

THE WESLEYAN.

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

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

VOLUME II.

HALIFAX, N. S., MONDAY, JUNE 3, 1839.

NUMBER 8.

Biographical.

LIFE OF THE REV. GEORGE WHITEFIELD.

(Concluded.)

MR. WHITEFIELD continued his successful career until he sailed for England, where he arrived in May, 1755.

Applications having been made to him by many persons to preach twice a week in Long Acre chapel, near the theatres, upon being assured the place was licensed, he preached his first sermon there, but met with great opposition. He received a prohibition from Bishop B—; and a number of soldiers, drummers, and other evil disposed persons, were employed to make a noise in the adjoining house or yard; here they made a tremendous uproar, and renewed it whenever Mr. Whitefield preached. These vagabonds were hired by subscription, and supplied with drums, bells, &c., with which they kept up an incessant din from the beginning to the end of the sermon. The mobs were also excited to riot at the very doors of the chapel, insulting both preacher and people as soon as service was finished; they also repeatedly broke the windows with large stones, and severely wounded several of the congregation.

The gentler means which were used to prevent the interruption of religious services at Long Acre chapel, proving utterly ineffectual, and the disturbances continuing with increased violence for several months, Mr. Whitefield's friends advised him to prosecute those notorious offenders against all law and decency; which being known, his life was threatened. At the tabernacle a man came up to him in the pulpit, and three anonymous letters were sent, threatening certain and sudden death, unless he desisted from preaching at the chapel, and from prosecuting the offenders. He persisted, and ultimately obtained protection from the laws of his country.

In connection with the riots at Long Acre, it is proper to mention a circumstance which in the order of time belongs to a subsequent period of his life. Many acts of violence had been offered to his person, and much interruption had been given to his ministerial labours; but his enemies being now convinced that the laws would not permit them to proceed farther in this way, with impunity, determined to try the effect of mockery, and he was burlesqued in a manner the most ludicrous and profane, on the stage of the theatre royal, Drury-lane. Their principal tool was the notorious Sam. Foot, a man well qualified to act the mimic, who having imitated Mr. Whitefield's person

and action with success, and spoken some ludicrous sentences in his manner, was thereby encouraged to write a farce, to be performed at Drury-lane: a piece which, by its horrid blasphemy and impiety, excited the just indignation of every serious person. The impious author, intending to expose Mr. Whitefield to public contempt, made no scruple to treat the very expressions and sacred doctrines of the Bible with profane ridicule. This new attempt upon Mr. Whitefield, doubtless, had its rise in the malice of the play-house people, who not only failed in their attempt to prevent his preaching in Long Acre chapel, but were still more exasperated by his building a chapel of his own in their immediate neighbourhood. They, however, laboured in vain, as their measures gave him, and the cause in which he was engaged, greater notoriety, and thereby brought additional thousands to hear the Gospel.

The following interesting circumstance occurred about the time of the Long Acre riots, and is related in the words of Mr. Whitefield: "A man of good parts, ready wit, and lively imagination, who made it his business, in order to furnish matter for preaching over a bottle, to come and hear, and then carry away scraps of my sermons, having one evening got sufficient to work upon, as he thought, attempted to go out; but being pent in on every side, found his endeavours fruitless. Obligated thus to stay, and looking up to me for fresh matter for ridicule, God was pleased to prick him to the heart. He came to Mr. P—, full of horror, confessing his crimes, and longed to ask my pardon."

Mr. Whitefield again visited Dublin, where his reception was as promising as formerly: his congregations were very large, and many were awakened by his discourses.

On Sunday afternoon, having preached on Oxmantown green, a place much frequented by the Ormond and Liberty boys, as they were called, and where they often fought, he narrowly escaped with his life. While he was preaching, and during his prayer, some stones were thrown at him, which providentially did him no hurt. But when he had closed his services, and endeavoured to return the way he came by the barracks, to his great surprise access was denied, so that he was obliged to walk nearly half a mile over the green, through hundreds of rioters, who perceiving him to be alone, threw showers of stones upon him from every quarter, which made him reel backward and forward, till he was almost breathless and covered with a gore of blood. At length, with the greatest difficulty, he staggered to the door of a minister's house, near the

phia, designing to travel through the northern and eastern provinces during the summer, and to return late in the fall to Georgia. In Philadelphia he had access to all the churches, and here, as well as in New York, which he soon visited, great numbers attended his ministry, and many were converted to God.

Pursuing his tour eastward, he visited and preached with his usual power and success in Boston, and afterward came to York, in the province of Maine. Returning to Portsmouth, he preached daily from the 23d to the 27th of September.

Mr. Whitefield had now nearly finished his course, and was about to receive the reward due to a wise and faithful steward. For the subsequent events in his history we are indebted to an account of his illness and death written by Mr. Smith, who attended him on his last voyage, and was his constant companion up to the time of his decease:—

“On Sunday, September 20, 1770, Mr. Whitefield rode from Portsmouth to Exeter, fifteen miles, in the morning, and preached to a very great multitude in the fields. It is remarkable, that before he went out to preach that day, Mr. Clarkson, observing him to be more uneasy than usual, said to him, ‘Sir, you are more fit to go to bed than to preach.’ To which Mr. Whitefield answered, ‘True, sir,’ but turning aside he clasped his hands together, and looking up, he said, ‘Lord Jesus, I am weary in thy work, but not of thy work. If I have not yet finished my course, let me go and speak once more for thee in the fields, seal thy truth, and come home and die.’ His sermon was from 2 Cor. xiii. 5, ‘Examine yourselves, whether ye be in the faith; prove your own selves: know ye not your own selves how that Jesus Christ is in you, except ye be reprobates?’

“After dinner Mr. Whitefield and the Rev. Mr. Parsons rode to Newburyport. I did not get there till two hours after them, and found them at supper. I asked Mr. Whitefield how he felt after his journey? He replied, he was tired, and therefore he supped early, and should go to bed. He ate very little, talked but little, asked Mr. Parsons to discharge the table and perform family duty, after which he retired up stairs. He said that he would sit and read till I came to him, which I did as soon as possible, and found him reading the Bible, with Dr. Watts’ Psalms lying open before him. He asked me for some water gruel, and took about half his usual quantity, and kneeling down by the bedside, closed the evening with prayer.

“After a little conversation he went to bed, and slept till about two in the morning, when he awoke. I asked him how he felt, for he seemed to pant for breath. He replied, his asthma was coming on again, he must have two or three days’ rest; two or three days’ riding without preaching would set him up again.

“Soon afterward he asked me to put the window up a little higher; ‘for,’ said he, ‘I cannot breathe; but I hope I shall be better by and by, and a good pulpit sweat may give me relief. I shall be better after preaching.’ I said to him, I wished he would not preach so often. He replied, ‘I would rather wear out than rust out.’ He then sat up in bed,

and prayed that God would be pleased to bless his preaching where he had been, and also bless his preaching that day, that more souls might be brought to Christ. This was near three o’clock.

“At a quarter past four o’clock he waked and said, ‘My asthma, my asthma is coming on. I wish I had not given out word to preach at Haverhill on Monday. I don’t think I shall be able; but I shall see what to-day will bring forth. If I am no better to-morrow, I will take two or three days’ ride.’ Mr. Parsons now went to his bedside, and asked him how he felt; he answered, ‘I am almost suffocated; I can hardly breathe; my asthma almost chokes me.’ I was then not a little surprised to hear how quick, and with what difficulty he drew his breath. He got up from his bed, and went to the open window for air.

“At five o’clock I went to him, and for five minutes, saw no danger, only that he had great difficulty in breathing, as I had often seen before. Soon afterward he turned himself to me and said, ‘I am dying!’ I said, ‘I hope not, sir.’ He then ran to the other window, panting for breath, but could get no relief. It was agreed I should go for Dr. Sawyer: on my coming back, I saw death on his face, and again he said, ‘I am dying!’ His eyes were fixed; he then went toward the window, and we offered him some warm wine and lavender, which he refused. I persuaded him to sit down and have his cloak on: he consented by a sign, but could not speak.

“When the doctor came in and felt his pulse, he said, ‘He is a dead man!’ Mr. Parsons said, ‘I don’t believe it; you must do something, doctor!’ He replied, ‘I cannot, he is now near his last breath.’ And indeed so it was, for he fetched one gasp, stretched out his feet, and breathed no more. This was exactly at six o’clock.”

The necessary arrangements having been made, the corpse was taken to the Rev. Mr. Parsons’ meeting-house, in Newburyport, and placed at the foot of the pulpit; and after the usual funeral services, which were very interesting and impressive, the deeply affected congregation of six thousand people retired to their homes, weeping as they passed the streets. His remains were deposited in a vault under the pulpit, according to a request made in his last moments.

Soon after intelligence of his death reached London, his old friend, the Rev. John Wesley, agreeably to a wish often expressed by Mr. Whitefield, preached a funeral sermon in both of Mr. Whitefield’s chapels in London, in which he bore honourable testimony to the talents, piety, zeal, and success of this eminent minister of Jesus Christ. In addition to this, many sermons were preached in England and America on the occasion of his decease.

For the gratification of such as would be interested in a description of his person, and a specimen of his style of preaching, we give the following graphic extract, taken from Southey’s Life of Wesley and a work published a few years since:—

“There was nothing in the appearance of this extraordinary man which would lead you to suppose that a Felix would tremble before him. He was some-

thing above the middle stature, well proportioned, and remarkable for a native gracefulness of manner. His complexion was very fair, his features regular, and his dark blue eyes small and lively; in recovering from the measles, he had contracted a squint with one of them, but this peculiarity rather rendered the expression of his countenance more remarkable than in any degree lessened the effect of its uncommon sweetness. His voice excelled both in melody and compass; and its fine modulations were happily accompanied by that action which he possessed in an eminent degree, and which has been said to be the chief requisite of an orator.

"To have seen him when he commenced, one would have thought him any thing but enthusiastic and glowing; but as he proceeded his heart warmed with the subject, and his manner became animated and impetuous, till, forgetful of every thing around him, he seemed to kneel at the throne of Jehovah, and to beseech in agony for his fellow-beings.

"After he had finished his prayer, he knelt for a long time in profound silence; and so powerfully had it affected the most heartless of his audience, that a stillness like that of the tomb pervaded the whole house.

"Before he commenced his sermon, long, darkening columns crowded the bright sunny sky of the morning, and swept their tall shadows over the building in fearful augury of the storm.

"His text was, 'Strive to enter in at the strait gate, for many, I say unto you, shall seek to enter in, and shall not be able.'

"See that emblem of human life," said he, as he pointed to a shadow that was flitting across the floor. "It passed for a moment, and concealed the brightness of heaven from our view—but it is gone. And where will ye be, my hearers, when your lives have passed away like that cloud? O, my dear friends, I see thousands sitting attentive, with their eyes fixed on the poor, unworthy preacher. In a few days we shall all meet at the judgment seat of Christ. We shall form a part of that vast assembly which will gather before his throne, and every eye will behold the Judge. With a voice whose call you must abide and answer, he will enquire whether on earth you strove to enter in at the strait gate; whether you were supremely devoted to God; whether your hearts were absorbed in him. My blood runs cold when I think how many of you will then seek to enter in, and shall not be able. O! what plea can you make before the Judge of the whole earth? Can you say it has been your constant endeavour to mortify the flesh with its affections and lusts? That your life has been one long effort to do the will of God? No! you must answer, I made myself easy in the world, by flattering myself that all would end well; but I have deceived my own soul, and am lost!

"You, O false and hollow Christian, of what avail will it be that you have done many things; that you have read much in the sacred word; that you have made long prayers; that you have attended religious duties, and have appeared holy in the eyes of men?

What will all this be, if instead of loving him supremely, you have been supposing you could exalt yourself to heaven by acts really polluted and unholy?"

"His eye gradually lighted up as he proceeded, till toward the close it seemed to sparkle with celestial fire.

"O sinners!" he exclaimed, "by all your hopes of happiness, I beseech you to repent. Let not the wrath of God be awakened. Let not the fires of eternity be kindled against you. See there!" said he, pointing to the lightning which played on the corner of the pulpit, "'tis a glance from the angry Jehovah! Hark!" continued he, raising his finger as in a listening attitude, as the distant thunder grew louder and louder, and broke in one tremendous crash over the building, "it was the voice of the Almighty as he passed by in his anger!"

"As the sound died away, he covered his face with his hands, and knelt down beside his pulpit, apparently lost in inward and intense prayer. The storm passed rapidly by, and the sun bursting forth in his might, threw across the heavens a magnificent arch of peace. Rising, and pointing to the beautiful object, he exclaimed, 'Look upon the rainbow, and praise him that made it. Very beautiful it is in the brightness thereof. It compasseth the heavens about with glory; and the hands of the Most High have blended it.'"

Theological.

For the Wesleyan.

ON THE SACRED OBLIGATION OF PROFESSORS OF RELIGION TO PERSONAL PIETY.

WHETHER we consider the divine authority, or the holy nature, or the glorious design of our common Christianity, we must be prepared to admit that it demands of its avowed subjects, that their "conversation be in heaven," or in other words that they "live a godly, righteous, and sober life."

Professing their faith in God their Saviour to be founded on the testimony borne to him by the inspired writers, all that is spoken of the cleansing efficacy of his blood, and the saving power of his grace, may well be required to be exemplified in their holy tempers, and irreproachable conversation. Declaring with St. Paul, that they are in Christ, who of God is made unto them wisdom, and righteousness, and sanctification, and redemption: an humble confidence in God's mercy, a firm reliance upon his providence, a devoted obedience to his will, and a steadfast adherence to his cause, may reasonably be expected to result. Called by his name as Christians, they are therefore sacredly obliged to imitate his holy example, and to cultivate those virtues that shone forth so luminously in him. For it is most unreasonable to suppose, that such an incongruity can possibly exist in the church of God, as that of a living head and dead members—the master humble, self-denying, and heavenly-minded, but the servant proud, self-indulgent, and prayerless. "Either change your name, or mend your manners," said the Grecian conqueror to one who bore his name, but

displayed a cowardly spirit. He was the rebuke of the Church to the world. "Why call ye me Lord, which I say not?"

He condescends to his servants exceedingly and faithfully manifestly willing to be attached to him by the example, of his force upon Christ and relative duties of profession as uttered is not supported by competent witnesses and habits.

The cardinal virtues of temperance, maintenance; the word should be as witness to his conduct so that any further less. The same with mankind,—stipulated engaged debts punctually charged. It is untrollable circumstances sharp-sighted of incapacitate the meeting his peculiar purpose—the Christian, under these. Of temperance, subject of discussion or necessity, we its application in general, as well therefore while Wesleyan Methodist that prohibits them not lose sight of all our earthly pleasures for instance, might and other indulgences benevolence,—in ed,—hospitality various institutions measures prudentification to the

And now let his solemn and most public circumstances, have his acknowledged these engagements of any laconary they can supreme regard surrender of the vice, thenceforth

displayed a cowardly temper. And sharp and pointed was the rebuke administered by the great Head of the Church to the unworthy pretenders to his name, "Why call ye me Lord, Lord, and do not the things which I say?" But he declares his approbation, yea, he condescends to consider himself honoured, when his servants exercise a scriptural faith in him, prudently and faithfully confess him before men, and are manifestly willing to share in whatever reproach may be attached to his cause. The doctrines, as well as the example, of God of our Saviour, furthermore enforce upon Christians a conscientious regard to civil and relative duties, and constrain us to conclude that profession as utterly unworthy of countenance, which is not supported by the testimony of candid and competent witnesses, from those among whom he maintains habitual intercourse.

The cardinal virtues of truth, and justice, and temperance, maintain an especial claim upon his attention; the word of a Christian, our Lord teaches us, should be as worthy of confidence as even his oath; his conduct so establishing his character for veracity, that any further confirmations shall be deemed needless. The same remarks will apply to our dealings with mankind,—contracts should be held inviolable—stipulated engagements fulfilled to the letter, and lawful debts punctually, and at the proper season, discharged. It must, indeed, be admitted, that uncontrollable circumstances, and events that baffle the most sharp-sighted of the experienced men of business, may incapacitate the strictly honest man from promptly meeting his pecuniary obligations: but the principle—the purpose—the effort, will characterize the Christian, under these confessedly painful circumstances. Of temperance, which of late has been so much the subject of discussion, and certainly not without cause, or necessity, we may remark that Christianity requires its application to be made to our desires and passions in general, as well as to our senses and appetites, and therefore while we would zealously enforce on all Wesleyan Methodists especially, a due regard to the rule that prohibits the use of spirituous liquors, we would not lose sight of the great importance of moderation in all our earthly pursuits, and lawful enjoyments. Much, for instance, might be saved in various articles of dress, and other indulgences, which if devoted to purposes of benevolence,—in practical sympathy with the afflicted,—hospitality to sojourners,—and in support of those various institutions, whose design is laudable and their measures prudent, would undoubtedly afford much gratification to the best feelings of the heart.

And now let us enquire of the Christian, whether his solemn and oft repeated engagements, made in the most public manner, and under highly monitory circumstances, have not most forcibly bound upon him, his acknowledged obligation to practical piety. For these engagements have left no room for the indulgence of any latent principle of iniquity, but on the contrary they comprehend the promise and vow of a supreme regard to the will of God, and an unreserved surrender of the powers of body and soul to his service, thenceforth and forever. Truly has it been

said, that one traitor within the camp, is more dangerous, than many avowed enemies without. With equal correctness may it be asserted, that the conduct of one unfaithful professor of religion, is more injurious to its interests, than the open hostility of numerous infidels. This being the case, it becomes the solemn duty of the watchmen in Zion, to endeavour to keep the people of their respective charge in remembrance, that the honour of God,—the prosperity of religion,—their personal, present, and everlasting interests,—the welfare of their families,—and the eternal salvation of multitudes, are involved in their practical decisions on this subject.

W. SMITH.

Liverpool, N. S., April 13th, 1839.

Poetry.

CHRIST EXPOUNDING THE LAW.

BY THE REV. THOMAS DALE, M. A.

I.

The Voice of God was mighty, when it brake
Through the deep stillness of chaotic night,
Uttering the potent words, "Let there be light!"
And light was kindled as th' Eternal spake;
While hosts Seraphic hymned the wondrous plan
Which formed Heaven, Earth, Sun, Sea, and crowned the work with
MAN.

II.

The Voice of God was mighty, when it came
From Sinai's summit, wrapped in midnight gloom:
When ceaseless thunders told the sinner's doom,
And answering lightnings flashed devouring flame;
Till prostrate Israel breathed the imploring cry,
"Veil, Lord, thy terrors; cease thy thunders, or we die!"

III.

The Voice of God was mighty, when alone
Elijah stood on Horeb, and the blast
Rent the huge mountains as JEHOUAH passed,
And the earth quaked beneath the Holy One;
When ceased the storm, the blast, the lightning glare—
And but the "still small voice" was heard—yet God was there.

IV.

Yet not alone in thunder or in storm
The Voice of God was mighty, as it came
From the red mountain, or the car of flame:—
When stooped the Godhead to a mortal form;
When Jesus came to work his Father's will,
His was the Voice of God—and it was mighty still.

V.

He chid the billows—and the heaving sea
Lay hushed,—the warring winds obeyed his word,—
The conscious demons knew and owned their Lord,
And at his bidding set the captive free.
But is not Hatred strong as wave or wind,
And are the Hosts of Hell more stubborn than mankind?

VI.

These, too, he vanquished. When the Holy Law
From his pure lips like mountain honey flowed;
Still, as he spake, the haughty heart was bowed,
Passion was calmed, and Malice crouched in awe—
The Scribe, perversely blind, began to see,
And mute conviction held the humbled Pharisee.

VII.

"Man never spake like this man," was their cry,—
And yet he spake, and yet they heard in vain:
E'en as their Sires to idols turned again
When Sinai's thunders shook no more the sky—
So these went back to bend at Mammon's shrine,
And heard that Voice no more, yet felt it was Divine!

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The Revivalist.

For the Wesleyan.

AYLESFORD REVIVAL OF RELIGION.

DEAR SIR,—To me it is a cause of some regret that some of your friends, in this neighbourhood, have not, as it was their duty, made it their business, to furnish you, for publication in the Wesleyan, some particulars of the late happy revival of religion in this part of our gracious Master's vineyard. As the writer of this was not residing in the immediate neighbourhood of the Chapel in the western part of Aylesford, and where the work seemed most powerful, he had supposed that the subject would have been attended to by others, and was thus resting the matter until he observed a hint from you in one of your late numbers. The labours of our dear Rev. friend, which are very extensive, particularly since the revival commenced, together with the hope that some of the friends would make it their business, has precluded him from attending to it; and thus the matter has passed over until the present time. Hoping that yourself and the public may consider that those circumstances will form a sufficient apology, I will endeavour, by divine assistance, to furnish you with some particulars on the subject.

It pleased our gracious Lord, in the course of his good providence, that the Rev. Peter Sleep was appointed to this Circuit. This faithful and laborious minister of Christ, commenced his labours among us shortly after the sitting of Conference. He continued his labours without any extraordinary manifestation of the blessing of his Divine Master accompanying them,—at least in this part of the Circuit, though in other parts his labours had been much blessed,—until, I think, about the middle of August. It happened that, about this time, while fulfilling an appointment in a private neighbourhood, his meeting was attended by one who had imbibed and professed the doctrines of Universalism—which has been appropriately termed, "that annodyne for the pangs of an awakened conscience"—but which could not avail for this individual, when he viewed his aggravated sins and follies: and he trembled for the awful consequences of having so wilfully offended a righteous God. He had been religiously instructed in youth by a pious mother; and had embraced those principles about eight years previously, during a limited stay in that land which is so fruitful in vice, and where a reckless disregard is so generally paid to the principles of genuine piety,—the United States; and he adhered to, and upheld them, with the most determined resolution, with what talent he was capable of exercising. But his conscience quaked before the Lord, under the ministration of his word, by his faithful servant; and he began to inquire in his heart, "what he should do to be saved." After labouring under deep conviction for a number of days, and continuing diligent in prayer to God, and searching his word, he found "that peace which passeth all understanding;" and he was enabled to say with the Psalmist,—“Come all ye that fear the Lord, and I will tell you what he hath done for my soul.” He is now diligently attending to the preaching of those doctrines which he before affected to despise, and would denounce as "perfect nonsense;" and is exhorting others to become partakers of the same blessings which he, through the divine blessing, has been made a partaker of. Shortly after this conversion, a young woman, who attended the preaching in the same place, became deeply concerned, and manifested a determination to lead a new life.

In the latter part of October, he (Mr. S.) appointed a protracted meeting, to take place in West Aylesford Chapel, and invited the Rev. R. Shepherd, of Portland, New Brunswick, to assist him; and the

two latter days he was assisted by the Rev. G. Johnson, from Bridgetown. The meeting commenced on Friday the 26th inst., and continued five days. It was well attended from the commencement, and the congregations generally, were very attentive; though during the first days there were no extraordinary symptoms of good. On Monday and Tuesday, however, the divine blessing began to be wonderfully manifested, and the Spirit of the Lord seemed to operate on the minds of the people in a powerful manner. The hearts of believers were filled with love to God, and many sinners were "pricked to their hearts," and began to inquire "what they should do to be saved." An invitation was given for those who were convinced of their need of salvation, and were desirous to have the prayers of the congregation, especially in their behalf, to go forward and kneel at the altar; and it was accepted by several, principally young persons. A more affecting scene has, perhaps, been seldom witnessed at a place of public worship. The sight of young persons separating themselves from the congregation, and in effect from their gay companions, and a trifling world, and going to the altar weeping penitents, acknowledging their determination to forsake their sins,—to lead a new life,—and to seek pardon at the hand of an offended God, caused tears of joy to flow freely from the eyes of the believer,—the stiff-necked and unbelievers to tremble and hang their heads; and all seemed to feel that "verily the Lord is in this place."

The protracted meeting closed on Tuesday, but meetings were kept up as often as possible, having preaching generally one evening in the week, and public meetings for prayer and exhortation once, and often twice, beside. The number of penitents gradually increased, and many of them began to find peace with God; and the good work has progressed in a pleasing manner. Class-meetings for one evening in the week were established in different neighbourhoods, to suit the convenience of the young converts, which have been the blessed means of materially strengthening them, and advancing their growth in piety. The meetings continue to be very well attended, and though the revival has rather ceased, yet the steadfast conduct of those who have professed, leaves no room to doubt the genuineness of the work; and the young converts seem to be "growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

I am happy to inform you that about sixty-five members, chiefly young persons, from the age of fourteen to twenty-five, have been added to the society which meets at this Chapel, (one of which, after a short but happy journey in the path of piety, has "gone to rest") and about one hundred and twenty, or upwards, altogether, throughout the Circuit.

A short time after the revival commenced, of which I have been speaking, a gracious work commenced in the eastern part of the Circuit; another, though not so extensive, at Nictaux Falls, and another just without the limits of this Circuit, in the neighbourhood of Mr. Henry Vroom, where, I am informed, about thirty have been added. Blessed revivals are now going on in different parts of the Bridgetown Circuit, and likewise in the Annapolis Circuit, of which you will probably get particulars ere long. When we reflect on these things, we may certainly exclaim with grateful feelings,—“What hath the Lord wrought!” Hoping that these particulars may prove acceptable,

I remain yours,

Very respectfully,

Aylesford, May 4th, 1839.

T. W. C.

For the Wesleyan.

PRAYER FOR REVIVALS.

HEARTFELY interest in the cause of God will ever be manifest by corresponding fervency in prayer for the

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outpouring of the Spirit. And that such disposition with its concomitant fruit, is not only enjoined in the Sacred Scriptures, but stands in close connection with the reception of very special and important blessings, promised to the church of Christ, is equally obvious from the combined declaration both of the old and new Testaments. "Pray for the peace of Jerusalem; they shall prosper that love thee." Psalm cxii. 6. "Ye that make mention of the Lord keep not silent, and give him no rest till he establish, and till he make Jerusalem a praise in the whole earth." Isaiah lxii. 67. "Bring ye all the tithes into the store house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." Malachi iii. 10. And again: "If any of you shall agree on earth, as touching any thing they shall ask, it shall be done for them of my Father which is in heaven." Matthew xviii. 19. While, therefore, such as "fear the Lord and think upon his name" are presenting their united petitions at his foot-stool, relying alone on the merits of Christ for their acceptance, and in the exercise of faith on the influences of the holy Spirit for the accomplishment of the work: they may humbly and confidently anticipate a fulfilment of his promise which cannot fail, seeing it is written, "Heaven and earth shall pass away, but my word shall not pass away." Matthew xxiv. 35. Now although the duty of prayer for revivals cannot be doubted, in order to a fulfilment of the divine word relative to this important subject: neither the disposition to pray, its legitimate affinity to the Christian character, the soul of the believer, as "always zealously affected in a good cause," nor the blessedness of such special visitations from the Great Head of the Church lightly esteemed: is it not to be feared in the present day, that the *ordinary* operations of the holy and ever blessed Spirit, as all-efficient to the salvation of man, are sometimes slighted or neglected, and the *ordinary* means appointed, through which the more extraordinary operations are most likely eventually to be secured, are treated with indifference. How solemn is the thought! that multitudes pass from time into eternity, in the *interim* between revivals of religion! Surely, then, such as are either waiting for their own salvation, or the salvation of those around them, until the event of a *revival*, while they neglect the present and ordinary means of mercy with regard to their own souls, or the souls of those intrusted to their care, are acting an unwise part, and are in danger of sharing the tremendous fate of those, described by a celebrated writer, who, procrastinating the purposes of their eternal interests to periods never permitted to arrive, and "big with life's *futilities*—expire!" That "prayer is appointed to convey the blessings God designs to give," indubitable proof hath oftentimes been given in all ages to his Church and people: yet, important as the duty undoubtedly is, it can only be urged as *one* means: *one* efficient agent in the enlargement of Zion's borders. Other means, equally important, and of divine authority, are enjoined: other means present themselves to the enlightened mind, as needful in conjunction, that the munificence of heaven to man be not retarded, and the work of salvation frustrated. In the concerns of daily life *various* means are frequently used to accomplish the same object, so that what is defective in one may be supplied through the efficiency of another; (and yet in *all* one entire dependence on the divine blessing may be reposed, in order to success) the result of such procedure is often crowned with abundant prosperity. And here, perhaps, "the children of this world"—those engaged to secure *temporal* immunities, to heap up to themselves the perishable benefits of this mortal life!—are "wiser than the children of light"—they usually make appli-

cation to all the facilities within their reach, in order to secure their desired object, while "the children of light," who have access to the Father of Lights, and to that "wisdom which cometh down from above," are sometimes, it may be feared, content to rest on *one* auxiliary alone, and that, perhaps the most remote, while *surrounding* expediencies, efficient and salutary, in the use of which the heavenly benediction is equally promised, and with which it is inseparably *interwoven*, are overlooked or neglected. It is written, "Faith cometh by hearing, and hearing by the word of God." Romans x. 17. "Not forsaking the assembling of yourselves together, as the manner of some is." Hebrews x. 25. "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." John v. 39. A diligent attendance, therefore, on all the various means of grace, the appointed *channels* of divine light and life, as directed to in the sacred oracles, or fairly *inferred* through their spirit or letter, are needful, in order to the reception of the blessings they promise and convey. To *hear* the word of God, at all convenient, stated opportunities, as also a daily searching "the oracles divine" with heart-felt aspirations, heavenward! are duties of paramount, of vital importance to every one who would believe and be saved; and consequently are allied, either directly or indirectly, to revivals of the work of God. The Apostle, to the Galatians, exhorts, "If we live in the Spirit, let us also walk in the Spirit." And may not the exhortation without irreverence or injury to the tenure of the word, but with a very slight alteration as to the mere form of the expression, be used to enforce an admonition on the present subject, namely, if we *pray* for revivals, let us also *live* for revivals? It is recorded, Corinthians iii. 9, with reference to ministers, "We are labourers together with God: ye are God's husbandry." If such, then, be the *laborious*, the arduous duty of the ministers of the sanctuary, the Lord's anointed ones, the "overscers of God's heritage"—may it not be fairly *inferred* they need the agency of the *under-workman*? that there is much to be done in every sphere, by every member, in every department of the Lord's vineyard? And if so, how important that all should be employed in their respective services, that each should accomplish the work allotted him to do. It is said of Abraham,— "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord." Genesis xviii. 19. What duty and what dignity of character are conveyed through this declaration! How manifest also the blessing conjoined with a faithful discharge of the former,—a duty not to be supposed confined to patriarchal governance, but rather as pointing out the way to those who serve God themselves, placed as heads of families or guardians, and offering the strongest encouragement to such, in the exercise of their delegated authority, to engage their household in the same sacred services. It has been remarked,— "The rising generation are the hope of the Church;" and if it be true, what a weight of responsibility connects itself with the acknowledgment! The family of each converted parent may be considered as forming a section of that interesting hope, placed by the God of providence, in a special manner, under their care, either as children or domestics, not only to "teach them the fear of the Lord," but to withhold their feet from the paths of the destroyer, and from running with the giddy multitude to do evil, that they may be prepared to receive the heavenly benediction, "when the time of refreshing shall come from the presence of the Lord," and so be gathered into the fold of God. But is there not reason to fear, in the present day, that these blessed results, in many instances, may be frustrated through laxity of discipline and neglect of restraint? It is admitted that stern

authority, unbending aspect does not always serve the purposes of religion: but sometimes to prejudice; and that an exhibition of her milder, more conciliating and pliant form, is most conducive to admiration of her excellence; and consequently best calculated to increase her votaries. But in such cases of vast importance, where the salvation of immortal souls is at stake, surely the kind and gentle admonition may be permitted to give place to the firm, but not less kind, command; and the tender persuasion, to the positive prohibition, without diminishing at all the sacredness of her character, or reducing the assemblage of her graces. Firmness is not inconsistent with meekness, neither is decision with gentleness: but the one may rather be considered as adding a lustre to the other, but certainly requisite in the formation of the Christian character, in order to usefulness, as well as happiness, that honour and praise may be reflected to the glory of God.

A.
Guisborough, March 15th, 1839.

The Domestic Economist.

PRESERVATION OF THE POTATOE.

POTATOES almost instinctively shun the light and air. These things, so indispensable to the perfection of many other things, are most injurious to the potatoe, and the grand secret of its preservation lies in the most perfect exclusion of these silent and active agents. To perceive the difference between roots exposed, and those secluded, we have only to take one which has grown partially above ground, and one that has ripened in its proper place. The one will be green on the exterior, hard, heavy and bitter in the interior, while the other will be of the natural color, farinaceous, and fine flavored.

Farmers should take lessons from these facts, and conform their practice to the teachings of nature. In England and Scotland, where most serious complaints have arisen from the failures of the planted tubers, it is acknowledged by all, that roots which are allowed to remain in the ground during the winter, never fail of vegetating, and that those secured by pitting, are more likely to succeed than those put into cellars, and thus partially exposed to light and air.

The most common method of preserving potatoes is to put them into bins in the cellar, where they are left without any covering or other preparation, and used as wanted. It is also customary to get in as little dirt with them as possible, and one standard of good farming has been the clean state of a farmer's potatoes when deposited in his cellar. For the reasons given above, and from our own experience, we think both these modes of securing potatoes or preparing them, erroneous. If put into bins, they should be covered as closely as possible from light and air; and if there is dirt enough thrown into the bin to completely fill all the interstices between them, so much the better for the roots. It has been recommended by some potatoe growers, and the practice is founded in reason, to line the sides of the bin with turf, the lower sides placed inwards, and when the bin was filled, to cover it closely in the same way, and with the same material.

Owing to the severity of our winters, potatoes cannot be allowed to remain where they grow: else their mealiness and freshness would be much increased by allowing those that are to be used the coming season to remain where they are till the spring opens. Since this cannot be, the method of preservation that approaches the nearest to this will be found the best, and this method doubtless is pitting, or, as most of our farmers term it, burying. In this way care should be taken not to put too many in a pit, or in other

words, not to make the heaps too large. Twenty or twenty-five bushels are quite enough, and some prefer even a smaller number. The cone should be regular so as to be covered equally. The covering of straw and earth first put on should not be too thick, as otherwise the roots will heat, and be injured; but at the latest period allowable, the thickness of the covering should be increased so as effectually to prevent freezing. In covering potatoes in the fall, it should be remembered that the great object of the first covering is simply to exclude air and light, and preserve them from rain or unfavourable weather, and the last one to be relied on as a defence against the frost. If the roots are dug and pitted immediately, without unnecessary exposure, and if the ground and the process of covering are properly selected and performed, the potatoes will come out in the spring in excellent order, rather improved than deteriorated by their winter's keeping.

Farmers, who are in the habit of making their pork from potatoes, or feeding them extensively, to their stock, will undoubtedly see the propriety, from the present high prices, of sorting their roots more carefully than they have hitherto done, in order to sell or preserve as many as possible. The apprehended scarcity of this root will also prompt to this course; and should induce all to adopt the best and most effectual measures to preserve through the winter uninjured, or, if possible, improved, this root on which so many rely for sustenance.—*Christian Intelligencer*.

PARSONAGE GARDENS.

MESSENGERS. EDITORS.—In leaving one field of labor for another, in our excellent itinerant system, I have often been exceedingly grieved, and sometimes not a little chagrined, to find an excellent garden attached to the parsonage, or house hired for the preacher and his family, and not a single plant or seed put into the ground to supply the table with vegetables. And as it is well known that our Conference does not sit until the middle of May, and does not generally break up until nearly the last of said month, and the preacher having to remove from one station to another, by the time he has unpacked and fixed his furniture, it is entirely too late in the season to plant or sow almost any kind of garden plants or seed; and the consequence is, he has either to beg, or buy, or go without through the entire season. Whereas, to have attended to these things at the proper time, little trouble and expense would have given him a good supply without being thrown on the charity of his neighbours, or driven, cash in hand, to the market for every little article in the vegetable line. Now brethren, ought these things so to be? I think not. The brother who expects to stop a second year in his station or circuit will very naturally provide for himself; but those who are obliged to move may not feel the like anxiety to provide for their successors, for their predecessors would not probably have done any thing in this way. And so want succeeds want all round.

I grant, a brother moving away may have some apology for neglect in these things. There are often, nay, indeed always, many things to attend to at the winding up of our concerns on a station or circuit to engage attention and engross time. And I think it will be admitted that in most soils the best and most proper time for attending to these things is just the time the minister needs for packing up furniture, &c. But is there no remedy for such a case? I think there is. I would very respectfully suggest to the stewards or trustees of those stations and circuits which are to be vacated for a season, and then supplied with new men, that they would attend to these things. And if it be thought unjust for the society to bear the expense, let them charge the preacher with it who is to enjoy the benefit of it; but by no means suffer the

land which Provident. I could point to a large garden, which I attend to the business and never charge. And I believe they would be more, the

A house without it, and a fine garden plants or seed, all me, as a cold record warm the express people, or at least never fail to give from which he returns months. And he

A. M.

We heartily sympathize and proper among our friends, the situation in all places where and we hope it will be promptly.—N

STRAWBERRIES in the spring, spread straw and set fire cayed leaves &c. neat and clean.

from the yard, and then a covered This method is superior earlier, and to a quality. It keeps The burning is Princeton, and the use of the chaff in the Agriculturalist gathered, from bushels of the fit cents a quart, y

CULTIVATION VEN.—The cultivation introduction is at least indebted through the garden this delicious fruit vorer of horticulture as the result of the cost at which the cost of the bushel cents the bushel

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STR.—I have some on the I am free to con agree with him your respectable the following which have occurred appear to have Ministers, and iam was abolition tianity: therefore

21. Tithes to the Jewish Church that Jewish ceremonial law is ann

31. If the law by some of the

land which Providence has given, to remain unfruitful. I could point to one small station with a very large garden, where the stewards or trustees always attend to the business of gardening the second year, and never charge the coming preacher a fraction. And I believe they never lose any thing by this; and, what is more, they believe so too.

A house without, or with little or no furniture in it, and a fine garden uncultivated, without culinary plants or seed, always appears to me, and acts upon me, as a cold reception in a new place; and however warm the expression of reception may be from the people, or at least appears to be, these things will never fail to give a shock to a man of sensibility, from which he may not recover for weeks, or even months. And how small a matter would prevent it!

A MEMBER OF THE NEW-YORK CON.

We heartily subscribe to the above as a very timely and proper appeal to the justice and humanity of our friends, the stewards, trustees, leaders, and others in all places where this business can be attended to, and we hope it will be regarded with affectionate promptitude.—*New York Christian Adv. & Jour.*

STRAWBERRIES.—As soon as your beds are bare in the spring, spread over them a slight covering of straw and set fire to it. This will consume all the decayed leaves &c. left last season, and leave the whole neat and clean. Then spread on a little fine manure from the yard, or ashes will answer quite as well; and then a covering of chaff, say two inches thick. This method is said to bring the plants and fruit forth earlier, and to make the latter large and of a finer quality. It keeps the fruit clear and ripens it finely. The burning is recommended by Dr. Miller, of Princeton, and other experienced cultivators. The use of the chaff is practised by the editor of the Southern Agriculturist, (he uses rice chaff,) who last year gathered, from half an acre of plants, forty-eight bushels of the finest fruit. It was sold for thirty-five cents a quart, yielding the aggregate sum of \$350.

CULTIVATION OF THE STRAWBERRY IN NEW-HAVEN.—The cultivated strawberry, if it does not owe its introduction here to the late President Dwight, is at least indebted to him for its wide diffusion through the gardens of the town. So successfully was this delicious fruit cultivated by the distinguished favorer of horticulture just mentioned, that he is said, as the result of his own experience, to have estimated the cost at which it can be raised with us, independently of the cost of gathering the fruit, at twenty cents the bushel!—*Prof. Shepherd's Address.*

Correspondence.

To the Editor of the Wesleyan.

SIR,—I have read your "New Subscriber's," reasoning on the non-abrogation of the tithe law, and am free to confess that, in some particulars, I fully agree with him; yet I wish, through the medium of your respectable paper, to propose, for his solution the following either real or seeming, difficulties, which have occurred to my mind. And, 1st. Tithes appear to have been commanded to be paid to Jewish Ministers, and for Jewish worship, only; but Judaism was abolished by the introduction of Christianity; therefore the law of tithes is abrogated.

2d. Tithes seem to have been a mere ceremonial of the Jewish Church; but the New Testament abrogates that Jewish ceremonies are done away; therefore the tithe law is annulled.

3d. If the law of tithes had not been revoked, surely some of the Apostles would have claimed their

tenth; yet it seems they did not: therefore they considered the tithe question repealed.

4th. A positive New Testament tithe precept seems necessary, to direct Gospel Ministers, and the Gospel Church; but we have no such precept: therefore the tithe obligation does not affect us.

5th. The New Testament writers appear to lean rather to the voluntary, than the tithe principle; but they are an unquestionable authority in this case: on their authority, therefore, we may safely reject the tithe question.

These, Sir, are the difficulties which stand in my way. If your "New Subscriber" (and I hope you are obtaining many new ones) can satisfactorily remove them, he will throw considerable light upon a subject which, I am certain, is but little understood; and at the same time,

Oblige, Mr. Editor,
Your very obt. servant,
A CONSTANT READER.

To the Editor of the Wesleyan.

SIR,—The attention of your readers having been recently "invited" to an important article, entitled, "Too Much Preaching," the following short, but concurrent, testimony, on the same painfully interesting, but timely, subject, is extracted from "The Life of Adam Clarke." There is something in it of more than ordinary interest, calculated to add solemn weight, not only to the ever-wise counsel of the Founder of Methodism, generally speaking, but in an especial manner with reference to the subject in point; and to produce deep feeling in the recollection, that it was at the "last Conference," previous to the removal of this eminent servant of God from earth to heaven, that his mind was so evidently impressed with the necessity of making some "permanent rule" for the preservation of the lives of the preachers. More particularly when it is remembered, Mr. Wesley never acted from caprice,—from the mere impulse of the moment, but ever from conviction,—from the most mature deliberation, under the influence of divine light, and with an eye to the glory of God. None, therefore, unless entirely ignorant of the life and labours of this extraordinary man, will infer his decision, on the occasion alluded to, originated from declining zeal: No, for as his days decreased his labours multiplied, and continued to abound, until "the weary wheels of life stood still," and he "ceased at once to work and live." But of him it may be said, professing the Spirit of his divine Master, the Great Head of the Church, "having loved his own which were in the world, he loved them to the end," while he sought to promote their comfort not their ease; and this last testimony of unfeigned love should be venerated. There is something remarkable, also, in his having made reference to his own life and labours in the manner he does, as related by Dr. Clarke. It at once exhibits, in the clearest light, the view he himself had of his mission, and conveys a lively impression of the sacredness and importance of his ministerial character, calculated to produce the most salutary and confirming influence on the heart of every member of the Wesleyan Connexion. A.

Guysborough, April 16th, 1830.

In 1793, the Conference was held in Bristol; the last in which that most eminent man of God, John Wesley, presided; who seemed to have his mind particularly impressed with the necessity of making some permanent rule, that might tend to lessen the excessive labour of the preachers. In a private meeting, with some of the principal and senior preachers, which was held in Mr. Wesley's study, to prepare matters for the Conference, he proposed that such

should be made, that no preacher should preach thrice on the same day. Messrs. Mather, Pawsons, Thomson, and others, said this was impracticable: as it was absolutely necessary, in most cases, that the preacher should preach thrice every Lord's Day, without which the places could not be supplied. Mr. W. replied, "It must be given up: we shall lose our preachers by such excessive labour." They answered, "we have all done so, and you, even at a very advanced age, have continued to do so." "What I have done," said he, "is out of the question, my life and strength have been under an especial Providence; besides, I know better than they how to preach without injuring myself; and no man can preach thrice a day without killing himself sooner or later: and the custom shall not be continued." They pressed the point no farther, finding he was determined, but they deceived him after all, by altering the minute thus, when it went to the press: "No preacher shall any more preach three times in the same day, (to the same congregation.)" By which clause the minute was entirely neutralized. He who preaches the Gospel as he ought, must do it with his whole strength of body and soul: and he who undertakes a labour of this kind thrice every Lord's day, will infallibly shorten his life by it. He who, instead of preaching, talks to the people, merely speaks about good things, or tells a religious story, will never injure himself by such an employment. Such a person does not labour in the word and doctrine: he tells his tale, and as he preaches, so his congregation believes, and sinners are left as he found them."

To the Editor of the Wesleyan.

SIR,—The "Christian Messenger," of May 17, in its editorial, when speaking of the revival in Horton, has the following paragraph:

"We understand that our Methodist brethren, in several instances during the present religious excitement, have administered the ordinance of baptism by immersion to those who had been newly converted, and who sought admission to their churches."

"We believe that, as the light of Divine truth shall continue to shine in the earth, the minds of Christian men, every where, will come to see more distinctly the true nature and design of the ordinance of baptism, and also be led to attach more importance to the duty of obeying the command of our Saviour,—by adhering to that mode of baptism of which alone we have any example in the New Testament. We therefore cannot but feel peculiar pleasure at all times, when we hear of penitent believers being immersed upon a profession of their faith in Christ, to whatever body of professing disciples they may subsequently join themselves."

Sir, your readers know that baptism by immersion is not the general practice of the Wesleyan Body, but only of a very few of its ministers, who have thought it well to meet the prejudices of certain individuals. The above paragraph, therefore, seems to show a want of Christian liberality. For there is evidently in it a threefold charge, not only against the Wesleyan ministers, but also against all other Christian ministers who do not baptize by immersion.

The first charge preferred is that of ignorance. "We believe that as the light of Divine truth shall continue to shine in the earth, the minds of Christian men, every where, will come to see more distinctly the true nature and design of baptism."

Here is clearly a charge of ignorance "of the true nature and design of baptism," preferred against "Christian men."

Sir, is this charge true? Is this subject understood by no body of Christians, except our Baptist brethren? are those numerous and respectable Christian bodies, the Episcopalians, the Presbyterians, the Independents, and the Methodists all ignorant of the "true nature and design of baptism?" Is it possible that, notwithstanding that mass of learning and piety which they have possessed and spread abroad, that they still have not intelligence enough to understand the meaning of the Greek word "Baptizo?" Is it so; that although they have sent their missionaries into every part of the earth, and myriads have, through their influence, been turned unto the Lord, that they themselves have yet to learn the "nature and de-

sign" of the initiatory rite of Christianity? And, to locate the idea, have all the Wesleyan ministers, who have preceded the one now in Horton, been in a state of ignorance on the subject of baptism? and are all our members there, and their children, who have been baptized by sprinkling, still "ipso facto" unbaptized?

If the above paragraph is correctly understood, then an affirmative must be returned to each of these questions; but if they be answered in the negative, and it is said, no charge of ignorance was intended to be preferred, then the sentence quoted seems to be unintelligible.

The second charge preferred is a breach of Christ's command. "And also be led to attach more importance to the duty of obeying the command of our Saviour."

Sir, this charge is serious. However, leaving other religious bodies to answer for themselves, from a long acquaintance with Methodism, I beg to say, that the Wesleyans do not consider any command of our Redeemer as of little importance. As they believe he was the Great God enshrined in human flesh, so they consider that every command given by him is of the greatest importance; and therefore, however they may increase in the knowledge and love of God, yet it is not possible for them to attach any "more importance to the duty of obeying" any command of the Saviour, than they have done from the commencement of their existence as a religious society.

The fact is, that no person has ever yet found any command of the Saviour for immersion; and therefore to talk of attaching "more importance to the command of our Saviour," on the subject of immersion, is absurd.

The third charge is for not following the examples of immersion, said to be found in the Scriptures, "by adhering to that mode of baptism of which alone we have any example in the New Testament."

Now, Sir, as no person has ever yet found any command for immersion, so no portion of the Christian world, except our Baptist brethren, have ever pretended to have found one single clear example of immersion in the whole of the New Testament. And when our Baptist brethren have referred us to an instance of what they thought was an example of immersion, the text has never been sufficiently explicit of itself; but a comment of their own was necessary in order to make it speak their sentiment.

With our Baptist friends we wish not to interfere. If they think proper to immerse, let them do so; but let them not arraign the whole Christian world at their tribunal, and accuse all other bodies with ignorance, and unchristianize them, because they reject their comments and explanations, and cannot see it their duty to be immersed.

Sir, we live in a strange world. One body of men comes forward and tells us they have received authority to baptize by "uninterrupted succession" from the Apostles, and that none others have any right to administer the ordinance: another comes forward and tells us those pretended successors of the Apostles have themselves never been baptized. No wonder models deride.

If no man can be a Christian who is not baptized; and if immersion is the only form of Christian baptism, then it follows that no person who has not been immersed can be a Christian. Therefore, the whole body of Episcopalians, Presbyterians, Independents, and Methodists, and, in fact, all who have not been baptized by immersion, to whom the Baptist Church, in point of number, is as a drop in the bucket, are not Christians. Our gracious Queen is not a Christian, because she has not been immersed; the whole body of English and Scotch clergy, as well as the Wesleyan and Independent ministers, are not Christians, because they have not been immersed. And as there are only four classes of men upon earth,—Christians, Jews, Mahometans, and Heathens,—we might ask, to which class do all persons who have not been immersed belong? It will not be pretended that they are either Jews or Mahometans; and if they are not Christians, then they must be Heathens, unless we coin a new term, and call them semi-Heathen. If so, then the clergy referred to are semi-Heathen; our Missionary Societies are only semi-Christian, and spread abroad only a semi-Christianity; and the revival that has taken place at Horton is not of a genuine character, except with those who have been immersed; all the others, notwithstanding their repentance, faith, and subsequent peace, are only semi-Christians, because they have not been immersed.

These consequent principles expressed in the paragraph be insisted on or not be vindicated, I painted.

Hants, May 23.

A Short Catechism: Established Christians: be on the same Burgess, D. I tion: London. Lewis M. Dau to the Re-print

"Q. From w of publicly exerc "A. From th fessed."

But is this "Ministry? It is Apostles of our is notorious they laws of the land invalidated.

"Q. What is "A. That is a law."

The first Ch churches, as th yet they were n

"Q. Is every "A. No. A it is not a lega law."

Then other cl not established being "establish spiritual charac establishment as not established, is?

"Q. Is every "A. No. A and so be a leg not preached administered by church."

What a dead SCOTLAND! It legal church; by persons "ri dained by bisho The Church of a rival! In Scot Church of Sco England persc England, beca their "duty"

These consequences, however absurd, must follow, if the principles expressed in the above very objectionable paragraph be insisted on and carried out. If, therefore, they cannot be vindicated, I hope to see them either retracted or explained.

Yours truly,
CAMPBELL.

Hants, May 23, 1839.

Review.

A Short Catechism on the Duty of Conforming to the Established Church, as good Subjects and good Christians: being an abstract of a larger Catechism, on the same subject. By the Right Rev. THOMAS BURGESS, D. D., Bishop of St. David's. Ninth edition: London. Re-printed at St. John, N. B., by Lewis M. Durant & Co. 1837: *With an Addition to the Re-print.* 12 pp.

"Q. From what authority is derived the civil right of publicly exercising the Christian Ministry?"

"A. From the laws of the land in which it is professed."

But is this "civil right" essential to the Christian Ministry? It is not very "civil" to say it is. The Apostles of our Lord had not this "civil right," as it is notorious they preached *without authority* from "the laws of the land." Yet their ministry was not thereby invalidated.

"Q. What is a legal Church?"

"A. That is a legal church which is established by law."

The first Christian churches were not "legal" churches, as they were not established by law; and yet they were no worse on this account.

"Q. Is every true church a legal church?"

"A. No. A church may be a true church, and yet it is not a legal church, if it be not established by law."

Then other churches may be true churches, though not established by law. If the mere fact of a church being "established by law," add nothing to its true and spiritual character, why is the argument from *legal establishment* adduced? If we belong to a true church, not established, why should we leave it for one that is?

"Q. Is every legal church a true church?"

"A. No. A church may be established by law, and so be a legal church; but if the *word of God* is not preached in it, and the Sacraments are not *duly* administered by persons *rightly* ordained, it is no true church."

What a deadly thrust at the heart of the Church of SCOTLAND! It is established by law, and therefore a *legal* church; but the Sacraments are not administered by persons "rightly ordained," that is by persons *ordained by bishops*, and therefore it is not a *true* church! The Church of England can neither bear an equal nor a rival! In *Scotland* persons ought not to unite with the Church of Scotland, though *established by law*: In *England* persons should unite with the Church of England, because *it is* established by law,—as it is their "duty" to conform to the laws of the land, for

* Continued from page 107.

the "powers that be" are "ordained of God." Really this argument from legal establishment is truly *pro-tem*: it can assume any form the Compiler thinks proper to give it! Can the approvers of this Catechism inform us, how the "powers that be" over the British Realm, "ordained" as they are "of God," can establish by laws both a true and a false church? The Presbyterians, however, as much I think their Church a true Church as the Episcopalians think theirs to be such. But if the Scottish Church be a false church, merely because its ministers are ordained by *presbytery* and not by episcopacy, the Compiler of the Catechism pays no very great compliment to the Sovereign, (the Temporal Head of the Church,) Lords temporal and *spiritual*, and Commons, by whom it was established by law! If then as the Compiler asserts, a *true* church may *not* be a *legal* church, and a *legal* church, *not* a *true* church, what supreme folly does it evince on the part of those who strive to *establish* the imperious necessity of all British subjects, at home and abroad, conforming to that part of the Christian Church called the Church of England, on the ground of its establishment by law! If the admissions and assertions of the Compiler negative the argument from legal establishment, the question then before us is simply this,—Is ordination by *episcopacy* necessary to the validity of the Christian ministry? To this question the New Testament, the greater number of the Protestant Churches in the world, with their Ministers, men of piety, learning and usefulness, not at all inferior to their opponents, and some eminent Divines of the Church of England itself, answer No. As to just claims to conformity, the Church of England has none superior to other true, efficient Protestant Churches. Wherever there are the most enlightened and spiritual ministry, the most scriptural and effective discipline and the most numerous and efficient means of salvation, whether *in* or *out* of the Establishment, *there* may persons lawfully and conscientiously repair. With those who prefer the English Church we have no dispute: but we certainly do strongly object to the conduct of those who *would*, if they *could*, force their fellow-subjects, protected equally with themselves by "the laws of the land" in their religious worship, and privileges, into the Establishment, and who deal out anathemas against those who, on the subject of church polity, cannot with them, "see eye to eye." We would not, however, object to the friends of episcopacy employing all proper, just, and honorable means to uphold and extend the interests and influence of the Established Church. In this career they have our free and hearty assent to run as far and as wide as possibly they can. For this purpose they may, if they think proper, exhibit the scriptural character of its doctrines, the piety, devotedness, self-denial and usefulness of its ministers, and what they conceive to be the peculiar and especial means it professes to consolidate the interests of piety, awaken and convert sinners and build up the truly pious on their most holy faith. Here is a sphere spacious enough to afford ample play for the energies of all its sons, without their entering the contracted but defenceless cita-

del of "the divine origin of episcopacy," and shooting from its ramparts against their fellow-Christians and ministers arrows of "apostolical succession."

"Q. What do you mean by the Church of England?"

"A. By the Church of England I mean the Church of Christ, as it is established by the laws of England."

In this answer does the Compiler mean there is no other Christian Church in England than the one which is established by law? If so, to the correctness of the assumption we demur *in toto*. But if he only mean that the Church of England is that part of the Church of Christ which is established by the laws of the land; then all the difference between it and other true churches is,—the Church of England is that part of the Christian Church established by law,—other true churches are that part of the Church of Christ freely and fully tolerated and sanctioned by law!

"Q. Is the Church of England a true Church?"

"A. Yes: because the word of God is preached in it, and the Sacraments are duly administered by persons rightly ordained."

Suppose all this to be true: yet other churches are true churches, for the same reason, because the word of God is preached in them and the sacraments are duly administered by persons rightly ordained.

"Q. Is it also a legal Church?"

"A. Yes: because it is established by law."

This has been already shown to have no weight in the argument. A legal church may not be a true church: a true church may not be a legal church. The laws of England, whilst they established one particular church as the State-Church, extends the shield of its protection to all others.

"Q. Is it not our duty to conform to the laws of our country?"

"A. Yes. St. Paul says, 'Let every soul be subject unto the higher powers:' (Rom. xiii. 1) and St. Peter bids us to submit to every ordinance of man for the 'Lord's sake.' (1 Pet. ii. 13.)

Having already shown that the Church of England, as to its claims of being a "true" church, stands precisely on the same footing as other true churches, the only argument to be disposed of in favour of absolute conformity to it, is the one derived from its legal establishment. On this topic some remarks have been made; but as this is a "strong hold," a few more may be added. To prove then that all British subjects are obliged to conform to the Establishment, the endeavour is made to show, that, as the Scriptures require obedience to civil Governors, and as the Church of England is established by law, so therefore it becomes the bounden duty of all of whatever profession to become members of the Establishment, no allowance being made for partialities or preferences, or dictates of conscience to the contrary. Now although we do think it not repugnant to the spirit of the Bible for kings and governments, but the positive duty of such, to make provision for the supply of the spiritual wants of their people—and in this view we are not hostile but friendly to the Church of England as an Established Church—yet this is to be done with due

regard to the judgments, consciences, and religious rights and privileges of all other Christian Societies whose tenets are not subversive of the civil government,—otherwise the Civil Power is entrenching upon the prerogatives of Deity. A religious establishment, without full toleration—we dislike the word "toleration," but use it for want of a better—for all sincere, genuine Christians to worship God in the way agreeable to conscience, has no sanction from SACRED WRIT—is based on narrow, unchristian principles—and calculated to alienate respect and affection. No "Power" is scripturally authorized to tyrannize over the consciences of its subjects and dictate to them in matters of religion. These are affairs between them and their MAKER. But Dr. Burgess claims for the Church of England an unqualified conformity, because it is established by law—this claim being confirmed, as he supposes, by the Scriptures previously quoted. To show that we do not mistake or misrepresent his views, we quote the two next questions with their answers.

"Q. Is it not then your duty to conform to the Established Church?"

"A. Yes."

"Q. Why?"

"A. Because it is a true Church established by law; and because 'the powers that be,' by whom it is established, 'are ordained of God.' (Rom. xiii. 1.)

This is plausible but not sound. To sustain the inference the premises must be unquestionably true. The argument is this—"The powers that be," being ordained of God, must be obeyed.—But the "powers that be" in England have established the English Church—Therefore it is the duty of all British subjects to conform to the Church of England.

"The powers that be" must be obeyed. Obeyed in what? Here the question rests. They cannot scripturally bind our conscience or the conscience of any other man. "The powers that were" in the days of the Apostles were as much "ordained of God," as are those of the present time. Whilst therefore the Apostles commanded Christians as well as others to "be subject unto the higher power," it was, from the very nature of the case, in things pertaining to their civil office, as the RULERS were Pagan and not Christian. Hence St. Paul exhorts,— "Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour;" (Rom. xiii. 7.) and St. Peter,— "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king as supreme; or unto governors as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men," &c. (1 Pet. ii. 13—15.) And yet shall we be told that had the "powers that then were" established that Christians should conform to the religion of the State, that is, to Idolatry, the passages in question would have sanctioned or enforced obedience as a "duty?" No. In a case like this, had their advice been solicited, the Apostles, doubtless, would have said,—In all matters civil, tending to the support and well-being of the State, you

are bound to obey religious, you are obligated to follow the science. In this Caesar the things that are therefore foreign support which th anything in Dr. l "duty" to conform so it be establish

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"After what nothing on the gr to the Civil powe diency of submit the Lord's sake things civil thi ligious, God al power attempt to forge a new crec not authorized b bound to obey. ready noted, no the civil power if needs be, se become a marty the invariable Christ. They judgeth righteo Matt. xxii. 20, xiii. Note III

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"But reiner things of God Gospel, affect state; in the he is taking t them," &c.

Mr. Wesley claims of Leg:

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Again:

"If a dispe no Church h has the Stat enact laws pel." (Ib. 5

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are bound to obey or not to resist : but in matters *religious*, you are left perfectly free, nay, you are obligated to follow the dictates of an enlightened conscience. In this way Christians were to "render to Cæsar the things that are Cæsar's, and to God the things that are God's." The passages quoted are therefore foreign to the point : they do not speak to support which they were adduced : and if they prove anything in Dr. Burgess's sense, they prove it to be a "duty" to conform to a *false* as well as a true Church, so it be established by "the powers that be."

Let a "Master in Israel" show his opinion ;—

"After what I have said in the Notes, I need add nothing on the great *political question of subordination to the Civil powers* ; and of the *propriety, and expediency of submitting to every ordinance of man for the Lord's sake*. I need only observe that it is in things *civil* this obedience is enjoined : in things *religious*, God alone is to be obeyed. Should the civil power attempt to usurp the place of the Almighty, and forge a new creed, or prescribe rites and ceremonies not authorized by the word of God ; no Christian is bound to obey. Yet, even in this case, as I have already noted, no Christian is authorized to rebel against the civil power ; he must bear the persecution ; and if needs be, seal the truth with his blood ; and thus become a *martyr* of the Lord Jesus. This has been the invariable practice of the genuine Church of Christ. They committed their cause to Him who judgeth righteously. See further on this subject in Matt. xxii. 20," &c.—*Dr. Adam Clarke on Rom. xiii. Note III.*

Turning to the reference we find the following observations from the same eminent Divine :—

"But while the earth is agitated and distracted with the question of political rights and wrongs ; the reader will naturally ask, What does a man owe *Cæsar* ? to the *civil government* under which he lives ? Our Lord has answered the question—*That which is Cæsar's*. But what is it that is *Cæsar's* ? 1. *Honour*. 2. *Obedience*. And 3. *Tribute*."

After suitable illustrations the Doctor adds—

"But remember, if *Cæsar* should intrude into the *things of God* and coin a *new creed*, or broach a *new Gospel*, affect to rule the *conscience* while he rules the state ; in these things *Cæsar* is *not* to be obeyed ; he is taking the *things of God* and he must not get them," &c.

Mr. Wesley also, has some pertinent remarks on the claims of Legal Establishments—

"But to go a little deeper into this matter of legal establishment : Does Mr. Conon or you (Mr. Walker) think that the King and Parliament have a right to prescribe to me what Pastor I shall use ? If they prescribe one which I know God never sent, am I obliged to receive him ? If he be sent of God, can I receive him with a clear conscience till I know he is ? And even when I do, if I believe my former Pastor is more profitable to my soul, can I leave him without sin ? Or has any man living a right to require this of me ?" (Works 13 vol. 171.)

Again :

"If a dispensation of the gospel is committed to me, no Church has power to enjoin me silence. Neither has the State ; though it may abuse its power and enact laws whereby I suffer for preaching the Gospel." (Ib. 201.)

The obedience, therefore, required by the Scriptures of subjects to the Civil Powers refers *not* to mat-

ters of conscience ; and hence, though it is well for those who prefer the Establishment to unite themselves to it, yet it by no means follows that it is in *others* a "duty to conform to the Established Church."

Dr. Burgess and his followers seem to forget that the civil government does not so command uniformity to the Established Church as to render a want of it even a *civil offence* : it allows and sanctions separation from it—permits persons to exercise their own judgments and consciences, and protects large Religious Bodies, not within the Establishment, in the free, unrestrained use of their sacred services. If then it be a "duty" to submit to the acts of the "powers that be," these acts of the Government should be respected, and *English Bishops* and *North American Priests*, should be the last to set an example of contumacy to the governing powers, by dealing out anathemas against their unoffending, non-conforming, fellow-Christians.

(To be continued.)

The Wesleyan.

HALIFAX, MONDAY, JUNE 3.

SINCE our last number, the arrival of the Peterel Packet, bringing dates fourteen days later from England, and completing our files to May 21, has put us in possession of much pleasing intelligence. Amongst these we rank as of importance, the proceedings of the Great Annual Meeting of the Wesleyan Missionary Society in London, and the steady progress of the Centenary Fund. The latter has already exceeded the sum of two hundred thousand pounds, and is still progressing. The meeting in Exeter Hall was more interesting than ever; the speeches were truly excellent, and the proceeds satisfactory. Among the speakers we find, J. B. Plumptre, Esq., M. P. (Chairman); Rev. J. Beecham, W. Evans, Esq. M. P., Colonel Conolly, M. P., Rev. Dr. Bunting, Rev. D. Faton of New York, Rev. Dr. Beaman, Do., E. Lytton, Esq. M. P., Rev. Samuel Shipley, Vicar of Ashton, Sergeant Jackson, M. P.; Rev. Thomas Jackson, the President of the Conference, Rev. Peter Latrobe, Rev. T. Lessey, Henry Pownall, Esq., Dr. Duff, of Calcutta, Rev. James Dixon, Rev. R. Newton, T. Walker, Esq. Thomas Farmer, Esq., and George Thorney Croft, Esq.

The following is a general summary of the Report. The Principal Central Stations occupied by the Society, in the various parts of the world, are about two hundred and fifteen. The Missionaries are three hundred and forty-one, besides Catechists. Local preachers, Assistants, Superintendents of Schools, School Master and Mistresses, Artizans, &c., of whom about three hundred are employed at a moderate salary, and three thousand three hundred and thirty-six afford their services gratuitously. The total number of Communicants on the Mission Stations, according to the last regular and complete return, is sixty-six thousand eight hundred and eight, being an increase of eight hundred and one on the number reported last year. This total does not include the number under the care of the Missionaries in Ireland. The number

of the scholars in the Mission Schools is upwards of fifty thousand. Forty-three persons (including the wives of Missionaries) have been sent out since the last anniversary, and twelve have returned. Six Missionaries have died, and eleven wives. The total income of the year, including that which is casual and occasional, may be stated at \$1,215*l.*, and the total expenditure 130,677*l.*

A General Meeting of the Wesleyan Missionary Committee was held last evening in the Centenary Hall, in Bishop-gate-street, the Rev. Thomas Jackson, the President of the Conference, in the Chair, and was attended by various members of the General Committee from different parts of the country, and by a number of the most influential friends of the Society in London and in the neighbourhood. The subject which commanded their chief attention, was the means which should be used in order to liquidate the debt of about Ten Thousand Pounds, incurred by the Missionary Society by its large expenditure during the past year, and so to augment the regular annual income of the society, as to enable it to continue its operations to their present extent, and to provide for some of those promising new stations to which the attention of the Society has recently been directed. Many very important suggestions were offered by the different speakers, which will be made public in form, in due time; the most delightful harmony prevailed; all were satisfied that the Missionary Committee had acted wisely, in their extension of the Missions, and could not have refused those applications, by neglecting which the debt had been incurred, without a criminal omission of duty to the world and to the Connexion; and no doubt is entertained, that the warm and generous feeling which prevailed on that occasion will be carried by those who were present into their respective neighbourhoods, and that in this Centenary year of Methodism, the Missionary operations of the Society will receive an impulse and extension greatly to the honour of the Connexion, and to the advancement of the cause of God.

We intend to publish an extra number *next week*—in order to bring up arrears of intelligence from home—and to give copious extracts of the speeches at the Missionary Meeting at Exeter Hall. No. 9 will, therefore, be published on June 10, and No. 10, on June 17.

A memoir of the late Mrs. Wright, of Bedeque, will be given in No. 10, and the conclusion of an article on Christian Profession.

TO CORRESPONDENTS.

We have received favours from Rev. A. W. MeLeod, Rev. W. Wilson, and Rev. W. Croscombe.

LATEST INTELLIGENCE.

We have selected some interesting matter from a number of the latest British publications. The trial of strength between the Melbourne Ministry and their adversaries, in the House of Commons, has resulted in favor of the former. After a fierce contest, which lasted five nights, the House approved of the Ministerial policy in the government of Ireland by a majority of 22. It was universally predicted a little while ago that the present government would be overthrown immediately after the meeting of Parliament, but it is now as stable, apparently, as when it was first formed. Several line-of-battle-ships have lately been put in commission, but the scarcity of seamen, makes it extremely difficult to muster com-

plete crews. Jamaica and Newfoundland are the only Colonies whose affairs have lately been brought under the consideration of Parliament. France is in imminent danger of another revolution. Louis Philippe is compelled to bear the burden of the Government solely upon his own shoulders, for all his endeavours to form a popular and durable government have failed; he has appointed one Ministry after another almost every week of the last three months, but each has proved "unstable as water."

House of Lords, Friday, April 26.

NEWFOUNDLAND.—The Earl of Aberdeen presented a petition from Newfoundland numerously signed, for the abolition of its legislative assembly on the ground that it was very improperly constituted, owing to the extraordinary influence exercised by the Roman Catholic priesthood. He admitted that the proposition was somewhat startling; and he could not say he was prepared to support its prayer. But he thought it incumbent on the Governor to institute inquiry.

The Marquis of Normanby said that he had heard representations of a contrary character, but, in order to ascertain the truth, he had put himself in communication with the governor of the island. He acknowledged that, if the facts were as represented, inquiry must proceed. As soon as he had received the governor's report, or could state any result of the House, he would do so.

The Earl of Durham presented a petition of a directly opposite character, signed by the Speaker of the Assembly and others.

A Bill is before the House of Commons, the object of which is to suspend the constitution of Jamaica; the mover, Mr. Labouchere, speaks in strong terms on the culpable opposition of the Assembly to the dispatch of public business. He describes the condition of the prisons as being wretched, the administration of the criminal laws equally so, and the general insubordination in the Assembly as greatly conducive to the increase of mischief in the island. It is proposed in the bill to suspend the constitution for five years, to give time for salutary reforms and modifications; but the force of the arguments pro and con on this question is hardly yet elicited.—N. Y. *Emigrant*.

Judge Wilkins had an interview with the Marquis of Normanby at the Colonial Office, April 29.

Woodstock, May 18.

Four soldiers of the 69th Regiment, stationed at this place, deserted on Tuesday evening last. They started for Houlton by way of Jacksonstown, guided by a miscreant by the name of Roache. They called at the house of a Mr. Buxton for a drink of water; immediately on their departure, Mr. B. with a promptitude that does him infinite credit, hurried into this village and acquainted the commanding officer, (Capt. Blackburn, who had the charge in the absence of Major Brooks,) with the circumstances, who adopted prompt measures for their apprehension. A detachment of Militia stationed at Richmond Corner, under the command of Capt. McKenzie, was directed to cross the Creek and intercept the fugitives. The runaways had in the mean time called at Mr. Briggs'—some nine or ten miles from here. On their departure thence, Mr. Briggs roused up a few of his neighbours, and immediately pursued them, and succeeded in taking the whole party into custody before the arrival of Capt. McKenzie. The prompt and decided conduct of Messrs. Buxton and Briggs, as well as those that assisted, (of whose names we are not in possession,) to secure the deserters must be fully appreciated by the Commander-in-Chief. Roach, after examination, has been committed to the County Jail.

THE BOUNDARY
agitated question with
a letter of Lord Palmerston
American Minister:

"Maine having
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Courier, May 25.

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WRECK.—Ext-
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THE BOUNDARY LINE.—The present state of this long agitated question will be seen by the following extract from a letter of Lord Palmerston addressed to Mr. Stevenson the American Minister:—

"Maine having refused to agree to a conventional line, and another reference to arbitration being in the present state of the matter out of the question; the only course left open for the two Governments, with a view to arrive at a solution of controversy, is to cause a fresh survey of the territory to be made, for the purpose of endeavouring to trace, upon the ground itself, the line of the treaty of 1783; and the undersigned is sending to Mr. Fox, for the consideration of the President, a draft of a convention for the purpose of regulating the proceedings of the commissioners to be appointed by the two Governments, for this end; and her Majesty's Government hope that the report of these commissioners will either settle the question at issue, or furnish to the two Governments such information as may lead directly to a settlement."

Government has resolved to appoint a Bishop for Newfoundland and Bermudas, in the place of the two Archdeacons of those Islands. The Archdeaconry of Newfoundland is at present vacant; and it is understood that Dr. Spencer the Archdeacon of Bermudas, (brother of the present Bishop of Madras,) will be nominated to the new See. The allowance from Government will be the same as that granted to the two Archdeacons, which amounted together to £700 per annum, and the Society for the Propagation of the Gospel in Foreign Parts have agreed for the present to vote £500 per annum in addition.—*London Colonial Gazette.*

A NEW STEAMER.—On Saturday last, a splendid Steamer, called the "*New-Brunswick*," was launched from the Building Yard of Messrs. Olive, in Carleton. She is owned by the *Fredericton Steam Boat Company*, and is intended to ply between this city and Head Quarters. She is 22 feet beam, and 175 feet long on deck, and is to be furnished with a new engine of 120 horse power, now daily expected from Scotland. Her model and materials are of a very superior description, and altogether she is a beautiful specimen of naval architecture. She is to be commanded by Capt. Wylie, who has long been a great favorite with travellers.—*St. John Courier, May 25.*

MOST DARING OUTRAGE.—Early on Tuesday morning last, some villains placed a keg of gunpowder within the building occupied as the Deputy Treasurer's office and Custom House to Bathurst, with intent to blow up the same. Fortunately, the powder being of a damaged quality, the effects of the explosion were not so great as the perpetrators intended. One of the windows of the Treasurer's office, through which the keg had been introduced, was shattered, and the fragments of glass carried to a considerable distance, a partition thrown down and one of the gable ends partly forced out.

It may be necessary to remark, that the Deputy Treasurer had deposited in his office, a cask of Spirits of wine, etc.,—which he had a few weeks previously seized on the premises of one William Smith, Tavern keeper,—the same being a small portion of a large quantity smuggled by him into this port last fall. The Deputy Treasurer had only the day previous to this outrage, publicly notified a sale of the seized articles for Thursday, which no doubt led to this diabolical action. Had the powder been good, the spirits would have caught, the building would have been completely blown up, and the families and premises of Mr. Bishop, Surgeon, on the one side, and Mr. Samuel White, on the other, would very probably have been involved in the contemplated destruction.—*Miramichi Gleaner, May 22.*

One of the most horrible accounts we have seen for a long time of a wreck, is the following:—

WRECK.—Extract from the Log Book of the bark *Elizabeth*, Capt. Orr, from the Clyde:—On the 26th January, lat 43 north, lon. 15 west, at 3 p.m. saw the masts of a wreck ahead; took in all studding sails, and at half past four passed her stern. There appeared to be several men under the main-top—rounded to under her lee—lowered the boat—the captain went on board the wreck. She proved to be the brig *Anna Maria*, of Whitby, timber-laden, water-logged, foremast gone, and jib boom out. On the main cat-harpins, which were surrounded by a piece of old sail, there was a most awful sight presented to view—four putrid bodies, quite black, lying huddled together; one arm and parts of

the body of a female which had been cut asunder and was hanging under the top; a bundle of canvass which appeared to contain the body of a child much decomposed—this was lying between the futtock shrouds and the main rigging. Above it there were a pair of women's and a pair of child's corsets, tied to the futtock running to screen them from the blast. On the fore part of the top, lay on a piece of canvass, the wasted remains of an old man, whose last horrid care appeared to be to secure his portion of the mutilated female body, having one of the legs lying partly under him, which he had been gnawing. A watch pocket was hanging through the cat-harpins, which the captain took. It contained a silver watch, embossed sides, and chased back, in the centre of which the initials W. F. are engraved; a small brass key attached by a bit of black tape. The whole of the unfortunate creatures appeared to be but scantily clothed, and from all appearance might have been dead a considerable time. The night approaching, the captain returned on board, having taken nothing from the wreck but the watch.—[*Jamaica Morning Chronicle.*]

AWFUL LOSS OF LIFE.—On board the Steamer *George Collier*, which left N. Orleans for St. Louis on the 7th, only 15 persons were scalded, 26 of whom died, by an accident to the machinery.

The Earl of Clarendon, late Ambassador at Madrid, it is reported, is to be future Governor General of British North America.

EXTRACT OF A LETTER, DATED PARISHBOROUGH, MAY 20th.—"Our shores, bays and harbours, are infested with swarms of Yankee Fishermen, who not only sweep with nets, but build even on our shores, to the great annoyance and injury of our peaceable inhabitants.—*Times.*"

Dr. GESSNER, the Geologist, is to receive from the New Brunswick Legislature £600 annually, four years, to enable him to complete his geological and mineralogical survey of that Province. Dr. G. is a native of this Province, where he has resided till very recently. He is the author of a valuable work on the Geology and Mineralogy of Nova Scotia.—*Yarmouth Herald.*

MARRIAGES.

Sunday evening, by the Rev. Thomas Taylor, Mr. Roderic Fraser, of Picton, to Miss Sarah Ann Laurillard, of this town.

At Wolfville, on Wednesday, the 15th inst. by the Rev. Mr. Harding, Mr. Winckworth Chipman of Kentville, to Miss Louisa O. Dewolf, youngest daughter of the late Daniel Dewolf, Esq.

At St. John's Church, Cornwallis, on Monday the 20th inst., by the Rev. Henry L. Owen, Charles C. Hamilton, to Miss Henrietta Troop.

In Devonshire Parish, Bermuda, on Thursday, May 9, by the Rev. Theophilus Pugh, Rev. Thomas Smith, Wesleyan Missionary, to Miss Sarah Veer.

At Digby, on the 23d inst. by the Rev. E. Gibson, Charles Budd, Esq. to Mary, only daughter of the late Judge Wiswell, of that place.

At St. John, N. B. on 15th inst. by the Rev. Dr. Gray, Frederick A. Wiggins, Esq. to Frances Catherine, eldest daughter of Robert Bayard, Esq. M. D.

DEATHS.

On Monday morning, Bridget, third daughter of the late Mr. Patrick Murphy, aged 23 years.

On Thursday, of Lockjaw, Mr. Michael Devan, Shipwright, in the 34th year of his age.

On Monday, Jared Ingersoll Chipman, second son of the late Judge Chipman, in the 20th year of his age, universally beloved and regretted.

On Monday, after a lingering illness, in the 36th year of her age, Susan, wife of Mr. James Ham, leaving a large family to lament the loss of a kind and affectionate mother.

On Saturday, May 25, Helen Augusta, infant daughter of Robert Frost, aged 5 years and 7 months.

At Digby Neck, on the 23d ult. John Marchouse, Esq. aged 78 years, one of the oldest Magistrates in Nova Scotia; his death is much regretted by all who knew him.

At Malagash, County of Cumberland, on the 5th inst., Mary, wife of Mr. Gilbert Purdy, leaving a large family and numerous circle of friends to mourn their irreparable loss.

At upper Stewiacke, on the 16th inst. in the 42nd year of her age, Hannah, wife of Mr. John Kelly.

At London, on 14th April, Mary, widow of the late Quarter Master Sergeant M. Cardell, 52d Regt.

DREAMS.—An inquest was recently held at Englefield green, on the body of a labourer, who was found dead. The deceased had been employed in a garden at Egham-hill, adjoining Mr. Adam's dwelling, and was desired by Miss Adams, about half-past twelve, not to go to dinner, for her mother had something warm to give him for his dinner, as he had complained of being unwell for a few days previous. At one o'clock she called him two or three times, but received no answer, and conceiving he had left the premises, she took no further notice of it until about eight in the evening, when she requested a neighbour to accompany her over the premises to find him, in which they were unsuccessful. Miss Adams that night dreamt that she should find him dead at the bottom of the garden, and on going to the spot on Sunday morning, this proved to be the case. She told the coroner and jury, as well as Mr. Lancaster, constable of Egham, that the only inducement she had in going to that part of the premises on Sunday morning was from her dream. Verdict—"Apoplexy."—*English Paper.*

Advertisements.

TUITION IN VOCAL MUSIC.

THE SUBSCRIBER, having made arrangements to give instruction in Singing, to the Youth who attend Mr. Cross's School, in the basement story of the Methodist Chapel, Brunswick street, proposes to receive some additional pupils to be instructed at the same time.

Attention has been strongly directed to Vocal Music, in large communities of late years—and it has been insisted on, that it should be made a part of general education.

Good authority on this subject, and who have had ample opportunity of testing their opinions, have asserted, that all young persons possess singing powers,—that singing improves the voice in speaking and reading,—that it conduces to health,—that it is a valuable aid to devotional feeling, and to the mental and moral powers,—and that it is calculated to have beneficial effects on social order and happiness.

It will be readily admitted, that if singing has such good results, and if ALL MAY be taught WITH SUCCESS, that ALL SHOULD be taught.

The Subscriber proposes beside a School in Brunswick street to open a more private class, should a sufficient number of pupils apply, at his residence in Bedford Row.

For the former class, time of attendance 4 o'clock, on Saturday evenings, terms five shillings a quarter, half in advance; particulars respecting the latter made known on application.

April 11.

A. MORTON.

ROYAL ACADIAN SCHOOL.

THE COMMITTEE of this valuable Establishment hereby give notice, that the Institution is now open as a Normal or Model Seminary, for the educating and training of TEACHERS, both male and female—under the Superintendance of MR. HUGH MUNRO, from the Normal Seminary, Glasgow, who will take every pains to fit them for taking charge of Schools throughout the Country.

The Committee also beg leave to state, that every exertion will be used, to obtain situations for such as are deemed competent. One of the Female Teachers, if found duly qualified, will be appointed to take charge of the Female Department of this School, after the July vacation; and all applications made to them for Teachers, will be promptly attended to.

The School Rooms having undergone considerable alteration and repairs—the Establishment is now well fitted for the reception of Scholars.

Subscribers will obtain Tickets for the admission of Scholars from the Secretary.

JAMES C. HUME.

April 19, 1839.

NEW GROCERY STORE.

THE SUBSCRIBER begs to inform his country friends and the public in general, that he has opened a Store in front of the Ordnance Square, adjoining Messrs. Hunter & Chambers', where he intends keeping constantly on hand, a general supply of

GROCERIES AND OTHER GOODS,

available for town and country customers, and hopes by a strict attention to beget the patronage of the public.

Halifax, 21st May 1839.

ROBERT D. DEWOLF.

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J. M. HAMILTON.

May 4th, 1839.

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THE METHODIST MINISTRY DEFENDED;

or, a Reply to the Arguments, in favour of the Divine Institution and uninterrupted succession of Episcopacy, as being essential to a true Church and a scriptural Ministry; stated in a letter to the Author, by the Rev. Charles J. Shreve, Rector of Guysborough;—in a series of letters, addressed to that Reverend Gentleman,

BY ALEXANDER W. McLEOD.

Although Mr. McL. makes larger concessions in some respect to the Church of England than we feel at all inclined to grant, we think he most conclusively refutes the idle and ungrounded pretence to superiority, which, in common with the Church of Rome, many of her communion are making over other denominations that are her equals or superiors in purity of doctrine and practice. HR.—CHRISTIAN MESS.

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BY MATTHEW RICHEY, M. A.

Principal of Upper Canada Academy.

TERMS, &c.

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