

THE WESLEYAN.

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

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

VOLUME II.

HALIFAX, N. S., MONDAY, FEBRUARY 3, 1840.

NUMBER 26.

Original Poetry.

STANZAS.

A light, from far beyond the suns,
Wide circling through the sky;
Shines in my heart, altho' it shuns
The proud rebellious eye,
And this sweet light—this holy light—
To me, in mercy shrouded,
Is not of faith alone, but, sight—
By all my hopes of heaven.

Come, then, ye children of the Lord,
The children's faith maintain;
Of all delivered in his Word,
The light and life remain.
Here is accomplished prophecy
Where falsehood has no part—
Here is the Day—spring from on high:
The Day—star in the heart!

O, blessed be the Lord our God,
His wonders thus to show;
And blessed be the paths we trod,
His countenance to know.
And blessed, blessed, blessed, be
The meek and lowly pure;
Who follow to eternity
The light that shall endure.

Toronto, Dec. 14, 1839.

A. J. WILLIAMSON.

Communications.

A VISIT TO A FISHING VILLAGE.

WHILST on a short tour through the western part of this Province, during the present year, I staid all night in one of the small villages, inhabited mostly by that valuable and hardy class of men who are engaged in the fisheries—the most prolific source of the wealth and prosperity of our favoured country. The women and children of the village had mostly been busily employed, all day, in taking care of, and in curing, the proceeds of their husbands, sons, or brothers' industry—their hard earned spoils from the ocean; and save from a solitary old man, who, leaning on his staff, and bending beneath the weight of years and infirmities, I could not expect, at so busy a time, any other than the ordinary civilities due to a stranger.

As I approached him, the old man bowed courteously, and with unceremonious kindness bid me welcome to the house of one of his sons, with whom he then resided. There was something, I must confess, even on the first view, in the old man's manner, which, considering his mode of life and circumstances, spoke of his being influenced by other sentiments and feelings than ordinarily falls to the lot of men brought up in the humble and laborious ranks of life—in those which

are common in a country like ours, where education, at least in his youthful days, was so very limited. I soon, however, found what I had at first suspected—that the old gentleman was a follower of the meek and lowly Saviour; and who now, at nearly the close of his pilgrimage, experienced the fulfilment of that most gracious promise, made in Isaiah xl. 30, 31. For though more than eighty summers and winters had brought with them, to the pilgrim, their toils and privations, he enjoyed comparatively good health, and possessed a degree of agility uncommon in one of his years. It happened he had been one of those whose path in life had been strewn with thorns, and who had tasted of the wormwood and the gall—those bitter enjoyments in the cup of man's existence; but who at the same time had, in a very eminent degree, learned the great secret of extracting moral good from natural evil.

Being determined to partake of the hospitality and kindness of the good man and of his children, for the night, we entered into a very free and unreserved intercourse, during which my admiration was often called forth, at the rich unction that attended his discourse. I learned that if he had quaffed the cup of sorrow to its dregs, he had also richly partaken of those streams of comfort, which flow so freely and abundantly from the fountain of goodness and love. I also learned that for more than fifty years, he had been a member of the Methodist Church; his entrance into which, after the expiration of half a century, he hailed as one of the events of his past life, with unmingled gratitude and pleasure, and as one of the most conspicuous of his long and cheerful pilgrimage.

He was one who was entertainingly loquacious, and with much fervour and enthusiasm spoke of the by-gone days of Methodism in Nova-Scotia, of the toils of its early preachers, and of many of those precious seasons he had enjoyed in the holy services of the Church, when, like himself, wanderers from God and from happiness (many of whom were now before the throne) had been brought to confess and forsake their sins, and to experience the blessings of forgiving mercy. The venerated names of Black, the mission—Garretson—Jessup, and others,—the pioneers of Methodism in the wilderness, were to him familiar as household words; and the benefits he had derived from their public and private instructions, were the subjects of his unqualified expressions of grateful remembrance.

I congratulated him on his having reached the Centenary of Methodism, (more than half of which he

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had lived to mark its progress) and in recognising the Christian compliment, his eyes seemed to beam with youthful lustre—his heart to overflow with tenderness, which could only be expressed by the hearty squeeze of his aged hand.

I remarked that, during such a protracted existence as his, he could now decide from experience, as to the excellence of Wesleyan Methodism, in its doctrines, its discipline, and in its effects and bearings upon the world. His reply was in accordance with the general tenor of his discourse: True it was that he had seen and heard very much of others, of whom he was ready in Christian charity to hope the best; yet still, with all that love which he was taught to feel towards "all who like ourselves are called Christians," he had never for a moment seen any thing that could induce him to a change, or lead him to set a less value on the sterling worth of his own church. Though limited in general education, in matters of a religious nature he may be considered as intelligent beyond many, his superiors in many other respects; and I shall not soon forget the interesting terms on which he spoke of several of our more distinguished doctrines, viz.,—"The Witness of the Spirit."—"Entire Sanctification," and of "the extensive views held by our church on the subject of the Atonement of Jesus Christ." For if it had not been as stated, that Christ gave himself as a sacrifice for all, what must have been, said he, his condition, having been one who had long wandered from God, and who could have no other place than that which is common to the chief of sinners.

Had even such a horrid thought of God's having, unconditionally, decreed the withholding of his saving grace from any one of the sinful race of Adam, he must have perished, continued he, in despair. I suppose, said I, that now your country has so much improved, every way, that you feel no lack of Spiritual guides? He smiled, and replied affirmatively; adding, that though there were persons who seemed to think that people might be attracted by novelty to fall in with those kind and courteous offers, which were now so liberally made, yet he for one felt no fears on the subject; he thought too highly of the natives of his rising country, to believe that they would ever be unmindful of, or ungrateful for, the valuable favours that had been conferred by the Methodists, and through Methodistical institutions.

After an evening, which was now far advanced, had passed in this social and harmonious way, the time for rest arrived, the old man proposed prayer; and after reading a Psalm, and joining in singing one of our excellent Hymns of praise, we committed ourselves to the care and protection of that Being, who hears his children's cry, and watches over their sleeping as well as waking hours. When alone, I could not but reflect on the scene that had just passed in review before me: the old patriarch was the very picture of content and happiness—the order and regularity of all around spoke of peace and comfort, and proved it to be the home of that concord and kindness, in which "the cottage often leaves the lordly mansion

far behind." So soon as morning came, the inmates of the dwelling repaired to their wonted labours, and I prepared to pursue my journey. In parting, the old man and I engaged in prayer and praise: his fervent Amen, and grateful animation in the service cannot soon be forgotten; and though we may never meet again with each other upon earth, the hope is fresh and ardent, that after a few more of the tempests of life have passed away, through grace and mercy, we shall unite again in our Father's house—that harbour of eternal sunshine, "where the wicked cease from troubling, and the weary are at rest."

26th December, 1839.

C.

Literary Intelligence.

PROSPECTUS OF THE NEW MAGAZINE.

BRITISH NORTH AMERICAN WESLEYAN METHODIST MAGAZINE,

To be published Monthly, under the direction of the Wesleyan Missionaries in the Provinces of Nova Scotia, New Brunswick, &c. &c.;

With the sanction of the British Conference.

MORE than half a century has elapsed since the commencement of Wesleyan Methodism in the British Provinces: during this time, it has, by the Divine blessing, been successfully diffusing the evangelical and loyal principles, which have characterised its progress in the Mother Country. For many years the Wesleyan Missionaries in British America, were few in number, and their circuits so extensive and laborious, as to call into incessant action their whole energies exclusively as itinerating Ministers. However anxious for the diffusion of religious truth, or to secure the stability and permanency of the work they were instrumental in commencing, thus circumstanced, there was one agency they could not avail themselves of to any desirable extent—THE AGENCY OF THE PRESS. They witnessed the progressive influence of the Press on the character and habits of society, but were prevented from opposing the advances of error, or of promoting the interests of truth by its means. Whatever were their convictions that its use was no more necessary to the full enjoyment of the benefits of the social system, than for the extension of religious knowledge, and the continuance of its advantages;—that pulpit exercises, however frequent and forcible;—that pastoral visits, however regular and influential, could not fully meet the wants of a scattered population; that in addition to these means religious works published in Great Britain might be zealously circulated, and thus form a powerful auxiliary in their work—still a publication of a local character was imperatively called for; but they were compelled to wait for a more favourable season, when they might commence one with a reasonable prospect of success and usefulness.

A variety of intimations unite in pronouncing the season to be now arrived. The number of societies and congregations dependant upon the Wesleyan Ministry in these Provinces is large, and steadily in-

creasing; amongst these, both in life and death, the power of Gospel truth is exercising its mighty dominion; the Missionaries, also, are more numerous, and though their circuits are sufficiently extensive, their labours are more concentrated; on this account, they are better prepared than their predecessors to follow such openings as may be presented with respect to the employment of the Press. Yet, standing as they do in connexion with the British Conference, they had no authority to commence publishing without the consent of that venerable body. Such consent has recently been obtained, and at a meeting of the united Districts in Halifax, last July, it was resolved on to commence a **MAGAZINE**, to be edited by two of the brethren, then appointed, who are to be responsible for its character to the District-Meetings and Conference.

The contemplated work will be entitled, "*British North American Wesleyan Methodist Magazine*:" its principles will be expected to be *denominational*; but in its pages it will never be overlooked that there is a *general* Christianity whose interests are to be promoted, and whose successes are to be hailed, by all who love the Lord Jesus in sincerity. Careless indifference, and sectarian exclusiveness, will be studiously avoided; and the improvement of the reader in faith and love, especially by the description and enforcement of what is significantly termed *Experimental Religion*, as carefully sought.

The general plan of the "*British North American Wesleyan Methodist Magazine*," will embrace the following subjects:—

I. Religious Biography, including the Lives of Ministers, and Memoirs of eminently pious persons.

II. Divinity, including papers on Theology in general, and Sermons, original and selected.

III. Ecclesiastical History.

IV. Miscellaneous Essays, Correspondence, and Extracts.—This department will include Illustrations of Scripture,—Remarkable Conversions, Letters on Christian Experience, &c.—Events which may display the operations of Divine Providence towards nations or individuals; with such other subjects as may be conducive to the interests of piety.

V. Review of select Publications, with interesting Extracts.

VI. A due proportion of the work will be appropriated to Obituary and short notices of persons recently deceased,—to Foreign and Domestic Missionary Intelligence; and to Poetry, original, or carefully selected.

These subjects are too numerous to be introduced into every single number of the Magazine, but they will severally receive a due share of attention.

The work will be published in Saint John, N. B., on the 1st of every month, at 9d. per number. As soon as arrangements can be effected, four Portraits of Ministers belonging to the connexion will be given in the first volume.

The names of subscribers will be received by all the Wesleyan Missionaries in these Provinces, in their

respective Circuits; and at the Wesleyan Mission-Houses and Vestries.

Communications for the Editors may be sent, (post paid,) to the Rev. WILLIAM TEMPLE, Miramichi; or to the Rev. E. WOOD, Saint John, (New Brunswick.)

Correspondence.

To the Editor of the Wesleyan.

NEW CHAPEL IN THE LIVERPOOL CIRCUIT.

SIR,—I think it incumbent on every man, to whose care the subscriptions of the benevolent have been entrusted, to give an account of his stewardship, and thereby to satisfy them that their gratuities have been sacredly applied to the object which was contemplated. Feeling, Sir, for the destitute state of religion in Sable River, the place of my residence, I was led to appeal to the friends of Methodism at Halifax, Liverpool, Mills' Village, Shelburne, and other places, to solicit their aid, in the erection of a Wesleyan Chapel. To my appeal many generously responded;—and for their satisfaction I request this public notice,—that the said edifice has been raised, and for the last six months has been consecrated to the purposes of divine worship. The building is situated in a central position, so as to accommodate the population. A good stove has been provided for it; and thither the people go up, Sabbath after Sabbath, to worship. On Sunday, 22d Dec., Rev. R. Knight addressed a large congregation there, when a deep and sacred feeling evidently pervaded the assembly. Such was the zeal of the people (stimulated no doubt by the generosity of the friends in the above named places) that the place was made tenable for divine service in little more than a fortnight. The outside is well-finished—a pulpit is erected, and benches fixed. We hope, after a little breathing time, to make a second effort, and finish the inside.

I am, Mr. Editor, Yrs,

Geo. Hugh Houston.

Sable River, Jan. 4, 1840.

Centenary List.

WALLACE CIRCUIT.

J V Jost, *	£10 0 0
Stephen Fulton, *	5 0 0
George Wells, .	2 0 0
Althea Bigney, .	1 0 0
M J B Fulton, .	1 0 0
Elizabeth Stevens, .	10 0
Martha Bigney, .	10 0
William Fulton, .	2 0 0
Lemuel Bigney, .	1 0 0
William Stevens, .	15 0
Sarah Betts, .	1 10 0
William G Tuttle, .	1 0 0
Ann Colter, .	10 0
Eliza Burk, .	10 0
Thomas Tuttle, .	10 0
William Miller, .	1 0 0
George Hurd, .	1 0 0

Sarah Wooden,	10 0
Benjamin Montross,	10 0
Mary Tuttle,	5 0
Joshua Canfield,	£ 0 15 0
Sarah Canfield,	5 0
Elizabeth Canfield,	5 0
Phoebe Seamans,	1 15 0
William Harrison,	5 0
Gui Tuttle,	10 0
John Tuttle,	1 0 0
Eliza Tuttle,	1 0 0
John Canfield,	8 0 0
Ichabod Betts,	10 0
George Tuttle,	1 0 0
Ezekiel Brown,	5 0
Susan Smith,	10 0
Catharine Brown,	10 0
Bethier Betts,	5 0
Samuel Stevens,	15 0
Joshua Tuttle,	15 0
John G Wells,	5 0
Jane Rutledge,	5 0
George Huestis,	5 0
Edward Heustis,	6 0
Fanny McKim,	7 6
Henry Fulton,	10 0
Joseph Canfield and family,	10 0
Peter Seed, Esq.,	1 0 0
Mrs P Seed,	10 0
	£44 18 6

RIVER PHILIP.

Anios Black, Esq.,	5 0 0
Stephen Oxley,	1 0 0
R Hodgson and family,	1 0 0
Sarah Weatherbee,	5 0
John Fales,	5 0
John Hodgson,	10 0
John Johnson,	1 0 0
Thomas Reed,	5 10 0
William Griffin,	1 0 0
Mrs Taylor and family,	1 0 0
Rufus Rundage,	1 0 0
George P Oxley,	1 5 0
Jane Griffin,	10 0
Ann Oxley,	5 0
Hannah S Stonehouse,	10 0
John Oxley,	1 0 0
	£19 0 0

RIVER JOHN.

David Langell,	5 0 0
David Langell, Junr.,	2 10 0
George Perin,	2 0 0
Richard Blackmore,	1 0 0
William Blair,	2 10 0
Mrs Blair,	1 0 0
Stephen Duley and family,	2 4 0
David Hinds,	1 0 0
Catharine Patrican,	15 0
George Langell,	15 0
Lucy Langell,	10 0
Elenor Perin,	10 0
Sarah Wright,	10 0
William Perin,	5 0
Thomas Bigney,	2 10 0
Ann Bigney,	10 0
Elenor West,	5 0
Mary Hinds,	5 0
	£23 10 0

Total, £37 8
 *£25 10s. included in the Centenary Meeting at Charles Town

Miscellaneous.

From Dr. Bangs' History of the M. E. Church.

(Concluded from page 393.)

METHODISM IN AMERICA.

ONE of the elders who assisted at the consecration of Mr. Asbury was the Rev. Mr. Otterbine, a minister of the German Church. Having enjoyed an intimate acquaintance with this pious and evangelical minister of Jesus Christ, and having full fellowship with him as a laborious and useful servant of God, Mr. Asbury requested that he might be associated with Dr. Coke and the other elders in the performance of this solemn ceremony.

The following persons were elected, twelve of whom were consecrated elders: Freeborn Garretson, William Gill, Le Roy Cole, John Hagerty, James G. Cromwell, John Tunnel, Nelson Reed, Jeremiah Lambert, Reuben Ellis, James O'Kelly, Richard Ivey, Beverly Allen, (ordained in 1298,) and Henry Willis. Mr. Garretson and Mr. Cromwell were set apart especially for Nova Scotia, to which place they went. Mr. Lambert was ordained for the Island of Antigua, in the West Indies.

John Dickens, Caleb Boyer, and Ignatius Pigman, were elected deacons.

It was at this conference (1784) that the "articles of religion," as found in our Book of Discipline, were adopted. In the beginning of the year 1785 Mr. Freeborn Garretson and Mr. James O. Cromwell took their departure for Nova Scotia; and, after enduring many perils on the voyage, arrived in safety at their destined sphere of labor. Here they found the late venerable William Black, who had been laboring very successfully in that rigorous climate. Mr. Black gave the right hand of fellowship to Mr. Garretson, and he entered upon his work in this country with that zeal with which he had been distinguished in the United States, and many sinners were awakened and converted to God, and several societies formed.

Soon after his arrival in Nova Scotia, Mr. Garretson received a letter from Mr. Wesley, of which the following is an extract:—

"I am glad that brother Cromwell and you have undertaken that labor of love, the visiting of Nova Scotia, and doubt not but you act in full concert with the little handful who were almost alone till you came. It will be the wisest way to make all those who desire to join together thoroughly acquainted with the whole Methodist plan, and to accustom them, in the very beginning, to the accurate observance of all our rules. Let none of them rest in being half Christians. Whatever they do, let them do it with their might, and it will be well, as soon as any of them find peace with God, to exhort them to go on to perfection. The more explicitly and strongly you press all believers to aspire after full sanctification as attainable now by simple faith, the more the whole work of God will prosper."

Mr. Garretson continued his labors in this Province, travelling from place to place, and often exposed to many temporal hardships and privations, until April 10th, 1787, when he embarked for the United States, leaving behind him, as evidences of his fidelity and success in his Master's work, about six hundred members in the societies. While in this country, he says,—

"I have traversed the mountains and valleys, frequently on foot, with my knapsack on my back, guided by Indian paths in the wilderness, when it was in expedient to take a horse; and I had often to wade through morasses half leg deep in mud and water, frequently satisfying my hunger with a piece of bread

and pork in my knapsack, quenching my thirst from a brook, and resting my weary limbs on the leaves of the trees. Thanks be to God! he compensated me for all my toil, for many precious souls were awakened and converted to God."

This year, also, Methodism was introduced into the city of Charleston, South Carolina. In the latter part of February, Bishop Asbury, Jesse Lee, and Henry Willis set off on a visit to this place. Mr. Willis preceded the others and gave out their appointments; and after preaching in sundry places on their way, they arrived at Charleston on Saturday, Feb. 26th, and on Sabbath morning Mr. Lee preached in an old meeting house belonging to the Baptists, which had been procured for that purpose. While here they lodged with Mr. Edgar Wells, a respectable merchant, who, though a man of the world, courteously entertained the messengers of the Lord. On their arrival he was preparing to attend the theatre, but his plans of amusement were abandoned, and the worship of God was set up in his family. The consequence was, that he became awakened to a sense of his sinfulness, and after a struggle for about ten days, was brought into Gospel liberty.

This was the commencement of Methodism in this place; for although Mr. Wesley visited Charleston in 1736, and Mr. Pilmore in 1775, their visits were but transient, and left no permanent impression upon the minds of the people. After preaching a few times, Mr. Lee left the city with a view to labor in other places, but Bishop Asbury remained until the 9th of March, preaching every evening, and sometimes in the morning, to the people, explaining to them "the essential doctrines" of Methodism; and he says, "I loved and pitied the people, and left some under gracious impressions."

Soon after the arrival of Dr. Coke, in 1784, he and Mr. Asbury entered into a consultation respecting the expediency of establishing a literary institution for the education of the sons of our preachers, and others who might wish to share in its benefits.

The site selected for the college buildings, which was on a rising ground in the town of Abingdon, about twenty-five miles from Baltimore, is thus described by Dr. Coke:—

"The situation delights me more than ever. There is not, I believe, a point of it, from whence the eye has not a view at least of twenty miles; and in some parts the prospect extends even to fifty miles in length. The water part forms one of the most beautiful views in the United States; the Chesapeake Bay in all its grandeur, with a fine navigable river, the Susquehanna, which empties itself into it, lying exposed to view through a great extent of country."

On this spot a noble brick building was erected, one hundred and eight feet in length, and forty in breadth; and the house was conveniently divided for lodging the students, and for recitation rooms, etc. Through the solicitations of Dr. Coke and Bishop Asbury, nearly five thousand dollars had been secured by subscriptions and donations, when they commenced building; and before the rooms were entirely finished a school was opened with a few scholars. On the 8th, 9th, and 10th days of December, 1786, the college was opened with religious exercises, and Bishop Asbury preached a sermon on each day, the dedication sermon being delivered on sabbath; but after being in successful operation for about ten years, it was consumed by fire.

It seems to have been the opinion of Bishop Asbury, that this destruction of the college buildings was an indication of divine Providence that it was no part of the duty of the Methodist Episcopal Church to engage in founding and raising up colleges. It appears to us, however, that on the same principle of reasoning, we might refuse to build a church, or a dwelling house, or even to embark in any business, which

might be injured by the elements. Job's repeated losses were permitted to try his patience, and this might have been permitted for a similar effect on the Church.

But although Bishop Asbury was dispirited in respect to building colleges; Dr. Coke, encouraged by the generosity of a number of wealthy friends in the vicinity of Abingdon, who sympathized with the sufferers, and also felt a deep interest in the cause of education, determined to make another effort. To aid him in his design, a number of friends in the city of Baltimore, after consulting together, immediately subscribed about four thousand five hundred dollars towards erecting a new building on the same premises. Ascertaining, however, that there was a large building in Baltimore which would answer the purpose, they purchased the premises for the sum of about twenty-two thousand dollars.

The ground and building thus purchased being more than was needed for the college, the brethren in Baltimore determined to erect a new church on a part of the premises. This was accordingly done, and the church and college were fitted up for use, and the college was opened with a fair prospect of success, even more promising than what had appeared in Cokesbury College; but unhappily a similar fate awaited it.

Through the imprudence of a few boys who had been making a bonfire with some shavings in an adjoining house, the flames were communicated to the house in which they were assembled, and thence to the church and college, which were, after ineffectual attempts to extinguish the flames, entirely consumed. Thus were the hopes of the friends of education again blasted by the sudden destruction of these buildings, by which the Methodists lost not less than forty-four thousand dollars, and the cause of learning was abandoned in despair by the Methodist Episcopal Church for a number of years. Other denominations, however, in the city of Baltimore, sympathized with the Methodists in the loss of their church, and offered their churches for them to assemble in until they could repair their own. This generous offer was thankfully accepted, and they occupied these houses until they succeeded in erecting another.

Having thus traced the commencement and termination of this laudable effort to diffuse a knowledge of literature and science among the people, we will now return to notice the progress of the general work. Immediately after the adjournment of the conference in Baltimore, Dr. Coke returned to Europe. The doctor's talents as a preacher, his Christian and gentlemanly deportment, and disinterested zeal in the cause of God in general, and for Methodism in particular, gained for him a reputation, influence, and respect which will endure as long as Wesleyan Methodism shall continue to bless these United States.

COLUMBUS AND LUTHER.—Twenty years only intervened between the discovery of America and the first preaching of Luther. The Christian scholar may be pardoned if he lingers for a moment upon the analogy which subsists between these remarkable events. Columbus, pursuing his perilous course across the Atlantic, and led forward by the single star of lofty and inspiring hope, may be regarded as no inapt emblem of that adventurous reformer, who embarked on a stormier sea than ever rocked the pillow of the intrepid sailor. How mighty the enterprise of both! How magnificent the result! A land of beauty opened its flowery valleys to the navigator; but a richer land of promise blossomed before the eyes of the reformer.

The Wesleyan.

HALIFAX, MONDAY, FEBRUARY 3.

OUR LAST NUMBER.—With the publication of the present number, we have to announce to our friends and supporters, the close of the second volume of the Wesleyan.

The two succeeding numbers will have prepared our subscribers generally, for some change in the circumstances of this periodical. The establishment of a Magazine, the prospectus of which will be found in this number, appeared to point out the time when the present effort should cease—at the same time the immediate publication of a Magazine not being decided on, the non-existence of a periodical through which to communicate with our friends in the Provinces, even for a time, was deeply felt.

While the proprietors of the Wesleyan were thus situated, our publisher stepped forward with the offer to take the risk of a publication—in all respects like the Wesleyan, except the name—upon himself. For this purpose he has engaged the services of a talented lay-Editor. While, therefore, we withdraw from this duty, and offer our best acknowledgments to our numerous friends, and correspondents we would at the same time recommend a perusal of the accompanying prospectus, and entreat all our subscribers to continue their support.

PROSPECTUS OF

THE CHRISTIAN HERALD.

Devoted to the interests of Science and Religion, and of Wesleyan Methodism in particular.

At the suggestion of persons, whose opinion on the subject is of importance, the subscriber undertakes to continue the publication of the Wesleyan, under the title of *The Christian Herald*—a periodical devoted to the interests of Science and Religion, and of Wesleyan Methodism in particular.

The periodical will be, as usual, conducted with strict reference to its title. It will be devoted to Religious Correspondence,—Biography,—History,—Missionary Intelligence, and the other departments which a "Religious Newspaper" may include. Among these will be a condensed Shipping List, a corrected Prices Current, and a limited number of such advertisements as are not inconsistent with the principles of the paper.

A change in the day of publication has been deemed advisable,—*The Christian Herald* will be published on Friday, instead of Monday. Should sufficient encouragement be received it is in contemplation to make the paper, at the end of six months from this period, a weekly periodical. The former General Agent, in Halifax, having declined the troublesome service, the subscriber undertakes the office of General Agent,—and he requests that all communications for *The Christian Herald*, will be directed to him, either "for the Editor," or to be handed to immediately by himself. He earnestly requests a continuance of favours from Correspondents.

Anxious to support the character of the paper,—to subserve the interests of religion, morality, and general intelligence,—and to please by mechanical execution and punctuality, as well as in more essential particulars, he hopes for the patronage of the public, and particularly of the connexion to whose principles the paper is more immediately devoted.

Halifax, Feb. 3, 1840.

W. CUNABELL.

To the Agents and Subscribers of the Wesleyan newspaper,—

The proprietor and publisher of *The Christian Herald*, being anxious to secure the patronage of the subscribers of the late Wesleyan newspaper, begs to solicit those friends who have exerted themselves during the last two years in its behalf, still to continue their labours in favour of the present effort, which, being undertaken at his own risk, and with the sole view of interesting and benefiting, more especially, the Wesleyan community in these Provinces, he hopes he will be favourably received.

The first No. of THE CHRISTIAN HERALD will be published on Friday 7th. February.

From the Pearl.

SUPREME COURT.—The Queen against Smith D. Clarke, for the murder of James Bossom, and John Elexon, as an accessory before the fact.

Much interest existed on this subject; the act was of a most melancholy and unusual character, and all the parties belonged to Halifax. Monday last was appointed for the trial of the prisoners, and the Court House and passages were thronged at an early hour.

The Chief Justice presided. The Attorney and Solicitor General appeared for the prosecution; Hon. Mr. Uniacke and L. O'C. Doyle, Esq. for the prisoner, Clarke; J. R. Smith, Esq. for Elexon. Eight challenges were made before the Petit Jury were impanelled.

The Attorney General opened the case. He explained the law of the case, and detailed the circumstances.

The Solicitor General examined the witnesses for the Prosecution. They proved the following particulars. A violent quarrel existed between Clarke and Bossom. A challenge was sent to the latter, and an insulting answer returned. Bossom treated Clarke with great personal indignity, and assaulted him, several days before the act charged. Elexon took an active part in the quarrel in favour of Clarke. They practised with pistols at a target in the rear of their dwelling. Between 6 and 7 o'clock, on the morning of the 8th of August, Clarke was in his shop, when Bossom, in passing, tapped at the window; Clarke told him to be gone, but Bossom approached the door, daring the former to fight, and using insulting language. Clarke went to the door with a pair of pistols and snapped one. Bossom retired using taunting language. Clarke fired the second pistol; the bullet entered near the right eye of Bossom, he fell and died in a few hours.

Messrs. Uniacke and Smith addressed the Court and Jury. The former urged the provocation that Clarke received, as sufficient to form an excuse for his conduct, and to authorize the Jury in returning a verdict of Manslaughter.

Mr. Smith argued that there was no evidence of consequence against his client, and that the only witness which touched him would be strongly contradicted.

Witnesses were examined. They proved provocation given, the absence of Elexon from the scene of the 8th of August, and the probability that words attributed to him were not used on the night before.

The Attorney General replied, contending that nothing had appeared to mitigate the charge against Clarke, and admitting that very slender evidence appeared to support the charge against Elexon.

The Chief Justice charged the Jury, directing them to acquit Elexon, and stating his opinion that the greater offence had been brought home to Clarke.

The Jury retired at about 10 o'clock, (at night.) They returned in about half an hour, and gave a verdict of—Elxon, Not Guilty,—Clarke, Guilty—with a strong recommendation to mercy.

Elxon was immediately discharged with a suitable admonition from the Chief Justice, Clarke was remanded. He was brought down the last day of the Term, Thursday, and sentenced to Death.

During the Trial much noise occurred among the crowds who were assembled in the passages and vicinity of the Court House. The Court House held but a few of those who were anxious to hear the trial,—some who were outside thought the shutting of the Court doors improper, and evinced their feelings by knocking,—others, chiefly boys, very indecorously amused themselves by turbulent noises. The civil force in attendance was thought inadequate to preserve order,—and a few of the military were brought to keep the doors. This gave some offence,—the civil force consisted of some six or eight constables.

Intelligence from Jamaica states, that H. M. Schooner Shipjack, has brought in a slaver, the Portuguese, bright Ulysses, after a chase of 12 hours, with 529 slaves on board.

One hundred and thirty cases of yellow fever occurred on board H. M. S. Vestal, at Barbadoes, between the 10th of November, and 18th December. The master, the second master, and 25 seamen, fell victims to it. The 72nd and 76th regiments had suffered, and continued to suffer, severely.

Yellow Fever prevailed in Jamaica to an alarming degree.

A fire occurred in St. John, N. B., on the night of Jan. 21, and five valuable houses in Germain-street were destroyed, together with several out-buildings. There was insurance on all the buildings except one.

The New Brunswick Legislature was to meet on the 20th January.

Dr. Gesner had made a proposition to the St. John Corporation, to light the City with gas.

A coasting schooner owned at Shepody had been seized, having on board a quantity of American articles, to the amount of several hundred Pounds, and which had not gone through the usual process at the Custom House.

Wood was from 30s. to 34s. per cord.

MECHANICS' INSTITUTE.—Mr. A. McKinlay, continued his lectures on Heat, last Wednesday evening. The experiments, as usual with the Lecturer, were successful and very illustrative of his subject. Next Wednesday evening Mr. McKinlay will conclude his series on Heat.

UNITED STATES.

FEARFUL CALAMITY.—Another dreadful occurrence, involving loss of many lives, has happened in the U. States' waters. The Lexington left New York for Providence on the 13th January, with between 100 and 200 passengers; a large quantity of Cotton was on deck. About four hours after starting, at 7 o'clock in the evening, and when about two miles from "Eaton's Neck," the cotton took fire near the smoke pipe. The boat was immediately directed towards the shore, and her three boats hoisted out. The speed of the boat caused the swamping of the boats, and soon after her engine gave way. She was thus unmanageable, and on fire, of a winter's night, nearly two miles from the shore. A more appalling situation can scarcely be imagined. As an only and dreadful resource many of the passengers committed themselves to the deep, on boxes, bales of cotton, and other floating materials. One passenger, Capt. Hilliard, who adopted this alternative, and who describes the scene, was picked up at 11 o'clock the next morning by the Sloop Merchant. Another who was on the same bale with Hilliard, perished during the night. Two others, a fireman and a pilot of the boat, were picked up by the sloop; and it was believed that these were the only survivors. It is matter of astonishment that any could have survived the dreadful exposure. The boat drifted up the Sound with the tide, and sank about 3 o'clock. Several attempts were made to reach the sufferers, from the shore, but none of the efforts appear to have been successful, except by the Sloop Merchant.

Captain Hilliard states that he heard the cry of fire, ran on deck, and saw the fire bursting through the wood work. The Captain of the boat was at the wheel steering for the shore. An unsuccessful attempt was made to rig the fire engine. About 20 persons leaped into each boat, and lowered them down; they filled immediately. The Life-boat was thrown over, caught the water wheel and was lost.

A notice subsequent to that from which we glean the above, is subjoined:—

Another Survivor.—The steamboat Statesman, which was despatched on Thursday morning by the proprietors of the Lexington, to cruise in the Sound in search of the bodies and the trunks of the passengers, has returned this morning, having searched the shores of Long Island, a distance, taking into consideration the depths of the bays and inlets, of nearly ninety miles. Five bodies have been recovered, three of which were taken from the quarter boat, found ashore, but little damaged, at a place called Miller's Landing; near which place the second mate of the Lexington, David Crowley drifted ashore upon a cotton bale on Wednesday evening, having been forty-eight hours exposed to the severity of the weather, after which he made his way through large quantities of ice and snow, before gaining the beach, and then walked three quarters of a mile to the nearest house. His fingers and both feet were frozen as stiff as marble, and he was without coat or hat. The frosted part of his feet and hands being immersed in cool and luke warm water, had become soft and much swollen, and what the result would be was doubtful.—July, 18.

MARRIED.

At St. Mary's Church, N. Y., on the 2nd inst., by the Rev. Mr. Quarter, Mr. Julius Boudet, to Miss Margaret Talbot of this town.

At Stewiack, on the 10th inst, by the Rev. J. Smith, Mr. Wm. Fulton, to Miss Isabella Rutherford, both of that place.

On the 26th Dec. by the Rev. Dr. Gray, Mr. Wm. Wade, of Halifax, to Miss Isabella, second daughter of Mr. James Freeborn, of St. John, N. B.

DIED.

Suddenly, at St. John, N. B. on Wednesday the 22nd inst, in the 46th year of his age, Mr. G. H. L'Eposie of this town.

In the Pools' Asylum, Robert Fisher, aged 41 years, and Wm. Houghton, aged 25 years, both natives of England.

At Truro, on the 22d instant, Mr. David Page, Senr. aged 70 years.

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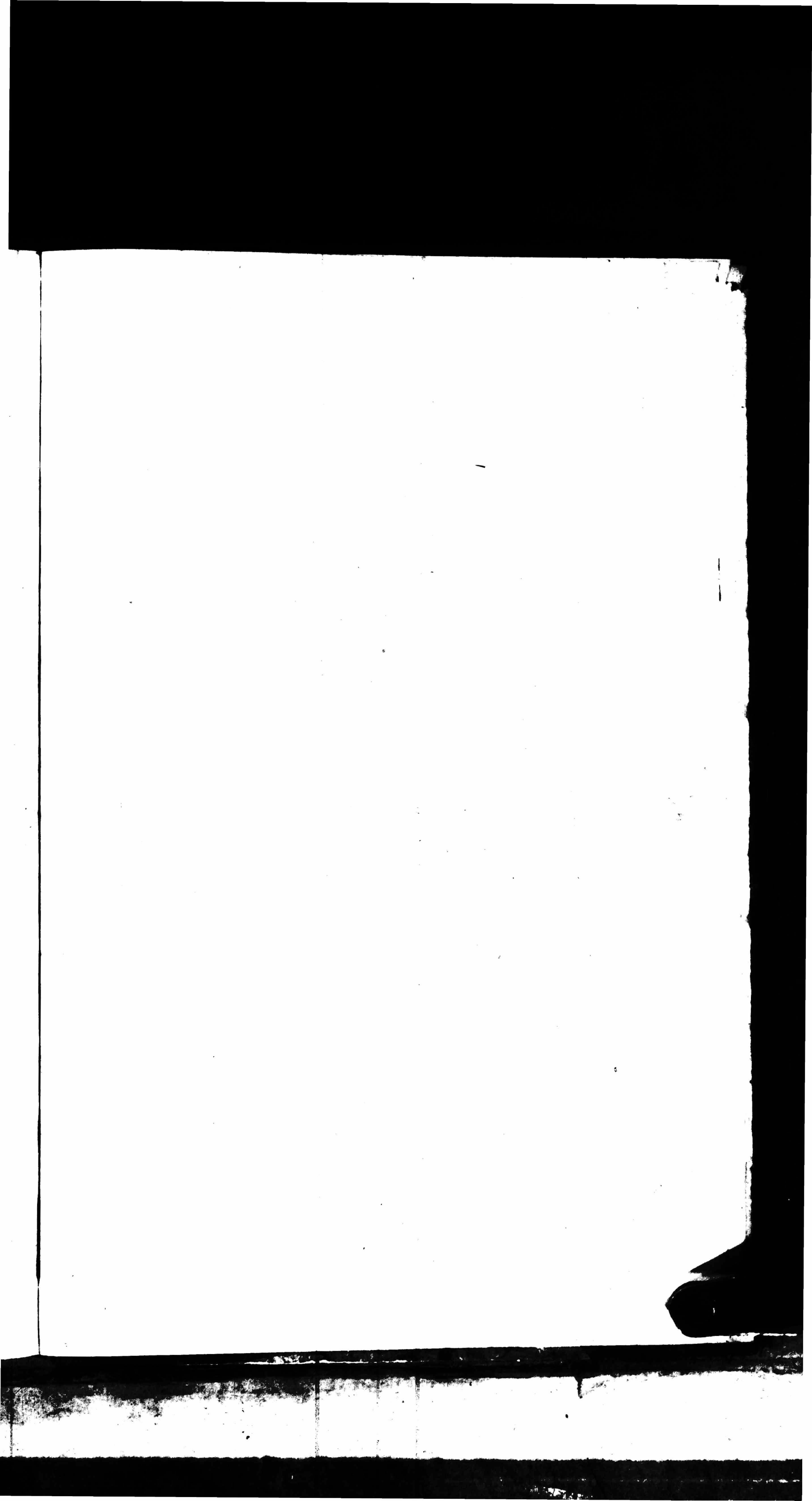
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FATAL

BY REV. CHA

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