions and those of the United States, not with any view to an acquisition of territory, as such, but for the purpose of securing her possessions, and preventing future disputes." * * * * * And such a variation of the line of frontier as may secure a direct communication between Halifax and Quebec."

Though the State authorities of Maine resist any settlement which does not give them the land in dispute—the St. John Courier says, it has at length, we believe, been agreed

upon by the British and a conventional line, to be the basis of the treaty of Ghent, the mutual advantage of

THE NEUTRALITY of the President of the United States, to insure and suppress combination with neighbouring countries.—

BOUNDARY LINE.—Governor of Maine has transmitted a despatch just received yet had the perusal of the President proposes that the Legislature of Maine should strongly object, according to the treaty. The Legislature we presume printed.—Maine Daily

NEW BRUNSWICK.—Governor of Maine have requested the picture, to be placed in the town, in token of their respect and for the same reason, the Professor in King's College, a large request of him, with the College.—Colonist

The remainder of the bark on Sunday morning Figue, Capt. Boxer, and B. His Excellency was sailed, Tuesday morning Bermuda.

THE CHANGES IN the week the principal topic of sudden dissolution of the

It appears instead of at home, confirming what the Despatches of Lord establish two Councils, one has been included in the which was received a full and which, from the Executive Council here,

In the House of Assembly that his Excellency be authorized, the sum of £10,000 in defence of the Province, danger of hostile invasion

On Monday last the Hon. by his Excellency till the proclamation was issued, approved of the Councils:—

Executive Council, composed of Messrs. Nickleson Jeffery, Henry H. Cogswell, John James Boyle Uniacke, and Michael Tobin, consisting of fifteen Members, Lord Bishop of New Brunswick, James Tobin, James W. Johnston, G. William Rudolf, Lewis William Ouseley, Robert bell, Esqrs.

THE NEW SESSION.—Lieutenant Governor opened the New Session causes of the prorogation termination of the public business

TO CORRESPONDENTS.—We shall appear in our next issue.

The article by W. B. is not worthy of being preserved in his eye.

Selection by T. is also received.

The selection by our young friend must with early attention. The same judgment, we shall

upon by the British and American Governments to abide by a conventional line, to be run in accordance with the Preamble of the treaty of Ghent—namely, a line that will be for the mutual advantage of both parties.—*News Scotian.*

THE NEUTRALITY ACT has at length received the Assent of the President. It gives ample powers to all officers of the United States, to interfere and seize munitions of war, and suppress combinations intended to disturb the peace of neighbouring countries.—*Id.*

BOUNDARY LINE.—Another Proposition.—The Governor of Maine has transmitted to the Legislature further correspondence just received from the President.—We have not yet had the perusal of these documents, but understand the President proposes that Maine shall authorise him to negotiate for a conventional line of boundary; to which the Governor strongly objects, and insists upon running the line according to the treaty. The subject will receive the sanction of the Legislature we presume, as soon as the documents are printed.—*Maine Daily Journal.*

NEW BRUNSWICK.—The Bench and Bar of this Province have requested Chief Justice Chipman to sit for his picture, to be placed in the New Court House in Fredericton, in token of their respect for his character and talents; and for the same reason, the pupils of the Rev. Dr. Somerville, Professor in King's College, N. B., have made a similar request of him, with the intention of placing the likeness in the College.—*Colonial Churchman.*

HALIFAX, NOVA SCOTIA.

The remainder of the 65th Regt. under Col. Senior, embarked on Sunday morning at 8 o'clock, on board H. M. S. Figue, Capt. Boxer, and shortly after sailed for St. John N. B. His Excellency was present at the embarkation. Sailed, Tuesday morning, her Majesty's frigate Vestal, for Bermuda.

THE CHANGES IN THE COUNCILS.—On Friday week the principal topic of conversation in the Town was the sudden dissolution of the Executive and Legislative Councils.

It appears instead of letters patent having been issued at home, confirming what had been done provisionally under the Despatches of Lord Glenelg, the legal authority to establish two Councils, one of 15 and the other of 9 members, has been included in Lord Durham's commission, a copy of which was received a few days ago by Sir Colin Campbell, and which, from the moment of its communication to the Executive Council here, was to take effect.

In the House of Assembly, Mr. Howe moved a resolution, that his Excellency be authorized to draw from the Treasury, the sum of £10,000 to enable him to provide for the defence of the Province, in case of declaration of war or danger of hostile invasion, which was unanimously agreed to.

On Monday last the House of Assembly was prorogued by his Excellency till Thursday. On Wednesday a Proclamation was issued, appointing the following persons members of the Councils:—

Executive Council, consisting of nine members:—Thomas Nickerson Jeffery, Simon B. Robie, Samuel Cunard, Henry H. Cogswell, Joseph Allison, James W. Johnston, James Boyle Uniacke, Thomas Andrew Strange Dewolf and Michael Tobin, Senior, Esqrs. Legislative Council, consisting of fifteen Members:—The Right Reverend John Inglis, Lord Bishop of Nova-Scotia, Simon B. Robie, Peter McNab, James Tobin, Joseph Allison, Norman Uniacke, James W. Johnston, George Smith, Alexander Stewart, William Rudolf, Lewis M. Wilkins, Junior, James S. Morse, William Ouseley, Robert M. Cutler, and Alexander Campbell, Esqrs.

THE NEW SESSION.—On Thursday His Excellency the Lieutenant Governor came down about 3 o'clock, and opened the New Session in a short Speech, referring to the causes of the prorogation, and recommending a speedy termination of the public business.

TO CORRESPONDENTS.—We thank W. W. for his interesting article: it shall appear in our next. His communications will be always welcome.

The article by W. B. is not so rare as he imagines:—it is, however, worthy of being preserved in the WESLEYAN, and shall shortly meet his eye.

Selection by T. is also received.

The selection by our young friend C. F. W. is approved of, and will meet with early attention. If his selections are always marked by the same judgment, we shall be happy to hear from him often.

"A PRIZE TO YOUTH," has been received. To his query, as to the admission of the pieces he referred to, we cannot give a positive answer until we read them.

N. B. Agents at a distance will please send subscription monies by the Preachers when they come to the District Meeting:—in the mean time, as the great enlargement of the Paper with so trifling an increase to subscribers, has entailed upon us a considerable additional cost for printing, we earnestly request our Agents to exert themselves in procuring as many new subscribers as they conveniently can, and forward their names without delay, by mail or otherwise.

MARRIED

On Saturday, March 31, by the Rev. Archdeacon Willis, Mr. Robert Austen, to Miss Ann Glenn, both of this town.

On Saturday evening last, by the Rev. Archdeacon Willis Mr. Wm. Gordon, mate of the Velocity, to Miss Mary Jane Mason, both of this Town.

DIED,

On Friday morning last, Captain Robert King, in the 57th year of his age.

On Thursday morning last, aged 88 years, Mr. Malcolm Nicholson, a native of Inverness, Scotland, and for many years a respectable inhabitant of this Province, leaving a large family to deplore the loss of a kind father and an indulgent and loving parent.

On Sunday morning, after a lingering illness, borne with Christian fortitude, Mrs. Ann Gosip, in the 50th year of her age, wife of Mr. W. Gosip, of the Royal Engineer Department.

SHIPPING INTELLIGENCE.

Arrivals.

Tuesday 28th. Govt. schr. Victory, Darby, bound to sable Island—could not succeed in consequence of the ice; H. M. Ship Vestal, Capt. Carton Cork, 23 days; 23 men of the 93rd, and 131 of the 65th Regiments.

Wednesday, 28.—schr. Maria, Arichat, Coals; schr. Vernon, Cunningham, Welington, 27 days; to J. Strahan; H. M. S. Hercules, Capt. Nicols Cork 28 days 400 men of the 15th, 34th, 66th, Regiments.

Thursday 30th, brig Belfast, Godfrey, Bermuda, 11 days, sugar and molasses, to J. & M. Tobin.

Sunday, April 1.—Schr. Eagle, Wilson, Barrington; Otter and Kingfisher, Ragged Island, dry fish; Mary Ann, LaScur, New York, 12 days, beef, pork, tobacco, etc., to Archibald & Wilkie and others.

Monday—schr. Adventure, Wood, New York, 12 days, tobacco, tallow, meal, etc., to G. P. Lawson, J.L. Starr and others, 5 passengers; Sch. Loane, Farrell, Montserrat, 22 days, rum, sugar and molasses, to Wm. Donaldson, left brig Catherine, Lynch, from St. Lucia; schr. Algerine, Barrington, dry fish; schr. Speculator, Lunenburg, staves, rum, and molasses; Stranger, Crawford, do. staves and lumber; schr. Home, Baker, Philadelphia, 10 days, flour and meal, to J. H. Braine; schr. Wyoming, Bangs, sailed same day; returned schr. Industry, from Boston, leaky; barque Lord John Russell, Clark, Liverpool, G. B., wheat, flour, &c., to W. A. Black, & Son; barque Lady Gordon, sailed 5 days previous; left Clio, Daley, to St. John, 12 days; schr. Thomas Wyer, McRae, St. Andrews, 22 days, shingles, to S. Binny; large Hesione, Rood, New York, 22 days, tobacco, wine, etc. to S. Binny. Spoken, 2d March, lat. 31, lon. 68 1/2, a British 74 gun ship, from Bermuda for London, (probably Cornwallis,) schr. Wyoming, Bangs, Philadelphia, 10 days, flour, meal, &c., to J. H. Braine.

Tuesday—brigantine Hilgrove, Bell, Ponce, 23 days, sugar and molasses to Saitus & Wainwright, lost fore-top-mast and bowsprit, sprung main-mast, on the 30th ult., schr. Edward & Margaret Johnson, Demerara and St. Lucia, 20 days, rum and molasses to J. Meagher; brig. Falcon, Dickson, Mantanzas, 27 days, sugar and molasses, to G.P. Lawson; Sir J. Kempt, Freeman Barbados, 24 days, bound to Liverpool, N. S.; schrs. Nile, Vaughan, St. John, N. B., reports the small pox raging badly; brig Westmoreland, Bolb, at St. Andrews, 29d ult. from Demerara, was saved from being wrecked by the praise-worthy exertions of Lieut. Walden, commanding U.S. Revenue Cutter Crawford;

Thursday, 4th, Westmorland, Bolb, at St. Andrews, 22nd, schr. Snow bird, Brien, Kingston, 40, Wilmington 15 days, via Shelburne, to J. Strahan; Brig. Emily, McAlpine, from Spanish Main; Mail Boat, schr. Lady Ogle, Stairs, Boston, 50 hours; brig. Ketch, Lottery, Hennisson, Porto Rico, via Bermuda, 24 days, to J. & M. Tobin; brig Lady Sarah Maitland, Grant, Ponce, 20 days.

Friday, 5th Schr. Chariot, U. S. to J H Braine.

MISSIONARY BAZAAR.

ON EASTER TUESDAY, April 17, 1833. A BAZAAR for the sale of Useful and Ornamental Articles, will be held in the Mason Hall, in this Town, the proceeds of which will be devoted to the funds of the Wesleyan Missionary Society, Admittance 7d. The friends of Missions of all denominations are respectfully invited to call. Donations of useful articles, Ornamental Work, etc. will be thankfully received at the Mission House and by the Ladies of the Committee. It is requested that all such may be forwarded as early as possible. April 9.

POETRY.

The following exquisite lines are from the pen of an Anonymous writer: they are deserving of preservation.

ECHO.

I stood on the banks of a swift-flowing river,
While I marked its clear current roll speedily past,
It seemed to my fancy forever repeating,
That the dearest enjoyments of life would not last.
Oh! tell me, I said, rapid stream of the valley,
That bear'st in thy course the blue waters away,
Can the joys of life's morning awake but to vanish,
Can the feelings of love be all doom'd to decay?
An Echo repeated—"All doom'd to decay."

Flow on in thy course, rapid stream of the valley,
Since the pleasures of life we so quickly resign,
My heart shall rejoice in the wild scenes of nature,
And friendship's delights, while they yet may be mine.
Must all the sweet charms of mortality perish,
And friendship's endearments—Ah! will they not stay?
The simple enchantments of soft blooming nature,
And the pleasures of mind—must they too fade away?
The Echo slow answered—"They too fade away."

Then where, I exclaimed, is there hope for the mourner,
A balm for his sorrow, a smile for his grief?
If beautiful scenes like the present shall vanish,
Where—where shall we seek for a certain relief?
Oh! fly, said my soul, to the feet of thy Saviour,
Believe in his mercy, for pardon, then pray,
With him there is fullness of joy and salvation,
Thy gladness shall live, and shall never decay:
The Echo said sweetly—"Shall never decay."

GOOD PILOTAGE.—Nothing is more amusing than the alacrity of Irishmen in getting into scrapes, and the happy naivete and blunders by means of which they endeavour to extricate themselves. A captain of a man-of-war newly appointed to a ship on the Irish station, took the precaution, in "beating out" of harbour, to apprise the pilot that he was totally unacquainted with the coast, and therefore he must rely entirely on the pilot's local knowledge for the safety of his ship.

"You are perfectly sure, pilot," said the captain "you are well acquainted with the coast?"
"Do I know my own name, sir?"
"Well, mind I warn you not to approach too near to the shore."
"Now, make yourself easy, sir; in truth you may go to bed if you please."
"Then, shall we stand on?"
"Why,—what else would we do?"
"Yes, but there may be hidden dangers, which you know nothing about."

"Dangers?—I like to see the dangers hide themselves from me. Sure, don't I tell you I know every rock on the coast?"
(Here the ship strikes) "and that's one of 'em."—*Metro. Mag.*

VELOCITY OF LIGHT.—Light moves with a velocity of 192,500 miles in a second of time. It travels from the sun to the earth in seven minutes and a half. It moves through a space equal to the circumference of our globe in the eighth part of a second's flight, which the swiftest bird could not perform in less than three weeks.

COURAGE, separated from piety, is not courage, but madness. A complete hero has not only that patriotism, and that imperious sense of duty before which danger vanishes, but that reverential fear of God, which excludes from the heart every other fear—that testimony of a good conscience, which strips death of his terrors—that faith which looks to a brighter recompense than sovereigns can bestow. Such a warrior might fall, but he would fall in glory; and were the drops of heaven the only tears that bedewed his unburied head, his immortal spirit is safe with his redeemer in Paradise. H. B. A.

LATIMER resigned his bishopric in 1533, on the passing of the "Bloody Act" and retired to his friend Crammer's dwelling. On the accession of Edward the Sixth, he was not restored to the bishopric, but was appointed preacher to the court. In this situation he acquitted himself with incredible intrepidity, sparing neither the profligate minister, the partial judge, the indolent priest, nor even the misguided infant king. H. B. A.

CURIOUS LAW.—"There was kept in former times, in our city of Marseilles, a poison prepared from hemlock at the public charge, for those who had a mind to hasten their end, they having first, before the Senate, given an account of the reason and motives of their design. It was not, otherwise, lawful for the citizens to do violence to themselves."—*Montaigne.*

STEAM ENGINES—It has been ascertained with some degree of certainty, that there are now in this country not less than 100,000 steam engines at work, some of almost incredible power. In Cornwall there is one of 1000 horse power. Taking it as granted that on an average these engines are each of 25 horse power, this would be equal to 2,500,000 horses. According to Watt's calculation, 5 and a half men are equal to the power of one horse; we have thus, therefore, a power, through the medium of steam engines, equal to near two millions of men. Each horse in his keep requires the produce of two acres of land, and 750,000 acres are at the disposal of the inhabitants of Great Britain, more than if the same work, which is now done by steam, had to be performed by horses.—*British Periodical.*

ADVERTISEMENTS.

Prospectus of a New Work from the pen of William M. Leggett, Wesleyan Missionary, to be entitled

THE MEMENTO. This Publication, which is to form a Duodecimo volume of about 200 pages, will include a selection of original sermons, strictures, poems, sacred melodies; and as the author has used every effort to render it acceptable even to the eye of criticism, his patrons may anticipate an adequate return for the small sum of three shillings and sixpence per copy.

The Memento will be neatly executed, as to the mechanical part, done up in cloth, and delivered to Subscribers through the facilities of Agents appointed for that purpose. Bathurst, 21st Dec., 1837.

Also, to be published,

THE ENGLISH GRAMMAR, Condensed and simplified by the same author. This brief analysis is designed to facilitate the progress of the Student in the science of our native language, and will, doubtless, prove a valuable acquisition to Provincial Schools, and the public generally. Several gentlemen of critical acumen have seen the work in MS., and honoured the same with the most unqualified approbation.

Price 2s. per copy. 25 per cent discount allowed, where one dozen or upwards, are ordered by any one person.

P. S. Subscriptions for either of the above works received at the Wesleyan office, Halifax, or at the book-store of Messrs. A. & W. McKinlay. April 8th.

In the Press, and shortly to be published, a Sermon entitled **THE "JUDGMENT SEAT OF CHRIST,"** Preached in the Wesleyan Chapel, at Guysboro', on Sunday, January 7, 1838. By Robert Cooney. April 8.

Recently Published, and for sale at the Stationary Store of Messrs. A. & W. McKinlay, Mr. C. H. Belcher, and Mr. J. Manro. A work entitled,

UNIVERSALISM, with the arguments taken from Aton, and Aionis, brought to the test. By Alex. W. McLeod, Wes. Mis.—Price 3s. 6d. April 8.

TERMS, &c.

The Wesleyan (each number containing 16 pages imperial octavo,) published every other Monday (evening) by Wm. Cunnahbell, at his Office, South end Bedford Row, Halifax, N. S. Terms: Seven Shillings and Sixpence per annum; one half always in advance: 3s. 6d. when sent to the country. All communications must be addressed to the Editor of the Wesleyan, Windsor, N. S.

NOTICE TO AGENTS.

The Agents for the Wesleyan, are requested to observe the following regulation: in every instance the subscription money must be paid in advance,—one half when the Paper is subscribed for, the other half at the end of six months: they will, in the first instance, send the names of none who comply not with the first part of this regulation, and in the next instance, they will press forward at the end of the half year, the names of all who fail in observing the latter part of the regulation, and the Paper, as to such persons, will be immediately discontinued.—They will please make a speedy return of Subscribers' names to the Editor.

NOTICE TO CORRESPONDENTS.

Communications on religious, literary, and useful subjects, directed to the Editor at Windsor, N. S., are respectfully requested: but in every case, they must be sent free of postage: no article, however good if sent by post, will appear, unless the Mail-charges be defrayed. Selected articles must be accompanied with the names of their authors. All Communications involving facts, must be attended with the names of the writers.

N. B.—Exchange Papers should be addressed to the Editors of the Wesleyan, Windsor, N. S.

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