

THE WESLEYAN.

"HOLD FAST THE FORM OF SOUND WORDS."

Scripture.

VOLUME I.

HALIFAX, N. S. MONDAY EVENING JANUARY 14, 1839.

NUMBER 21.

HISTORICAL.

A TAHITIAN SABBATH.

By C. S. STEWART, A. M.

Chaplain in the U. S. Navy, &c.

The first Missionaries to the Georgian Islands, having made the voyage from England by the Cape of Good Hope, without an allowance for the gain of time in sailing eastward, were on their arrival at Tahiti a half a day and more in advance of visitors, coming to the islands by Cape Horn. This difference still continues; and consequently to-day, though only Saturday, the 22d., in the record on board the *Vincennes*, is Sunday, the 23d., on shore.

A number of the officers and crew attended the services of Mr. Wilson's chapel, both in the morning and afternoon. The exercises on each occasion were so similar, that I shall speak only of those of the morning worship, which I witnessed, in company with Captain Finch and a party from the ward-room and steeple.

We landed at nine o'clock, previously to which we had seen the people, in large numbers, going to, and returning from, a prayer meeting at sun-rise. Hearing the sound of recitations in the school-house, a neat and comfortable building between the cottage of Mr. Wilson and the chapel, we directed our course to it. A Sabbath school, consisting of about one hundred and fifty boys and girls from the ages of three and four years to fifteen and seventeen, was here assembled, in which several respectable, middle aged men acted as teachers and superintendants, while others of the same age and character walked along the passages at the sides and centre of the building, holding long, slender rods of the light hibiscus, with which to touch any of the younger scholars, when disposed to be mischievous and troublesome. Many of the parents and friends were also present as spectators. When we entered the whole school was repeating the answers of a catechism simultaneously, with great promptitude and earnestness. This was followed by a recitation from the Bible, in which one scholar would rehearse a section of a chapter, and another that succeeding, thus alternating from individual to individual, and from class to class with the greatest readiness; and manifesting, by the unhesitating manner in which they continued to exercise from verse to verse and from chapter to chapter, no ordinary tenacity and strength of memory. A hymn was then sung, in which all joined; when the school was closed with an appropriate prayer by the superintendant. Mrs. Wilson and her daughters were present as teachers and managers of the female scholars; and in the whole aspect of the school, there was

a cleanliness and propriety of dress, and personal appearance, and an intelligence and order equal to those found in any of the kind in our own country.

While at prayer,

"The sound of the church-going bell"

with its sweet and elevating associations in the pious mind, began to reach us from a neighbouring grove; and shortly after, the boys led by a native superintendant, and the girls by Mrs. Wilson and her daughters quietly made their way to the temple of God, founded within the last fifteen years, on the ruins of altars which for time unknown had been steeped in blood. Crowds of islanders, of every grade, were seen gathering, by well made gravel walks, leading in various directions, beneath the thick shade of the trees covering the point, to the same spot, all clad in neat and modest apparel, principally white, of their own or foreign manufacture; and exhibiting in their whole aspect, a dignity and respectability of character becoming a Christian people. Almost every individual had in his hand a copy of the portions of scripture, translated into the language of the group, and a book of hymns. The chapel is a large and neat building, one hundred and ten feet long, and forty broad; lofty, airy, and well furnished in all its parts, and wholly of native workmanship. The number of worshippers amounted to about four hundred, the usual congregation at this place, including almost entirely the population of the vicinity. The whole appearance of the people, their attention and seeming devotion, during the exercises of reading the scriptures, singing, prayer, and preaching, was as markedly decorous as would be expected or seen, in America or England, and such as to make a deep impression on my mind. A single glance around, was sufficient to convince the most sceptical observer of the success and benefit of missions to the heathen; for it could not be made without meeting the plainest demonstration, that such can be rescued from all the rudeness and wildness of their original condition, can be brought to a state of cleanliness and modesty in their personal appearance, can be taught to read and write—for many, besides the intelligent and familiar use of the scriptures and their hymn-books, took notes in pencil of the sermon delivered—in a word, can be transformed into all that civilization and christianity vouchsafes to man.

After worship we perceived a large portion of the middle aged and elderly men, and many of the younger to remain in the chapel, while an equal proportion of the females repaired to the school-house. On enquiring the object of this, we learned that it was customary for the members of the church, and persons seriously disposed, to spend a half hour or more after

service, in conversation on the subject of the discourse of the missionary, and in prayer for a blessing upon its truths to themselves and to all who heard it.

Between the hours of public worship I joined the mission family in an English service of singing, reading, and prayer, in Mr. Wilson's parlour. The greatest quietude reigned around; and the whole external observance of the day by the natives, in a suspension of all ordinary occupations and amusements, was such as to be worthy the imitation of older and more enlightened christian nations.

CHRISTIAN CABINET.

PASSAGES OF SCRIPTURE, ILLUSTRATED BY FACTS, RECENTLY PUBLISHED IN ENGLAND, AND NEVER BEFORE IN THESE PROVINCES.

NO I.

"They that take the sword, shall perish with the sword."—Matt. xxvi. 52.

"Some time since," says an excellent minister, "I endeavoured to prove, in a discourse to my own people, the incompatibility of war with christianity. Soon after, one of the members of the church, who had been in the army, mentioned, in reference to this discourse, that he had lately met with a comrade of his who had been in the Peninsular war, and who had related to him an anecdote in, as nearly as I can recollect, the following terms:—'A soldier whom I knew when we were in Spain, a German by birth, was with his company of the rifle corps, engaged in skirmishing with some of the enemy's outposts. From a sheltered position he had an opportunity of taking an aim at a detached individual, belonging to the continental auxiliaries of the French army. He fired—the enemy fell. He ran up to him, and seized his knapsack for a prey. On opening it, a letter dropped out; he had the curiosity to take it up and open it. He glanced at the close of the letter, and he found that it was subscribed by a person of the same name as his father. His interest was increased—he read the whole letter. *He had shot his own brother!*'"

THE MINISTRY WHICH GOD APPROVES.—That preaching must be always deemed the most scriptural, which, while it attracts the vicious by the force and affection of its appeals, is found to reclaim them by the purity and divinity of its principles. The sermons which only please the superficial, or interest the learned by their speculations, or gratify the polite by their taste and eloquence, may, indeed give a transient popularity to the preacher—which he ought to despise, if lent him on such grounds; or distinguish him as a man of elegant literature; but the ministry which God approves is founded upon the grand and convincing doctrines of the Gospel; and while it often gives offence because of its plainness and simplicity, never fails to subdue human obduracy, and, gathering the vilest characters around the cross, while it pronounces their pardon, requires their obedience.

THE ORPHAN BOY.—How interesting he appears to every feeling mind! A child robbed of his mother, excites universal commiseration, and commands affection from every bosom. We look forwards with anxiety to every future period of his life; and our prayers and our hopes attend every step of his journey. We mingle our tears with his, on the grave of her whose maternal heart has ceased to beat; for we feel that he is bereaved of the friend and guide of his youth! His father would, but cannot, supply the loss. In vain the whole circle of his friendships blend their efforts to alleviate his sorrows, and to fill the place occupied by departed worth: a mother must be missed every moment, by a child who has ever known and rightly valued one, when she sleeps

in the grave. No hand feels so soft as hers—no voice sounds so sweet—no smile is so pleasant! Never shall he find again in this wilderness, such sympathy, such fondness, such fidelity, such tenderness, as he experienced from his mother! The whole world are moved with compassion for that motherless child: but the whole world cannot supply the place to him!

MISCELLANEOUS.

LEGAL SCRAPS.

BENEFIT OF CLERGY.—Called in Latin *privilegium clericale*, took its rise from the pious regard and veneration which was paid by princes, in the early ages of Christianity to all persons and places which were consecrated to the service of Almighty God. These consisted, first, in the exemption of places consecrated to religious rites from arrests in criminal suits, which places were called sanctuaries; secondly, an exemption of clergymen from criminal process before secular judges, in a few particular cases. After the savage nations of the north had overthrown the established governments of Europe, and destroyed the learning and civilization of the Roman Empire, the clergy possessing the little remains of learning which had escaped the destruction of the northern flood, increased together with the superstition and ignorance of the laity, in number, in wealth, and in power. What was at first granted to them as a favour by the civil power, they now claimed as their inherent right by a divine authority. The principal argument on which they founded this exemption was that verse in the Psalms: "Touch not mine anointed, and do my prophets no harm." We should suppose there is a great difference between Abraham, Isaac, Moses, &c., who are the prophets alluded to by the Psalmist, and a profligate clergyman. By their canons and constitutions, they endeavoured, and where they met with weak, ignorant and superstitious princes, they obtained an extension of these exemptions, not only with regard to the crimes themselves, of which the list in time became quite universal, but in regard to the persons exempted, among whom were at length comprehended not only every little subordinate officer belonging to the church or clergy, but even many that were totally laymen. In England, the temporal power made many and great objections to these pretensions; and although the *privilegium clericale* was conceded in some few capital cases, yet it was not universally allowed. In the reign of Henry the Sixth it was settled, that the criminal should first be arraigned, and then might claim the benefit of clergy, or he might claim it after conviction. No man originally was allowed this benefit of clergy except such as have the habit and the clerical tonsure; but, in process of time, this privilege was extended to all who could read, which, in these ignorant ages, was a mark of great and profound learning. After this privilege being claimed, they were discharged from the sentence of the law in the King's Courts, and delivered over to the Ordinary, to be dealt with according to the ecclesiastical Canons. The Ordinary, not satisfied with the proofs adduced in the profane secular courts, required the criminal to make a purgation by a new canonical trial, although he had been previously committed. This trial was held before the bishop in person, or his deputy, and a jury of twelve clergymen. First, the party was obliged to make oath of his innocence; secondly, the oaths of twelve purgators, who swore they believed he spoke the truth; thirdly, there were the oaths of witnesses on behalf of the prisoners only, who swore to his innocence; fourthly, the oaths of a jury, who almost in general acquitted the prisoner. What a heap of perjury! This infamous prostitution of oaths and forms of justice, in the constant acquittal of felonious clerks by purgation, was the occasion that, in very heinous and notorious circumstances of guilt,

the temporal courts would not trust the Ordinary with the trial of the offender, but delivered to him the convicted clerk *absque purgatione faciendi* (without purgation); in which situation the clerk convicted could not make purgation, but was to continue in prison during life, and was incapable of acquiring any personal property, or receiving the profits of his lands, unless the king should please to pardon him. It was high time that these abuses should be done away with at the reformation; and benefit of clergy now signifies in all offences in which it is allowed, that the capital punishment shall be omitted for the first offence, and the offender be subject to imprisonment, transportation, whipping, or such other penalties as the several acts of Parliament direct to be inflicted.

HUMILITY AND PERSEVERANCE.—A FABLE.

From the side of a mountain there flowed forth a little rivulet—its voice was scarcely heard amid the rustling of the leaves and grass around; its shallow and narrow stream might be overlooked by the traveller. This stream, although so small, was inspired with a proud spirit, and murmured against the decree of providence, which had cast its lot so lowly.

"I wish I were a cloud to roll all day through the heavens, painted so beautifully, as those lowly shapes are coloured, and never descending again in showers; or at least I wish I were a broad river, performing some useful duty in the world.

"Shame on my weak waves and my unregarded bubbling.—I might as well have never been, as to be thus puny, insignificant and useless."

When the brook thus complained, a beautiful flower, that bent over its bosom, thus replied:

"Thou art in error, brook. Puny and insignificant thou mayest be; useless thou art not, for I owe half my beauty, perhaps my life, to thy refreshing waters. The plants adjacent to thee are greener and richer than others. The Creator has given thee a duty, which, though humble, thou must not neglect. Besides, who knows what may be thy future destiny? Flow on I beseech thee."

The brook heard the rebuke and danced along its way more cheerfully. On and on it went, growing broader and broader. By and by, other rivulets poured their crystal waters into it, and swelled its deepening bosom, in which already began to appear the fairy creatures of the wave, darting about joyfully, and glistening in the sun. As its channel grew wider and wider, and yet other branches came gliding into it, the stream began to assume the importance of a river, and boats were launched on it, and it rolled on in a meandering course through a teeming country, freshing whatever it touched, and giving to the whole scene a new character of beauty.

As it moved on now in majesty and pride, the sound of its gently-heaving billows formed itself into the following words:—

"At the onset of life, however humble we may seem, fate may have in store for us many and unexpected opportunities of doing good, and of being great. In the hope of this we should ever pass on without despair or doubt, trusting that perseverance will bring in its own reward. How little I dreamed, when I first sprang on my course, what purpose I was destined to fulfil! what happy beings were to owe their bliss to me! what lofty trees, what velvet meadows, what golden harvests, were to hail my career! Let not the meek and lowly despair; heaven will supply them with noble inducements to virtue."

THE WALDENSES.—The nearer we approach these fastnesses in which, for so many centuries, the Waldenses have entrenched their faith and freedom, the more we are struck with the contrast which they offer, compared with the rest of Piedmont; the more we appreciate those heroic virtues that have left in every defile imperishable records of what they have achiev-

ed and suffered; and the more we admire that piety and patriotism which counted nothing a sacrifice so long as they were left to serve God in the simplicity of their hearts, and to earn a frugal subsistence by the labour of their hands. Surrounded by powerful nations, in whose state policy they had little participation, and isolated by their religion, no less than their natural position beyond the pale of common sympathy, here they cherished in silent thankfulness that vital flame, first kindled by the apostles—a flame which has survived the shock of revolutions, the fall of empires, and descended with undiminished brightness to the present day. Europe was shaken by convulsions; Italy was overrun by successive hordes of barbarians; the monuments of her ancient glory were trampled under foot; the shrieks of the oppressed were heard in every city, and the march of rival armies resounded from sea to sea; science and art gave place to violence and the sword; mind was every where held in subjection to matter; endowments which confer dignity on human nature, were brought into degrading contrasts with physical strength; and the whole fabric of society convulsed and degraded during a period which has been justly characterized as the dark ages of history. But here, during the long reign of ignorance and superstition that intervened—like "a vase in which some precious treasure had been hermetically sealed up"—these villages enclosed the precious doctrines of revealed truth; and while the surrounding nations "sat in darkness," continued in the enjoyment of its light. When at length, the passion for crusades had wasted itself in fruitless expeditions, and the symptoms of a new morn began to cheer the moral horizon of Europe, the "vase" was opened, and from the sequestered corner of the christian vineyard, a new race of evangelists disseminated those "glad tidings" of which they had long been the faithful depositaries. To their labours in Bohemia, where their tenets were first promulgated by John Huss and Jerome of Prague, and previously embraced by Wickliffe, England is indebted for the earliest seeds of the Protestant Church.

"Diffused, and fostered thus the glorious ray
Warmed where it went, and ripened into day
Twas theirs to plant in tears the precious seed,
'Tis ours in peace to reap the promised fruit
By them the bulwark of our faith was built—
Our church cemented by the blood they spilt—
In heaven's high cause they gave all man could give
And died its martyrs, that the Truth might live"

LIGHTNING.—The electric fluid in passing from the clouds to the earth, or from the earth to the clouds, as is sometimes the case, generally follows some conducting substance, such as smoke, the steam from a mow of new made hay, metals, trees, &c. It is therefore prudent during a thunder shower, to keep away from fire places, stove pipes, trees, the walls of buildings and the like. The best remedy for a person struck senseless by lightning is, to dash the head plentifully with cold water. Many lives have been saved by this remedy, and it should be remembered and immediately applied.

TASSO.—Tasso being told that he had a fair opportunity of taking advantage of a bitter enemy—"I wish not to plunder him," said he, "but there are things I wish to take away from him; not his honour, his wealth, or his life—but his ill-will."

DECANTER STOPPER.—When a decanter stopper becomes tight, a cloth wet with hot water applied to the neck, will cause the glass to expand, so that the stopper may be easily removed.

SIGNS OF THE WEATHER.—It is said the Penacot Indians, who were a formidable tribe, used to predict the weather from the appearance of the morning fog, which usually passed off in the direction towards the mountains. "If," said they, "the fog goes a fishing, we shall have fair weather; but if it goes hunting, look for a storm."

LITERARY.

CREATION.

A LECTURE,—DELIVERED BEFORE THE HALIFAX MECHANICS' INSTITUTE, ON DEC. 12, 1838.

BY THE REV. C. CHURCHILL.

ONE of the most striking confirmations of the Mosaic history of the creation, from heathen sources, is the general adoption of the division of time into weeks, which extends from the christian states of Europe to the remote shores of Hindostan, and has equally prevailed among the Hebrews, the Egyptians, Chinese, Greeks, Romans, and Northern Barbarians. The other divisions of time rise from natural causes respecting the sun and moon. The division into weeks, on the contrary, seems perfectly arbitrary, and to have been derived from some remote tradition, (as that of the creation) which was never totally obliterated from the memory of the Gentiles.—T. H. HOENE.

[Continued from page 334.]

It is distinctly stated that "the earth (when created) was without form and void,"—some have supposed, either in a fluid state or an unorganized mass covered with water: we feel disposed to incline to the latter opinion; and for this reason—the forming and disposing energy of the Spirit, is represented as brooding over and incubating this mass prior to the fiat of the Almighty, which called forth light upon the whole.

This period is generally fixed as 4004 years before the birth of Christ—consequently 5842 years before the present time—but *this* we shall hereafter notice. *The period of Creation* is spoken in the publication of the decalogue in these words—"In six days the Lord made heaven and earth, the sea and all that in them is"; and it is somewhat remarkable that, in the theology of the Persians, it is still taught that God created the world at six different times, in manifest allusion to the six days. The first work of Creation appears to have been that of the four elements, out of which the whole universe was composed: fire, water, earth, air—elements essentially distinguished from each other in their character and uses, yet blended together in one confused and unorganized mass:—of these a poet sings—

"Before the seas and this terrestrial ball,
And heaven's high canopy, that covers all,
One was the face of nature, if a face,
Rather a rude and undigested mass,
A lifeless lump, unfashioned and unframed,
Of jarring seeds, and justly Chaos named. DRYDEN.

The several days of Creation appear to have been allotted to the processes, by which the different parts were arranged in order by that Power which created the whole.

At this time, there had existed no distinctive divisions between day and night—there was, in fact, no light: primeval darkness reigned. We find, therefore, on the first day, that God said, "Let there be light," and there was light; and he divided the light from the darkness: and he called the light, Day; and the darkness he called Night. The creation of light stands as one of the most remarkable and astonishing products of the skill and wisdom of God—it is the grand medium by which all his other works are discovered; examined and understood; its flight or passage is equal to 194,133 miles in a second of time, and it comes from the sun to the earth, a distance of 95,513,794 miles, in 8 min. 11² sec.

On the second day, God encompassed the globe with that elastic medium, that valuable appendage to our earth which we call the atmosphere—the word firmament simply implying an expanse, a tent stretched out. In this—principally composed of air—were floating particles of various kinds; frequently enveloping reservoirs of water, sometimes invisible and sometimes visible: at *these* times separated by the ethereal fire, which divided it into small drops, which descending, watered the earth, and supplied the moisture necessary for the vegetative process so soon to commence. At the same time, the waters were gathered into seas, and the land appeared by itself: this was speedily covered with vegetation, "and God called the dry land, earth, and the gathering together of the waters called he seas, and God saw that it was good."

On the 4th day the sun was created to rule the day, and the moon to rule the night, and the stars also. On the 5th, the water and the air were peopled with living creatures, and on the 6th, the terrestrial inhabitants were created, and Man, the master-piece, the crowning work, and, in a subordinate sense, the Lord of Creation, an intelligent, sentient and responsible being—to whom was given dominion "over the fish of the sea, over the fowl of the air, and over every living thing that moved upon the face of the earth."

There are two things, which it is necessary in this part of our subject, to remark upon.

The first may have frequently caused surprize and astonishment, in the minds of those who have only partially entered into the subject, now under consideration. The fact alluded to, is this: It is invariably received, that the sun, the centre of our system, is the source of light to all the inhabitants of the earth; but, according to the order of arrangement we have just hastily recapitulated, and according to the Mosaical order of sequences, light existed prior to its source; or, in other words, on the first day God created light, and on the fourth day he formed the sun: so that, according to this account, light existed three days antecedent to the sun.

Now, in order to show the several bearings of this question, we may notice the theory of Whiston respecting this matter, as introductory to an argument of an opposite character.

Whiston supposes the sun, moon and stars to be more ancient than the earth; the chaos from which the latter was formed, he supposes to have been the atmosphere of a comet; on the first day, he conceived the more ponderous parts of the mass conglomerating into an obical form, the irregularities upon the surface being filled with water, through which was admitted some faint and indistinct glimmering of the solar rays. On the second day, he supposes the atmosphere diffused to a proper extent, and rarified and rendered suitable for the transmission of light. On the third day, the surface of the earth to have assumed that irregular form, which caused the waters to be thrown together in seas, and the dry land to appear, while on the fourth day, the lights of heaven were permitted to exercise that influence upon the earth and seas, for which they were long previously created.

This appears to be an argument only fit to hold a

place with others, which attempt to prove nothing less than the want of omnipotent energy in the Creator.

Supposing that this, even, were the case, as just stated, there would be the same arbitrary necessity of all-powerful energy required to be put forth, in carrying to perfection the mechanical processes taking place in the vegetable world, urging the vivifying process through the myriads of minute channels prepared for its reception, and bringing the whole to a state of comparative perfection in one day, as there would be in an allowance of power required to produce the solar and the sidereal systems too. Besides, the very admission that there was a faint glimmering of the solar rays on the first day, according to the foregoing theory, involves us in difficulty—because it subverts the truth of revelation: for it is expressly written, "And God saw the light, *that it was good.*"

Suppose we put the question in another form—Is light necessarily dependant upon the sun? We conceive not. It is true that according to the best knowledge which we possess, it comes to us from him principally as its source; but it is not by any means the only source from whence it flows.

There are brilliant lights produced by the ignition of combustible substances: latent light is known and admitted as well as latent heat; and this latent light is demonstrated in the exhibition of chemical agency, under the twofold aspect of primitive and electric light, and may be produced by the percussion of flint and steel, or even by the compression of atmospheric air in an air-tight tube; it is likewise distinguished in the phosphorescent appearance of the ocean at night, and brilliantly displayed in the Aurora Borealis. Now—as it is asked by an ingenious Christian Philosopher—as there is light without the presence and agency of solar influence now—what difficulty or improbability is there in conceiving light without the sun at the beginning? And this appears more plausible when we consider that, as to a certain degree we are unacquainted with the laws and properties of light—we are equally in an uncertainty as it regards its real nature and essence.

The following condensed view of the nature of the solar orb itself, is in the language of Dr. Herschell, one of the greatest Astronomers of the nineteenth century. Conceiving that what is generally called the *the sun* itself (from the transmission of light thence to us) is only *the atmosphere of that luminary*, he observes—"that this atmosphere consists of various elastic fluids, that are more or less lucid or transparent, that as the clouds belonging to our earth, are probably decompositions of some of the elastic fluids belonging to the atmosphere itself—so we may suppose that, in the vast atmosphere of the sun, similar decompositions may take place: but with this difference, that the decompositions of the elastic fluids of the sun, are of a *phosphoric* nature, and are attended by lucid appearances, giving out light." The *body* of the sun he considers as hidden generally from us, by means of this luminous atmosphere: but what are called the *maculae* or *spots* on the sun, are real openings in this atmosphere, through which the opaque body of the sun becomes visible: that this atmosphere itself is not fiery or hot, but is the instrument which God de-

signed to act on the *caloris* or latent heat: and that heat is only produced by the solar light acting upon and combining with the caloric, or matter of fire, contained in the air, and other substances which are heated by it.

This ingenious theory is supported by many plausible reasons and illustrations, brought before the Royal Society of London, and is therefore well entitled to our credence, as well as suited to our purpose. We may, therefore, in its introduction in connection with this subject, quote the following expressions of Dr. Dick: "Whatever may be the nature of light, and its connection with the sun, I would understand the making of that luminary on the fourth day, not to be the creation of the matter of which light consists, but the collection of light in him as its grand repository. My reason for doing so is, that God is said at first to have created the heavens as well as the earth, and that the six days were employed in arranging them in their present form. This view will obviate another objection, which may occur to a philosophic mind—that the earth could not have occupied its proper place in the system, if it had been made before the sun, by which it is retained in its orbit. But, if the law of gravitation had then been established, and the planetary movements had begun, the matter can be satisfactorily explained, by supposing that the sun was created with the earth, but that it was not till the fourth day that he became a luminous body. The influence which he exerts upon the motion of the earth, depends not upon his light, but upon his solid mass." We may add to this, that the scriptural account says, not that God then made two great bodies to emit light;—but

"God said, 'Let there be lights in the firmament of the heaven, to divide the day from the night, and let them be for signs and for seasons, and for days, and for years.

And let them be for lights in the firmament of the heaven, to give light upon the earth': and it was so.

And God made two great lights,—the greater light to rule the day, and the lesser light to rule the night, he made the stars also. And God set them in the firmament of the heaven, to give light upon the earth—and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good."—Genesis i. 14—18.

The next point of remark to which we pass, and to which your attention is called, is the diversity of opinion respecting the *length* of the "Days" which are spoken of in the Mosaic account of the Creation; and while we are discussing this portion of our subject, our attention will be properly called to other remarks, connected with the *time* allotted for Creation.

We have already alluded to the fact, that it would be conceded by some—in order to allow time for the various processes, in the earliest formation of the earth's masses, and for the perfection of the varied vegetable districts—that a greater antiquity than that assigned by Moses, may be claimed for this history; indeed, that the "days," spoken of by Moses, may be extended according to necessity, a hundred or a thousand years—inasmuch as the Bible itself asserts, that one day is with the Lord as a thousand years,

LITERARY.

CREATION.

A LECTURE,—DELIVERED BEFORE THE HALIFAX MECHANICS' INSTITUTE, ON DEC. 12, 1838.

BY THE REV. C. CHURCHILL.

ONE of the most striking confirmations of the Mosaic history of the creation, from heathen sources, is the general adoption of the division of time into weeks, which extends from the christian states of Europe to the remote shores of Hindostan, and has equally prevailed among the Hebrews, the Egyptians, Chinese, Greeks, Romans, and Northern Barbarians. The other divisions of time rise from natural causes respecting the sun and moon. The division into weeks, on the contrary, seems perfectly arbitrary, and to have been derived from some remote tradition, (as that of the creation) which was never totally obliterated from the memory of the Gentiles.—T. H. HORNE.

[Continued from page 334.]

It is distinctly stated that "the earth (when created) was without form and void,"—some have supposed, either in a fluid state or an unorganized mass covered with water: we feel disposed to incline to the latter opinion; and for this reason—the forming and disposing energy of the Spirit, is represented as brooding over and incubating this mass prior to the fiat of the Almighty, which called forth light upon the whole.

This period is generally fixed as 4004 years before the birth of Christ—consequently 5842 years before the present time—but *this* we shall hereafter notice. *The period of Creation* is spoken in the publication of the decalogue in these words—"In six days the Lord made heaven and earth, the sea and all that in them is"; and it is somewhat remarkable that, in the theology of the Persians, it is still taught that God created the world at six different times, in manifest allusion to the six days. The first work of Creation appears to have been that of the four elements, out of which the whole universe was composed: fire, water, earth, air—elements essentially distinguished from each other in their character and uses, yet blended together in one confused and unorganized mass:—of these a poet sings—

"Before the seas and this terrestrial ball,
And heaven's high canopy, that covers all,
One was the face of nature, if a face,
Rather a rude and undigested mass,
A lifeless lump, unfashioned and unframed,
Of jarring seeds, and justly Chaos named." DRYDEN.

The several days of Creation appear to have been allotted to the processes, by which the different parts were arranged in order by that Power which created the whole.

At this time, there had existed no distinctive divisions between day and night—there was, in fact, no light: primeval darkness reigned. We find, therefore, on the first day, that God said, "Let there be light," and there was light; and he divided the light from the darkness: and he called the light, Day; and the darkness he called Night. The creation of light stands as one of the most remarkable and astonishing products of the skill and wisdom of God—it is the grand medium by which all his other works are discovered, examined and understood; its flight or passage is equal to 194,133 miles in a second of time, and it comes from the sun to the earth, a distance of 95,513,794 miles, in 8 min. 11²/₃ sec.

On the second day, God encompassed the globe with that elastic medium, that valuable appendage to our earth which we call the atmosphere—the word firmament simply implying an expanse, a tent stretched out. In this—principally composed of air—were floating particles of various kinds; frequently enveloping reservoirs of water, sometimes invisible and sometimes visible: at *these* times separated by the ethereal fire, which divided it into small drops, which descending, watered the earth, and supplied the moisture necessary for the vegetative process so soon to commence. At the same time, the waters were gathered into seas, and the land appeared by itself: this was speedily covered with vegetation, "and God called the dry land, earth, and the gathering together of the waters called he seas, and God saw that it was good."

On the 4th day the sun was created to rule the day, and the moon to rule the night, and the stars also. On the 5th, the water and the air were peopled with living creatures, and on the 6th, the terrestrial inhabitants were created, and Man, the master-piece, the crowning work, and, in a subordinate sense, the Lord of Creation, an intelligent, sentient and responsible being—to whom was given dominion "over the fish of the sea, over the fowl of the air, and over every living thing that moved upon the face of the earth."

There are two things, which it is necessary in this part of our subject, to remark upon.

The first may have frequently caused surprize and astonishment, in the minds of those who have only partially entered into the subject, now under consideration. The fact alluded to, is this: It is invariably received, that the sun, the centre of our system, is the source of light to all the inhabitants of the earth; but, according to the order of arrangement we have just hastily recapitulated, and according to the Mosaic order of sequences, light existed prior to its source; or, in other words, on the first day God created light, and on the fourth day he formed the sun: so that, according to this account, light existed three days antecedent to the sun.

Now, in order to show the several bearings of this question, we may notice the theory of Whiston respecting this matter, as introductory to an argument of an opposite character.

Whiston supposes the sun, moon and stars to be more ancient than the earth; the chaos from which the latter was formed, he supposes to have been the atmosphere of a comet; on the first day, he conceived the more ponderous parts of the mass conglomerating into an obical form, the irregularities upon the surface being filled with water, through which was admitted some faint and indistinct glimmering of the solar rays. On the second day, he supposes the atmosphere diffused to a proper extent, and rarified and rendered suitable for the transmission of light. On the third day, the surface of the earth to have assumed that irregular form, which caused the waters to be thrown together in seas, and the dry land to appear, while on the fourth day, the lights of heaven were permitted to exercise that influence upon the earth and seas, for which they were long previously created.

This appears to be an argument only fit to hold a

place with others, which attempt to prove nothing less than the want of omnipotent energy in the Creator.

Supposing that this, even, were the case, as just stated, there would be the same arbitrary necessity of all-powerful energy required to be put forth, in carrying to perfection the mechanical processes taking place in the vegetable world, urging the vivifying process through the myriads of minute channels prepared for its reception, and bringing the whole to a state of comparative perfection in one day, as there would be in an allowance of power required to produce the solar and the sidereal systems too. Besides, the very admission that there was a faint glimmering of the solar rays on the first day, according to the foregoing theory, involves us in difficulty—because it subverts the truth of revelation: for it is expressly written, “And God saw the light, *that it was good.*”

Suppose we put the question in another form—Is light necessarily dependant upon the sun? We conceive not. It is true that according to the best knowledge which we possess, it comes to us from him principally as its source; but it is not by any means the *only* source from whence it flows.

There are brilliant lights produced by the ignition of combustible substances: latent light is known and admitted as well as latent heat; and this latent light is demonstrated in the exhibition of chemical agency, under the twofold aspect of primitive and electric light, and may be produced by the percussion of flint and steel, or even by the compression of atmospheric air in an air-tight tube; it is likewise distinguished in the phosphorescent appearance of the ocean at night, and brilliantly displayed in the Aurora Borealis. Now—as it is asked by an ingenious Christian Philosopher—as there is light without the presence and agency of solar influence now—what difficulty or improbability is there in conceiving light without the sun at the beginning? And this appears more plausible when we consider that, as to a certain degree we are unacquainted with the laws and properties of light—we are equally in an uncertainty as it regards its real nature and essence.

The following condensed view of the nature of the solar orb itself, is in the language of Dr. Herschell, one of the greatest Astronomers of the nineteenth century. Conceiving that what is generally called the *the sun* itself (from the transmission of light thence to us) is only *the atmosphere of that luminary*, he observes—“that this atmosphere consists of various elastic fluids, that are more or less lucid or transparent, that as the clouds belonging to our earth, are probably decompositions of some of the elastic fluids belonging to the atmosphere itself—so, we may suppose that, in the vast atmosphere of the sun, similar decompositions may take place: but with this difference, that the decompositions of the elastic fluids of the sun, are of a *phosphoric* nature, and are attended by lucid appearances, giving out light.” The *body* of the sun he considers as hidden generally from us, by means of this luminous atmosphere: but what are called the *maculae* or *spots* on the sun, are real openings in this atmosphere, through which the opaque body of the sun becomes visible: that this atmosphere itself is not fiery or hot, but is the instrument which God de-

signed to act on the *caloris* or latent heat: and that heat is only produced by the solar light acting upon and combining with the caloric, or matter of fire, contained in the air, and other substances which are heated by it.

This ingenious theory is supported by many plausible reasons and illustrations, brought before the Royal Society of London, and is therefore well entitled to our credence, as well as suited to our purpose. We may, therefore, in its introduction in connection with this subject, quote the following expressions of Dr. Dick: “Whatever may be the nature of light, and its connection with the sun, I would understand the making of that luminary on the fourth day, not to be the creation of the matter of which light consists, but the collection of light in him as its grand repository. My reason for doing so is, that God is said at first to have created the heavens as well as the earth, and that the six days were employed in arranging them in their present form. This view will obviate another objection, which may occur to a philosophic mind—that the earth could not have occupied its proper place in the system, if it had been made before the sun, by which it is retained in its orbit. But, if the law of gravitation had then been established, and the planetary movements had begun, the matter can be satisfactorily explained, by supposing that the sun was created with the earth, but that it was not till the fourth day that he became a luminous body. The influence which he exerts upon the motion of the earth, depends not upon his light, but upon his solid mass.” We may add to this, that the scriptural account says, not that God then made two great bodies to emit light;—but

“God said, ‘Let there be lights in the firmament of the heaven, to divide the day from the night, and let them be for signs and for seasons, and for days, and for years.’

And let them be for lights in the firmament of the heaven, to give light upon the earth’: and it was so.

And God made two great lights,—the greater light to rule the day, and the lesser light to rule the night, he made the stars also. And God set them in the firmament of the heaven, to give light upon the earth—and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good.”—Genesis i. 14—18.

The next point of remark to which we pass, and to which your attention is called, is the diversity of opinion respecting the *length* of the “Days” which are spoken of in the Mosaic account of the Creation; and while we are discussing this portion of our subject, our attention will be properly called to other remarks, connected with the *time* allotted for Creation.

We have already alluded to the fact, that it would be conceded by some—in order to allow time for the various processes, in the earliest formation of the earth’s masses, and for the perfection of the varied vegetable districts—that a greater antiquity than that assigned by Moses, may be claimed for this history; indeed, that the “days,” spoken of by Moses, may be extended according to necessity, a hundred or a thousand years—inasmuch as the Bible itself asserts, that one day is with the Lord as a thousand years,

and a thousand years as one day : indeed *Mantell*, the author of the *Geology of Sussex*, thus writes—“Most readers have presumed, that every night and day mentioned in the first chapter of Genesis must be strictly confined to the term of twenty-four hours ; though there can be no doubt, but that Moses never intended any such thing—for how could Moses intend to limit the duration of the day to its present length, before, according to his own shewing, the sun had begun to divide the Day from the night ?” But we cannot admit the force of this reasoning in this case ; for if the narrative of Moses in this part were to be allowed indefinite extension on latitudinarian principles like these, another set of objectors might rise to claim for other portions, the same extension where the same term is used, to the utter destruction of all chronological accuracy and all sobriety of writing. An excellent writer (Rev. R. Watson) says, on this subject—“No true friend of revelation will wish to see Moses defended against the assaults of philosophy, in a manner, which by obliging us to find a meaning in his writings far remote from the views of general readers, would render them inapplicable for the purposes of ordinary instruction. Besides, if we are to understand the first day to have been of indefinite length, a hundred or a thousand or a million of years, for instance, why not the seventh ? the sabbath also ? This opinion, therefore cannot be consistently maintained, and we must conclude therefore, with Rosenmüller—“*Dies intelligendi sunt naturales, quorum unusquisque ab unâ vespere incipiens, alterâ terminatur ; quo modo Judæi, et multi alii, antiquissimi populi, dies numerarunt.*” That we are to understand natural days ; each of which, commencing from one evening, is terminated by the next, in which manner the Jews, and many others of the most ancient nations reckoned days.

Then, with respect to the time from the present reckoned backward to the Mosaic account—a period of 4004 years prior to the birth of Christ—there exists considerable diversity of opinion : one section of Modern Science, having deduced inferences from its own premises, has proclaimed that the statement which we find recorded by Moses, is incorrect—or to use the words delivered by an highly talented Professor before a Literary and Scientific Institution—“that from these data (data then produced, drawn from scientific enquiry and research) it was evident that the world must have existed prior to the account given, as generally received—many thousand years.” To this subject we invite your attention for a short time ; not to attempt indeed to meet in the arena of controversy, men whose grasp of mind *must* command esteem, and, to a certain extent, excite admiration—but rather to propound for solution, whether or no the enquirer may not be allowed a single chance for resting satisfied with the chronological data of the Bible !—and lest it should appear that the interesting science of *Geology* has an inevitable tendency to induce views of this character ; we express our belief,—and in this view we are supported by many—that it may be so viewed that it shall present a fair collateral evidence of the truth of Scripture ; while, with respect to the visitation of the

earth with the deluge of waters, which, it is well known, was productive of the most wonderful changes in the earth's structure, and the period of time in which this occurred—we have corroborative confirmation in the works of Cuvier, D'Aubissio, and others.
(To be concluded in our next.)

VARIETIES.

POWER OF MUSIC.

THE following singular anecdote was received from a lady, as related by a friend of her's having personal knowledge of the fact.

A lady, residing in India, seated in one of those airy and beautiful apartments so suited to the warmth of the climate—resembling a highly ornamented Summer house, was in the act of performing on the piano forte, with no common proficiency, in accompaniment with a lovely voice, when a serpent of enormous size, allured by the dulcet sounds, found his way into the room unperceived by the lady, and had approached within a short distance of the instrument, on one side of the room. She had observed the shadow of something on the partition for some time ; but supposing it to be the reflection of surrounding foliage, remained undisturbed, till at length, turning her head, she perceived at once the true cause, and her perilous situation. The serpent was partly raised from the floor, writhing and waving his head and shoulders in accordance with the tones of the instrument. She had either naturally, (or given her at that moment by the God of Providence) an extraordinary presence of mind, enabling her to continue in the performance of the piece—still lending the aid of her voice, which, from the state of her mind, became increasingly plaintive and tremulous : till at length, watching the moment when the serpent was completely overpowered with the charm—sprang from the instrument, and escaped through an open door, into an adjoining room : thus mercifully being preserved from the jaws of death. The shrieks of the lady soon alarmed the whole family, who had little difficulty in destroying the serpent, so entirely enervated by music's fascinating power.

CLOTHING.—The only kind of dress that can afford the protection required by the changes of temperature to which high northern climates are liable, is *woollen*. Nor will it be of much avail that woollen be worn, unless *so much* of it be worn, and it be *so* worn, as effectually to keep out of the cold. Those who would receive the advantage which the wearing of woollen is capable of affording, must wear it next the skin ; for it is in this situation only that its health-preserving power can be felt. The great advantages of woollen cloth are briefly these :—the readiness with which it allows the escape of the matter of perspiration through its texture ; its power of preserving the sensation of warmth to the skin under all circumstances ; the difficulty there is in making it thoroughly wet ; the slowness with which it conducts heat ; the softness, lightness, and pliancy of its texture. *Cotton cloth*, though it differs but little from linen, approaches nearer to the nature of woollen, and, on that account, must be esteemed as the next best substance of which clothing must be made. *Silk* is the next in point of excellence, but it is very inferior to cotton in

every respect. *Linen* possesses the contrary of the properties enumerated as excellencies in woollen. It retains the matter of perspiration in its texture, and speedily becomes imbued with it; it gives an unpleasant sensation of cold to the skin; it is very rapidly saturated with moisture, and it conducts heat too rapidly. It is, indeed, the worst of all the substances in use, being the least qualified to answer the purposes of clothing.—*Encyclopedia Americana*.

MEMORY OF PERCEPTION IN AN IDIOT.—Miss Hamilton, in her book on Education, gives a very remarkable proof that the memory of perception may be enjoyed in high perfection, where all the other faculties are defective. 'An idiot so utterly destitute of the faculty of conception, as never to be able of acquiring the use of speech, (though it did not appear that his organs either of speech or hearing, were at all defective) was for a great number of years confined to an apartment, where he was occasionally visited by his family and friends. In this apartment stood a clock, to the striking of which he evidently appeared very attentive, and it was the only sign of attention which he ever displayed. Every time the clock struck, he made a clucking noise, in imitation of the sound; and this he continued to do as often as the hour returned. After several years, the clock was removed: when to the surprise of all, he continued, as the hour came, to make exactly the same noise. He was perfectly exact in the calculation of time, and never missed an hour in the day or night; nor did he ever cluck one too many, or too few. To the hour of his death he continued to give exact notice of the lapse of time without the slightest variation.'

ESCAPE FROM THE POLAR BEAR.—The manner of eluding the Polar Bear is curious. He is a very dangerous animal when his natural ferocity is increased by hunger; but the Icelander almost always escapes from his pursuit, even when unarmed. As the bear comes near, they throw a mitten behind them; the animal powerfully attracted by the smell of perspiration, instantly stops, and will not quit the mitten till he has turned it inside out, thumb and all. When he gains upon his victim, another mitten is thrown him; and so on.—*Henderson's Iceland*.

ICELAND HOUSES: A Critical Situation.—A story is told of a traveller, who riding over the heights and hollows of this remarkably uneven island, one dark night, was at length puzzled by a height, which his sagacious horse refused to mount. However, the whip compelled him to it; and the gentleman did not discover his situation, till the fore-feet of the animal stuck in a hole, which he found, in dismounting, was the chimney of a house!—*ib.*

PARENTAL PROMISES.—If a parent make a promise to a child, it should be strictly performed, however trivial; and a child should never be told a falsehood, even in the most trifling matter—unless the object be to teach the child equivocation and falsehood, and train him up for the penitentiary or gallows.

INGENIOUS ANAGRAM.—The following anagram on the well known biographer, William Oldys, may claim a place among the first productions of this class. It was by Oldys himself, and was found by his executors in one of his MSS.

W. O.

In word and WILL I AM a friend to you,
And one friend OLD IS worth an hundred new.

ROWLAND HILL.—Rowland Hill, when at College, was remarkable for the vivacity of his manners, and humour of his observations. In a conversation on the powers of the letter H, when it was contended that it was no letter, but a simple aspiration of breathing, Rowland took the opposite side of the question, and insisted on its being to all intents and purposes, a letter; and concluded by observing, that, if it were

not, it was a very serious affair to him, as it would occasion his being ill all the days of his life.

ANECDOTE.—A young prince having asked his tutor to instruct him in religion and teach him to say his prayers, was answered "that he was yet too young." "That cannot be," said the little boy, "for I have been in the burying ground and measured the graves; I found many of them shorter than myself."

BIBLICAL LORE.—At a recent discussion on some points in Biblical history, it happened to be remarked that there was no account of the death of Eve. 'Nor of Adam either,' said one of the company. 'I beg your pardon,' replied a religious lady, 'if you read your bible carefully, you will find it stated that *Adam was gathered to his forefathers*!'

A GOOD REASON.—A gentleman ordered his servant to wake him at six o'clock, that he might get ready to start at seven by an early coach, in which he had taken his place for the country. The gentleman awoke, and called his man:—'What o'clock is it?' 'Just seven, your honour.' 'Seven! did I not tell you to wake me at six?' 'Yes, Sir.' 'And why did not you?' 'Because your honour was asleep.'

POTATOE CHEESE.—Select good white potatoes, boil them, and when cold, peel and reduce them to a pulp, with a rasp or mortar; to five pounds of this pulp add a pint of sour milk and the requisite portion of salt; knead the whole well, cover it, and let it remain three or four days, according to the season; then knead it afresh, and place the cheeses in small buckets, where they will part with their superfluous matter; dry them in the shade, and place them in layers in large pots or kegs, where they may remain a fortnight. Age improves their quality, and they possess the property of never engendering worms. If kept in a dry, well closed vessel, they may be preserved for many years.

TO CUT GLASS VESSELS.—Glass vessels may be cut in two by tying around them at the place you wish to divide, a worsted thread dipped in spirits of turpentine, and then setting fire to the thread.

A WARNING TO BOYS.—An interesting little boy aged nine years died in — of apoplexy, or a congestion of the brain, caused by his amusing himself with the dangerous practice of walking on his hands and "turning up," as it is called. The practice is but too prevalent among boys, and they should take warning.

THE WAY TO COMMIT MURDER QUIETLY.—Take a young lady, and tell her she has a pretty foot. She will then wear a small, thin shoe—go out in the wet—catch cold—the cold will become a fever—and she will die in a month.

BAD AIR AND BAD COMPANY.—From bad air, we take diseases; from bad company, vice and imperfections.

MAXIM.—It is more prudent to pass by trifling offences than to quarrel for them; by the last you are even with your adversary, but by the first above him.

THE ARCHBISHOP OF YORK.—On Sunday last, the Venerable Archbishop of York preached his farewell sermon at the Cathedral in that city. There were present the Earl de Gray, Viscount Milton, the officers and men of the Yorkshire Hussars, and almost all the members of the Vernon families. His Grace said he had now reached his eighty-fourth year, and that he felt he must refrain from preaching at his advanced age. The congregation might not again bear his voice; but he entreated them to live according to, and be guided by the Christian faith; as it must render them happier, wiser, and better members of society, and insure them immortal glory.—*York Herald*.

ORIGINAL POETRY.

THE PASSING BELL.

"Those evening bells—those evening bells."—MOORE.

THAT passing bell—that passing bell !
There's many a heart now feels its knell,
Awaking the light of consciousness
On nerves which are wrung with deep distress.
There's a moral convey'd in the passing bell,
While it rings on the heart a sad farewell,
It speaks of flowers which have lost their bloom,
And of sear leaves fluttering o'er the tomb.

It tells of joys which have swiftly flown,
Of smiling hopes which beneath the frown
Of the king of terrors, have pass'd away
Like mists before the sun's bright ray.
'Tis a voice which says, "Thou too must die !"
And it swells my breast with a painful sigh,
For I cannot tell how soon it may be,
They may toll that passing bell for me !

REVIEW.

Universalism in its modern and ancient form, brought to the test : and without the argument from Aion, Aionios, &c. shown to be unscriptural. By ALEXANDER W. McLEOD. 12mo. pp. 163. Cunubell. Halifax.

(Continued from page 309.)

As our Author, in his title page, professes to show Universalism "to be unscriptural," "without the argument from Aion, Aionios, &c.," he, of course, does not enter into any criticism on those important words. But as those words occur in his work, and, moreover, as the Universalists have made such an improper use of them, it may not be out of place here to explain them.

Before doing so, however, we beg to inform our readers, that the Universalists have made a similar use of Aion and Aionios, to what they have done with 'Gehenna'; that is, they have in their version of the New Testament either left those terms untranslated, or they have translated them by the words 'age' or 'ages.'

Thus, for the phrase (Rom. xvi. 26) "According to the commandment of the everlasting God"—Scarlett's version reads, "According to the command of the *Aeonian God*." In Matt. xxv. 46, the punishment of the wicked is called '*aeonian punishment*'; and the reward of the righteous is called '*aeonian life*' and 2 Peter iii. 18, for the expression "To him be glory, both now and forever",—we read, "To him be the glory, both now and to the day of *the age*!"

We observe, then, Aion and Aionios, are the two Greek words which, in our version, are sometimes rendered 'forever', as in Matt. vi. 13; sometimes 'eternal', as Mark iii. 29; and sometimes 'everlasting', as Matt. xxv. 41, 46.

Aionios is a Greek adjective derived from Aion, which is a noun, and compounded of "aei," always, and 'ON,' Being: so that 'Always Being', is the original, and true idea to be attached to these words.

In like manner, 'oolam' and 'oowlam', are two Hebrew words which, in our version of the Old Testament, are sometimes rendered 'forever', Gen. iii. 22—Psalm ix. 7; and sometimes 'everlasting', Dan. ix. 25.

Oowlam is a Hebrew adjective, and Oolam, from whence it is derived, is found in the Hebrew Scriptures both as a noun, and as a verb; but the verb is the root of the word. The verb 'oolam' signifies, to hide, or, conceal, (Lam. iii. 56) and also, to be hidden, or, concealed. (Lev. v. 2. Hidden or concealed, is, therefore, the proper idea of eternity.

Thus we learn that, although man is born to live forever, yet, infinite duration or eternity, is hidden from, or is beyond his comprehension.

Of eternity a certain writer has said, "It is duration that excludes all number and computation: days, and months, and years, yea, and ages, are lost in it like drops in the ocean! Millions of millions of years, as many years as there are sands on the sea shore, or particles of dust in the globe of the earth, and those multiplied to the highest reach of number, all these are nothing to eternity. They do not bear the least imaginable proportion to it, for these will come to an end as certainly as a day; but eternity will never, never, never, come to an end! It is a line without end! It is an ocean without a shore! Alas! what shall I say of it! It is an infinite, unknown something, that neither human thought can grasp, nor human language describe!"

Both the Hebrew word 'Oolam', and the Greek word 'Aion', are sometimes used in a less extensive sense, than is usually understood by the terms, eternity and everlasting; yet, the context will always shew, whether the word is to be understood in a limited or unlimited sense. Thus, the covenant of circumcision mentioned Gen. xvii. 13, is called an 'everlasting covenant'; yet it only extended to the days of Messiah. 'The everlasting hills' mentioned Gen. xlix. 26, can only continue as long as the earth continues: And when Paul wrote to Philemon (Phil. xv.) concerning Onesimus, "For perhaps he therefore departed for a season, that thou shouldst receive him for ever," could certainly only mean during the lifetime of Onesimus. But whenever eternal, everlasting, or for-ever, is applied to God, or to man in his future state, whether of happiness or of misery, it invariably is to be understood in its true and proper sense; that is,—duration without end.

A very important argument in proof of the endless duration of future punishment, was thus within reach of our Author, in the application of the above terms in different parts of scripture: but he does not avail himself of it, because, as he shows, that if there be a future punishment, it must of necessity be eternal, and cannot therefore be either disciplinary or probationary.

On this subject Mr. McLeod observes:

"In endeavouring to establish their doctrines, the Restorationists lay great stress upon the Greek words, aion, aionios, &c., and because these words are sometimes used in an accommodated sense to point out a limited period, they very illogically conclude, that these terms, when applied to future punishment, never imply strict eternity; but are employed, and are invariably to be understood, in their limited meaning. But all the passages, in which these terms are used, might be surrendered, and yet the doctrine of the eternity of future punishment shown to be perfectly scriptural:—its truth depends not upon the controverted meaning of one or two words, but is interwoven with

the very texture of the Scriptures, and placed before us in numerous and various forms of expression and illustration, which, in the estimation of all candid persons, exclude the very possibility of controversy." (page 53.)

The principal doctrine of the Restorationists is, that although "many will fall under the affliction of the *second death*, yet, that *second death* shall *not be eternal*, but that all the damned shall be delivered from perdition, and be finally restored to the favour of God.

To give our readers another idea of the manner in which the Universalists *distort* the meaning of God's Book, in order to support their most pernicious and dangerous doctrines, we shall here make another extract from the Universalist New Testament.

1 Tim. iv. 10, in our version, we read—"Because we trust in the living God, who is the Saviour of all men, specially of those that believe." The simple meaning of which is, that all men are by the death of Christ *redeemed* from the curse of original sin, and placed in a *salvable* state. Thus, "the living God" is "the Saviour of all men;" and amongst those who are thus redeemed, and placed in this salvable state, all who repent of their actual transgressions and believe in Christ, shall be saved eternally.

This text Scarlett translates—"Because we trust in the living God, who is the restorer of all men, especially of the faithful." This is a most unwarrantable liberty taken with the sacred text. The Greek word, "Soter," means a saviour, a deliverer, a preserver, and comes from the verb *Sozo* or *Soo*, which means to save, deliver, preserve; and the salvation of the Gospel, (as shewn above) is a deliverance of all men from the curse of original sin; it saves the penitent believer from the guilt and power of sin, and those who continue "faithful unto death," it preserves from the future consequences of sin, and awards to them "a crown of life." But the word *Soter* conveys no idea that will justify men in asserting, that those who are cast into the pit of fire shall be delivered therefrom, and afterwards enjoy the glories of heaven.

After the above very objectionable translation, we have, in the same work, the following equally objectionable comment.

"There are dispensations of salvation and restoration—these should not be confounded together; the Scriptures distinguish them. The saved are represented as that they shall not come into condemnation—shall have a part in the first resurrection—shall reign in life with Christ—shall be priests or communicators of divine grace to others, having received abundance of grace for that purpose: whereas the restored will be condemned, cast into the lake of fire and brimstone in the future age of judgment, wherein they will receive many or few stripes in proportion to their criminality, and until subdued they shall not see the light: thus God may be truly said to be the restorer of all men; especially of the faithful: but not the Saviour of all men, especially of those that believe."

The sentiment expressed in the above quotation, our author most successfully combats, and by a mass of Scripture evidence, proves that the *restoration* of the *damned* to subsequent light and happiness, has no foundation in the Sacred Record.

"Suppose that *aiônios* is capable of a limited meaning; yet, before it can be assumed that on the

cessation of punishment, reward or salvation must necessarily follow, it must be previously established that the state of punishment is one which admits of a *moral change* in the sufferers, and will be certainly succeeded by reward. For, on the supposition of a limited punishment, it may be, unless there be satisfactory assurances to the contrary, that the soul is either entirely annihilated, or reduced to a state of torpor or unconsciousness. Hence arises the necessity of proving the proposition, that the future state of suffering is probationary; for unless this be done, the final restoration of condemned sinners to heaven does not follow as a necessary consequence of limited punishment, were the truth of it granted." (page 54.)

"There are four things for the Restorationists to prove, in order to substantiate their doctrine:—1. That Hell is a place of discipline or probation. 2. That means are there used for the purification of condemned and wicked spirits. 3. That the design of these means is to prepare the souls of the damned for heaven. 4. That in every instance the means will be effectual for this purpose." (page 57.)

In page 60 and 61, it is judiciously observed:—

"The following propositions are self evident, and require no proof:—The present christian dispensation cannot be the last merciful dispensation, if another, in which mercy can be obtained will succeed it;—Again: The future state cannot be a state in which mercy can be obtained, if the Scriptures decide that the present christian dispensation is the last in which mercy can be obtained: If the future state be one in which mercy cannot be obtained, then it cannot be, to condemned spirits, a state of discipline or probation:—our answer to the question at issue will be justified, if we can show from the Scriptures that the present christian dispensation is the last in which mercy can be obtained: Finally, if this be our only state of probation, and if mercy can alone be obtained in this life, then is the doctrine of the Universalists in fearful hostility to the word of God—without fear of contradiction from any student of the Bible, we assert that the Scriptures uniformly represent the present christian dispensation as the last dispensation in which mercy can be obtained."

(To be concluded in our next.)

POWERFUL HEARING MACHINE.—Dr. Scott has lately introduced a curious Acoustic instrument for the use of deaf persons, which he calls the Somfeton, or sound bearer. The apparatus consists of a conical tympanum, twelve inches in length, revolving horizontally on a pillar (like a table lamp) about fourteen inches high. A helix similar to a shell, runs through the centre of the tympanum or bell, the spiral plates of which form a convoluted canal from the basis to the apex of the tympanum. The impulses of sound after traversing this labyrinth are received into a cone which transmits them in converging lines to a tapered tube, at the point of which they are brought to a focus. The end of this tube is applied to the ear, and it is to the state of concentration in which the sound is emitted from the tube, that the powerful effects of the apparatus are derived. When a person who is not deaf applies the ear to it, the effect is unpleasant; every one appears to be speaking in a very loud tone; and a host of sounds are heard which are perceived by no other person. To the deaf ear, its effects are, of course, agreeable; as it magnifies the voices to a sufficient degree to rouse the torpid organ to a sense of hearing. Its property of bringing distant voices to the ear, will doubtless call it into use in places of worship; many individuals being precluded from attending in consequence of inability to hear the voice of the minister.

PHILANTHROPY.—Where there is the most love to God, there will be the truest and most enlarged philanthropy.

RECENT INTELLIGENCE.

CENTENARY OF METHODISM.

In our eighteenth number we alluded to a resolution of Conference, with respect to the approaching October in the present year, when the Connexion to which we belong will have existed 100 years. One of the Meetings, to which allusion was made, has been held in the town of Manchester; when a great number of wealthy and high spirited individuals attended, from many of the large towns in England, by special invitation from the President of the Conference. The Meeting lasted three days; and, at the close of that period, the amount of subscriptions to the Centenary Fund, actually on the list, stood at FORTY-SEVEN THOUSAND EIGHT HUNDRED POUNDS. Another Meeting was already advertised for London—and similar Meetings were to be held by adjournment, at Liverpool, Bristol, Birmingham, Sheffield, Leeds, Hull, Newcastle, Dublin. In addition to these Committee Meetings, smaller local Meetings will be held in every Circuit, and throughout the whole Connexion at home and abroad; and we think that it requires no great exertion of mind, to admit the probability of there being raised the sum of £100,000. Instead of presenting our readers with an explanation of the intentions of the Committee, we shall give extracts from a few of the speeches, which will be found deeply interesting.

The first Meeting was held in Oldham St. Chapel, Manchester, on Wednesday, November 7. Present,—the President and Secretary of Conference, many senior Preachers, and about 250 laymen.

The PRESIDENT [Rev. T. Jackson] spoke as follows—

I feel that it is unnecessary for me to occupy your time by any lengthened introductory remarks; I cannot, however, consent to be altogether silent upon this most important, and, to me, most interesting occasion. It was just 100 years, the last summer, since the Two Wesleys obtained the "pearl of great price,"—the christian salvation. Mr. Charles Wesley, 100 years ago last Whit Sunday, received the blessing of conscious pardon, and his brother on the Wednesday following. This was an event of the utmost importance, not only to themselves, but to the nation, and to mankind in general. Up to that time, they had been, for a series of years, impressed with the necessity of personal holiness. They were convinced that true religion is an inward principle,—the life of God in the soul of man; and they laboured to obtain it by works of righteousness and law. They selected the finest hymns and prayers in all languages to which they had access;—they sang these hymns, and repeated these prayers, upon their knees, with great earnestness and sincerity, in the hope of obtaining this divine principle;—yet, after all, they felt themselves to be under the power of tormenting fear, and of inward sin. They wondered how this could be; but the mystery was unravelled when they were given to understand, that justification in the order of God precedes sanctification; and that justification is obtained by the simple exercise of faith in the sacrifice of Christ, the sinner being at the same time in a penitent state of heart. This most important discovery was the means of leading them to the enjoyment of permanent spiritual rest; and it was the preaching of this doctrine to which the great Head of the Church set his seal for a long series of years. I have been led, in consequence of the directions given me by the late Conference, to draw up a Manual on the subject, to examine the facts connected with the rise and progress of Methodism; and the result, so far as my own mind is concerned, has been exceedingly salutary and cheering. I am more deeply impressed than I ever was before with the providential as well as the gracious character of Methodism. I never before saw so clearly the necessity of this great revival of religion. The fact is, that the beginning of the last century was one of the most unevangelical and ungodly periods in our history, since the time at which the Reformation was completed in the reign of Elizabeth. There were, at that time, eight or ten infidel writers, whose works were in full circulation; and the consequence was, a wide abandonment of the christian profession on the part of the higher classes of society in this country, connected with a general prevalence of profligacy and

crime among the lower classes. Clerical duties were imperfectly discharged;—strenuous efforts were made by some of the most accomplished scholars of that day to set aside the great truths of christianity by the introduction of Arianism; and it is remarkable, that a simultaneous attempt was made thus to pervert the minds of the professors of Christianity, both in the Establishment and among the Dissenting churches. (Hear.) It was under these circumstances that the two Wesleys, Mr. Whitfield, and their noble co-adjutors, were raised up, to go forth in the name of the Lord, preaching the "unsearchable riches of Christ." (Hear.) The means which they adopted were peculiar. One of the most remarkable was that of field-preaching. Then followed the formation of religious societies, for the purpose of mutual inspection, and of stirring up each other's minds by way of remembrance;—the acceptance of the ministrations of men who had not been episcopally ordained;—and the publication of a large number of books, adapted to popular use, and widely spread throughout the community;—as well as the opening of separate places of worship, and the adoption of a simple, impressive, and effective mode of preaching the gospel. There has been a steady progress of that work from its commencement to the present day. This is the more remarkable, because every other special revival of religion in Europe has been of much shorter duration. Luther gave it as his opinion, that generally speaking, these signal revivals seldom last more than one age, or 30 years. This work has continued in steady progress for the long space of 100 years; and, as far as we are able to form a correct judgment, the work was never more pure and efficient than at this day. (Hear, hear.) I confess to you, that I anticipate great spiritual benefit to ourselves, as a religious community, from the celebration of this Centenary. The attention of our preachers, societies, and congregations, will be called to first principles; and we shall see what were the truths upon which our fathers laid especial stress in the exercise of their ministry. Our attention will be called to that yearning pity for the souls of unconverted men, that burning zeal for the honour of Christ, and that entire devotedness to him, of which our fathers were such a striking example. We shall be led to see how they laboured simply and directly to convert souls to Christ. They felt that they had done nothing, that their ministry had failed, unless men were turned from impenitence, worldliness, and sin, and made inwardly and outwardly holy by believing in the Son of God. I confess that I have felt the necessity of having my own mind thus stirred up by way of remembrance; and I trust in future to make more full proof of the ministry which I have received of the Lord Jesus. The same effect, I doubt not, will be general, and seen throughout the length and breadth of our connexion. (Hear.) I cannot but observe how exceedingly favourable is the opportunity now presented to us for celebrating the Centenary of this great work of God. Our societies are at present in a state of profound peace. (Hear, hear.) Had the Centenary occurred three or four years ago, there would have been great searchings of heart among us, and we should have had to encounter considerable difficulties in the enterprise. The way now appears to be prepared by the hand of God; and I trust that all our services will be attended with great spiritual good;—that the spirit of glory and of God will rest upon us;—and that the occasion will be marked by a deep and extensive revival of pure and undefiled religion. This is the primary object which the Conference has contemplated in the appointment of the Centenary. Connected with this is a pecuniary object, bearing upon our different institutions. I recollected that many members of this Committee came from distant places,—that many of them are engaged extensively in business, and that time to them is of great moment; I therefore, yesterday afternoon, requested a few of our friends to meet me in the vestry of Oxford Road Chapel, that we might converse upon the subject of our present meeting,—not to anticipate the decision of this General Committee, but that we might come with minds better prepared for deliberation. I believe that I shall have the general concurrence of this Meeting, when I express an earnest wish, that our esteemed friend Dr. Bunting would state the result of our yesterday's conversation. (Hear, hear.) It would bring the subject before us so as to save much time, and enable us to discharge our duty in the most effective manner. (Hear.) Before I sit down I beg, in behalf of the Conference, to offer you my very cordial thanks for your attendance this day, in kind compliance with the invitation which I had the honour of addressing to you in behalf of that body. (Hear.)

DR. BUNTING, in consequence of a general call, came forward and addressed the President to the following effect:—I had hoped, sir, that you would have pursued the course which you so judiciously adopted, in the Preparatory Meeting of yesterday, by taking means to elicit the sentiments and feelings of our friends, before you proceeded to ask any one, much less myself, to submit anything like a project for consideration, revision, alteration, or ultimate adoption.

It has been already agreed, then, that there shall be a Celebration of the Centenary, and that the primary object of this celebration shall be spiritual; and if, in the course of discussion here, matters not directly religious but financial shall occupy the larger portion of our time, it must not be supposed it is because we forget that the religious celebration is the primary and most important object, but merely because we are all so agreed about that, that there is no difference of opinion, except as to one or two minor points.

which are referred by the Conference to us for our opinion. If, therefore, we talk chiefly rather about pecuniary and secular results, we shall still remember that the spiritual object is the primary one; and it would be a great sin against our high principles if we allowed our eagerness to help this or that fund, or to contrive suitable external arrangements, chiefly to engross our hearts: we must be diligent in that business; but we all, by God's grace, intend and resolve to be "servant in spirit, serving the Lord." (Hear, hear.) With respect to pecuniary arrangements, there is no difference of opinion as to the propriety, if not the duty, (I for one think it is a duty, a matter of moral obligation,) of not permitting such an occasion to pass by, without some pecuniary thank offering from the Connexion, on account of the mercies which, during the last hundred years, has been bestowed upon us as a people. The great question of difficulty will be "the appropriation clause." (Cheers and laughter.) Now, we cannot waive our appropriation clause. We cannot give it up. (Cheers.) No measure will satisfy our consciences, and meet the wishes of our people, that does not embody an appropriation clause. (Cheers.) In reference to this point, I consider that, in a certain sense, something is already settled. After long consideration, it certainly was the opinion of our friends at the Bristol Committee, and especially of those most entitled to be heard on this subject, because they will have to head the subscription, and to take the lead by their example and still more by their influence in raising the money,—it was their general opinion, and ultimately the opinion of all, because we had resolved that we would not have two opinions in the end, that the THEOLOGICAL INSTITUTION should have the preference. (Great cheering.) That was not exactly my opinion originally; but it was because I had not heard all that could be said on the subject. I was soon a convert to that judgment, and I am so now. (Hear.) I think that the Institution should have the priority and the preference. If we enquire what ought to be the character of this celebration, so far as this pecuniary effort is concerned, it is clear to my mind that for one thing, it should be monumental. It would not be a wise plan, when we shall have raised a large sum of money, to divide it all immediately among our several funds, for their ordinary and current expenditure, so as to place them in a state of wonderful affluence and of unnatural and over-strained activity for that one year only, and leave nothing behind it for subsequent years but comparative poverty, and a reaction of embarrassment and difficulty:—as was the case in the commercial world about 1826, when a year of immense business and rash over-trading was followed by panic and distress. We want something permanent,—[Hear,]—something which the world shall see, and the next generation shall see,—something that shall be a public though humble and unostentatious testimony of our high sense of the value of Methodism. (Hear.) To give £50,000 to the relief of the Trustees of distressed chapels might be a boon; but, when done it would be done with. [Hear, hear.] They would feel it, but it would not be seen. (Hear.) It would not operate in the world as a standing memento or memorial of our Centenary feelings. It would not make a useful impression upon the minds of our younger children. I want them to look upon it hereafter,—and to ask all about it,—and to have their curiosity excited,—and to go to your forthcoming Centenary volume, which I hope will be a standing work among us—[Hear]—and to go to Mr. Wesley's Works, and especially his Journals and Sermons, for information about the history and character of Methodism—[Hear] We want something that the eyes can gaze upon,—not merely our eyes, but the eyes of our countrymen, and of the generation that is to follow us. We must, therefore have something Monumental. Now, nothing so well answers this purpose, as a suitable building for the Institution, the object of which is the theological and literary as well as spiritual improvement of our rising Ministry. [Hear.] This edifice should be, not gorgeous, but in the best taste,—plain and substantial,—harmonizing with the character of John Wesley,—great, noble, but simple withal,—and the greater and nobler because of its simplicity. [Hear, hear.] That there is a necessity for erecting larger and better premises for our Institution, might be easily made to appear, if time permitted. The house we now have is rented, upon a lease, terminable in 7 or 14 years, and the parties of whom we hold it cannot lease it us permanently. It is, moreover, in many respects, inconvenient;—so inconvenient, that the managers and trustees of the old Hoxton Academy left it and built Highbury College instead of it. It has answered our purpose well; we think it most providential that in the commencement of our new and difficult undertaking such a House should have presented itself; but we never supposed that it would answer for us always;—we never supposed that it would answer very long. It will not comfortably accommodate more than 30 students. [Allusion was here made to the fact of the impossibility of accommodating the number required to supply the calls of the Connexion from time to time.] To make the plan work as it ought to work, we should have accommodation for at least 100 students; and my opinion is, that for a considerable number of years to come, had we 100, the wants of the Connexion at home and abroad, would be sufficiently supplied. The consequence would be, we might then keep those students who need all possible help for the full period of three years. Did all our candidates come to us, as many young men go to the Universities, and to Dissenting colleges, well furnished by previous education in the various branches of elementary and general knowledge, then, for theological and methodical purposes, two years might be sufficient; but the

contrary is the fact, and, in many cases, the longer period is absolutely necessary. I state this with unfeigned esteem for the class of young men to whom I refer; fully recognizing their decided piety, and natural talents, and believing that many of them will make far better ministers than I, who for the public good presume to speak thus freely. Now, sir, if these things be so, what is better adapted for our Centenary purposes than the proposed enlargement of our Theological Institution? Any thing local would not fulfil our views and wishes. We might do some great and good thing in Manchester, York, or Birmingham, for instance; but that would not be a connexional object. We want something, the results of which will benefit the whole connexion. Can we do better than try to benefit what is eminently according to our system, a connexional ministry? We are all alike interested in that object. If we go to our Missionary stations, and ask them for Centenary donations and collections, the same argument will apply to them, which applies to the people of this country. To the Missionary Ministry, and therefore to every Missionary Society and Station of ours throughout the world, the Theological Institution is a pre-eminent blessing. On these grounds, which were very ably and eloquently stated to the Bristol Meeting by Mr. Wood, of Manchester, Mr. Farmer, of London, and other gentlemen, that meeting came to the conclusion, that the Institution premises ought to be the first object of the Centenary Fund, and that, if we do nothing else, we ought at all events to accomplish that desideratum. (Hear.)

Another object, secondary only to that just mentioned in point of necessity and usefulness, is the provision of premises in London, for the proper transaction of our greatly extended and extending Missionary Business. If the present Mission House in Hatton Garden was barely adequate for the purpose, when we had only some 70 or 100 missionaries, now, with 300 missionaries, not clustered together in a few central groups, but scattered all over the distant world, we must of necessity want further room;—how much we want I could easily show if required. This Building, too, will be monumental. It must be in the heart of London, and have the character and aspect of a public testimonial,—which shall lead thoughtful men to enquire into the history of John Wesley, and the principles of Methodism, and the extent, results, and claims of its Foreign Missions. Though it need not be such a building as the Institution requires, yet it ought in every sense to be respectable as well as commodious. This, it was thought, should be the second object of our Centenary Fund; and it will interest those numerous and excellent persons, who, if not disposed to favour the plan of an Institution House exclusively, are known to be the zealous friends of Christian Missions.—I think we cannot recede from these two objects. This respectable assembly will hardly think it right, after a former Committee has deliberated at three meetings, and come to a conclusion which was ratified by the Conference, to unsettle that arrangement. I therefore take it for granted, that we must raise a sum of money, sufficient to ensure the accommodation of at least 100 students, either in one or two Buildings, as may be hereafter, on grave deliberation, deemed best; and that we must have suitable Missionary Premises in London.—So far we proceeded at Bristol; and we might content ourselves with saying at this meeting that we will express to the connexion our concurrence in what was agreed upon there, and our resolution to concert measures for carrying it into effect. But it does appear to me, and to some excellent friends with whom I have freely conversed since my arrival in Manchester, that the platform would be much too narrow. A mightier effort ought to be made, and a nobler sum raised, than these two objects alone could require or command. If we do not conciliate as largely as possible the particular views of all classes of our friends, we shall not obtain the sum that ought to be contributed. (Hear.) We had better do nothing, than something mean and unworthy of the great occasion. We think that Wesley, and all his labours, deserve from nearly 300,000 members of Society in Great Britain alone, to say nothing of other friends of other countries, a Centenary Testimonial of more than 30,000 or 40,000, or, on the average about half-a-crown a piece. (Hear.) That would not be creditable to us; we ought to go further, and look to raising 60,000,—some of the friends near me talk of 100,000. I am afraid that larger sum is not easily attainable,—(cries of "Try, try,")—how ever, it is well to aim high. But, in making plans of business, and forming estimates, we should not assume hypotheses which we have not a reasonable probability of converting into certainty. If we get more, the connexion will know what to do with it;—[a laugh]—but a man of business, I presume, does not go upon the principle of his mere hopes or wishes, as to his income, when about to incur large pecuniary responsibilities;—he thinks what he will really be able to command for any particular object of commercial speculation or enterprise, and makes his calculations of expenditure high enough, and those of ways and means low enough;—he sets out moderately and prudently, and so, I think, should we on this occasion. I should be content for the present to calculate on about 60,000; remembering that the Institution must have a large proportion, and that the Mission Premises will cost a considerable sum.

The first additional outlay we have to propose for your consideration, is of minor amount;—it will not cost much, and has been long recommended to us by Mr. Irving of Bristol and other judicious friends;—it is a *Missionary Ship*. [Hear,]—not intended however, for the purpose of going round once a year or at other stated periods to all the stations in the West Indies, West and South Africa, and so on; for that, we believe, would not answer; but there is a part of our missionary field where we think it would be exceedingly beneficial;—the Polynesian Islands. (Hear.) It is not necessary in reference to our Australian Colonies;—the communication of England with New South Wales, and Van Diemen's Land, is now constant, comparatively cheap and convenient; but when Missionaries are landed there, on their way to the other islands of the South Seas, they often labour under great inconveniences, and have sometimes been detained three, four, or five months at Sydney, or Hobart Town, before they could proceed to the place of their destination, which has caused great and expensive delay and injury to the work of God; and stores which have been sent out, to be bartered by the Missionaries with the natives for the necessities of life, were detained in one case, for instance, seven months, so that the missionary brethren and families in the Friendly Islands were reduced to a state of great distress. This is an evil which should not be allowed to continue; and therefore several of our friends are of opinion, that, out of the Centenary Fund, an adequate sum should be appropriated for the purchase of a Wesleyan Missionary Ship, in order to secure the regular transmission of missionaries and missionary stores from the Colony to New Zealand, the Friendly Islands, the Phoenix Islands, and other open Polynesian groups. I think this a prudent

tion will be popular; I am persuaded that it is wise and beneficial; and I can see no evil in availing ourselves of the feeling now so prevalent in favour of missionary vessels, in order to procure one for ourselves. (Hear.)

[The Doctor then alluded to the worn out Preachers' fund, and the Chapel Loan Fund.]

These, then, are the additional objects which we venture to suggest. Now, Mr Heald, with his characteristic talent for making theories practical, and thereby really valuable, asks me—What they will cost? It is impossible for us to do more just at present, than make some approximation to a calculation: but the friends who conversed yesterday on the subject, seemed to be satisfied with something like the following general statement, by way of *project* for your consideration: Reckon 1: For the Theological Institution, for 100 students, at least, £30,000; 2: For Mission House, &c &c, from 6,000 to 10,000; 3: For the Missionary Ship, 3,000; 4: For the School Buildings' Debt, 5,000; 5: For the Chapel Loan Fund, as a DONATION, 10,000. These appropriations, together, make a sum of from 54,000 to 63,000!—*Can we get it?*—(cries of "Yes, yes!")—I think we can, if we will.—(Hear, hear.) but the will must be a very vigorous one, and evince itself by very united, determined, and unvaried practical operations. I am afraid that we cannot get it, if we require that all the money subscribed should be paid at once, but if we allow it to be paid, when it is desired and procured, by two or three instalments, we may succeed. Many of us can and will gladly give more, if we are allowed thus to pay by instalments as we receive our annual income. I speak particularly of the preachers; for I hope my brother ministers will make up their minds, on this great and peculiar occasion, to go out of the common and ordinary way in the amount of their contributions; but many of our people in our own rank of life, the middle class, and the poorer class, will also give more, if you concede the principle of payment by instalments. (Hear.) Let us determine to make a good beginning at this very meeting. Let us have at least 10 or 12,000 to-day or to-morrow before we part. It is a centenary collection; it is our first effort on such an occasion, and will be our last; and it ought to be extraordinary and worthy of that occasion. Those who can should give largely, very largely, if they approve of the object. Do not injure the cause, if you are known to be men of affluence, by small contributions. It has been always a principle with me to tell our people at large—"You ought to do what you can for yourselves, in the regular and ordinary support of God's cause and work by your collective efforts;—though poor, you ought always to contribute something, and not to rely upon your richer members;—but occasions will arise when we must go to them for special help." This is one of those occasions.—(Hear.)—and I hope they will now come forward. Not that we can do without the aid of the middle and lower classes. Let the men of high degree among us be humble.—all the rich men in Methodism together cannot effect what is now contemplated, in the way which will be most gratifying and most beneficial, without the help of the middle and lower classes. (Hear.) Our motto must now be rich and poor,—one and all!—there must be a vigorous pull and a pull all together;—or we shall fail, at least partially, and then we had better never have talked of any pecuniary celebration at all of the approaching Centenary. [General and long-continued cheers.]

The Rev. R. REECE concurred in every sentiment which had been offered by Dr Bunting; but should notwithstanding, lay a few of his thoughts before the meeting. The great difficulty of raising the proposed sum had been considered by him a little, but when he came to go into details the difficulty in a great measure vanished. They were 380,000 people, including Ireland and the Missionary Stations: out of this number 200,000 would give something. It was hardly presuming too much, that 2,000 would give £5 each—1,000, £10 each,—and so on,—so that, reckoning £20,000, or a fourth part of the Missionary receipts, for collections at public meetings, &c., he thought £110,000 might be calculated upon. As to the disposal of the money, he would apply £50,000 to the erection of buildings for the Theological Institution,—plain, substantial, durable, and such as might be looked upon for ages,—and he would add £10,000 more for the fitting them up. He would gladly devote £10,000 to Mission Premises;—leaving £40,000 for the relief of the old preachers, the missionary ship, chapel, debts, &c.

The meeting was then addressed by G. R. Chapell, Esq., Rev. Messrs. Waugh and Stewart, Messrs. Beaumont of Bradford, Allen of Macclesfield, Agur of York, Suter of Halifax, Swallow of Wakefield, and others. The Committee met again in the evening; and when the meeting had been addressed by a few individuals the subscription list was opened.

Thomas Farmer, Esq., in concluding his speech, observed—

I owe to this society much of the honour which has been conferred upon me: in no other circumstances in life, could I have expected half the distinction which attaches to me in the offices which the Connexion has called upon me to fill. However unworthy of these offices, my prayer is, that I may be found faithful to the confidence reposed in me. Perhaps I may be pardoned for observing, that I am the subject of more than ordinary feelings when I consider the place in which we are now assembled: for it is to the Society connected with this chapel, that I am indebted

for the principal cause of my domestic comforts, and I might add, for the consequent Wesleyan tone of our family feeling. I refer to these things, that I may perceive the strength of my own obligations to Methodism, and that I may act, on the present occasion, under the direction of an approving heart and judgment. With respect to the propositions before us, I am willing to go half way, or all the way, to secure unanimity of effort. I am disposed to concur in any measure that will unite all our energies.—I certainly do think that in raising the character of the Christian Ministry, we are doing the best work, and promoting the best object; and most sincerely do I thank our friends assembled here for condescending so far to my views as to come to the conclusion that the Institution shall have at least £20,000 out of the sum to be raised. (Hear.) I now give my most cordial and hearty concurrence in all the proposed arrangements for the observance of the Centenary. I approve of the whole of the "appropriation clause." (Hear.) I should not like to fix the minimum of the amount to be raised at less than £100,000; I will not despair of realising £100,000. (Hear.) Whilst I am pleased that my friends should not indulge sanguine expectations of raising the larger amount, we must not forget that it will require an effort from "one and all,"—(Hear.)—and I do hope that every individual in our connexion will feel that it is a privilege to contribute, more or less, on this occasion. I have great pleasure in offering One Thousand Pounds. (Hear.)

DR. BUNTING—(to whom a subscription paper had been handed)—said—The next name was one, in reference to whom he only wished, that her own mental habits, and the usages of society permitted her to speak for herself. He would be known to refer to one—(Mrs. Bealey)—who in all these matters excelled among the excellent. (Hear.) Other members of her family were present, and she would best speak through the mouth of one of them.

MR. ADAM BEALEY, as the representative of his Mother, could assure the meeting that she most heartily, and with deep-felt gratitude, presented her subscription—One Thousand Pounds. (Hear.)

G. R. CHAPPELL, Esq., after referring to the late agitations in the Manchester Circuit, which, as he then predicted, had turned out for good,—certain excrescences having been removed while the tree had become more firmly fixed by the shaking of its roots,—proceeded to avow his personal obligations to Methodism, with which he felt it an honour to be connected, and which he hoped never to disgrace. He was happy to say, that many of his children were Wesleyans, both in principle and in their domestic connections. He again adverted, with approbation, to the leading provisions of the "appropriation clause," contending that they must raise the larger sum named;—that, as Methodists, they must fix the standard high, and aim at perfection in giving; and that if the gentlemen from a distance carried the spirit of this meeting home with them, they would have to rejoice over the £100,000 at least. (Hear.) He concluded by giving in his subscription of One Thousand Pounds.

MR. ADAM BEALEY and Mr. JOHN BEALEY, after a few words, expressing their cordial concurrence in the plan, subscribed £500 each.

The following gentlemen then rose and severally addressed the meeting, each naming a subscription, which is announced in the List published elsewhere:—Rev. John Mason (£1000); Rev. J. Beechman; Dr. Hannah; Rev. J. Taylor; Mr. T. C. Gibson, of Newcastle [200]; Mr. John Westhead [500]; Mr. S. Bealey; Rev. G. Morley; Mr. T. Walker, of Stockton, who earnestly solicited a deputation of lay brethren and leading preachers for a similar meeting in the North;—[£700]; Mr. John Fernley, and Mr. James Garstang, of Salford, £500 each.

MR. JAMES HARGREAVES, of Leeds, contributed £1000. The meeting was then addressed by Mr. J. Burton, of Middleton, [£300]; the Rev. S. D. Waddy; Mr. T. Bagnall, of West Bromwich, [500]; Mr. G. Thornycroft, Wolverhampton, [500]; Mr. Beaumont, of Bradford, [£100]; Mr. Chubb, of London, [£200]; the Rev. John Scott; the Rev. T. Lessey, (who said his heart had been refreshed and comforted by hearing those public testimonies of obligation to Methodism from men of the first respectability); Mr. Campion of Whitby, [£200]; and Mr. John Campion, [100.]

THOMAS SANDS, Esq., of Liverpool, expressed his entire approval of the uses to which it was proposed to apply the Centenary Fund, and also his confident expectation that the subscriptions would amount to the larger sum. He then sat down.

DR. BUNTING—What do you give?

MR. SANDS—What you please. (Hear, hear.)

DR. BUNTING—That question places me in rather a difficult situation; but it reminds me of a similar question which a gentleman put to me yesterday, I then replied, that I could not in conscience say less than one thousand pounds: shall I say the same for you?

MR. SANDS—If you please. (Hear, hear.)

DR. BUNTING then announced Mr. Sands as a subscriber of one thousand pounds.

James Heald, Esq., after presenting 1000l. himself, thus concluded his speech—

I have now the honour of presenting you with £100 as my Mother's contribution to the Centenary Fund.—(Hear.) And the pleasure which I derive from this announcement is increased,

by my being empowered to offer you £:000 as a donation from my sister Miss Heald---[Hear, hear.]---and £500 as one from my sister Margaret.---[Long continued cheers.] Now, Sir, you will think I have lost sight of my promise, and therefore I will come to an end,---only let me impress my friends with the necessity of doing to-day the work of the day---Let "us honour the Lord now with our substance, and the first-fruits of all our increase," and put our trust in Him for the future. A positive call of duty to-day, should be settled to-day. It has been done so, by many here present, but by none, taken as a whole, so much as by our ministers;---theirs has been not generosity merely, but sacrifice. What can be done then to carry out these promising commencements, to their proper consummation? It is urgently necessary that Mr. Wood and Mr. Farmer, and others, with the preachers, should unite in a plan by which the spirit of this meeting may be diffused throughout our societies; for the whole celebration of this event should be a connexional act. Let our lay friends, who have so admirably commenced the plan, "follow it up," personally visiting the more important Conference and District Towns of the Connexion, and let us thus make a "long pull, and a strong pull, and a pull altogether." [Great cheering.]

In the evening meeting of the second day,

MR. SCARTH, of Leeds, said, that though his mind was set upon raising 100,000*l.*, yet he did not think it would require any convulsive struggle, on the part of individuals or the connexion generally, to accomplish that object; nor did he think that there was any risk, that the other funds of Methodism, would be, in the slightest degree, injured by what would be done on this occasion,---as it would be done over and above every thing they were accustomed to do. So far from this, it was moreover his hope, and trust, that, by the blessing of God, the annual income of the Wesleyan Missionary Society would, in the Centenary year, amount to 100,000*l.* [Hear.] They had been trying to do something toward this at Leeds. They thought they had done their best last year, but this year they had produced nearly double. As he had been complained of for being too quiet, and as something like a speech had been required of him, he would say a word or two on the influence which that meeting, in all its bearings, was likely to have upon Methodism. He believed that it would have, in a very marked and especial degree, the smile and approbation of God; and that the blessed influences which had been upon them, while together, would accompany them to their several places of abode, disposing them to put forth all their energies in the service of this cause. He expected that from the commencement of their operations, they would have a gracious out-pouring of the Holy Spirit of God upon their societies, and that his work would revive on every hand. [Hear.]

The following remarks close the account of this ever-memorable meeting---

It must suffice here to state, that, on the recommendation of a Sub-Committee who had met early in the morning, it was unanimously agreed that the minimum proposed to be raised at the Centenary should be fixed at 60,000; that of this sum 35,000*l.* should be appropriated to the Theological Institution, 15,000*l.* to the Mission Premises and other Missionary specialities; 3,000*l.* to the Polynesian Mission Ship; 5,000*l.* as before stated, to the Discharge of the School-Building's Debt; and 20,000*l.* to the Chapel Loan Fund. The surplus, if any arise, which is now confidently anticipated, is to be divided among some or of all the several objects before specified, according to what may appear to a committee to be the necessities at the time of each case. The important proposal for augmenting the Auxiliary Preachers' Fund, was cordially approved; and a Sub-Committee appointed to promote its adoption in the way prescribed by the rules of the Connexion on financial subjects. Various other arrangements were made respecting the Centenary; and the results of all the preceding conversations and discussions were embodied in upwards of Twenty Resolutions, which were moved, seconded, and unanimously adopted. Other Resolutions were carried, expressive of the thanks of the meeting to Almighty God for his signal blessing vouchsafed to it, during its deliberations; and of its acknowledgments to the Manchester friends for their hospitality and zeal, to the Ministers present for their assistance, and to the excellent President for the ability, piety and affection, with which he had conducted the various proceedings. After the usual Doxology had been sung, the President concluded this ever-memorable meeting by solemn thanksgiving and prayer.

THE WESLEYAN.

HALIFAX, JANUARY 14, 1838.

We have devoted a considerable portion of this number to an abstract of the account given in the London Watchman, respecting the Centenary Fund. It will be read with the deepest interest; and not less so, we trust, on Mission Stations than at Home---seeing that in the various objects embraced by the views of the Committee, Missionary interests will not be overlooked; and we hope, likewise, that when arrangements are made, (as they will be) for the Centenary Celebration in this District---that there will not be a few, who, remembering what they owe to Methodism, will respond liberally towards the *monumental* and *connexional* intentions of the Committee of the Centenary Fund. As one great object amidst many minor claims, let the question be asked, and *conscientiously* answered---"How much owest thou unto thy Lord?"---and we have no fear for the result.

The two following numbers of this periodical will close the first year of its existence. It was commenced without prospectus, and without large promises---the few first numbers, in fact, were decidedly unprepossessing in its favour,---yet it has witnessed a gradually increasing support throughout the year, and we have no hesitation in saying, that if the Agents and Preachers will continue to solicit and forward the names of fresh subscribers, we will venture to engage that every possible improvement shall be given, so as to make "The Wesleyan" worthy of the patronage of all. While we are sufficiently sectarian to mark our own views, and defend our own connexional policy,---we trust our pages will present nothing to offend the eye of others, who may in minor points differ from us.

In the course of the succeeding year, it is proposed---when a mass of interesting matter shall present itself,---to issue three or four supplementary numbers in the intermediate week, so as to close the second volume at the end of the year 1839, and commence succeeding volumes with the first of the year. Of each number due notice will be given. A title page and index of volume 1st. will be comprised in the 26th and closing number.

We beg to acknowledge the receipt of a volume of Poems, by Mr. LASKEY, of the Province of New Brunswick. We have perused the same with interest, and trust that this attempt of native genius will be properly appreciated by the patrons of science and song, and that the volume will meet with a ready sale. We have marked a few pieces, to which we intend to give insertion in succeeding numbers,---and we cordially give our hearty recommendation to the work itself.

The Rev. Thomas Smith, Wesleyan Missionary, late of this District, arrived safely in Bermuda, after a passage of 30 days.

We owe an apology to our friends at "The Gore," which we have no doubt their kindness will accept---"it was an oversight."

TO CORRESPONDENTS.

Communications are acknowledged from Amicus, The Gore, Anonymous. We wait for the promised MSS. from Amicus. To ***: the first sheet is struck off; the concluding sheets have been received this day; we dare not name an earlier period than six weeks.

We have received a letter from Liverpool, rather too severe for those so disinterestedly engaged as ourselves; we request the parties to assure themselves that the evils do not rest in their local Post Office—we believe they do—when we hear they do not, we will endeavour to ascertain here. The Memoir spoken of, never came to hand; if it had, it would have been acknowledged or inserted.

We cannot furnish any back number, prior to No. 10.

MISCELLANEOUS NEWS.

WESLEYAN MISSIONARY SOCIETY.

DEPARTURE OF MISSIONARIES.

SINCE our last announcement under this head, several bands of noble and self-denying ministers of Christ have taken their departure for their respective stations. Many of them had embarked and commenced their voyage when the hurricane occurred at the end of last month; but we are happy to learn that in many instances the vessels in which they sailed sustained little or no damage, and we trust that, with respect to those of whom we have not heard any intelligence, it will be found that they had got so far out to sea as not to have felt the inconvenience of the tempest. The following is a statement of their names and respective destinations:—

The Rev. Wm. Moss and Mrs. Moss, Macarthy's Island, in the River Gambia, and the Rev. T. Edwards, 3rd, appointed to Sierra Leone in Western Africa, sailed on the 15th of October; they took shelter at Brixham during the gale, and were most hospitably entertained by the kind friends in that town.

The Rev. J. P. Hetherington, with Mrs. H. and two children, and the Rev. Henry Lanton, sailed for New York, on their way to Canada, on the 19th October.

The Rev. James Parkinson, and Mrs. P. sailed for St. Mary's on the Gambia, Western Africa, on the 22nd of October.

The Rev. John Richards, who had been a student in the Theological Institution for three years, and is appointed to the Albany District, Southern Africa, with Mrs. Richards, and the Rev. Wm. Impey, who is appointed to the Bechuana District, in South Eastern Africa, sailed on the 25th of October.

The Rev. Thomas Burrows, who is re-appointed to Jamaica, and Mrs. Burrows, the Rev. Richard Davis, the Rev. Francis Whitehead, and the Rev. Richard Redfern, sailed for Jamaica on the 27th of October.

The Rev. Edward Fraser is also appointed to Jamaica; but he proceeds thither by way of Antigua: he sailed for that island with Mrs. Fraser, on the 31st of October. We have much pleasure in giving publicity to the Resolutions of the Missionary Committee on the occasion of his departure from this country at the close of a visit which has afforded much delight to the friends of Missions, and to the church of God, and has been the means of spiritual edification to many thousands who attended his ministry. He is accompanied by the Rev. John Bell and Mrs. Bell, who are appointed to Antigua, and the Rev. Lancelot Railton, who is appointed to Montserrat.

The Rev. Henry Hind and the Rev. James Bickford, who are appointed to St. Vincent's, in the West Indies, sailed for that island on the 2nd of November.

The Rev. W. H. Rule on his return to Spain, with Mrs. Rule and three children, and the Rev. John Uewty, embarked for Cadiz on the 6th of November.

The departures now announced with those which we have before published, make the number of Wesleyan Missionaries who have sailed this autumn *twenty-eight*. Two others are now waiting the opportunity of proceeding to their appointments.

We most cordially and affectionately commend those excellent and beloved men and their families to the earnest prayers of all who take an interest in Christian Missions, that by the kind providence of God they may reach their respective appointments in safety, and long be spared in health and life for the advantages of that cause to which they are devoted.

EDUCATION FOR THE BLIND.—Continued exertions are made to alleviate the sufferings of our fellow-creatures, deprived of sight. Arbitrary characters have been invented to facilitate their learning to read by the characters being embossed on the paper, and read by the delicacy of feeling. Great objections were felt to the use of an arbitrary character, especially in the schools where there happened to be several pupils that were afflicted with blindness after having learnt to read in the ordinary way. To obviate this difficulty, the Rev. W. Taylor, of York, introduced into the blind school of that city the plan invented by the late Dr. Edmund Fry, which was merely the Roman capital letters; and although, on the first experiment, the letters were badly formed for embossing, and, consequently, difficult to feel, yet so great a progress was made by the pupils in so short a time, as to warrant the carrying out the principle of Dr. Fry's invention to a greater extent. We have now lying before us a specimen of a perfect fount of this embossing type, made upon Dr. Fry's plan by Mr. Besley, of the firm of W. Thorogood and Co., letter-founders. This fount appears to be in every respect perfect, and the impression is well raised.

GENEROSITY.—A correspondent has communicated to us several acts of munificence on the part of the late respected Conservative member for this county, which, he very justly remarks, are worthy of honorable mention. During his last visit to the principality Mr. Smith sanctioned the making a new road to the Menai-bridge, through his grounds at Vaynol, and gave land for that purpose; directed alterations and improvements in his own private road through Llanddoinolen, for the accommodation of strangers visiting Llanberis; accommodated the rector of Llanddoinolen with land sufficient for the construction of a glebe house and offices, whereby he is enabled to reside within the parish; gave a piece of land for a burial ground, adjoining the school house, for the convenience of the inhabitants of the upper part of the aforesaid parish; gave 10*l.* for the purchase of blankets to be distributed amongst the poor of the said parish at the approach of winter; became an honorary member of four benefit societies at the Dinerwie slate quarries, and a subscriber of 10*l.* annually to each; gave a donation of 10*l.* and subscribed three guineas annually in support of the church at Carnarvon; and lastly, gave an unrestricted order on the bank to make up the deficiency in expenses incurred by the Carnarvon committee in the celebration of the coronation. Mr. Smith is, perhaps, the best and most liberally abused man in the principality.—*Bangor Chronicle*.

The effigy of the Bishop of Durham, together with a volume, bearing the title of *Turner's Sermons*, were paraded through the streets of Bishop Auckland, on Monday evening, and afterwards publicly burnt together in the market-place. The Bishop was dressed in his canonicals, bearing a torch in his hand, and having the inscription of Unitarian Bishop.—*Newcastle Journal*.

The three retired chaplains to the House of Commons, who have been at length presented to stalls at Westminster and Canterbury, are, we hear, to receive the revenues which have accrued since the deaths of their respective predecessors.

IRON VESSELS.—Mr. John Laird, the builder of the Rainbow steamer, which makes the most rapid passages ever made between London and Antwerp, and *vice versa*, has now laid down at his yard, North Birkenhead, half-a-dozen vessels, which will be wholly constructed of iron. Among them is a steamer of nearly 600 tons. The Ironsides, mentioned in our last, the first iron ship built in this port, sailed on Wednesday for Pernambuco. She looked extremely well as she proceeded down the river. Next day she was seen off the Kish Bank, all well. We have heard that the President, intended as the companion of the British Queen in the New York trade, will be constructed of iron. Her tonnage will, it is said, exceed 2,500 tons, and she is expected to carry 1,500 tons of fine goods!—*Liverpool Paper*.

COMMUNICATION WITH INDIA, VIA EGYPT.—A letter from Alexandria, quoted by the *Semaphore*, announces that the regular transport and communications were being rapidly organised between Cairo and Suez. The vehicles destined from the travellers had arrived from England, and had been sent on to Cairo. The construction of a comfortable and commodious inn, on the European plan, in the centre of the desert, half way between Cairo and Suez, was still talked of. The Pacha had given not only his consent to the erection of the inn, but also an assurance that he would assist in expediting the construction of an establishment so eminently calculated to diminish the difficulties and inconveniences of a passage across the desert. Relays were also to be organised, and horses were to be changed three times between Suez and Cairo. The first vehicle is to accomplish the journey in the month of December. Great praise is said to be due to Colonel Campbell for the vigour with which he has urged the execution of these measures, so well calculated to revive the prosperous days of the trade with India *via* Egypt. He is also occupied with the establishment of steam navigation on the Nile.

GREAT EXPORT OF GOODS TO AMERICA.—The shipments of manufactured goods to the United States are, the season of the year considered, very extensive. The New York steam packet ships get nearly full cargoes; the Sheridan, which sailed on Wednesday, having had upwards of 1,600l. freight on board. The packet-ship Columbus, which will sail in the morning, has a full cargo of manufactured goods; and the packet-ship George Washington and United States will, it is expected, be quite full also.—*Liverpool Albion*.

CAPTAIN TULLOCH'S REPORT OF THE SICKNESS AND MORTALITY OF THE TROOPS IN THE WEST INDIES.—The first and most startling of the facts established by this report is, that between 1803 and 1836 upwards of 33,000 of our fellow-soldiers have perished in the West Indies. This is exclusive entirely of the casualties by warfare, and the deaths which took place in Martinique, Gaudaloupe, Surinam, and the other colonies captured during the last war, and ceded at the peace; it is also exclusive of the deaths of black troops. Consequently, during these thirty-three years, more than four times the whole force has been cut off by disease alone; and the average duration of the life of every soldier sent to that climate has not exceeded seven years and a half.—*United Service Jour.*

GAZETTE ANNOUNCEMENTS.—The Right Hon. Stephen Lushington, Judge of the Admiralty sworn of the Privy Council; the Rev. Edward Vernon Lockwood, M. A., late chaplain to the House of Commons to be a prebendary of Westminster, void by the death of Earl Nelson; the Rev. Edward Repton, M. A., late chaplain to the House of Commons, to be a prebendary of Westminster, void by the Death of the late D. H. Ryder, Bishop of Lichfield and Coventry; the Rev. Temple Frere, M. A., late Chaplain to the House of Commons, to be a prebendary of Westminster,

void by the translation of the Right Rev. D. J. Allen, late Bishop of Bristol, to the see of Ely; Major John Macphail to be Lieutenant Governor of Dominica.

SAGACITY OF A DOG.—A short time ago some of our harbour and bay fishermen were trawling for blockin, &c., near the point of the pier, and succeeded in filling a few baskets of fish, which they left upon the beach, in charge of a well-known dog, named "Bully," who is in the habit of perambulating our quays, and belongs to anybody who will throw him a bone. The fishermen having again embarked for the purpose of having a second draw, the tide began to flow, and was making rapid way toward the baskets. "Bully" now became very busy, and with all diligence endeavoured to draw one of the baskets higher up on the beach; but finding this too difficult a task he began to take the fish, one by one in his mouth, and scampered off to a place of safety with his charge. Upon the fishermen returning shortly after, he seemed quite overjoyed, and upon being asked what had become of the fish out of one of the baskets, which was nearly emptied, he trotted along to the place where he had deposited them.—*Isle of Man Paper*.

MECHANICS' INSTITUTE. Mr. A. McKinlay, the President of the Institute, continued on Electricity, on Wednesday evening, Jan. 9. The experiments were numerous, beautiful, and highly successful. The labour and time and study, requisite for the production of this and the former on the same subject, are contributions to the Institute, which richly deserve the warmest acknowledgments of the members. Mr. John Naylor, Vice President, officiated as Chairman, during the President's lecture. Dr. Sawers will lecture on **PHYSIOLOGY**, next Wednesday evening.—*Not.*

ST. JOHN, N. B. Jan. 8. Her Majesty's steamship Medea, Capt. Nott, with the remainder of the 36th Regt. arrived on Sunday last, from Halifax. The Medea, we learn, will sail for Bermuda and the West Indies, to-morrow, if the weather is favourable.

The Mail for England, by H. M. Packet Star, will be closed on Tuesday afternoon, at 5 o'clock.

MARRIED.

On Sunday morning last, by the Ven. Archdeacon Willis, Mr. Joseph Wilson, to Miss Mary Ann Bolton.

At Windsor, on Sunday the 16th Dec. Mr. John Payzant, to Sarah Ann, eldest daughter of Mr. William Leonard.

DIED.

Suddenly, on Wednesday morning, in the 67th year of his age, Mr. Elias Joseph Hobson, an old and respectable inhabitant of this place, leaving a family to lament the loss of a tender and affectionate parent.

On Saturday last, at the residence of Capt. McLean, Charles Moreau, Esq. a respectable Planter from St. Lucia, aged 44 years, who visited Halifax some time since for the benefit of his health.

On Tuesday last, Mr. Adam Grieve, in the 47th year of his age. On Tuesday morning, after a lingering illness, Mr. William Henry Blackadar, in the 41st year of his age, second son of Mr. Charles Blackadar.

SHIPPING INTELLIGENCE.**ARRIVALS.**

Monday, January 7th—Schrs Hope, Kennedy, St. John's 42 and Burgess, N. F., 6 days—dry fish, part of which they were obliged to throw overboard on the 9th ult, off Cape Breton, in a heavy gale, the vessel being holed on her beam ends, put back to Burgess to repair; Cannon Trader, Cann. fish; Eliza, Cann. fish.

Wednesday 9th—Rival Packet, McLean, Liverpool, N. F. The Friday, 10th—Speculator, Young, Liverpool, 12 days—sugar and wine; New Schooner Breeze, Wilson, Barrington, 1 day; brig. Maria, Boole, Weymouth, 15 days—lumber, to N. LeCain & Son; New Brig Susan King, McLean, Yarmouth, 3 days—lumber, to J. & M. Tobin.

FROM LATE ENGLISH PAPERS.

SLAVERY.

TO THE UNITED STATES OF NORTH AMERICA, ON
THEIR STRIPED AND STARRED BANNER.

UNITED STATES, your banner wears
Two emblems, one of fame;
Alas! the other that it bears
Reminds us of your shame!

The white man's liberty in types
Stands blazon'd by your stars—
But what's the meaning of the stripes?
They mean your negroes' scars.

THOMAS CAMPBELL.

RELIGIOUS EQUALITY.—The Dissenting body in London have issued a plan of a General Union for the promotion of Religious Equality, which proposes that, in order to secure a cordial understanding and effective co-operation between all parties in this country, concerned for the general objects of this Union, a Central Committee be formed of persons annually chosen by Local Committees or Associations, according to certain regulations; to hold their meetings in the Metropolis; having power to select a Chairman, Treasurer, and all other necessary officers. The plan gives a summary of the objects of the Association, which are, briefly,—co-operation among the friends of religious liberty—stringent watchfulness of proposed legislative measures affecting the rights of conscience—the registry of all legal cases affecting religion—the affording legal advice to parties exposed to prosecution for consciences' sake—furtherance of the public business in this country of missionaries of religious communities abroad—and in returning members to Parliament attached to religious liberty—and the promotion of religious liberty everywhere.—*Bath and Cheltenham Gazette.*

SHEFFIELD.—WESLEYAN PROPRIETARY GRAMMAR SCHOOL.—The fifth of November was observed with great enthusiasm in this interesting Institution. On the afternoon of the day, the students were assembled in the hall, when appropriate addresses were delivered by the Governor and Masters, the Rev. S. D. Waddy, one of the Secretaries, and Henry Longden Esq. The interest of the day was heightened by the presence of Monsieur Bally, the French Master, who furnished some affecting details of Papal persecution in France; also by the circumstance that one of the scholars is the descendant of an eminent Scottish Minister, who suffered Martyrdom for Protestant truth in the Grass Market of Edinburgh. The several addresses inculcated a spirit of good-will and charity to all; but set forth at the same time, in honest old-fashioned style, the unspeakable advantages conferred upon England by its deliverance from the Papal tyranny. A splendid display of fireworks out of doors, and a series of electrical experiments within doors, concluded the day, which will long be remembered with pleasure and profit by all who partook in its services.—*Sheffield Mercury.*

On Wednesday a Court of Directors was held at the East India House, when Major-General Sir William Casement, K. C. B., was appointed provisionally member of the Council of India, to take his seat therein on the 16th of June, 1839, when the term of Colonel Morison's service in the council will expire, or upon the death, resignation, or coming away of Colonel Morison, should any of these contingencies occur previous to that date.

ACADEMICAL HONOUR.—The College, at Amherst, at its recent commencement, conferred the degree of D. D. on the Rev. John Harris, the author of "Mammon," and Theological Tutor of Cheshunt College.

PROSPECTUS FOR VOLUME THE SECOND.

On Feb. 11th, 1839, will be published, No. 1, of the Second Volume of
"The Wesleyan."
(Published semi-monthly.)

DEVOTED TO THE INTERESTS OF WESLEYAN METHODISM IN THE PROVINCES OF NOVA SCOTIA,
NEW BRUNSWICK, &c. &c.

Including articles under the different heads of—

Biography—Divinity—History—Literature—Science—Religious Correspondence—Poetry, Original and Selected—Missionary Intelligence—General and Provincial News—Obituary—Advertisements, &c. &c.

(Price, 7s. 6d. per annum, (postage 1s. 3d. additional,) each No. contains 16 pages imperial octavo.

The profits devoted to Religious purposes.
The Subscriptions to be paid in advance.

Names of subscribers received by the Wesleyan Ministers throughout the Provinces, or by the following persons:

Halifax, General Agent—John H. Anderson, Esq.
Windsor—Mr. T. McMurray.
Liverpool—John Campbell, Esq.
Yarmouth—Mr. Daniel Gardiner.
Guysborough—E. J. Cunningham, Esq.
Lower Rawdon—J. J. Blackburn, Esq.
The Gore—George E. Bliss, Esq.
Shubenacadie—Richard Smith, Esq.
Horton and Wolfville—R. Dewolf, Esq.
Cornwallis—Jonathan Wood, Esq.
Newport—Mr. Arnold Shaw.
Kennetcook—Mr. C. Hayward.
Digby—N. F. Langley, Esq.
Lawrence Town and Kentville—S. B. Chipman, Esq.
Aylesford—Rev. Peter Shep.
Annapolis and Bridgetown—A. Goldsmith, Esq.
Sheburne—A. H. Cocker Esq.
Lunenburg—Rev. W. E. Shenstone.
Wallace—Mr. S. Fulton.
Parrishboro'—Rev. H. Pope.
Amherst—Mr. Amos Tueman.
S. J. C. P.—Lewis Marshall, Esq.
Charlotte Town P. E. I.—Mr. Isaac Smith.
Bedouque, P. E. I.—John Wright, Esq.
St. John, N. B.—James E. McDonald, Esq.
Fredericton, N. B.—Rev. F. S. Hallwood.
Richibucto, N. B.—Thomas W. Wood, Esq.
St. David's, N. B.—D. Youn, Esq.
Westmoreland, N. B.—Stephen Tueman, Esq.
St. Andrews, N. B.—Rev. A. DesBrisay.
Miramichi, N. B.—Rev. W. Temple.
Bathurst, N. B.—Rev. W. Leggett.

In the Press, and shortly will be published, in one volume, royal 12mo price 6s. 3d. in boards, with a portrait.

MEMOIRS

OF THE LATE

REV. WILLIAM BLACK,

WESLEYAN MINISTER,—
Halifax, Nova Scotia.

INCLUDING characteristic notices of several individuals, an account of the rise and progress of Methodism in Nova Scotia, with copious extracts from the correspondence of the Rev. John Wesley, Rev. Dr. Coke, Rev. Frederick Garretson, &c. &c. by the REV. MATTHEW RICHIEY, A. M.,—Principal of Cobourg Academy, U. C.

In the press, and soon will be published, 12mo, price 1s. 3d.

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

BY ALEXANDER W. McLEOD.

WINDSOR.

FOR SALE AT PUBLIC AUCTION,—on the 10th of April next, the Corner Lot and Buildings, opposite Mrs Wilcox's Inn, part of the Estate of the late Michael Smith.—Also, A Lot in the rear, about 1 3/4 acres. JOHN SCOTT, JOHN SMITH, Windsor, Nov. 1.

TERMS, &c.

The Wesleyan each number containing 16 pages imperial octavo, is published every other Monday (evening) by Wm. Cunnisbell, at his Office, head of Marchington's wharf, 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.