

THE WESLEYAN.

"HOLD FAST THE FORM OF SOUND WORDS."

Scripture.

VOLUME I.

HALIFAX, N. S. MONDAY EVENING, AUGUST 13, 1838.

NUMBER 13.

POETRY.

THE DISCIPLE WHOM JESUS LOVED.

BY THE REV. CHARLES WESLEY, A. M.

"Peter seeth the disciple whom Jesus loved following." John xxi. 20

He follows Christ unbidden,
With silent steps pursues,
And sees his way to Eden,
Who Christ his Pattern views.
He makes no declaration
Of loyalty or zeal,
But feels a strength of passion
Which saints can only feel.

His love, by action spoken,
Attracts the Saviour's eye;
He follows Christ in token
Of readiness to die:
He gives no explanation
Of that he doth record,
And seeks no approbation
But from his dearest Lord.

O that with John's affection
I could my Master trace,
Unmoved by man's inspection,
By man's reproach or praise!
Or if my deed I mention
In true simplicity,
Rejoice that my intention
Is only known to Thee!

BIOGRAPHICAL.

BRIEF MEMOIR OF THE LATE MRS. SMITH, Of Liverpool, N. S.

BY THE REV. W. SMITH.

Mrs. SMITH, whose maiden name was Hart, was born at Guysboro', N. S., on February 12th., 1808. Her childhood and early youth present nothing remarkable for consideration, with this exception, that although her character for morality was unexceptionable, she was not without deep and painful convictions from time to time, that more than mere morality was requisite to constitute her meet for heaven. It was in the year 1828, that having been suddenly deprived of her last surviving parent, and the domestic care of a large family, devolving upon her and her eldest sister, she began to feel that weariness of life, and severe anguish of spirit, which, by the mercy of God, served to render the world, with all its imposing appearances, very insipid. Under the faithful ministry of the Rev. Wm. Webb, Wesleyan Minister, then stationed in Guysboro', she became truly awakened to a sense of her lost and ruined state as a sinner, her convictions were deep, and her sorrows enlarged, until at a prayer-meeting held in a private house, she received the inestimable blessing of free justification by faith in the blood of the cross—a blessing which I have reason to believe she never lost. From this time up to that of her marriage, which took

place in August, 1831, she adorned her profession as a member of the Wesleyan Methodist society in Guysboro', being very conscientious in the discharge of the important duties of her relative station, delighting greatly in the ordinances of God's house, and in the prudential means of grace; and as her then intimate friends well knew, was most earnest and constant in private prayer.

Subsequently to her marriage, (which she justly considered an important step, and which step she took in holy fear, giving herself up unreservedly to the Lord,) she endeavoured faithfully to discharge those duties, which, as a wife, and a mother, and a christian in a public station, devolved upon her; sincerely lamenting her comparative unfitness, but always "doing what she could."

She continued to be a woman of much prayer, (one of her little children said the other day, "my mother used to kneel and pray with us,") was very wary in conversation, a lover of the means of grace, never absenting herself when it was possible to attend.

She was always very desirous to see the cause of God prosper in the various circuits, where we were stationed; and I am certain that no intelligence could so powerfully affect her, as that which had respect to Zion; she truly and deeply mourned over the adverse circumstances of the church, and heartily rejoiced in the season of its spiritual prosperity. Upon my arrival home, from the District Conference on the 21st of June, I found her very unwell in body, but in a most heavenly frame of mind. She informed me that her heavenly Father, by the most glorious manifestations of his presence, was graciously preparing her for something, and that whatever might be the issue of her present indisposition, she had a firm persuasion that all would be well. The next and the last Sabbath of her life, she arose early, as was her constant practice, but was obliged to return to her bed, from which she never again arose without assistance. During the short remainder of her life, her sickness was so heavy upon her that she spoke but little, but blessed be God, that little was invaluable: expressive of deeply humiliating views of her unprofitableness—of a perfect acquiescence in the will of her heavenly Father—and of an unshaken confidence in the mercy and faithfulness of God, through our Lord Jesus Christ.

To a faithful and affectionate friend, (who attended her with the greatest constancy, and in whose arms she at length expired,) she said, "how kind you are, were you my own sister you could not be more so;" and when that friend replied, "it is but meet that you who have given up all for Christ, should ex-

perience the fulfilment of the Saviour's promise, and find a sister's sympathy in your hour of need," she replied, "I have ever found it;" thus recognizing in the ministrations of her faithful friends, the fulfilment of the promise of her covenant God.

Had she died during my absence, I could have had no doubt of her happiness; but I am thankful that I was privileged with a parting interview—that I was cheered with the assurance from her own lips, that her last days had been days of power from on high, and almost uninterrupted converse with heaven, and that her consolations had so abounded, that she could look upon the approach of death with undisturbed serenity.

To conclude: by this visitation, I have been bereaved of a wife, who, ever since I knew her, has striven to promote my welfare to the utmost of her ability; and my four children have lost a parent, who, having "passed the parting anguish," meekly resigned them to the hand of him, who has declared himself a "Father of the fatherless, and Judge of the widow." An hour before her death, she spoke of them, and affectionately commended them to my paternal care, and in the most solemn manner, charged me to bring them up in the fear and love of God. Her mortal remains were interred on Sunday, July 1, in the burial ground attached to the Wesleyan chapel, at Liverpool; and her funeral sermon was preached on the same day, to a very crowded congregation of sympathizing people, by the Rev. Mr. Shenstone, who, at my request, hastened from Lunenburg, and greatly obliged me by his sympathy and valuable services.

W. S.

MR. WESLEY'S CONVERSION.

(Continued from page 156.)

"That the sole design of this society being to promote real holiness of heart and life, it is absolutely necessary that the persons who enter it do seriously resolve, by the grace of God, to apply themselves to all the means proper to accomplish these blessed ends: trusting in the divine power and gracious conduct of the Holy Spirit, through our Lord Jesus Christ, to excite, advance, and perfect all good in us.

"That in order to their being of one heart and of one mind in this design, every member of this society shall own and manifest himself to be of the Church of England, and frequent the Liturgy, and other public exercises of the same; and that they be careful withal to express due Christian charity, candour, and moderation towards all such Dissenters as are of good conversation.

"That the members of this society shall meet together one evening in the week, at a convenient place, in order to encourage each other in practical holiness, by discoursing on such subjects as tend thereunto; observing the holy Scriptures as their rule, and praying to God for his grace and blessing. And to this assembly any serious person, known to any of the society, may be admitted upon request.

"That at such meetings they decline all disputes about controversial points, all unnecessary discourse about state affairs, or the concerns of trade and worldly things; and that the whole bent of the discourse be to glorify God, and edify one another in love.

"That it be left to every person's discretion to contribute at every weekly meeting what he thinks fit towards the public stock, for pious and charitable uses; especially for putting poor children to school; and the money thus collected shall be kept by the two Stewards of the society, who shall be chosen by majority of votes once a year, or oftener, to be disposed of by the consent of the major part of the society for the uses above mentioned. And the said Stewards shall keep a faithful register of what is thus collected and distributed, to be perused by any member of the society at his request.

"That any respective member may recommend any object of charity to the Stewards, who shall (with the consent of the rest) give out of the common stock according as the occasion requires; and in a case of extraordinary necessity every particular person shall be desired to contribute further, as he shall think fit.

"That every one that absents himself four meetings together, without giving a satisfactory account to the Stewards, shall be looked upon as disaffected to the society.

"That none shall be admitted into this society without giving due notice thereof to the Stewards, who shall acquaint the whole society therewith; and after due inquiry into their religious purposes and manner of life, the Stewards may admit them, if the major part of the society allows of it, and not otherwise. And with the like joint consent they may exclude any member proved guilty of any misbehaviour, after due admonition, unless he give sufficient testimony of his repentance and amendment before the whole society.

"It is hereby recommended to every person concerned in this society, to consider the dangerous snares of gaming, and the open scandal of being concerned in those games which are used in public-houses; and that it is the safest and most commendable way to decline them wholly; shunning all unnecessary resort to such houses and taverns, and wholly avoiding lewd playhouses.

"That whereas the following duties have been too much neglected, to the scandal and reproach of our holy religion; they do resolve, by the grace of God, to make it their serious endeavour,

"1. To be just in all their dealings, even to an exemplary strictness. 1 Thess. iv. 6.

"2. To pray many times every day; remembering our continual dependence upon God, both for spiritual and temporal things. 1 Thess. v. 17.

"3. To partake of the Lord's supper at least once a month, if not prevented by a reasonable impediment. 1 Corinthians xi. 26; Luke xxii. 19.

"4. To practise the profoundest meekness and humility. Matthew xi. 29.

"5. To watch against censuring others. Matt. vii. 1.

"6. To accustom themselves to holy thoughts in all places. Psalm cxxxix. 23.

"7. To be helpful one to another. 1 Cor. xiii. 25.

"8. To exercise tenderness, patience, and compassion towards all men. Titus iii. 2.

"9. To make reflections on themselves when they read the holy Bible, or other good books, and when they hear sermons. 1 Cor. x. 11.

"10. To shun company, known

"11. To think glorified and the to which we are

"12. To exhort good or evil they xiii. 5.

"13. To keep especially if near the their own dispos they may convert

"14. To mortify lusts. Galatians

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"10. To shun all foreseen occasions of evil ; as evil company, known temptations, &c. 1 Thess. v. 22.

"11. To think often on the different estates of the glorified and the damned in the unchangeable eternity to which we are hastening. Luke xvi. 25.

"12. To examine themselves every night, what good or evil they have done in the day past. 2 Cor. xiii. 5.

"13. To keep a private fast once a month, (especially if near their approach to the Lord's table,) if at their own disposal, or to fast from some meals when they may conveniently. Matt. vi. 16 ; Luke v. 35.

"14. To mortify the flesh, with its affections and lusts. Galatians v. 19, 24.

"15. To advance in heavenly-mindedness, and in all grace. 1 Peter iii. 8.

"16. To shun spiritual pride, and the effects of it ; as railing, anger, peevishness, and impatience of contradiction, and the like.

"17. To pray for the whole society in their private prayers. James v. 16.

"18. To read pious books often for their edification, but especially the holy Bible ; and herein particularly John v. 39 ; Matt. v., vi., vii. ; Luke xv., xvi. ; Romans xii., xiii. ; Eph. v., vi. ; 1 Thess. v. ; Rev. i., ii., iii., xxi., xxii. And in the Old Testament, Leviticus, xxvi. ; Deut. xxviii ; Isaiah liii. ; Ezekiel xxxvi.

"19. To be continually mindful of the great obligation of this special profession of religion ; and to walk so circumspectly, that none may be offended, or discouraged from it, by what they see in them ; nor occasion given to any to speak reproachfully of it.

"20. To shun all manner of affectation and moroseness ; and to be of a civil and obliging deportment to all men.

"That they often consider (with an awful dread of God's wrath) the sad height to which the sins of many are advanced in this our nation, and the bleeding divisions thereof in Church and State ; and that every member be ready to do what, upon consulting with each other, shall be thought advisable towards the punishment of public profaneness, according to the good laws of our land, required to be put in execution by the Queen's and the late King's special order ; and to do what befits them in their stations, in order to the cementing of our divisions.

"That each member shall encourage the catechising of young and ignorant people in their respective families, according to their stations and abilities ; and shall observe all manner of religious family duties.

"That the major part of the society shall have power to make a new order, to bind the whole, when need requires, if it be approved by three pious and learned Ministers of the Church of England, nominated by the whole society.

"That these orders shall be read over at least four times in the year by one of the Stewards ; and that with such deliberation, that each member may have time to examine himself by them, or to speak his mind in any thing relating to them."

"Lastly, that every member of this society shall (after mature deliberation, and due trial) express his approbation of these orders, and his resolution to en-

deavour to live up to them ; in order to which he shall constantly keep a copy of them by him."

These rules explain with sufficient distinctness the nature of the societies in question. Such institutions, of course, would strongly recommend themselves to the anxious and inquiring mind of Mr. Wesley at this period of his life ; especially as they were carried on in immediate connexion with the established Church, to which his attachment was inviolable.

At the weekly meetings of these societies, the members united in acts of prayer and praise, forms of which were printed for their use ; and also exhortations to piety. These appear to have been generally read by the Stewards, as well as the holy Scriptures, and other good books. When Mr. Wesley obtained "the pearl of great price," the faith of God's elect, the man who conducted the religious services was reading Luther's preface to the Epistle to the Romans. It is remarkable that none of Mr. Wesley's biographers should have referred to this document, which is singularly adapted to the state of his mind at that particular period. It proves that Luther was not only a powerful opponent of ecclesiastical abuses, and of those theological errors which the church of Rome has invented and maintained ; but that he was also well acquainted with the work of God in the human heart. The preface in question was published in English during the latter part of Queen Elizabeth's reign ; and it is probable that it was a reprint of this translation that was read in the meeting which Mr. Wesley describes. This book has long been extremely scarce, so that I have never been able to get possession of a copy : I should otherwise have had great pleasure in laying before the readers of the Wesleyan Magazine the exact words to which the venerated Founder of Methodism was listening when the Son of God was revealed in his heart. In the absence of that tract I have no alternative but to give the passages from Luther in an original translation. They occur in the fifth volume of Luther's Works, in folio, A. D. 1554. The small treatise from which they are selected bears the title of *Prefatio methodica totius Scripturae in Epistolam ad Romanos*. It was, like many other of Luther's valuable productions, originally written and published in the German language, and translated A. D. 1523, by the famous Justus Jonas into Latin. Each paragraph, according to the usage of the learned in the fifteenth and sixteenth centuries, has a distinct heading, descriptive of the subject on which it treats. The following are a few specimens ; and they contain that part of the tract which Mr. Wesley mentions, as "describing the change which God works in the heart through faith in Christ."

" THE LAW IS SPIRITUAL.

" THEREFORE the Apostle says, in chap. vii., ' The law is spiritual ;' as if he had said, If the law were only carnal and moral doctrine, it might be fulfilled by outward works. For, since it is spiritual, that is, as it requires all our spirit and affections, then no one fulfills it unless he performs those things which the law commands with a cheerful heart, and with a certain ardour of mind, and with entire affection. But thou obtainest such a new heart, and these ardent and

cheerful affections of the heart, not through any strength or merit of thine own, but solely through the operation and afflatus of the Holy Spirit. For he alone renews the heart, and makes a man spiritual; that, thus being spiritual, he may love *spiritualem legem*, the law of the Spirit; and not through fear, or through desire of any advantage, but with a cheerful and free heart, may fulfil it; and may be borne on by *quodam impetu*, a sort of divine impulse, spontaneously and without constraint to do those things which belong to the law. 'The law is spiritual,' must therefore be thus understood: The law is not fulfilled except with a spirit and heart renewed by the Holy Spirit. Therefore, wherever this spirit and renovation of heart through the Holy Spirit are not, so far is the law from being there fulfilled, that, on the contrary, all the [natural] repugnance to it and hatred of it remain there, although the law of itself 'is holy, and just, and good.'

"WHAT IS MEANT BY FULFILLING THE LAW.

"BUT to fulfil the law is, to perform those things commanded in the law, with hilarity, uprightness, and cheerfulness of heart; that is, spontaneously, and of one's free choice, to live to God, and to perform good works, even though the law had no existence. But *non contingit cordibus*, our hearts have not any such hilarity, cheerfulness, favourable inclination of the will, and ardent affection, except through *vivificantem*, the life-giving Spirit, and his lively impulse and *agitationem*, motion in the heart: as the Apostle says in chap. v. But the Spirit is bestowed solely through faith in Jesus Christ. In like manner, at the commencement he has said, Faith cometh by hearing the Gospel, or the word of God; by which Christ is preached as having died for us, as having been buried, and raised from the dead, as he declares in chap. iii., iv., x. Our entire justification, therefore, is of God; faith and the Spirit are likewise of God, and not of ourselves."

"FAITH ALONE JUSTIFIES.

"HENCE also faith alone justifies, and it alone fulfils the law. For, faith, through the merits of Christ, obtains the Holy Spirit. This blessed Spirit renews, exhilarates, excites, and inflames the heart, so that it spontaneously performs what the law requires. And then, at length, from the faith thus efficaciously working and living in the heart, freely *fluunt*, proceed those works which are truly good. The Apostle wishes to convey this meaning in the third chapter. For after he had, in that chapter, utterly condemned the works of the law, and might almost seem, by the doctrine of faith, about to destroy and abolish the law, he at once anticipates the objection by asserting, 'We do not destroy the law, but we establish it;' that is, We teach how the law is really fulfilled by believing, or through faith."

"WHAT IS TRUE FAITH.

"BUT true faith is the work of God in us, by which we are born again and renewed, through God and the Spirit of God, as we are told in John i.; and by which the old Adam is slain, and we are completely transformed *per omnia*, in all things; as the Apostle declares, 'We are made new creatures in Christ through

faith;' *ubi*, in which new creatures the Holy Spirit becomes *vita et gubernatio cordis*, the living and ruling principle of the heart. But faith is an energy in the heart; at once so efficacious, lively, breathing, and powerful, as to be incapable of remaining inactive, but bursts forth into operation. Neither does he who has faith *moratur*, demur about the question, whether good works have been commanded, or not; but even though there were no law, feeling the motions of this living impulse putting forth and exerting itself in his heart, he is spontaneously borne onward to work, and at no time does he cease to perform such actions as are truly pious and Christian. But whosoever from such a living affection of the heart produces no good works, he is still in a state of total unbelief, and is a stranger to faith; as are most of those persons who hold long disputes, and give utterance to much declamation in the schools, about faith and good works, 'neither understanding what they say, nor whereof they affirm,'"

"WHAT FAITH IS.

"FAITH, then, is a constant *fiducia*, trust in the mercy of God towards us; a trust living and efficacious working in the heart; by which we cast ourselves entirely on God, and commit ourselves to Him; by which, *certò freti*, having an assured reliance, we feel no hesitation about enduring death a thousand times. And this firm trust in the mercy of God is *tan animosa*, so animating, as to cheer, elevate, and excite the heart, and to transport it with certain most sweet affections towards God; and it animates this heart of the believer in such a manner, that, firmly relying on God, he feels no dread in opposing himself *solum*, as a single champion against all creatures. This high and heroic feeling, therefore, *accingentes animos*, this noble enlargement of spirit, is injected and effected in the heart by the Spirit of God, who is imparted [to the believer] through faith. And hence we also obtain [the privilege] to be impelled to that which is good, by this vital energy in our hearts. We also obtain such a cheerful *propensionem*, inclination, that freely and spontaneously we are eager and most ready to do, to suffer, and to endure all things in obedience to a Father and God of such great clemency; who, through Christ, has enriched us with such abundant treasures of grace, and has almost overwhelmed us with such transcendent benefits. It is impossible that this efficacious and vital principle of faith can be in any man without continually operating and producing fruit to God. It is just as impossible for a pile of dry faggots to be set on fire without emitting flames of light. Wherefore use watchfulness, *ibi*, in this quarter, so as not to believe the vain imagination of thy own mind, and the foolish cogitations and trifles of the Sophists. For these men possess neither heart nor brains: they are mere animals of the belly, born only for these solemn banquets of the schools. But do thou pray to God, who by his word has commanded light to shine out of darkness, that He would be pleased to shine into thy heart, and create faith within thee; otherwise thou wilt never believe, though thou shouldst spend a thousand years in studying to fabricate such cogitations about a faith already obtained or to be hereafter acquired."

(To be concluded in our next.)

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GEOGRAPHICAL.

THE GAMBIA, WESTERN AFRICA.

[Concluded from page 159.]

BUT to speak more particularly of the Mandingoes. Those bordering upon the Gambia and to the eastward, are of a slender and handsome form; many of them are tall, and dignified in their appearance. They have not the thick lip and flat nose of the negro family, though their colour is dark. There is, however, a variety amongst them, proceeding from intermarriage and conquest; for the mixed descendants of themselves and their slaves are doubtlessly called Mandingoes, because they belong to this people and speak their language. The Mandingoes are active and warlike, and are the most enterprising traders of the country next to the Moors. They are, however, full of duplicity and over-reaching; qualities not peculiar to a black skin, and which they have perhaps learned from those who ought to have known better. They are full of extortion and tyranny towards their vassals and dependants. There are many different Mandingo kingdoms scattered through Africa, some of them differing in dialect and nomenclature, though evidently of the same family. The language of the Gambia is mellow and harmonious, approaching to the pronunciation of the Italian, and is the *Lingua Franca* of these parts. Its structure is simple, and of eastern origin. In some of its forms it resembles the Hebrew and Syriac; its most peculiar sound is of the Malay family; its manner of interrogation resembles the Chinese; and its composition of verbs the Persian. The Mandingo is neither a copious nor precise language; yet it follows certain general rules of grammatical construction. It has borrowed a few religious terms from the Arabic, and the European names of some articles of commerce; but in other respects it appears to be unadulterated.

The Gospels have been translated into this language; and that according to St. Matthew is now printed. A grammar and elementary books are also published. In religion, some of the Mandingoes are Mahometans, others are Pagans. The former generally know little of the precepts of the Koran, but mix up a few Mahometan tenets with their "country fashions," or native superstitions. The priests are a knavish class of men, who gain much from the credulous people by writing *greegrees* or amulets. These consist of some words of the Koran written on a scrap of paper, and sewed up in strong leathern coverings, like large pincushions, which are fastened with thongs round the neck, arm, leg, &c. These are supposed to be a charm against all dangers, though they seem to be only half trusted. *Greegrees* are also occasionally made of other articles, as of the head and feet of birds, &c. Europeans are supposed to possess some superior *greegrees*, to which their greater knowledge and wealth are attributed. The inhabitants of the Gambia do not seem to be so much given to sorcery and witchcraft as their southern neighbours; which may be accounted for from the influence of Mahometanism. There are only a few relics of devil-worship in the Gambia; though these abound toward the parts of Sierra-Leone. The greater portion of the inhabitants are domestic slaves. These are seldom sold, unless for the commission of some crime, or for circumstances of exigency; but as they generally form the foot-soldiers in warfare, they are very liable to change masters; in which case they are sold by right as prisoners of war. A slave is always a slave; and though his condition often differs little from that of a labouring peasant in some countries, or a vassal of the feudal Barons, he never rises above his state: for should he regain his liberty, he is always liable to be seized by any person as a slave, according to the tenets of the Mahometan Moors and negroes, they can lawfully spoil or kill any heathen tribes. And on the other hand, the pagan chiefs of note call themselves *Soninkees*, the

meaning attached to which is "drunken bandits," men "who fear not God neither regard man," with whom the country is infested. So that there is seldom a long continuance of peace in any place; for war and plunder are the order of the day. In the Gambia, one of the most noted of these desperadoes is King Kemingtán, who ascended the throne of a small kingdom, by a double fratricide. This Chief has lately obtained great notoriety by plundering a British merchant vessel, and afterwards repulsing a small force of British native troops sent to seize his capital. This expedition was ridiculous in the highest degree, and has greatly sunk the terror of the British name. It appears that a handful of native troops were led by a gallant Captain through a forest where neither food nor water was to be obtained. On the third day they came in sight of Kemingtán's town, on which they fired with a few pieces of brass cannon and rockets. After expending a quantity of powder and lead on the mud walls of the town, they sounded a retreat, as the men were fainting from hunger and thirst, and the place was stronger than they anticipated. Some native allies who had promised to enter the breach, wished the British to set the example; and so kept hovering round, doing nothing, but afterwards covering the retreat. The artillery was left behind, which Kemingtán has mounted on his fort, and dares the world to attack him in his nest.

Another of these freebooters is Habudaremeina, a Foola Chieftain, who subsists on plunder, and is the Robin Hood of the adjoining country. There are some other noted warriors, who easily find excuses for pillage and bloodshed. Some of the negro tribes are very hospitable to strangers. By the custom of the country, a stranger is at liberty to partake of any food that he sees being eaten, even if not invited to the repast. When they go to trade in any place they subsist at the expense of the principal persons in the town. The Mandingoes build in a very irregular manner, the streets being so many narrow passages like the mazes of a labyrinth. The houses are built of strong mud walls, usually of a circular form. The best contain two separate walls of this kind, one enclosing the sleeping apartment, which is almost dark; and the other, built round the former, includes a narrow ring of space, which forms a piazza or sitting apartment. Windows are deemed an unnecessary appendage, light being admitted and smoke emitted by the doors. The cooking, however, is generally performed outside, or in a shed erected for the purpose. The roof is a rough thatch of long grass, which hangs over the walls so as to throw off the heavy rains.

The Mahometans restrict themselves to four wives, but the *Soninkees* take as many as they please; and these have their separate huts in the premises of the husband. Their favourite dish is *koos-koos*, being a preparation of flour and the juice of meat, which is so manufactured as to become like small round seeds, and is thus served for use. They also eat rice, which grows very luxuriantly in the marshy banks of the rivers. The usual grain is a Guinea corn, growing very high, with stalks resembling cane, and large bunches of heads and ears. It is reduced to flour by being pounded in wooden mortars by the women.

In treating of the Foolas, we will endeavour to avoid those usual mistakes concerning them, which have arisen from their being spoken of as one people.

There are properly three tribes of the Foolas. These use the same language, (though we conjecture in different dialects,) but are essentially distinct in feature and habits. They are called by the natives *Teucolars*, *Foolas*, and *Loubies*. The *Teucolars* resemble the Mandingoes in form, character, and prowess. They have established themselves in several powerful kingdoms, the chief of which are, *Footar-Toro*, on the south of the Senegal; *Foota-Jallou*, adjacent to Sierra-Leone; *Foola-Doo*, (or

country of the Foolas,) Wassela, Massina, &c. The colour of the Teucolars varies a little, some being quite black, and others rather fairer; but the probability is, that these are a mixture of the Mandingo family with the pastoral Foulas, who are of a lighter complexion. The Teucolars are established nations, and therefore differ widely in their habits from the pastoral Foulas. These latter are the shepherds of Western Africa, having no lands of their own, but placing themselves under the protection of some powerful Chieftain, to whom they pay cattle as a kind of tribute. They are usually of light complexion, having nothing of the peculiarities of the negro countenance. Some of the young women are of a fair mulatto colour, and are very handsome. This race is remarkably timid; and they never fight, but often make a virtue of what evidently proceeds from cowardice. These are no doubt the Leucoethiopes of Ptolemy and Pliny, the former placing them near Foota-Jallou, and the latter near Foota-Toro. Is it not then probable that these were the original possessors of the soil, in which they now wander by sufferance? and that some tribes of the Mandingo family obtained settlements among them, and incorporated themselves with them, till becoming the stronger party, changed stations with the aborigines, still preserving the Foola language? and that afterwards similar parties came in greater numbers, and took possession of parts of the country, retaining their own language and habits? Such may have been the origin of the Teucolars. There is a complete medley of different races in Africa; for the Mandingoes resemble the family of Berbers and Abyssinians of the east. This theory would account for the position of the different tribes, their names, colour, &c. It seems natural that those who have the current name of Foola should be the original possessors of Foola-Doo, Foota-Jallou, and Foota-Toro, which are now held by the Teucolars. Some violent changes must certainly have taken place; else, how shall we account for the language of the Loubies? These are quite different from the other tribes, and are of a degenerate breed. They are generally stunted in growth; and haggard in appearance; and are the gipsies of Western Africa; yet some of them are of light complexion, and they speak the Foola tongue. They have neither villages, nor cattle, but they wander about, making wooden bowls and other household utensils. They are probably a mixed race of Foulas and regular negroes or Jollofs, many of them speaking also the language of the latter. The pastoral Foulas live in villages, their dwellings being made of cane; so that they can easily remove or flee, for the loss of such huts is trifling, and others are easily erected.

The Teucolars are Mahometans. Those of Foota-Toro are very rigid in their tenets, holding also many traditional laws and customs. Thus, if a man see a horse straying, and does not secure it if he can do so, or otherwise give immediate notice to the owner, he is held responsible for the animal, should it be lost. The progeny of illegitimate children are not permitted to enter their religious assemblies to the fourth generation. Their other maxims are of similar strictness; and some of them regard the making of *greegrees* as sinful, and the selling of them as no better than robbery. One of the most amiable, upright, and learned natives with whom the author ever met, belonged to Foota-Toro. The pastoral Foulas are complete Heathens, acknowledging indeed a divine Being, but rendering him no homage, and performing no acts of religious worship. Many of them wear *greegrees*, because it is the custom, though they do not profess to put any faith in their efficacy. They boast of their hospitality; and say that they never send a stranger away without giving him food; and affirm that they never injure any person. They believe that they were created for the purpose of being herdsmen, and have no faith in an after-state of being.

The Foola language is very peculiar in its pronunciation and structure, very much resembling the Kaffer of South Africa. These are the only two languages yet known which have the remarkable euphonic accent or change of initial letters. The Kaffer clicks are borrowed from the Hottentots; and those of the interior do not employ them, but use a *hiatus* in their place. This *hiatus* is also found in the Foola tongue; and since the people resemble each other in some of their manners and customs, as well as their figure, the identity of origin in the two families is apparent. It is probable that some of the Foola tribes of the interior were driven southward, till, passing the fiery region of the equator, they settled among the mountains of the south. The mixing with other tribes, and the exigency of circumstances, have made these warlike and brave; whilst those of their brethren who preferred living in subjection retain their former mildness, and have been rendered still more timid by the wrongs inflicted upon them by all their neighbours.

It has already been remarked, that Mandingo is the current language of the Gambia. It also prevails considerably into the interior, and is the common trading language of this part of Africa. Many of the Foulas and Jollofs speak Mandingo, though those dwelling to the north, between the Gambia and Senegal, are more conversant with the Jollof. The banks of the Rio Grande seem to be little known, (unless by the Portuguese,) as there are few considerable towns in its neighbourhood. It is probable it has been depopulated by the slave-trade, through means of the Portuguese, who have still a settlement near the mouth of the river. Here are a multitude of islands, amongst which is Bulama, celebrated for the indefatigable though fruitless efforts of Captain Beaver to form a colony of British settlers in this place. To the south, on the coast, is a large tribe of Mandingoes, visited by British vessels in the African timber-trade; immediately adjoining which is Sierra-Leone. Southward is the rising American colony of Liberia; which bids fair to do much good for Africa. The plan upon which it is formed is such as is wanted for the country. Colonies made up of whites and blacks will do little good, as the distinctions of caste are immediately introduced; and friendly intercourse with the neighbouring tribes is impeded by the haughtiness, vices, and oppression of the Europeans. We unhesitatingly say that the introduction of white settlers of the usual character found in Western Africa, is one of the greatest curses to the negro race. Could Governors, officers, and merchants, of good morals and friendly disposition to the aborigines be sent to Africa, they would prove an inestimable blessing to the people. But at present, Europeans add to the vices, and alienate the affections, of the blacks. South-eastward of Liberia, in the Gulf of Guinea, is the British colony of Cape-Coast. An interesting Mission has lately been established here, under auspicious beginnings, chiefly among the Fantees. These are a small nation, but are related to the Ashantees, a very powerful people, occupying the back settlements of the Gold-Coast. The rivers in the corner of the Gulf, now discovered to be mouths of the Niger, are still famous for the slave-trade. The island of Fernando Po lies on the outside of these rivers, where the British Government endeavoured to form a settlement for the suppression of the slave-trade, but it was abandoned on account of the unhealthiness of climate. A trade in palm-oil is carried on between Liverpool and Calabar,—the name currently given to the country around the Calabar rivers, *alias* the mouths of the Niger. It has been recently stated, that the people (we presume Calabars) of Condo have applied to Liberia, and obtained from thence a Christian teacher to instruct them in the truths of religion. He was escorted to his destination by two hundred warriors. Should this come to a happy issue, it will destroy a slave-traffic of many

thousands a year for the cause! So many tribes, plus savage rudeness, cannibals in the

We trust that something to ameliorate the Gambia, policy with the colonists of the and might it seems to be as many as possible when shall this despised aspired to ruin, them are frauds to ruin the cause an end. Bid and joy" reid children of H

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thousands a year. May the Lord of mercy prosper the cause! South of Guinea are many different negro tribes, plunged into the greatest idolatry and savage rudeness. No doubt remains as to their being cannibals in the back-settlements.

We trust the British Government will do something to ameliorate the condition of the negroes of the Gambia, and institute a more liberal system of policy with respect to the aborigines. The British colonists of the south would be glad of their labours, and might treat them with humanity, whilst it seems to be the present endeavour to get rid of as many as possible by oppression and neglect. O, when shall humane feelings be exercised towards this despised race, whom all the world have conspired to ruin, and whose very tender mercies towards them are fraught with cruelty? Arise, O Lord, maintain the cause of mercy, and let oppression come to an end. Bid the "kingdom of righteousness, peace, and joy" reign over these distracted and benighted children of Ham!

R. W. MACBRAIR.

MISCELLANEOUS.

LAST ILLNESS AND DEATH OF WALTER SCOTT.

—The following particulars of the closing hours of this talented man are from the last volume of his biography, just published, from the pen of Mr. Lockhart:—

"After breakfast, on Tuesday, the 17th, he appeared revived somewhat, and was again wheeled about on the turf. Presently he fell asleep in his chair, and after dosing for perhaps half an hour, started awake, and shaking the plaids we had put about him from off his shoulders, said, 'This is sad idleness. I shall forget what I have been thinking of, if I don't set it down now. Take me into my room, and fetch the keys to my desk.' He repeated this so earnestly that we could not refuse. His daughters went into his study, opened his writing desk, and laid papers and pens in the usual order, I then moved him through the hall and in the spot where he had always been accustomed to work. When the chair was placed at the desk, and he found himself in his usual old position, he smiled and thanked us, and said,— 'Now give me my pen, and leave me a little to myself.' Sophia put the pen into his hand, and he endeavoured to close his fingers upon it, but they refused their office—it dropped on the paper. He sank back among his pillows, silent tears rolling down his cheeks; but composing himself by and by, motioned me to wheel him out of doors again. Laidlaw met us at the porch, and took his turn of the chair. Sir Walter after a little while again dropped into slumber. When he was awakening, Laidlaw said to me, 'Sir Walter has had a little repose.' 'No, Willie,' said he, 'No repose for Sir Walter but in the grave.' The tears again rushed from his eyes. 'Friends,' said he, 'don't let me expose myself—get me to the bed, that's the only place.'

"With this scene ended the glimpse of the daylight. Sir Walter, never, I think, left his room afterward, and hardly his bed, except for an hour or two in the middle of the day; and after another week he was unable even to do this."

"As I was dressing on the morning of Monday, the 17th of September, Nicolson came to my room and told me that his master had awoke in a state of composure and consciousness, and wished to see me immediately. I found him entirely himself, though in the last extreme of feebleness. His eyes were clear and calm—every trace of the wildfire of delirium extinguished. 'Lockhart,' said he, 'I may have but a moment to speak to you. My dear, be a good man; be virtuous—be religious, nothing else will give you comfort when you come to lie here.' He paused and I said, 'Shall I send for Sophia and Anne?' 'No,' said he, 'don't disturb them. Poor souls! I know they were up all night. God bless you all!' With this he sank into a very tranquil sleep, and, indeed, he scarce-

ly afterwards gave any sign of consciousness, except for an instant on the arrival of his sons. They, on learning that the scene was about to close, obtained a new leave of absence from their posts, and both reached Abbotsford on the 19th. About half-past one P. M., on the 21st September, Sir Walter breathed his last in the presence of all his children. It was a beautiful day, so warm that every window was wide open, and so perfectly still, that the sound of all other most delicious to the ear—the gentle ripple of the Tweed over its pebbles—was plainly audible as we knelt round the bed, and his eldest son kissed and closed his eyes."

DISCOVERY OF A CROMLECH, OR ANCIENT TOMB IN THE PHENIX PARK, DUBLIN.—A few days since, the workmen employed in the works now going on for the improvement of the Park, were removing the earth to the westward of the Royal Hibernian School, when they found four antique vases, filled with half-burnt bones and ashes. Lieutenant Larcam, riding by, saw these interesting remnants of antiquity, and secured them; three were broken into pieces, the fourth is nearly perfect. One of them is a beautiful specimen of workmanship, for the early period to which its manufacture is attributed. It is, as all of them are, circular, but the mouldings are in relief, and elaborately wrought; the others display not so much finish. In proceeding further with their work they found an ancient tomb—a large slab of limestone, as it was taken rough from the quarry, supported by six lesser stones forming a cromlech, or ancient tomb, and surrounded on all sides by a quantity of lesser stones, evidently taken from the bed of the Liffey. This discovery was communicated to the President of the Royal Irish Academy, Sir William Hamilton, who, with a deputation, visited the place on Wednesday, and witnessed the examination of this interesting piece of antiquity. When the earth was removed, so as to admit the contents of the tumulus to be examined, it was found to contain the skeletons of two human beings nearly perfect, with the tops of the fingers of another, and a single bone of an animal, supposed to be that of a dog. The bones were in a high state of preservation; the teeth nearly perfect, the molars of one skull were considerably more worn than the other, but both were the skulls of persons advanced in years. One of the most remarkable circumstances was, that under the head of each body was found a quantity of shells common to our sea coast, the *nerita littoralis*, rubbed down on the valve with a stone to make a second hole, with a view to their being strung as a necklace, and the root of some tree or shrub was found stringing them together. There was a single shell, a *Trochus*, also found, with the pearly covering on it as perfect as if it had been recently found on the sea-shore. The only remnant of art discovered, was what is supposed to be an arrow-head, composed of flint, and a fibula of bone, supposed to be the fastening of one of the necklaces. This tomb was buried under the apex of a mound of earth fifteen feet high, forming the segment of a sphere one hundred and twenty feet diameter. The head of the skeleton lay to the north, and the opening was to the south. The interior was six feet by five, of an irregular hexagon form; the large stone on top six feet six by three feet six. The original structure of the mound is supposed to have been conical, but owing to the operations of nature, and the trampling of cattle, flattened down to the form it had assumed, that of a segment of a sphere. A substance, soft and white was found, which was at first supposed to be a dipocere, but on examination proved to be phosphate of lime, part of the bones which had been decomposed. This tumulus is somewhat similar to one lately found in the same locality. The probable date of this monument of antiquity is supposed to be at least two thousand years.

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

ORIGINAL POETRY.

DEATH WELCOME.

Oh ! say what is death in its *welcomest* hour ? —
I have heard of it withering beauty's bright flower,
And scattering its leaves in the sepulchre's shade,
Though I thought that its bloom was too bright to fade.
I have heard of it suddenly grasping the gay
In the midst of their mirth ; and seize as its prey
The infant of days with no guilt on its brow,
And the tottering old man, with his locks of snow.
But though mine is the spirit which pants to be free,
There nought in *this* death which seems *welcome* to me. —

— I'd be the faithful veteran,
Who, having fought beneath the cross,
A martyr in the christian cause,
Awaits the guerdon of this toil,
In Jesu's all approving smile. —
And then at length my race being run,
My final hour should sweetly come,
Not cloth'd with terror or in gloom,
But *welcome* ! — glory's starry crown
In prospect ! — comfort's softest down
My pillow — mercy's soothing balm
My cordial — Jesu's powerful arm
In death my guard and firm support !
And oh ! the rapture of the thought,
Straight from the bed of victory,
To enter into bliss !
Oh ! may it be my lot to see
A death-bed hour like this :
Then land on that eternal shore,
And in the bowers of Paradise
Through unceasing grades of glory rise
For evermore !

LINES

ON MISS J——'S BIRTH-DAY.

You tell me 'tis your birth-day ; may it be
From sighs and sadness free :
And as it oft returns, may each appear
More gladsome every year.
And may you in this early stage of life,
Though fit to be a wife :
Perceive that other pleasures may be found
Than being in fetters bound.
Pleasures that are unfettered of themselves,
Light, airy elves.
What may those pleasures be ? Good thought : they are
As good as you are fair,
Thoughts both of God and heaven ; nay, do not smile
God sees us all the while.
And if you be obedient to his will,
Sure he will love you still.
And when your last birth-day arrives — it must
For we shall all be dust —
He'll take your raptur'd spirit into bliss, —
Jesu died for this !

M. Editor.—The above lines are under no particular obligations to the Muses,—but, if they suggest a good sentiment, may, perhaps, be thought worthy of insertion in the 'Wesleyan'

SCIENTIFIC.

PNEUMATIC POWER.

The various improvements which are being made at the present moment in the different departments of science, cannot be regarded by any one with indifference. The following account of a new and simple application of Pneumatic Power, transferrable to all situations and under any ordinary circumstances, is selected from the British and Foreign Review, from an able article on the "Prospective changes in Mechanics." The simplicity of the agents employed, namely, water and air, present an interesting contrast to the fearful consequences of an incautious use or application of the power of Steam, as illustrated by the late accidents in the States. The following is the *modus operandi*, with its advantages and results, as taken from the work alluded to.]

"We may now advert generally to, at least, one great alteration which will be the first step to the change we contemplate. It is the application of power with-

out reference to locality. Now our manufactories are, for the most part, erected where coals are to be cheaply and readily obtained, as they constitute at present the means of obtaining power. Thus thousands and tens of thousands of human beings are crowded together in narrow streets and alleys, canopied, not by the sky, but by clouds of smoke and deleterious gasses. When masses are so congregated, the heterogeneous collection are more difficult to bring under municipal regulations, and more difficult to civilize by moral and religious instruction, while greater facilities for vice are afforded. The necessity of manufactories being localized once destroyed, and a new era must commence. Two methods now exist which will gradually effect the change. One is perfected and in operation ; the other as yet in embryo, but so far advanced that the result may be looked on as certain. We will briefly describe the former, first in general terms, then in detail. The general term is, the method of TRANSFERRING POWER. The greater the distance it is transferred, the more perfect will be its action. It can be subdivided as numerously as the gas which illuminates our streets. It is inodorous, innocuous, not perceptibly affected by cold or heat ; it will neither burn, explode, rust, nor corrode ; it may be conveyed from the same source, so as to be made to forge an anchor which will hold the largest ship, or to fabricate the finest lace. The ocean tide—the current of a river—a mountain torrent—may be made a source of power producing effects in exact proportion to the original velocity or weight. Any primary power, whether fire, water, or wind, may be transferred with unerring certainty. We may live to see the waters of the Humber working the machinery of Leeds, Halifax, and Bradford, and the power of the Mersey conveyed by the side of the railway to perform the same labour at Manchester and the neighbouring districts. We may, and blessed be the day ! live to see our pyramids of manufactories with their living masses, converted into villages and systems of domestic industry, where the parent may work his loom, aided by his child, and yet the whole be under superintendence and regulation ; and where even the quantity of power used will be unerringly registered, and consequently the quantity of which has been done exactly known ; where, instead of an atmosphere loaded with smoke, steam and effluvia, may be forever seen the clear vault of heaven ; where, instead of polluted alleys and streets, never free from dirt and disease, gardens may smile and afford a useful and intellectual occupation for the operative after the labour of the day.

"We may now venture to describe, as simply as we can, the *modus operandi*. Suppose a torrent of water in an almost inaccessible mountain, several miles from a spot admirably calculated for establishing a manufactory. If the torrent be made to work, by means of a water-wheel, exhausting pumps, which draw out the air from an air-tight tube made of iron, or any material which will remain air-tight, and bear at the utmost fifteen pounds external pressure on the square inch, it is clear that if the other end of the tube is connected with the slides of an engine, but one side of the piston in the engine would be exhausted of the air in it ; if the air is allowed to enter on the other side, it is evident, if the vacuum be perfect, that there would be the pressure of fifteen pounds on the square inch of the area of the piston ; as the vacuum never is complete, make the calculation at two thirds, or ten pounds effective pressure, the position of the slides changing, in the usual way, the reciprocating action ensues as in a steam engine. It is working with air instead of steam, and which air is exhausted through a tube at any distance, and carried either above or under ground, as most convenient so that it be kept only air-tight. The friction of attenuating air, though trifling must be considered. It must be always kept in mind that no power is or can be gained ; it is only transferred, and that with

some loss. But a power produced by of locality and of less can be easily original amount of rided either into a taken to its separa allowing for frict amount of power wing for fire. Job Street, Wellelose honour of bringi transfer of power benefactor to his

"Like all great of nature, it has against prejudice of knowledge und Stourbridge, was Hague's engine, the hour it was p Utrecht, was ma The mint work him on the sam Mr. Bell, now i steam vessels, ar beauty. The Su powder was cons his pneumatic e which it is tran mile from the wo ace has at las Moors. Wrigby have adopted i pay, are using more. In Ches the primary po houses in Londo a wild moor in and falls of wate power, and lettin rounding district

"This pneum to clearing mine auxiliary to that operations. Th can be used pe slopes, round c cession. There seen at Mr. Hag ready at work. quantity of wa the pneumatic power, than by been the opinio convenience of so many differ which the pract paratus may be series of iron b and twenty feet extract the air f the lower box to the valve close above opens, at and so on, until used to work at box has deliver the water rus kept up, and th is very strong ble to get out o assemblage of l out, and leathe of forcing a m philosophically experiments t American Min machinery, au

some loss. But as the difference between the same power produced by coals and steam, and the expenses of locality and other incidents, are great, the little loss can be easily borne. It must be clear that the original amount of power may be kept whole, or divided either into a few or many branches; and each taken to its separate engine; so that the aggregate, allowing for friction, does not exceed the primary amount of power obtained from the torrent, river, wind, or fire. John Hague, the engineer of Cable-Street, Wellelose-Square, has earned the immortal honour of bringing to perfection that pneumatic transfer of power, and thus enrolled his name as a benefactor to his country.

"Like all great and useful applications of the laws of nature, it has had for several years to struggle against prejudice and ignorance, and the assumption of knowledge under the mask of caution. Foster of Stourbridge, was we believe, the first who used Hague's engine, and never permitted it to rest from the hour it was put into motion. The mint work at Utrecht, was made by Hague, and is worked by it. The mint work at Rio Janerio was also made by him on the same principle, the drawings made by Mr. Bell, now in charge of the Pasha of Egypt's steam vessels, are still in Cable-Street, and of great beauty. The Sultan's machinery for making gunpowder was constructed by Hague, and worked by his pneumatic engine. This primary power from which it is transferred is about three quarters of a mile from the works. The conviction of its importance has at last penetrated into Lancashire, and Messrs. Wrigby, Lowside Colliery, near Oldham, have adopted it. The Tregollan Mining Company, are using it, and are in treaty for seven more. In Cheshire, there is one three miles from the primary power! Several are used in sugar houses in London; and lastly, a company has taken a wild moor in Lancashire, on which are streams and falls of water, for the purpose of transferring the power, and letting it out to manufacture to the surrounding district.

"This pneumatic power has been lately adapted to clearing mines of water, and must prove a great auxiliary to that expensive and difficult part of mining operations. The application is so contrived, that it can be used perpendicularly, carried along levels, slopes, round curves, by sharp angles, or all in succession. There is a full-sized apparatus which can be seen at Mr. Hague's, and we believe that two are already at work. We are not of opinion that the same quantity of water can be raised the same height by the pneumatic apparatus with a less expenditure of power, than by the present method, though such has been the opinion of some practical men; it is the convenience of being able to use the apparatus under so many different circumstances that we admire, and which the practical miners so justly extol. The apparatus may be thus briefly described. Suppose a series of iron boxes, each containing a ton of water, and twenty feet from each other. Exhausting pumps extract the air from these boxes, the water rushes into the lower box to fill the vacuum; as soon as it is full the valve closes, and the communication to the box above opens, and the water goes to the next above, and so on, until it is poured out either to flow away, or used to work an overshot wheel; as soon as the first box has delivered its water to the next box above it, the water rushes into it again, the vacuum being kept up, and the action continues. The machinery is very strong and simple, and not by any means liable to get out of order. It is evident that the cumbrous assemblage of beams, rods, buckets, always wearing out, and leather, are all done away with, and instead of forcing a monstrous column of water, it is made philosophically, to follow and to flow away. The experiments tried some years since, for the South American Mines, failed from the imperfection of the machinery, and the fact of science not being then so

far advanced as to lead to such results as Hague has produced. A pneumatic engine may be made to work a pneumatic water-rising apparatus, the primary power of affecting which may be any number of miles distant! Such facts throw into shadow the expectations which were entertained by the most vivid imaginations only a few years since, and open a field for fresh exertions and new successes."

MINISTERIAL.

PLAIN WORDS IN THE PULPIT.

THE power possessed by one intelligent human being to communicate the thoughts which arise in his own mind would appear to us more wonderful, if it were not one of the commonest occurrences in nature. When the communication is not made from one single individual to another, but when several hundreds, perhaps thousands, hang on the lips of one,—all receiving into their minds, ideas, sentiments, and variously diversified feelings, as the result of what he utters,—a still nobler effect is produced. But when the speaker is the messenger of God,—a Minister of his Gospel,—and the hearers listen to the truths which deeply concern them as immortal beings, the moral sublimity of the scene is such as cannot well be surpassed on earth. That the revealed will of God should be announced from the pulpit, in reference to topics, language, and manner, in the way most adapted to impress and affect all who hear it, is a point too plain to need any proof. How this may be most effectually accomplished, is a question so large, and of such importance, that it might well demand the best exertion of the highest powers. It is not intended, at present, to enter into so wide a field. To treat this matter fully, it would be requisite that we should consider the class of truths most proper to be selected; the order and method in which they should be brought forward; the spirit that should animate, and the manner which should distinguish the speaker; as well as the style and character of the language which he should employ. Leaving the higher matters included in this enumeration to those who may be competent to treat them, it is to one particular under the last-mentioned topic, of the choice of language, that the reader's attention is now to be directed.

The Preachers of this country have great advantage in the vehicle of thought which they use in their ministrations; the English language being capable of great force; and moreover, being distinguished for its copiousness of terms. This latter quality is in great measure the result of the peculiar composition of the English tongue, which, like a river, whose abundant volume of waters is made up of two distinct streams, flows partly from a Saxon and partly from a Norman source. The basis of the language is Saxon; as appears from the fact that all the most commonly-occurring words bear their antique stamp. But, in consequence of the Norman French having been once very prevalent in the island, innumerable words occur which are either entirely of French origin, or are common both to that language and the Latin. A very moderate acquaintance with these two last-mentioned languages will enable a speaker easily to distinguish between the two classes of terms into which, with the exception of some few other foreign words, the language may be divided. Now it is the object of this paper to suggest, that, for the pulpit especially, a style in which a preponderance of Saxon terms occurs, has many advantages. There is, at the present day, it must be confessed, a leaning to the other side. Writers ambitious of a fine style, and young writers especially, suppose that they increase the splendour of their diction, by introducing a large number of Latinized and French terms. While the truth is, that, neither in point of intelligibility, nor force, nor even beauty, can they compare

with the more homely Saxon. For the sake of illustrating the difference between them, and to show more clearly the object now proposed, let me request the reader to take up any of Mr. Wesley's sermons that occurs to him. Mr. Wesley's style is remarkable, as is that of every writer of the Addisonian school, for the "native English undefiled" which it contains. Take a sentence or two from the beginning of his first sermon,—that "on Salvation by Faith,"—for an illustration of what we mean. "All the blessings which God has bestowed upon man are of his mere grace, bounty, or favour." This would probably have been expressed by those who are more fond of the Norman than the Saxon part of our language, thus: "All the benefits which the Deity has conferred upon the human race proceed from his spontaneous bounty or favour." In this version, although the sentiments are the same, the words are mostly of Latin or French origin, and are certainly any thing rather than an improvement upon the original. To return to Mr. Wesley, the second paragraph begins thus:—"Wherewithall, then, shall a sinful man atone for any the least of his sins?" Here every word is native English; not a single foreigner is found in the whole sentence. This cannot of course, always be secured, even by the best writers. Nor is it contended that to dismiss all words of Latin or French extraction, even if it were possible, would be desirable. Great part of the copiousness of the English tongue results from the twofold source of its riches; which enables us to find synonymous terms to express almost all our ideas, with an agreeable variety. But the difference is wide between the Latinized English of Dr. Johnson, and the plain native style of Mr. Wesley. And that there is room for a still nearer approach to the exclusive use of Saxon terms, may be seen by that best specimen of what we are recommending, namely, the English translation of the Bible.

"In one of my early interviews with Mr. Hall," says Dr. Gregory, "I used the word 'felicity' three or four times in rather quick succession. He asked, 'Why do you say *felicity*, Sir? *Happiness* is a better word, more musical, and genuine English, coming from the Saxon.' 'Not more musical, I think, Sir.' 'Yes, more musical; and so are words derived from the Saxon generally. Listen, Sir,—*My heart is smitten, and withered like grass*; there's plaintive music. Listen again, Sir:—*Under the shadow of thy wings will I rejoice*; there's cheerful music. Listen again:—*Thou hast delivered my soul from death, mine eyes from tears, and my feet from falling*; all Saxon, Sir, except *delivered*. I could think of the word *tear*, Sir, till I wept. Then, again, for another noble specimen; and almost all good old Saxon-English:—*Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever.*"

The first advantage which will result from the use of genuine English terms will be, that they will be more easily, and especially they will be more fully, understood. We wish particularly to insist on the completeness with which their meaning will be apprehended by hearers generally, because there are many different degrees in which speech may be intelligible. A dim and insufficient light of meaning may gleam through a discourse, while, after all, it may be but a mere moonlight vision, where nothing is seen distinctly. Or the meaning may be plain enough to the educated portion of the audience, to whom the words of foreign extraction have become familiar. But it may be laid down as a general maxim, that the language of ordinary intercourse, and especially that which is in most common use with those who constitute the bulk of every congregation, consists, in a very large measure, of words purely Saxon in their origin; and it must follow, that, what is spoken in terms which they are in the constant habit of using, is most likely to find entrance into their minds. And

let not any one content himself with the persuasion, that he speaks so that all might understand him, if they will attend. There is a considerable difference (as Quintilian observes) between speaking so that your hearers may comprehend your meaning; and, on the other hand, so speaking that they cannot but understand. There is a wide distinction between that measure of light which barely enables the spectator, with some straining of the sight, to perceive the forms of nature, and the full splendour of mid-day, by means of which all objects are discerned without the least effort. If any one doubt whether the fact be as stated above, let him make an experiment with the first person he meets, whose mind has not been cultivated with much reading; (and such constitute the large majority of every Christian congregation;) he will certainly find that a truth couched in terms as purely English as those which have been adduced from the Bible, will be much more fully and readily taken into the mind, than when expressed in words of Latin or French derivation.

Nor is this all, such words will commonly be found to possess a superior degree of force, as well as of lucid clearness. If the correctness of this assertion be doubted, we have to reply, that so far as we have been able to judge, the best speakers, when they wish to be particularly impressive and forcible, have recourse (sometimes, perhaps, unknown to themselves) to a style abounding in Saxon terms in a more than usual proportion. Take the conclusion of that most forcible sermon of the Rev. Robert Hall, "On the Sentiments proper to the present Crisis;" a peroration of which, it has been truly said, that nothing superior to it, for force of sentiment and language, exists either in the production of ancient or modern times. Let the reader remark the preponderance of Saxon words in comparison of the very few derived from Latin or French. "And thou sole ruler among the children of men, to whom the shields of the earth belong, gird on thy sword thou Most Mighty; go forth with our hosts in the day of battle. . . . Pour into their hearts the spirit of departed heroes; inspire them with their own. And while led by thine hand, and fighting under thy banners, open thou their eyes to behold, in every valley, and in every plain, what the Prophet beheld by the same illumination, chariots of fire, and horses of fire. Then shall the strong man be as tow, and the maker of it as a spark, and they shall both burn together, and none shall quench them." Or, to prove the same point, let a portion of Scripture be selected, and let the sense of it be expressed, as literally as may be, in a modernized language. "If God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" Now, for this genuine English, let other and more modern terms be substituted. "If then the Deity so adorn the vegetable productions, which continue for a very limited period, and are subsequently applied to the most ordinary domestic uses, will he not provide you with the necessary adornments?" &c. This may read as smoothly as the other. Perhaps it might, by a perverted taste, be even preferred. But it is, in comparison, altogether flat and spiritless. All the force of the sentiment has entirely evaporated.

But it may, perhaps, be feared, that we should thus keep our language unsightly and uncouth; that in order to secure an increase of intelligibility and force, we should incur the charge of barbarism, and revolt the feeling of those whose attention we desire to win. So far from their being any danger of this, however, would be easily capable of proof, if it were worth while to prove it, that, even in point of elegance, these ancient parts of the language often surpass their more modern competitors. On this point one of the latest and best writers on the characters of style, expresses a very decided opinion. "It is worthy of notice," (says Archbishop Whatley,) "that

style composed while it is less characteristic of are below the deportment, so garity constantly conscious that they the extreme of which has been to a certain degree in point of eleg

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THE followin —About the town on the the western s mountainous ticut and On gathering, bl was heard, a fast approach no place of til he arrived of the woo down with p off his sadd house. Sur with an inf sudden app but permit violent. T one had h much terrifi he, "shoul of God, an and commi ing with he ther she ha told him sh whether th had heard there to p once, but regard to ed to be p

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style composed chiefly of the words of French origin, while it is less intelligible to the lowest classes, is characteristic of those who, in cultivation of taste, are below the highest. As in dress, furniture, and deportment, so also in language, the dread of vulgarity constantly besetting those who are half-conscious that they are in danger of it, drives them into the extreme of affected finery. So that the precept which has been given with a view to perspicuity, may, to a certain degree, be observed with an advantage in point of elegance also."

The plain and perspicuous, yet graceful, language of Archbishop Whatley, himself confirms the truth of his decision. In like manner, none will deny the praise of a graceful style to the best portions of Mr. Wesley's writings, any more than to those of Addison, who appears to have been, next to the holy Scriptures, his chief model of style. And yet both of them, as we have hinted, are remarkable for the large proportion of pure English terms which they use.

The Preacher of the ancient church sought to find out acceptable words; words that could pierce as goads, and fasten as nails, in the assemblies he addressed. All this care about language is, indeed, beneath the attention of an ambassador of Christ, except so far as it is a means to the accomplishment of an end. To warn and teach every man in all wisdom, and to do this "in the demonstration of the Spirit, and of power," is his high and honourable calling. And still he bears in mind that, without the power of the divine Spirit, no success can attend his labours. But, in advising those to whom the Gospel is entrusted to use great plainness of speech, the plainest parts of their own language, we are certain that we recommend what is most likely to accomplish their object, and that which cannot but be approved by the great Master whom they serve.

December 10th, 1836.

D. W.

MISCELLANEOUS.

THE WORTH OF A DOLLAR.

THE following narrative is a simple history of facts:—About the year 1797, Mr. M. was travelling from a town on the eastern border of Vermont, to another on the western side of the same state. Passing over the mountainous part of the country between the Connecticut and Onion rivers, he perceived the heavens to be gathering blackness; the sound of distant thunder was heard, and a heavy shower of rain was seen to be fast approaching. The traveller was then in a forest; no place of shelter appeared, and he hastened on until he arrived at a small cottage on the extreme border of the woods. The rain, just then, began to rush down with power. He sprang from his horse, pulled off his saddle, and without ceremony darted into the house. Surprised to see no family but a single female with an infant child, he began to apologize for his sudden appearance; hoped she would not be alarmed, but permit him to tarry till the rain abated, it was so violent. The woman replied, she was glad that any one had happened to come in, for she was always much terrified by thunder. "But why, madam," said he, "should you be afraid of thunder? It is the voice of God, and will do no harm to those who love him, and commit themselves to his care." After conversing with her awhile on this topic, he enquired whether she had any neighbours who were religious. She told him she had neighbours about two miles off, but whether they were religious she knew not; only she had heard that some man was in the habit of coming there to preach once in a fortnight. Her husband went once, but she had never been to their meetings. In regard to every thing of a religious kind, she appeared to be profoundly ignorant.

The rain had now passed over, and the face of nature smiled. The pious traveller, about to depart, expressed to the woman his thanks for her hospitality, and his earnest desire for the salvation of her soul.

He earnestly besought her to read her bible daily, and to give good heed to it as to "a light shining in a dark place." She, with tears in her eyes, confessed she had no bible. They had never been able to buy one. "Could you read one, if you had it?" "Yes, sir, and would be glad to do so."—"Poor woman," said he, "I do heartily pity you; farewell."

He was preparing to pursue his journey. But he reflected:—"This woman is in very great need of a bible. O, that I had one to give her! But I have not. As for money to buy one, I have none to spare; I have no more than will be absolutely necessary for my expenses home. I must go: but if I leave this woman without the means to procure the word of God, she may perish for lack of knowledge. What shall I do?" A voice seemed to whisper, "He that hath pity on the poor, lendeth to the Lord. Cast thy bread upon the waters, for thou shalt find it after many days." His heart responded, "I will trust the Lord." He took a dollar from his purse, went back, and desired the woman to take it, and as soon as possible procure for herself a bible. She promised to do so, saying that she knew where one could be obtained. He again took his leave, and set off. As there were then but few taverns on the road, he asked for lodging at a private house near which he found himself when night overtook him. He had yet a few pieces of change in his pocket; but as a journey of two or more days was before him, he purposed to make his supper on a cold morsel which he happened to have with him. But when the family came round their table to take their evening repast, the master of the house very urgently invited the stranger to join with them—not only so, but to crave God's blessing on the meal. He now began to feel himself among friends, and at liberty to speak freely on divine things. The family appeared gratified in listening to his discourse till a late hour: it was a season of refreshing to their thirsty souls. In the morning, the traveller was urged to tarry till breakfast, but declined, the distance he had to travel requiring him to set off early. His host would take no compensation, and he departed, giving him many thanks. He travelled on till late in the morning, when, finding no public house, he stopped again at a private one for refreshment. While waiting, he lost no time to recommend Christ, and him crucified, to the family. When ready to depart, he offered to pay the mistress of the house, who had waited upon him very kindly, for his repast, and the oats for his horse; but she would receive nothing. Thus he went on, calling for entertainment as often as he needed it, and recommending religion wherever he called; and always offering, as an other traveller would do, to pay his expenses; but no one would accept his money, although it was not known but that he had a good supply, for he told them not, and his appearance was respectable: at home, he was a man of wealth. "What," thought he, "does this mean? I was never treated in this manner on a journey before." The dollar given to the destitute woman recurred to his mind; and conscience replied, "I have been well paid. It is, indeed, safe lending to the Lord." On the second day after he left the cottage in the wilderness he arrived safely at home; and still had money for the poor, having been at no cost whatever.

About one year and a half after this, a stranger called at the house of Mr. M. for some refreshment. In the course of the conversation, he observed that he lived on the other side of the mountain, near Connecticut river. Mr. M. inquired for some gentlemen there with whom he was acquainted, and was pleased to find that the stranger knew them well. He then asked whether the people in that vicinity paid much attention to religion. The traveller replied, "Not much; but in a town twenty or thirty miles back from the river, where I am acquainted, there has been a powerful revival. The commencement of it was very extraordinary. The first person that was awakened and brought to repentance, was a poor woman who lived in a very retired place. At the time of

her baptism, she related that, some time before, a stranger was driven into her house by a thunder-storm, and talked to her so seriously, that she began, while listening to his discourse, to feel concerned about her soul. The man, she related, was much affected when he found that she had no Bible; and after he had left the house to go on his journey, returned again, and gave her a dollar to buy one; and charged her to get it soon, and read it diligently. She did so; and it had been the means, as she believed, of bringing her from darkness into light; from a state of stupidity and sin, to delight in the truth and ways of God. The name of this pious man, or the place of his residence, she knew not. But she believed it was the Lord that sent him. At this relation, and the great change which was so obvious in the woman, her neighbours wondered much. They were led to meditate on the wisdom, goodness, and power of God, displayed in this singular event of his providence. They were led to think of the importance of attending more to their Bibles themselves; and were, finally, awakened to a deep concern for the salvation of their souls. As many as thirty or forty are already hopefully converted, and rejoicing in God their Saviour." Mr. M. who had listened to this relation with a heart swelling more and more with wonder, gratitude, and joy, could refrain no longer; but with hands and eyes upraised to heaven, exclaimed, "MY GOD THOU HAST PAID ME AGAIN!" —*American Tract Society.*

THE MAID AT THE INN.—A Traveller, who feared God, and whose custom was to recommend religion wherever he went, was, sometime ago, taking his regular round in a certain county in England, when he took occasion to speak of religion to one of the maids in the inn where he tarried. He asked her, if she ever prayed to Almighty God. "Yes," she replied, "I say, 'Our Father, which art in heaven.'" "Do you," enquired the traveller, "never say any other prayer, but the Lord's prayer?" "No," answered she, "I do not know how to pray in any other way. I can say nothing else." The traveller rejoined, "If you can say nothing else, at least make this your prayer, 'God be merciful to me a sinner.'" He then promised that if she would use this prayer every day till he came again, in the course of six months, he would make her a present of a new gown. To this she agreed.

In the course of six months, he returned to the same inn, and on enquiring for Polly, he was told by the hostess, that she was not now in her service, that she had gone among the Methodists, had become crazed, and had left the inn.

He was glad to find that she had not left the town; and was determined to find her, if possible. After some enquiry, he found her. Her heart heaved with gratitude, her eyes overflowed with tears of joy, at the appearance of him who had been the instrument of so much good to her soul. She then informed him, that she had not long prayed, 'God be merciful to me a sinner,' before. He showed her that she was a sinner indeed, deserving the miseries of hell; and that He soon afterwards answered her prayer, in mercifully pardoning all her sins, and making her a new creature in Christ Jesus.

THE CHRISTIAN CABINET.

DIVINE REVELATION.—A divine revelation is not only probable and desirable, but also absolutely necessary. In fact, without such revelation the history of past ages has shown, that mere human reason cannot attain to any certain knowledge of God or of his will, of happiness, or of a future state. Contemplate the most polished nations of antiquity, and you will find them plunged in the grossest darkness and barbarism on these subjects. Though the works of nature suffi-

ciently evidence a deity, yet the world made so little use of their reason, that they saw not God, where even by the impressions of himself, he was easy to be found. Ignorance and superstition overspread the world; the ancients conceived the parts of nature to be animated by distinct principles, and in worshipping them lost sight of the Supreme Being.—*Rev. J. Hartwell Horne.*

GOD'S PRESENCE.—God's presence is not to banish evils from us, but to comfort and support us under evils, and to moderate and order them, as a father is present with a sick child. All the presence of God is not in deliverance, but He is present also in His assistance and in His comforts: though you be not delivered from your evils, yet you are enabled to bear, and are comforted under them; and this is a gracious presence of God with you.—*Sedgwick.*

PEACE OF MIND.—Peace of conscience—which he that hath, all outward losses or crosses cannot make him miserable, no more than all the winds without can shake the earth. A child of God, with a good conscience, even in the midst of the waters of affliction, is as secure as the child, that, in shipwreck, was on a plank with his mother, securely sleeping till she awaked him, and then sweetly smiling, he sportingly beat the naughty waves, and at last, when they continued boisterous for all that, he began sharply to chide them as though they had been but his playfellows. O the comfort of peace! the tranquility of a mind reconciled! And O the rack, the torment, the horror of a guilty conscience!—*Stoughton.*

DIFFERENCE BETWEEN RELIGION AND PROFESSION.—There is a wide difference between religion and profession, as to their advantages. To bend the knee morning and evening, before the God of heaven, in a spirit of formality, will avail but little, either as to the direction, or the consolation of life. It will not arm us against calamity; it will not deliver us in danger; it will not console us in affliction; it will not guard us against the wiles of temptation, or the frowns of persecution. Religion will do this; but not the form of godliness. While the countenance of the Christian glows with the brightness of Divine communion, the professor rises from his knees, with an understanding as dark, a heart as wavering, a will as perverse, passions as corrupt as when he approached the throne of Mercy. The first returns from the closet, as a child who has held affectionate intercourse with a father, the second, as a poor blind Pagan retreating from the temple, where he had been offering a few grains of incense upon the altar of an unknown God.

IMPORTANT REQUISITES.—There are three requisites to our proper enjoyment of every earthly blessing which God bestows upon us, viz.: a thankful reflection on the goodness of the giver—a deep sense of the unworthiness of the receiver—and a sober recollection of the precarious tenure by which we hold it. The first will make us *grateful*, the second *humble*, and the last *moderate*.

HUMILITY.—Humility is of importance to the believer: in fact without it we cease to be Christians; this feeling paints in vivid colours the mercy and condescension of the Almighty, and leads us near to his throne.

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THE WESLEYAN.

HALIFAX, AUGUST 13, 1838.

THE WEEKLY SERVICES OF THE CHURCH.

In our last number we ventured to express an opinion respecting the claims of a part of our economy, but too lightly estimated; and our labour would be but partially done, were we to omit noticing another important part of our polity, namely—THE WEEK-NIGHT PREACHING.

There are but few societies amongst us, that do not possess the opportunity (in connexion with the services of the Sabbath) of hearing the word of God preached during one or other evening of the week—and knowing that these services are by many, noticed "more in the breach than in the observance," we cannot refrain from introducing a few remarks.

It has been observed wisely, that the Sabbath duties of a Christian Pastor—especially in large towns—only constitute a moiety of his duty; to these must be added, at least, extensive pastoral visitation, and a service intended more expressly for the members of society.

On this occasion—what we have termed the week-night preaching—there is an opportunity afforded for a more familiar and homely exposition of God's word—the pertinent address—the expository homily—the pastoral caution—the faithful direction,—may be in general expected to characterise this means of grace.

It is a time when the energetic appeal to the hearts and consciences of sinners, and the awful exhibition of future punishment, may be laid aside;—and the gracious and consolatory truths of the Gospel unfolded: not because there is less need to warn sinners of their danger, but because those present may be more especially expected to belong to "the household of faith."

Why should we, then, allow the cares of the world to rob us of these precious advantages, which at their utmost limits will be few; or how shall we, as stewards, give a good account of the privileges and opportunities with which we have been favoured, but which we have allowed ourselves to be half-willingly robbed of by unnecessary care, or which we have bartered away for other pleasures or opportunities, the gain of which must be written, loss.

Neither in this matter would we throw the censure upon those who do attend, which properly belongs to those who do not: one hint we throw out to the latter, which might be expatiated upon at large, but we forbear. The ministerial duties of a Christian Pastor cannot be considered as detached expositions of God's word abstractedly, so much as a regular series of doctrinal truths,—explained and enforced, suited to character, selected in connection with passing circumstances, and, bearing as a whole, immediately upon the stated congregation before whom they are delivered. That this is the case we are convinced; and if it is, the members who attend not the week-night preaching, lose a most important portion of the series (that which bears more immediately upon themselves); and, instead of lifting up, actually press down the hands of their pastor, and disappoint his hopes by absenting themselves from the most advantageous opportunity

which he can possibly have, for "building them up in their most holy faith." The following remarks are from the pen of the Rev. W. Jay—

"It is pleasing to see a place filled with hearers. They are in the way; and God may meet with them. His grace is sovereign and free. Some who came with no serious design, have been convinced of all, and judged of all; and confessed that God was in the midst of them of a truth. Yet his sovereignty is not our rule, but our resource. What he may do is one thing; what he will do is another. He has said, *Draw nigh to God, and he will draw nigh to you.* And though he is sometimes found of them that seek him not, he is always found of them that seek him.

"And how important is our attendance on the word of life! It regards God. And the soul. And eternity. Its consequences will remain for ever. It must furnish the most awful part of our future account. We forget these exercises; but they are all recorded in the book of God's remembrance. We have soon done with the sermon; but the sermon has not done with us, till it has judged us at the last day.—*Morning Exercises for the Closet.*

TO CORRESPONDENTS.

COMPLAINTS in the transmission of papers have been received from Lunenburg and Sydney. The proper steps have been taken to prevent a recurrence.

Valuable communications have reached us from Edeque. Such accounts will always be acceptable.

The three last communications of * * * are acknowledged with thanks.

The letter from Liverpool containing additional information, to be inserted in the memoir of the late Mrs. Smith, came too late,—the first sheet was then printed.

WE have no hesitation in saying that the first of August 1838, will be a day long to be remembered by many, a day not merely honoured by the reminiscences of the present generation, but handed down to posterity in future ages as the day of Jubilee to thousands of our fellow-creatures.

We noticed in our last, that the House of Assembly in Jamaica, had passed on the 8th of June,—the Act of complete emancipation—and which was followed by the Legislatures of St. Vincents, Barbadoes, and others on the 1st of August, just passed; the partial apprenticeship system closed. The negro was FREE.

We were immediately reminded of a Jubilee Song, sung by thousands of Sunday-School children in England, on the 1st of August 1834, when the word "SLAVE" was erased from the vocabulary of British History, or exchanged for a less offensive term. We subjoin the stanzas.

JUBILEE SONG,

FOR AUGUST 1ST.

TEDE,—*Sound the loud Timbrel.*—MOORE.

SOUND the loud timbrel, ye isles of the sea,
 JEHOVAH has triumph'd,—the Negro is free!
 Sing, for the Chain of his Bondage is broken!
 Shout! for the reign of the tyrant is o'er!
 How vain was his boasting!—the Lord hath but spoken.
 And Africa's sons are made bondsmen no more.
 Sing to the Lord, O ye isles of the sea,
 JEHOVAH has triumph'd,—THE NEGRO IS FREE!

Praise to the Conqueror,—O, praise to the Lord.
 The conflict is over, and Freedom restor'd!
 Who shall be sent to tell Afric the story,
 That her sons and her daughters no longer are slaves,—
 That the lash of the driver, so lately so gory,
 Is lost, and her iron yoke sunk in the waves?
 Shout, all ye thousands! 'twill sound o'er the sea,
 Till all the world hears that THE NEGRO IS FREE!

We copy the following valuable statistical summary from the 'Pearl' of Friday week—

POPULATION OF BRITISH (FORMERLY SLAVE) COLONIES.
(Compiled from recent authentic documents.)

Colonies.	White	Slave	Free Col'd.	Total
Anguilla,	365	2,288	357	3,110
Antigua*	1,980	29,839	3,835	35,714
Bahamas*	4,240	9,208	2,931	16,499
Barbados*	15,000	82,000	5,100	102,100
Berbice†	550	21,300	1,150	23,000
Bermuda*	3,900	4,600	749	9,249
Cape of Good Hope†	43,000	35,500	29,000	107,500
Demerara†	3,000	70,000	6,400	79,400
Dominica‡	850	15,400	3,600	19,850
Grenada	800	24,000	2,800	27,600
Honduras †	250	2,100	2,300	4,650
Jamaica‡	37,000	323,000	55,000	415,000
Mauritius‡	8,000	76,000	15,000	99,000
Montserrat†	330	6,200	800	7,330
Nevis †	700	6,600	2,000	6,300
St. Christophers	1,600	19,200	3,000	23,800
St. Lucia†	980	13,600	3,700	18,280
St. Vincent‡	1,300	23,500	2,800	27,600
Tobago	320	12,500	1,200	14,020
Tortola‡	480	5,400	1,300	7,180
Trinidad†	4,200	24,000	16,000	44,200
Virgin Isles	800	5,400	600	6,800

Total 131,257 831,105 162,733 1,125,095

The number of slave apprentices emancipated on the first of the month is as follows :

Barbadoes	82,000
Dominica	15,400
Jamaica	323,000
Montserrat	6,200
Nevis	6,600
St. Vincent	23,500
Tortola	5,400

Total 462,100

* These islands adopted immediate emancipation, August 1. 1834
† These are crown colonies, and have no local legislature.
‡ In these islands, the apprenticeship has been abolished by the local legislatures, from the first of August 1838.

There has been a report circulated since the arrival of the Packet, that the Falmouth and Halifax sailing mail packets are about to be laid aside for the substitution of steam transmission. It is said that the packet which would sail on Saturday, August 4, from Falmouth, is the last of the series.

We sincerely hope that arrangements will be made so as to secure the earliest possible landing of the mail at Halifax, without it being carried to New York, and sent thence by a branch packet to us. We believe that if a proper representation was made by the right persons in the right quarter,—this desirable object would be effected by the giant steamers touching here on their passage out and home.

THE Steam Frigate *Medea*, sailed hence for Quebec, on Saturday last, with his Excellency the Lieutenant Governor, on a visit to Lord Durham, Governor General. A guard of honour were posted on the Queen's wharf, and his Excellency embarked at 11 o'clock, under a salute from the fort on St. George's Island; accompanied by Captain and Miss Campbell, Lt. Col. J. L. Starr, Provincial Aid de Camp, &c. The *Medea* excited great attention, and solicited general admiration while lying in the harbour. She is to call at Charlotte Town on her way to Quebec, to receive on board Sir Charles Augustus Fitzroy, Lt. Gov. of Prince Edward Island.

BERMUDA, July 28.—Her Majesty's Ship *Vestal*, Capt. Carter, in 22 days from Quebec, anchored at Murray's anchorage, on Tuesday evening last.—The following persons, under exile by an Ordinance from Lord Durham and the special Council of Canada, have arrived in the *Vestal*:—Wolfred Nelson; Robert Shore; Milnes Bouchette; Bonaventure Viger; Simeon Marchessault; Henri Alphonse Gauvin; Touissant Goddu; Rodolphe Des Rivieres; Luc Hyacinthe Masson.

They will, we understand, be landed to-day—and we are happy to hear, that the same enlightened spirit which seems tempering justice with mercy in the administration of the law in Canada, has influenced the authorities here, in their

dealings with these misguided gentlemen. We hear they are admitted on their *parole of honour*, to a residence in the main island, and will experience no interruption in their excursions to any part of it—Ireland Island and St. George's not being included within these limits.—*Bermudian*.

FIRE AT NEW YORK.—A fire broke out in New York about half-past three o'clock of the morning of Aug. 1, in the Soap Factory of Bauermeister & Schepelin, situated in the rear of 160 Hammond street, and before the progress of the conflagration could be checked, the major part of the block, bounded by Hammond, Washington, Perry, and West Streets, were destroyed. About 50 houses were wholly or partially destroyed, and at least 100 families have been losers upon the occasion. An aged man, called Samuel Kilpatrick, residing in one of the buildings, who was in bed at the time the fire commenced, was burnt to death.

NEW BRUNSWICK.

MOST DISTRESSING CATASTROPHE.—*Nineteen Persons Drowned*.—It is our painful duty to record one of the most distressing events which it is presumed ever happened in our immediate vicinity.—This morning as a boat containing 24 or 25 persons was passing through the little falls, it struck upon *Hunt's rock* and immediately filled, and melancholy to relate, nineteen persons including children, were drowned. The following are the names of the sufferers—all of whom resided in Portland or at York Point, viz.:—Mrs. Maniton, (wife of Mr. Sampson Maniton) and 4 children—Mrs. Richard Haynes and 4 children—Mrs. Triniman, (wife of Captain Robert Triniman,) and 2 daughters—Miss Maria Hale, (sister to Mrs. Triniman and Mrs. Maniton)—Miss Sarah Adams, daughter of the late Mr. Josiah Adams—Mrs. Osborne, (widow) and son—Miss King, an aged woman, a native of England—and Thomas Stevenson. Miss King was brought to the shore alive, but was so exhausted that she expired.—None of the bodies had been found when we obtained our information, except that of one of Mr. Haynes's children.—*St. John, N. B. City Gazette, August 2.*

GREAT BRITAIN:

THE Falmouth Packet brig *LAPWING*, 28 days, arrived on Saturday week, bringing files of London papers to the 5th, and Falmouth to the 7th instant—

The Coronation of Her Majesty took place as appointed, on the 28th of June. The display on the occasion is represented as one surpassing in splendour and magnificence any thing ever before witnessed in the Kingdom, and notwithstanding the immense assemblage of persons present (from 300,000 to 400,000) the greatest order prevailed, and no accident of consequence is recorded. All appear to have been anxious to vie with each other in expressions of loyalty and attachment to their sovereign. "The 28th of June," says the *Mercantile Gazette*, "will be a memorable day in the annals of Great Britain. Millions of hearts have beaten with pure and ardent impulses of loyalty and affectionate attachment to the youthful QUEEN, and many and fervent prayers have been put up for length of life and happiness, as the attendants of her reign. May she long maintain her grateful dominion over a prosperous and devoted people!"

The whole of the English papers are filled with detailed accounts of the ceremony.—We would gladly devote a portion of our columns to the same purpose; but our limits forbid: it will be found in every provincial paper. The following extracts are of general interest—

THE ROYAL CROWN.

The crown in which her Majesty appeared at the ceremony of the coronation, was made by Messrs. Rundell and Bridge. It is exceedingly costly and elegant; the design is much more tasty than that of the crown of George IV. and William IV. which has been broken up. The old crown, made for the former of these monarchs, weighed upwards of 7lbs. and was much too large for the head of her present Majesty. The new crown weighs little more than 3lbs. It is composed of hoops of silver, enclosing a cap of deep purple, or rather blue, velvet; the hoops are completely covered with precious stones, surmounted with a ball, covered with small diamonds, and having a Maltese cross of brilliants on the top of it.

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The cross has in its centre a splendid sapphire; the rim of the crown is clustered with brilliants, and ornamented with fleurs de lis and Maltese crosses equally rich. In the front of the Maltese cross which is in front of the Crown is the enormous heart-shaped ruby, once worn by the chivalrous Edward the Black Prince, but now destined to adorn the head of a virgin Queen. Beneath this, in the circular rim, is an immense oblong sapphire. There are many other precious gems, emeralds, rubies, and sapphires, and several small clusters of drop pearls. The lower part of the crown is surrounded with ermine. It is, upon the whole, a most dazzling and splendid crown, and does infinite credit to those by whom it has been designed and put together. Her Majesty has expressed herself highly pleased with it.

The following is an estimate of the value of the jewels:—

20 diamonds round the circle, 1, 500l each;	£30,000
Two large centre diamonds, 2,800l each;	4,000
14 smaller diamonds placed at the angles of the former,	100
Four crosses, each composed of 25 diamonds,	
Four large diamonds on the tops of the crosses,	40,000
18 diamonds contained in the fleur de lis,	10,000
18 smaller diamonds contained in the same,	2,000
Pearls, diamonds, &c. on the arches and crosses,	10,000
141 diamonds on the mound,	500
26 diamonds on the upper cross,	3,000
Two circles of pearls about the rim,	300
	£111,900

NEW PEERS, &c.

The additions to the peerage, made before the Coronation were the following:

The Earl of Mulgrave to be Marquis of Normandy. Lord King to be Viscount Ockham, and Earl of Lovelace; this is the nobleman who married Lord Byron's daughter. Lord Dundas to be Earl of Zetland. The Scottish Earl of Kintore to be Baron Kintore of the United Kingdom. The Irish Viscount Lismore to be Baron Lismore of the United Kingdom. The Irish Barons Rosmore and Carew, to Barons Rosmore and Carew of the same. The Hon. William Francis Spencer Ponsoby created Baron. Sir John Wrottesley created Baron Wrottesley. Charles Hanbury Tracey, Esq. Baron Sudely. Paul Methuen, Esq. Baron Methuen. The Marquis of Carmathen, eldest son of the Duke of Leeds, is created Baron Osborne of the United Kingdom.

Thirty-one Baronets were created on the day of the Coronation; among these we find the names of Sir J. Herschell, E. L. Bulwer, and Sir L. Smith. Among the promotions we find,—Sir Colin Campbell, and Sir John Colborne to be Lieut. Generals: G. A. Wetherall to be Colonel, and Arthur Gore, to be Lieut. Colonel.

Complaints have been made by the merchants of Liverpool of the French blockade of Mexico.

The Irish Corporation Bill, with Lord J. Russell's £6 clause, passed on June 25, by a majority of 35.

Another attempt at revolution had occurred in Portugal, but failed like all the former ones.

[From the London Watchman, June 27.]

INDIAN RESERVES.—Lieutenant Colonel Sir Augustus d'Este, and the Rev. Robert Alder, had an interview with Lord Glenelg at the Colonial Office, on Saturday last, for the purpose, as we understand, of communicating with his lordship on the subject of the Indian reserves in the province of Upper Canada. The treaty which was entered into by Sir F. B. Head, with a portion of the Saugeeng Indians, for the relinquishment, on their part, to the crown, of their territory in the Huron tract, comprising a million and a half of acres of the finest land in the Province, in connection with other measures adopted by the executive towards that deeply injured race, produced a degree of distrust and apprehension in the minds of the Christian Indians at the different Mission Stations in Upper Canada, under the care of the Wesleyan Missionary Society, which greatly interrupted their progress in the path of improvement, and have been the means of breaking up one or two of these settlements. Under these circumstances the committee of that society have on various occasions brought this very important affair under the consideration of her Majesty's Principal Secretary of State for the Colonies, and it is due to the noble lord who fills that high sta-

tion, to add that we have been informed, that he has manifested the utmost willingness to listen to their representations, and to redress the wrongs of the poor Indian. It will afford great satisfaction to the friends of Missions, and especially to those who take a deep interest in the progress of scriptural christianity amongst the red men of the West, to learn that a despatch has been addressed by Lord Glenelg to the present excellent Lieutenant Governor of Upper Canada, on the subject of Indian Title Deeds, which will secure to the evangelized Indians and their posterity, the possession in perpetuity of the lands on which they are located, and which they have to some extent improved and cultivated. The settlement of this question is of incalculable advantage to the Indians, and the announcement of it to them will contribute to bind them still more closely to the mother country, an object of great national importance in the present critical state of the Canadas.

It is a remarkable fact and one which must greatly contribute to encourage the friends of missions to persevere in their efforts to diffuse the knowledge and influence of the Gospel among the Aborigines of America, that while during the four years that immediately preceded the establishment of the Wesleyan mission at the river St. Clair, the annual average number of deaths was forty-seven, and only twelve of these from natural causes, the rest having been chiefly occasioned by drunken quarrels and accidents occasioned by intemperance, the annual number of deaths during the four years that have elapsed since their conversion to christianity have been three from natural causes, and from other causes not one. The rejection of the New Zealand Colonization Bill, and the boon granted to the Indians, are triumphs in which, for the sake of humanity, we greatly rejoice."

MARRIED.

On Monday evening last, by Rev. Thomas Taylor, Mr. John Bake to Miss Susan Harvey.

On Tuesday evening, by the Rev. J. Scott, R. Carsels, Esq. Manager of the Bank of British North America, Miramichi, to Mary Gibbons, second daughter of James McNab, Esquire.

At Wareham, U. S. on July 18th, by the Rev. H. H. Smith, the Rev. Samuel Philips of the New England Conference (formerly of this town) to Miss Rodrish of the former place.

DIED.

On Saturday morning, Mrs. Ann Fraser, wife of Mr. A. Fraser, Upper Water Street, aged 38 years, a native of Inverness, N. B. At Barrington, Aug. 3, Sarah, daughter of Winthrop Sargeant, Esq., M.P.P., in the 7th year of her age.

At Montreal, on the 19th inst Sarah Fagan, of Halifax, N. S. wife of Mr. Robert Smith, stone cutter, aged 41 years.

Friday morning, after a lingering illness, William, son of the late Mr. George Power, of this town, aged 22 years.

SHIPPING INTELLIGENCE.

ARRIVALS.

Tuesday.—H. M. Steamer, Medea, Capt. Nott, Quebec, 2 days; left H. M. S. Cornwallis, to sail in 2 days for Halifax; the Madagascar had sailed for Jamaica; saw on the 2d inst off Bic, H. M. ship Malabar, hence, bound up; the Medea landed the company of the 93d Regt. which were taken to Quebec in the Madagascar, at P. E. Island. Schr Adcona, Patten, Guyama, 17 and Bermuda 8 days—rum, sugar and molasses, to Frith, Smith, & Co—left at Guyama brig Heron, Smith, to sail in 8 days. Barge Omphale, Savage, Quebec, 7 days—flour, to Fairbanks & Allison and S Binney; schrs Springbird and Susan, Manidieu, dry fish, coals; Elizabeth, Guysboro, fish; Sovereign, Canso, do; barge Messione, Michie, Quebec, 15 days—flour, glass, pork, staves, etc. to S Binney.

Wednesday, 8th—schr Venus, Country Harbour, dry fish; Diligence, Canso, do; Eliza Ann, Canso, do; Mermaid, Cape Breton, do; Hawk, Maubou, do; Queen Angeliue, Sydney, coal; Margaret, Mary and William, Sydney, coal; brig Hypolite, Floch-bart, Confuegos (Cuba) 16 days, sugar and molasses to M B Al-mou; schr James, Kerr, Cape Breton, 3 days, fish and oil; Rival, Anderson, Liverpool, N.S.; Speculator, Young, Lunenburg, 12 hours.

Thursday, 9th—Mary, Manidieu, dry fish; Broke, Cann, Yarmouth, 3 days, fish; Thorn, Canso, fish; Concord, Barrington, fish; Margaret, M'Daniel, Labrador via St. Mary's, 13 days, salmon, oil, etc. to master; Emperor, Gray, Philadelphia, flour to H Braine; Govt. schr Victory, Darby, from a cruise; Brig Bee, Adams, Guyama, Bermuda 8 days, sugar to Frith, Smith & Co.; brig Matilda, Ganyson, Grenada, 26 days and Nevis 10—rum and molasses to D & E Starr & Co, Capt. Bowden and two men died at Nevis.

SABBATH-SCHOOL DEPARTMENT.

From the Wesleyan Magazine for May.

A LIBERAL OFFER TO SUNDAY SCHOOLS.—A kind superintendent of a country Sunday school has made a liberal proposal to the Wesleyan Book Committee, which enables them to offer gratis to such Methodist Sunday schools, in small towns and villages, as are without the benefit of a library, books to the amount of ten shillings, provided they will expend fifty shillings more in books published by Mr. Mason, which will be charged to them at a reduction of twenty-five per cent. discount from the retail price; and on the farther condition that the full amount be paid to the superintendent preacher of the circuit where such library is to be formed on the receipt of the books.

The committees of those Sunday schools who intend to avail themselves of the very kind offer of our friend, will order from the Book Room catalogue the books which are marked with an asterisk, to the amount of £4, which will be charged to them £2 10s.

This offer is made to the extent of one hundred and twenty libraries, and to such places only as are not the heads of circuits. Our friend urges, it is of very great importance that when attention can only be paid to scholars from three to four hours in a week, viz., on the Sabbath, that some direct means should be provided for conveying religious instruction, at least to the elder scholars on the week days; and that with little difficulty books may be supplied to the scholars, who will gladly take them to their homes, where they will very probably be useful to their parents and other inmates, who in villages have not the same facilities, and frequently less disposition, for obtaining religious lent as they are in towns.

If we may judge from the speedy success of a previous offer of this kind, we should recommend an early application to those who wish to obtain a library for their village Sunday Schools on these terms.

A label "Wesleyan Sunday School Library," will be pasted on each of the books sent.

ADVERTISEMENTS.

FOR SALE.

THAT pleasantly situated House and Garden at Wolfville, recently owned by Henry Allison. The house is entirely new and well furnished, and would be a very desirable summer residence.

As the property is well known, further description is considered unnecessary. For particulars as to terms, apply to
Halifax, 16th July. JOHN H. ANDERSON.

WHAT NEED OF IMPORTING BOOTS AND SHOES &c?
LONGARD AND HERBERT'S

HALIFAX BOOT AND SHOE MANUFACTORY !!!

THE Subscribers beg leave to acquaint their friends and the Public, that they have received their stock of ENGLISH LEATHER, and a variety of other articles in their line, suitable to the summer season, consisting of—

Black and white Satin, black and a variety of fancy colored Brunellas to suit dresses, Morocco and kid and various colored Roans, Black and buff toe skins, dog skins, &c., which they will make up and sell for Cash at their usual low prices. Their custom work will be found not inferior to any made in Halifax.

L. & H. cannot allow this opportunity to pass without expressing their gratitude for the exceeding liberal patronage they have received hitherto, which has been equal to their utmost expectations, and this circumstance affords them peculiar satisfaction, for thus they have been instrumental in retaining and putting in circulation many hundreds of pounds within the province, which would otherwise have been exported to Great Britain and elsewhere, never to visit our shores again. Every effort is being made, which the infancy of their establishment will admit, to produce work at prices corresponding to those of imported Boots and Shoes, and if sufficient patronage be continued, the Halifax Boot and Shoe Manufactory will be able to defy foreign competition.
June 4, 1834.

NOTICE TO TRAVELLERS.

THE GUYSBOROUGH and ARICHAT PACKET will sail regularly between those places every week; leaving Guysborough every Monday morning at 8 o'clock—and Arichat every Tuesday morning at 8 o'clock (wind and weather permitting) touching occasionally on her return at Canso, Fox-Island, and Crow Harbour—taking on board at each place, such freight and passengers as may offer.
Guysborough, 28th April, 1838.

ESSAY ON CHRISTIAN MISSIONS
PRIZE OF TWO HUNDRED GUINEAS, &c.

DURING the last forty years, many excellent Sermons, Tracts, and Pamphlets, have appeared on the subject of Missions to the Heathen; but the want of a comprehensive work, embracing all the topics directly and collaterally involved in the general theme, has long been felt and very generally acknowledged. It has occurred to a few friends of the Missionary enterprise in Scotland that this desideratum in our Christian literature might be supplied by means of friendly competition, were the theme of Missions proposed as the subject of a Prize Essay. Dispensing, for the present, with the consideration of the causes that may instrumentally have retarded the progress of Christianity throughout the world, and with the investigation of the most approved methods of practically conducting Missions abroad, a PRIZE OF TWO HUNDRED GUINEAS is hereby offered for the best Essay, and another PRIZE OF FIFTY GUINEAS for the second best Essay on "The Duty, Privilege, and Encouragement of Christians to send the Gospel of Salvation to the unenlightened Nations of the Earth." The grand object of Missions, viz., the regeneration of a lost world through the all-sufficient atonement of the Lord our Righteousness and the renewing of the Holy Ghost, must be distinctly unfolded and vindicated from the Sacred Scriptures. The Duty, Privilege, &c. must be illustrated as enjoined or sanctioned by Divine commands, Evangelical motives, and explicit prophecies, as well as recommended by a review of the beneficial effects of Christianity on the civilization of the world, and the reflex influence of the Missionary enterprise in improving the spiritual tone and condition of the Reformed Churches. Under the head of Duty, must be comprehended the obligation to advance the kingdom of the Redeemer by means of prayer, counsel, pecuniary contribution, and personal services. Answers must also be furnished to all the most plausible objections that have from time to time been urged against the cause of Missions.

In order at once to demonstrate the Catholicity of the present design, and inspire universal confidence in the rectitude of the decision, the following Gentlemen have been requested, and have kindly consented, to become adjudicators, viz. :—

The Rev. David Welsh, D.D., Professor of Church History in the University of Edinburgh.
The Rev. Ralph Wardlaw, D.D., Glasgow.
The Rev. Henry Melville, B.D., Camberwall, late Fellow and Tutor of St. Peter's College, Cambridge.
The Rev. Jabez Bunting, D.D., President of the Wesleyan Conference, London.
The Rev. Thomas S. Crisp, President of the Baptist College, Bristol.

The Essays will be received on or before 1st June, 1835, by the Secretaries of the Church of England, London, Baptist, and Wesleyan Missionary Societies, at the respective Mission Houses in London, and by the Rev. Dr. Brunton, Convener, or Rev. Dr. Gordon, Secretary of the General Assembly of the Church of Scotland's Committee for Foreign Missions, Edinburgh. Each must be accompanied with a sealed letter, enclosing the name and address of the author—the Letter and Essay bearing some motto or superscription common to both. The Essay need be forwarded which is not written or copied in a clear, distinct, legible hand. The Adjudicators are expected to make their decision known on or before 1st June, 1840, after which date the Essays will be returned, on proper application at the several Offices where they were originally left, with the Letters unopened except those accompanying the successful Treatises. Half of the profits arising from the sale of the Copyright of the Essay, to which the Prize of Two Hundred Guineas shall be awarded, to be given to the Author, the other half to be applied to such object, promotive of the great cause of Missions, as the Contributors to the present Prize may deem most expedient.

In the name of the Contributors,
STEVENSON M-GILL, D.D.,
Professor of Divinity in the University of Glasgow.
THOMAS CHALMERS, D.D., L.L.D.,
Professor of Divinity in the University of Edinburgh.
ALEXANDER DUFF, D.D.,
Church of Scotland Mission, Calcutta.

TERMS, &c.

The Wesleyan (each number containing 16 pages imperial octavo) is published every other Monday (evening) by Wm. Cunnabell, at his Office, South end Bedford Row, Halifax, N. S. Terms: Seven Shillings and Sixpence per annum; by mail, Eight Shillings and Ninepence (including postage) one half always in advance. All communications must be addressed to the Agent of the Wesleyan, Halifax, N. S.

NOTICE TO AGENTS.

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

NOTICE TO CORRESPONDENTS.

Communications on religious, literary, and useful subjects, directed to Mr. J. H. Anderson, Agent for the Wesleyan, Halifax, N. S., are respectfully requested: but in every case, they must be sent free of postage: no article, however good if sent by post, will appear, unless the Mail-charges be defrayed. Selected articles must be accompanied with the names of their authors. All Communication involving facts, must be attended with the names of the writers.
N. B. — Exchange Papers should be addressed to the Office of the Wesleyan, Halifax, N. S.