

THE WESLEYAN.

"HOLD FAST THE FORM OF SOUND WORDS."

Scripture.

VOLUME I.

HALIFAX, N. S. MONDAY EVENING, MAY 6, 1838.

NUMBER 6.

POETRY.

ADDRESS TO THE DEITY.

SELECTED BY MISS A.

Thy hand unseen, sustains the poles,
On which this vast creation rolls,
The starry arch proclaims thy power,
Thy pencil glows in every flower;
The meanest pin, in Nature's frame,
Marks out some letter in thy name,
Where sense can reach, or fancy rove,
From hill to field, from field to grove,
Across the wave, around the sky,
There's not a spot, nor deep nor high,
Where the Creator has not trod,
And left the footsteps of a God.

BIOGRAPHY.

MEMOIR OF THE REV. WILLIAM BLACK.

Of Halifax, Nova Scotia.

BY THE REV. RICHARD KNIGHT.

Extracted from the Wesleyan Methodist Magazine, for July, 1837.

BIOGRAPHY is both pleasing and instructive when it is the record of a life truly devoted to God, and to the promotion of the best interests of mankind. It is still more especially so, when the religious life which it records has been sustained amidst circumstances which tend to exhibit the grace of our Lord Jesus Christ, in its fitness to support the mind, and to give direction not merely in the ordinary events of life, but in those which are more trying and critical. Such, it is presumed, is the case in reference to the subjects of these memoirs.

Mr. Black was born at Huddersfield, in Yorkshire, in the year 1760. At a very early age his mind was seriously impressed, though these impressions were but evanescent, and soon yielded (to use his own words) "to enmity against the blessed author of his being, particularly against his sovereignty, holiness, and justice." The tide of emigration had now began to be directed towards Nova-Scotia and the Canadas. Mr. Black, senior, left England in the year 1774, and soon after his arrival in Nova-Scotia purchased an estate at Amherst; and having stayed a few months, returned to England in the autumn for the purpose of taking over his family. During his absence his excellent wife, who was herself, happily for her son, a partaker of divine grace, had paid particular attention to the religious instruction of William, often taking him into her closet to talk to him and pray with him. Nor were her godly admonitions in vain. Many times, both before and after the family had left England, they deeply affected him; and there were seasons when, with many cries and tears, he sought the Lord for mercy, which, he says, he surely should have found, had he not believed the subtle fiend, who whispered,

"It is too soon for you to be religious; it will destroy your happiness, cut off all your pleasures, and expose you to the ridicule of all who know you." This season of promise, however, passed away; and William was not only more undecided than ever, but showed some unhappy symptoms of a state of mind even worse than carelessness. This was inexpressibly grievous to his anxious mother, to whom it was not given on earth to see the effects of her pious labours; for, in about twelve months after their arrival in the province, it pleased God to remove her from the world. Before this a family altar had been set up, and from thence she offered prayer to God for herself and her household; but after her decease, this important and necessary duty fell into disuse; with this ornament of her Christian profession were lost, for a time, both the form and the power of religion. The only voice which had been lifted up in praise and prayer to God in this emigrant family, was now silent in death. Her pious example could no longer be seen; the counsels, reproofs, and prayers which conjugal, maternal, and Christian affection dictated and enforced, could no more be heard; and that peace and harmony which pervaded the family while this excellent woman lived, deserted it at her death, and were followed by their painful opposites. Susceptible to maternal counsels William's heart had been in his parent-land, it does not appear that his mother's death produced upon his mind any permanent salutary effect. He became soon as careless and worldly as before. His utter regardlessness of religion will be seen in the following account given by himself.

The war between England and America had now broken out; and "in the fall of 1776," says Mr. Black, "some people came among us, and raised all the disaffected to, and disarmed all the friends of Government in the county of Cumberland. They forbade us to stir off our farms, burned the town, and threatened many with imprisonment and death: there being but a handful of men in garrison, and these not knowing the weakness of the hostile party, they durst not come out to relieve the country, until strengthened by the arrival of a frigate from Halifax. In the night they would frequently fire upon the garrison, and the garrison upon them. Now was a time that called for repentance and a preparation for death; but my ears were shut against all these warnings of Providence. It was our usual custom at this time to sit up whole nights at cards and dancing. When we heard the cannons roar, and the discharge of the musketry, we would run to watch the flash of the fire from the guns, and as soon as that was over, return again to waste our time in sin and vanity. We could easily see the garrison from my father's house. Death and danger

were now at the door, but no moral and religious good resulted from these monitory events." By dissipation and folly the mind of Mr. Black was now doubly shielded. But a more auspicious day was about to dawn for him; and the unwearied and prayerful endeavours of his mother, which during her life had seemed to be in vain, were at last happily crowned with success. The light which he had so often resisted, and the feelings of compunction for sin which had so frequently given way to instability and irresolution, revisited his soul, and decided his future character.

The circumstances which led to this happy change in Mr. Black are full of interest. A few years before the arrival of his father's family in Nova-Scotia, some Methodists, who had emigrated thither, had located themselves at Amherst. They brought with them the fear and love of God; and knowing that he would accept worship in the "wild waste as in the city full," they instituted meetings for prayer and exhortation. Souls were converted; and when Mr. Black heard of the meetings in which the work of God was thus prospering, he felt inclined to attend them. He did so, and his convictions of his guilt and danger returned, and he began to seek with all his heart for what now appeared to him as the pearl of great price. He did not seek in vain. But the account shall be given in his own words, taken from a letter which he wrote to Mr. Wesley at the time.

"In the year 1779 I saw that if I would go to heaven, I must lead a new life. But I did not know that I wanted an inward change, or see the deplorable state I was in by nature, till I was at a prayer-meeting, held at Mr. Oxley's. While the people were praying, my heart began to throb, my eyes gushed out with tears, and I cried aloud for mercy. After this we went almost every night to sing and to pray. Going thence one night, and seeing the northern lights, I thought, 'What, if the day of judgment is coming!' I threw myself down on the ground, and cried to the Lord for mercy. On Sunday, Mr. Wells, an old Methodist, came to Amherst, and gave us an exhortation; in which he said, 'Sin and repent, sin and repent, till you repent in the bottomless pit.' These words went like a dagger to my heart, and I continued mourning after God for four weeks and five days, till our monthly meeting. Two days after, an old Methodist, after praying with me, said, 'I think you will get the blessing before morning.' About two hours after, while we were singing a hymn, it pleased God to reveal his Son in my heart."

From this statement we see that his conversion was clear and scriptural. It was followed by all the fruits of faith, as the indubitable evidences of a genuine work of grace. To the Lord he could now say, "Thou art my portion. My heart is fixed, my heart is fixed; I will sing and give praise." Darkness, and guilt, and doubt fled away; light, and peace, and confidence sprang up in his heart. The Spirit attested his pardon; he had access to God, and his soul became expanded by a joyful hope of immortality and eternal life. His love, and joy, and peace appear to have been extreme. He employed, on the eventful occasion, the inspired phrase of the Bible: "If I looked," he says, "upon the heavens above, or the earth beneath, both sparkled with the Creator's glory, and all creation seemed to smile upon my soul, and speak its Maker's praise. The fields broke forth into singing, and the trees clapped their hands. The glory of Lebanon was given unto them, the excellency of Carmel and Sharon, because of the glory of the Lord and the excellency of our God. Whether I looked on man or beast, I saw the wisdom, power, and goodness of God shine conspicuously. I was filled with wonder, and felt the greatest tenderness and love for every creature God had made; more especially when I considered, this is not only the work of God, but of my God! This exalted state of religious enjoyment was after some time succeeded by bold attacks of the great adversary; but by the "shield of

faith," and the "sword of the Spirit," the foe was resisted and overcome.

It is an inseparable property of divine love to exert itself on the behalf of others. So it was with the venerated individual whose conversion to God stands here recorded. The riches of the grace of which himself had been made partaker, he desired to see others possessing; and the members of his own family became the first and immediate objects of his solicitude. In his letter to Mr. Wesley, he says, "One Sunday night, after my brother Richard and I were gone to bed, I asked him, 'Can you believe?' He answered 'No.' I exhorted him to wrestle hard with God, and got up to pray with him. But he was unbelieving still: so I went to sleep again. Yet, not being satisfied, after talking largely to him, I got up again, and began praying for him; being fully persuaded that God would set his soul at liberty. And so he did. He pardoned all his sins, and bade him go in peace. It being between twelve and one o'clock, I waked my brothers John and Thomas, and told them the glad tidings. They got up. We went to prayer; and when we rose from our knees, Thomas declared, 'God has blotted out my sins.' I then went to my father and mother-in-law, (who were both seeking God,) and told them the joyful news. My father said, 'William, pray for us.' I did; and earnestly exhorted him to pray to God for himself. So he did; and it was not long before God set his soul also at liberty. The next morning it pleased him to show my sister Sally his pardoning love. Blessed be his name for all his benefits!" Thus did the Lord bless the family of this young servant, and from among the endearing circle of his own relations amply rewarded his labours of love. He now began to give expansion to his zeal. Impelled onward by the impulses of his first love, and the urgent necessities of his fellow-men, who were perishing for lack of knowledge, he sought to bring them to repentance. He says, "I felt a peculiar love for souls. I seldom passed any man, woman, or child, without lifting up my heart to God on their behalf, or went by a house without praying for all in it, that God might open their eyes, and enable them to see the miseries of their natural state, and make them taste his love. It grieved me from day to day to see them living so ignorant of God and happiness; and I was many times constrained to speak to them, though I sometimes met with rough treatment in return."

In the year 1781, at Fort Lawrence, he made his first attempt to exhort the people in public. He thus expresses his feelings before and on the occasion: "I longed vehemently that all should know the preciousness of Christ." I had a peculiar sense of their unhappy condition, and could not refrain from weeping. I thought I could willingly sacrifice my life for them, if I could convince them of their folly, and bring them to Christ." The blessing of God rested upon his efforts; for shortly after he informs us, that two hundred were meeting in class, one hundred and thirty of whom professed saving faith. From this period he devoted almost the whole of his time in going from place to place, calling sinners to repentance; and the hand of the Lord was with him. Amidst much persecution, danger, and fatigue, he was happy in being made the instrument of bringing very many precious souls to God.

(To be continued.)

LITERARY.

To the Editor of the Wesleyan.

SIR,—As your young, but promising Periodical has begun to assume a literary character, I have selected the following for insertion in its pages. If you approve of this selection I will send you another of the same kind. Yours truly, ГАММА.

ENGLISH ETYMOLOGIES.

God. This is a pure Anglo-Saxon word; and among our ancestors signified not only the Divine

Being, now called God, but also Good God and Good they thought from the word Being, the Beneficence of

Lord. The Saxon term "Lovered," etymology of observing; it was compose bread; and the word in those ages, sexes, and fed were called "In the etym

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dispenser of gift, who lib to every man, endures unto With what the Lord Jesus bread of life, from heaven, the world," Je a pity" (says sive and instra ral use, were particularly re

LADY. The "Lord". It from blas, ill Bread; and day. The w day; then to the original ap ved; that it v God had ble oftener; to o hours, which her own hand day" seems fir the bread wa gave it. Fro Lady, is she, in their indige

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Being, now commonly designated by the word God, but also Good; as in their apprehension, it appears, God and Good were correlative terms; and when they thought or spoke of Him, they were ever led, from the word itself, to consider Him as *The Good Being*, the fountain of infinite Benevolence and Beneficence towards his creatures.

LORD. This word is a contraction of the Anglo-Saxon term "*Ilaford*," sometimes written "*hlaford*." This term was afterwards written "*Laford*" or "*Lovered*," and finally contracted to *Lord*. "The etymology of the word" says J. Coates "is well worth observing; for the word "*Ilaford*" or "*hlaford*," was composed of "*Ilaf*" which signifies a *Loaf of bread*; and "*ford*" to *supply, or give out*. Hence the word implies, "*a giver of bread*:" because in those ages, such great men kept extraordinary houses, and fed all the poor; for which reason they were called "*givers of Bread*."

In the etymology of the word *God* as shewn above, we see the judgment of our Saxon ancestors, in using that term to express the name of the Supreme Being; and we see the same judgment in the use of the term *Lord*. *God is the Good Being*, and *Lord is the dispenser of bread*, the giver of every good and perfect gift, who liberally affords the bread that perisheth to every man, and has amply provided the bread that endures unto eternal life for every human soul. With what propriety then does this word apply to the Lord Jesus, who is emphatically called. "*The bread of life, the bread of God which cometh down from heaven, and which is given for the life of the world*," John ch. vi., verses 33, 48, 51. "What a pity" (says Dr. A. Clarke) "that this most impressive and instructive meaning of a word in such general use, were not more extensively known and more particularly regarded."

LADY. This term is of similar Etymology with "*Lord*." It was at first in Saxon within *leaf-dian*, from *hlaif*, *ilaf*, *laff*, or *laf*, which signifies a *loaf of Bread*; and *dian*, which means to *serve*, and also a *day*. The word was afterwards corrupted to *laf-day*; then to *loaf-day*, and finally to *Lady*. As to the original application of the term, it may be observed; that it was the custom of those families, whom God had blessed with opulence, once a week, or oftener; to distribute *Bread* to their poor neighbours, which the mistress of the mansion did with *her own hands*. The word "*leaf dian*" or "*loaf-day*" seems first to have referred to the day, on which the bread was given; and then to the person who gave it. From this etymology we learn, the true *Lady*, is she, who *feeds the poor*, and relieves them in their indigence.

HUSBAND is the Anglo-Saxon, and simply signifies the *bond of the house or family*; as by him the family is formed, *united*, and *bound* together, which on his death is *disunited* and *scattered*. It is on this etymology of the word, that we can account for the *farmers* and *land holders* being called, as early as the twelfth century "*husband*" because their property consisting principally of *land*, it was their interest to *defend* the country, and from the idea of their being united together for this purpose, they might be considered as the great *Bond* of the nation.

MISCELLANY.

THE DESCENDANTS OF LUTHER.—The magistrates of Erfurt, have purchased the ruins of the convent in that city, in which Martin Luther lived as a monk 300 years ago, and have converted it into a dwelling for the five little children orphans, three girls and two boys of the late Dr. John Melchoir Luther, professor of the university of Erfurt, and sole descendants of the celebrated reformer.—*German Paper*.

INFANT PAGANINI.—On Tuesday evening, the inhabitants of Keighley were delighted with a musical

treat from Master Tygo, (only 5 years and 9 months old,) whose surprising performance on the harp and violin, elicited the loudest applause from a crowded audience, in the Mechanics' Institution. His manner of playing St. Patrick's Day, on the violin, with only one string, was beyond praise. His beautiful harmonic tone in different airs was greeted with approbation, as was his excellent performance on the harp.—*Leeds Mercury*.

ST. PUMP.—The Chevalier Forbin, who for a considerable time, in the reign of Louis XV. was Commodore of two cruising frigates in the French service, relates that, in one of the furious tempests peculiar to the Mediterranean, when his ship had lost most of her rigging, and was in a very leaky state, he one day found, on coming from below upon deck, the sailors on their knees, one praying to St. Peter, another to St. Paul, St. Thomas, St. Andrew, &c. &c., and thus addressed them:—"My lads, it may do very well to pray to all these saints in fine weather, but St. Pump! St. Pump! is the only Saint that can save us now!" and he drove them to the pump, by which, means the frigate and crew were saved.

The superstition and neglect of duty by the French crew were very properly reprov'd. We are at all times to use those means God has given us for deliverance, and to expect the divine blessing in the use of such means.—*Sailor's Magazine*.

DOUBTFUL EFFICACY OF THE FEDERAL SYSTEM.—The government of the United States is an experiment whether self-government can be maintained in a territory of almost boundless extent by a federal union of states, each possessing a local legislature, and conceding to a general government the power of declaring peace and war and determining a variety of matters of common interest to the whole federation. The Americans have had the advantage in conducting the experiment of being little disturbed by powerful neighbours acting on any part of their political machinery. In the only war in which they have been engaged—that with this country—it is perfectly well known that a separation of the New England states was on the very eve of taking place. The estimation of the union with the world, will greatly depend on the success with which it shall be able to prevent the States bordering on Upper and Lower Canada from acting in such a manner as to prove that the general government owes more to the forbearance of its neighbours than its wise adaptation for the ends for which it was intended. It is obvious that the vulnerable point of the American system is the difficulty of preventing border states from so acting as to endanger the safety of the whole. There never was a time more favourable for the general government than the present. The people of the United States and England are so connected together by commercial relations, to say nothing of the ties of a common ancestry and common literature, that they both are extremely anxious to remain on the best terms with each other. England can gain nothing by a rupture with America; and the acquisition of the Canadas would in all probability lead to a dissolution of the federal union. All these considerations are present to the minds of the reflecting statesmen of both countries.—*Chronicle*—(*English Paper*.)

LORD DURHAM.—The Earl of Durham dined with the Russia Company on Thursday. On his lordship's health being drank, in connection with his late mission, he observed that whilst in Russia he had done no more than his duty; but on the performance of that duty, it had been a source of much gratification that his efforts to promote the interests of British commerce had been backed by the high respectability of the British merchants resident in that country.—*Watchman*.

The railroads at present in progress require, it is said, a capital of 20 millions.

LAYS OF THE HEBREWS.

From the London Metropolitan.

The light that gleams on Jordan's wave
Falls idly on the passing river,
Gilding no banners of the brave,
No panoply of spear and quiver
For there—when battle's host rushed on,
When Israel's maiden fields were won,
Is but the passing courser trace
Of Ishmael's fiery desert race.

On Jordan's banks no fluttering cry
Arouseth echo, all is languor,
No pilgrim multitudes pass by,
With cymbal clash and trumpet clangour.
As when the shrine of Judah's God
Was borne across the sur red flood,
And Jordan paus'd, and reel'd, or fled,
Before the symbol'd Presence dread.

By Jordan's stream the harp is still,
The tumbrel's haughty sound hath perished,
The breeze comes quivering from the hill,
Without one tone that love hath cherished,
Nor rings the tinkling cistinet,
Which virgins chanted when fond hearts met
To tread the measured dance, and dream
That life was fair as Jordan's stream.

The light that gleams on Jordan's wave,
Falls beautiful and free as ever;
But where are they, the brave, the brave,
Whose voice pealed on the passing river?
Ask Time, the Gatherer; this; ay more—
Why Israel dwells not as before,
Why she hath now a robe of scorn,
And Judah now a wreath of thorn?

BRITISH INTELLIGENCE.

To the Editors of the Watchman.

SIRS,—It will be gratifying to many of your numerous readers to be informed of an instance of real Christian liberality, which has been lately manifested at the village of Garston, about five miles from this town, and which is connected with the Liverpool South Circuit. For many years the little society and congregation of that hamlet have felt the want of a suitable place of worship, where the ordinances of the sanctuary of God's house might be rightly and duly administered among them. This most desirable object has just been accomplished, by the noble and disinterested act of George Heald, Esq., of Garston Lodge, who has built a beautiful small chapel, which was opened for Divine worship, on Sunday, the 23rd of January, by the Rev. Dr. Bunting, who preached in the forenoon and evening, and by the Rev. T. H. Squance, who preached in the afternoon, on which occasion collections were made on behalf of the Sunday school, &c., amounting to about 30l.

The chapel is adapted to accommodate about 400 people; it is provided with a neat vestry, class-rooms, warm-air apparatus, and contains, moreover, a small but commodious dwelling, suitable for the residence of a respectable couple in the decline of life who may take care of the chapel premises, and may serve the cause in other ways.

A small but elegant monumental tablet serves to record the decease of two lovely children, who anticipated with intense interest the erection of this building, but who were removed to the more glorious house above, ere the present one was completed.

The whole is finished in a manner reflecting the highest credit on the excellent donor's taste and judgment. Sufficiently ecclesiastic in its style, but without any mimicry of what belongs only to buildings of a more ornate character, it may be correctly designated as a *complete, compact, and handsome Methodist Country Chapel*. How much it is to be wished, Messieurs Editors, that this noble example

were imitated in many other country places by able friends of Methodism, who would no longer be content to see the cause languish for the want of a place of worship suitable to the character and position in society of many who would willingly attend!

Since the last conference, we have been favoured in this circuit with a net increase of 227 members, besides about 180 more on trial; and our small country societies at the villages of Wootton, Windsor, and Wavertree, where they have small but commodious chapels, enjoy their full share in the general prosperity.

The Garston Chapel and premises cannot have cost the generous donor less than eighteen hundred pounds; and he has settled the whole, according to the provisions of the model deed, (a free gift for the use of the Wesleyan Connexion for ever,) upon fourteen trustees, of whom, Messieurs Editors, I have the honour to be

Liverpool, South, February 10th, 1838.

To the Editors of the London Watchman.

DEAR SIRS,—In the true spirit of patriotism, you have often of late warned us of the danger we are in, from the insidious attempts which are now being made, to spread throughout the land the poison of error in its various forms, and have urged us, like the estimable author of 'Mammon,' not only to stand on our defence, but to commence at once an aggressive war against the common foe: and the means you direct us to employ are such as cannot fail to succeed, "implying as they do the extension of Protestantism."

The friends of the established Church have been prompt in obeying this call, and are found on every side making unparalleled efforts to build churches, and to supply them with evangelical clergymen. The Dissenters, too, are displaying noble zeal to provide for the moral necessities of the inhabitants of our large towns; witness their determination to build a number of new chapels in London, Manchester, &c. And the Wesleyans, if we may judge of the whole connexion from what has latterly been accomplished at Leeds, Huddersfield, and some other places, are also directing their energies to the attainment of the same great object. From these exertions of collective bodies of Christians it is pleasing and instructive to turn to the benevolent acts of individuals. The *Wesleyan Magazine* for this month informs us that three persons in Van Dieman's Land, have erected at their own expense, a commodious chapel which cost them more than a thousand pounds. Another exercise of private benevolence has just been communicated to me in a letter from the North of England, which informs me that a gentleman in that neighbourhood, not satisfied with obtaining the bread of life for himself and family in the spacious sanctuaries of a neighbouring town, has felt a laudible concern for the salvation of the villagers in the vicinity of his residence, and is building, at his own cost, a neat chapel with a house attached, which I believe is intended for the residence of a supernumerary preacher. A third example I had the happiness to witness a short time since, in a village where, twenty years ago, I commenced my public labours as a Wesleyan exhorter. On reaching this interesting spot I was surprised to find that the congregation had removed from the cottage in which it formerly worshipped, to a neat and commodious chapel, which an aged widow in comparatively humble circumstances, anxious to provide more ample means for the salvation of her neighbours, had devoted the savings of her life to erect.

All this is pleasing, yet there is reason to fear that these endeavours to extend the Protestant cause are not equal to the necessities of the case, nor to the vast power which the Head of the Church has placed in our hands. I am not one of those who imagine that the Wesleyans are in a declining state, yet I am free to acknowledge my conviction that,

even as to our "home" yet very much landable Founder has told raising up the Methodist holiness through the Has this been accomplished to point out the work of God has years, nor to mention declined without any In a journey of several short time ago for the was surprised and gratified in the vicinity of a alarming and soul-saving were unknown. Not when I found, in other dism is considered inhabitants of almost w moral destitution. N our call is to the pe not established in su and schools? Not preachers, nor of pe of school premises. excuses for indifference find a plea for idleness ther section of the efforts to provide for ing population. And because the sanctuaries come to them. Who are so much engaged have no time to dev will such excuses satisf the salvation of souls the most-exalted inte that we must seek in — and that our light they be led to glorify Much might be said might promote the cause, but I will now the question, what ca work of God, be enter next quarterly meeti extension and improv themselves to every let us remember the us; therefore what with all our might.

I am, de
Cheltenham, Jan. 9

AN EXAMPLE WORTH
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WESLEYAN
City Road
Great Queen Street
Spitalfields

This is the result

even as to our "home population," "there remaineth yet very much land to be possessed." Our estimable Founder has told us that the design of God in raising up the Methodists was to spread Scriptural holiness through the length and breadth of the land. Has this been accomplished? It would not be difficult to point out circuits where no enlargement of the work of God has been experienced for several years, nor to mention others whose numbers have declined without any apparent satisfactory cause. In a journey of several hundred miles which I took a short time ago for the improvement of my health, I was surprised and grieved to find important villages in the vicinity of circuit-towns, where the soul-alarming and soul-saving doctrines of Methodism were unknown. Nor were my feelings less excited when I found, in other large towns where Methodism is considered well established, the poor inhabitants of almost whole streets in a state of utter moral destitution. Now if, as we have been taught, our call is to the poor of the land, why have we not established in such localities, preaching places and schools? Not because there is a want of local preachers, nor of pecuniary means for the erection of school premises. Nothing is easier than to find excuses for indifference. One class of persons may find a plea for idleness in the pleasing fact, that another section of the church is making unexampled efforts to provide for the salvation of the surrounding population. Another class may remain inactive because the sanctuaries already provided hold all that come to them. While a third class may tell us they are so much engaged with church-reform, that they have no time to devote to church extension. But will such excuses satisfy Him who has taught us that the salvation of souls is worth the greatest sacrifices the most exalted intelligence in creation can make—that we must seek in order to save them that are lost—and that our light must so shine before men, that they be led to glorify our Father in heaven?

Much might be said as to the means by which we might promote the enlargement of the Protestant cause, but I will now only add my conviction, that, if the question, what can we do for the revival of the work of God, be entered into by every circuit at their next quarterly meeting, openings and means for its extension and improvement will abundantly present themselves to every sincere inquirer. Meanwhile let us remember the graves are opening to receive us; therefore what we find to do, should be done with all our might.

I am, dear sirs, yours most truly,
Cheltenham, Jan. 27, 1839. AN OBSERVER.

AN EXAMPLE WORTHY OF IMITATION.—The Rev. J. Waterhouse, one of the treasurers of the Methodist Preachers' Auxiliary Fund, (a fund established for the purpose of affording relief to Supernumerary Preachers and the Widows of Preachers,) has received a letter from Kent, containing five pounds, of which the following is a copy:—

"Sirs,—On entering upon a new line of business, I determined on devoting a certain per centage on my profits to the work of the Lord, as carried on by us, (Wesleyan Methodists,) and finding, at the close of the year, I have still something left, I enclose you Five pounds for the Old Preachers' Fund, considering that men worn out in the service of God ought not to be neglected. Yours, &c.

N. B. Fifty pounds have also been received from another part of the nation, for the same benevolent purpose.

WESLEYAN CHAPELS IN LONDON.

City Road 11	Hinde Street 10
Great Queen Street 10	Southwark 6
Spitalfields 16	Lambeth 6
Total 59	

This is the result of our conversation with the

Preachers, and an inspection of their plans. But as several may be (properly) in the country, and others very small, a safer estimate of the London Chapels will be set down their number at about fifty—*Watchman*.

GOVERNOR LUCAS, of Ohio, is a member of the Methodist church, and uses his influence in favour of temperance and other objects of interest and usefulness.—*American Christian Watchman*.

OBITUARY.

At Nottingham, on Tuesday, the 6th inst., in the 52nd year of her age, Ann, the beloved wife of Mr. Alderman Carey. During a protracted and painful affliction, she evinced the power of divine grace to wean the affections from all sublunary objects, to support the mind under severe bodily sufferings, and to mature the graces of the Christian character. To her the grave had no terror, and death no sting. By her demise, a sorrowing family have sustained an irreparable loss, the church is deprived of a valuable member, and the Wesleyan Ministers one of their kindest friends.

On the 22nd ult., aged 42, the Rev. Thomas Williams, Wesleyan Minister, at Helstone. He was returning home from Lizard, where he had been preaching that evening, and requested the boy who had the care of his horse to meet him at Cary Highway, which he did. Mr. W. said to the boy, "You shall ride behind me," and the boy had but just mounted the horse when Mr. Williams was seized with a fit of apoplexy, fell from his horse, and immediately expired,—about 10 o'clock in the night. Medical aid was procured as speedily as possible, but all was abortive; the spirit had taken its flight to the paradise of God. He had travelled in the Wesleyan connexion sixteen years, with respectability, acceptance, and usefulness. His death is greatly deplored by the inhabitants of the town and circuit. His funeral was, indeed, a most solemn scene. Two clergymen, with the surgeon, and six travelling preachers, accompanied the funeral procession, which was immense, to the grave. A solemn address was delivered in the chapel by the Rev. John Bustard, and the Rev. Joseph Wood concluded with prayer.—Funeral sermons were preached on Sunday the 4th inst., in the morning, by the Rev. William Steep; and in the evening by the Rev. Josh. Fielding, (from Bristol,) to an overflowing congregation,—it is said not less than 1600 persons.

On Friday, the 26th ult., at Bradford, at the house of his son, Mr. John G. Hayman, printer and bookseller, the Rev. William Hayman, Wesleyan minister, aged fifty-two. Mr. Hayman had discharged the duties of his office for nearly thirty years. He had itinerated in several circuits in this county and Cornwall, with great acceptability and extensive usefulness. At the last annual conference of the preachers, his physical infirmities compelled him to desist from active labour, and during the last six months, he resided at Bradford, preaching occasionally as his strength permitted. Coming down stairs on Tuesday evening last, he fell, it is believed in a fit of apoplexy. Immediate assistance was afforded him, but he survived the seizure only about an hour. Although his death was sudden, the unvarying tenor of his life affords his friends the most satisfactory assurance that he was fully prepared for the event. He was one of the most useful and devoted ministers of the connexion to which he belonged; his amiable disposition and uniformly consistent piety had secured him the highest veneration and esteem of the societies to which he had ministered; but while they deplore the deprivation of a zealous and faithful pastor, to his bereaved widow and seven children the death of so near and dear a relation will be a source of irreparable loss.—*North Devon Journal*.

THE CHRISTIAN CABINET.

LOVE.

Love is properly the image of God in the soul; for "God is love." By faith we receive from our maker; by hope we expect a future and eternal good; but by love we resemble God; and by it alone are we qualified to enjoy heaven, and be one with Him throughout eternity. Faith and hope respect ourselves alone; love takes in both God and man. Faith helps, and hope sustains us; but love to God and man makes us obedient and useful.

Love is the means of preserving all other graces; indeed, properly speaking, it includes them all; and all receive their perfection from it. Love to God and man can never be dispensed with. It is essential to social and religious life; without it no communion can be kept up with God; nor can any man have a preparation for eternal glory whose heart and soul are not deeply imbued with it. Without it there never was true religion, nor ever can be; and it not only is necessary through life, but will exist throughout eternity. What were a state of blessedness if it did not comprehend love to God and to human spirits in the most exquisite, refined, and perfect degrees.

Adam Clarke, L.L.D., F.A.S.

ANGER.

Anger is a resentful emotion of the mind, arising upon the receipt, or supposed receipt, of an affront or injury; and also simple feeling of strong displeasure at that which is in itself evil, or base, or injurious to others. In the latter sense it is not only innocent but commendable. Strong displeasure against evil doers, provided it be free from hatred and malice, and interferes not with a just peaceableness, is also blameless, Eph. iv. 26. When it is vindictive against the person of our neighbour, or against the innocent creatures of God, it is wicked, Matt. v. 22. When anger, hatred, wrath, and fury, are ascribed to God, they denote no tumultuous passion, but merely his holy and just displeasure with sin and sinners; and the evidence of it in his terrible threatenings, or righteous judgments, Psalm vi. 1.; and vii. 11. We must, however, take care that we refine not too much. These are scriptural terms, and are often used of God; and though they express not a tumultuous, much less an unjust, passion, there is something in God which answers to them. In him they are principles arising out of his holy and just nature; and for this reason they are more steady and uniform, and more terrible, than if they were emotions, or as we say passions. Nor can we rightly regard the severity of the judgments which God has so often executed upon sin without standing in awe of him "as a consuming fire" to the ungodly.—*Rev. Richard Watson.*

BE CONSISTENT.—When we pray to God to mortify our worldly-mindedness, perhaps a man runs away in our debt, and we never imagine this is God's answering our prayers, but cry out vehemently against the man for running away with our money.—*Crole.*

IMPROVEMENT OF MERCY.—He who has felt the sweetness of mercy, will fear to offend it.

PREACHING.—A good preacher is one who makes all his hearers feel, not one who merely gratifies the learned, or amuses the idle hearer.

WESLEYAN MISSIONS.

FRANCE.

To the Editors of the Watchman.

RUE ROYALE, No. 25, Paris, Feb. 16th, 1838.

DEAR SIRS,—In my last I promised you a few lines more on the subject of our mission in France. At this moment I have letters before me from all our stations; and, I am happy to say, they are all full of good news. The difficulties of our work are numerous, and very great; and such as are unknown

in England. A person must live and preach among the people—must visit them at their houses, and converse with them there, to be able to form a just idea of the moral and religious state of this country—and it must be known, that many who have themselves been the subjects of persecution, in forsaking a corrupt church, are among the bitterest enemies of evangelical truth, and are accordingly opposed to the labours of the Wesleyan Methodists in this nation. But—"hitherto hath the Lord helped us"—and He is still with us—yes, "the Lord God of Jacob is our refuge." This good cause, which began among a few people in Normandy many years ago, is now spreading in many parts of this land. At Bologne, Calais, Lisle, and Roubaix, the congregations are good, and the spirit of hearing increases. Even at Caen, where our chapel is still shut, Mr. Le Bas is preaching from house to house, and is doing considerable good. From the south, the accounts are most encouraging. At all the stations the congregations are good, and several conversions have taken place. In Paris also, where so much of good seed falls by "the way side," we have cause "to thank God and take courage;" "we sow in tears, but we reap in joy." The spirit of hearing increases, the people are anxious to read religious books, they are glad to converse on religious subjects, and they hear the word of God with great attention, and above all, it must be remarked, that, in almost all the places where the Wesleyan Missionaries have preached, sinners have been converted to God. There is another proof that God is about to raise up a living church in this country, namely, increasing opposition to our ministry. Only yesterday, a pamphlet was put into my hands, just out of the press, entitled "Dialogues sur le Protestantisme," in which there is the following passage, of which I will give you a literal translation—"The Wesleyan Methodists teach that murder and adultery do not defile the children of God, but that they rather serve to promote their happiness." Now, we understand very well the meaning of this passage, but certainly it does not, in any respect, apply to us. The author of the pamphlet will hear from me to-morrow.

The light has got into the land, and it cannot be extinguished. The following translation of a letter before me, will show that the work of God is prospering in quarters where one would least expect it. The letter is from a *Religieuse*, or a *Nun*, to a Protestant Pastor.

"SIR, AND DEAR BROTHER IN JESUS CHRIST,—It is a most pleasant thing to be able to make known to you, that you have been the instrument, in the hands of God, of bringing me from death to life, from darkness to the true light. From the first time that I heard you preach, I saw that in order to be saved I must experience that *new birth* of which the Lord Jesus spoke to Nicodemus; and now my most ardent desire is to enter into that church in which the gospel of the Lord Jesus Christ is preached in its primitive purity. Many of my friends, whom I have always loved and honoured, now trouble my conscience, and reproach me with a wish to abandon the communion of the church of Rome, to which I was once so much attached. But it is neither from a changeable disposition, nor from a desire to please the flesh, but from an earnest desire to save my soul, and I now place myself under you, the good pastor of the flock of Jesus Christ. I will never return to broken cisterns that can hold no water, seeing that I can now drink at the fountain of living waters which spring up unto eternal life. Yes, worthy minister of the Lord, my bonds are broken asunder, and I am free. It seemed to me that the excellent prayer that you addressed to God, had for its especial object the salvation of my poor soul. But alas! I feel that I need the powerful protection of God, for the * * * are all fire and flame against me, and threaten me with the greatest and most terrible

torments if I do not re-
Join then, dear Bro-
that the Lord may en-
may confess boldly the
Church, and the only
man. This letter, w-
hands, is the fruit of

"Be so kind as to re-
ken of Christian love
a poor Nun, who was
"Jan. 12, 1838,"

P. S. We are anxi-
to open our new place
We are quite ready—
We shall be very gla-
Doctor; but if any s-
pleasure of accompany-
obliged by their remem-
it had happened that
the summer, but the
we were obliged to
filled my sheet, and
what I meant to say.
given, and therefore
ging the prayers of
England for the pros-
in France.

PARIS MIS-

A MEETING of this
evening, Feb. 28, at
The ministers presen-
Toase, Baird, Kirk, a
minister of the French
Mr. Farmer, the trea-
London, having been
to the meeting, that th-
and expenditure of the
1857, amounted to up-
course of an excellent
pleasing facts concern
Heathen lands. Dr.
took an extensive sur-
labours, and related
show the necessity of
part of the society, un-
ble globe should be b-
the Christian religion
the letter of a missio-
group of Polynesia, a-
habited by savages, w-
covered to be of a far
has been hitherto sus-
ing on prisoners, or t-
each other for the gra-
and instances are now
of public festivals am-
men, and children hav-
at a single meal. W-
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pose. Yet among thi-
an missionaries, with
abode, and received
peaceful and benevol-
The people are descr-
sically speaking, a n-
son to doubt that they
the paths of civilizati-
Friendly Islands, an-
Baird and Kirk, on-
dressed the meeting.
the importance and d-
much as it is incumb-
part to others that lig-
himself had been unac-

torments if I do not return to the church of Rome. Join then, dear Brother, your prayers with mine, that the Lord may enable me to conquer, and that I may confess boldly the Lord Jesus as the head of the Church, and the only mediator between God and man. This letter, which is about to fall into your hands, is the fruit of my most serious reflection.

"Be so kind as to receive it, dear Brother, as a token of Christian love and unbounded gratitude from a poor Nun, who was lost, but is found.

"Jan. 12, 1838."

P. S. We are anxiously waiting for Dr. Bunting to open our new place of worship on the 25th inst. We are quite ready—all is clear with the police, &c. We shall be very glad to see many friends with the Doctor; but if any should be disappointed of the pleasure of accompanying him, we shall feel greatly obliged by their remembering our collection. I wish it had happened that this opening had taken place in the summer, but the place presented itself now, and we were obliged to take it now or never. I have filled my sheet, and have not said a tenth part of what I meant to say. Other opportunities will be given, and therefore for the present I conclude, begging the prayers of our dear Christian friends in England for the prosperity of the cause of Missions in France.

Yours truly,

W. T.

PARIS MISSIONARY SOCIETY.

A MEETING of this society was held on Wednesday evening, Feb. 23, at the Chapel, 23, Rue Royale. The ministers present were Dr. Bunting, Messrs. Toase, Baird, Kirk, and Mons. Lucas, the Wesleyan minister of the French chapel in the Rue du Bouloi. Mr. Farmer, the treasurer of the Parent Society in London, having been called to the chair, announced to the meeting, that the continually increasing income and expenditure of the society had, during the year 1837, amounted to upwards of 83,000*l.*, and, in the course of an excellent address, communicated many pleasing facts concerning the progress of missions in Heathen lands. Dr. Bunting, with his usual talent, took an extensive survey of the scenes of missionary labours, and related many circumstances in order to show the necessity of continuing the exertions on the part of the society, until every portion of the habitable globe should be brought under the influence of the Christian religion. He then read extracts from the letter of a missionary in the Feejee Islands, a group of Polynesia, amounting to 300, which are inhabited by savages, whose cannibalism has been discovered to be of a far more appalling character than has been hitherto suspected. Not content with feeding on prisoners, or the slain in war, they kidnap each other for the gratification of their horrid taste, and instances are now, for the first time, made known, of public festivals among them, where 200 men, women, and children have been sacrificed and consumed at a single meal. Widows are strangled and eaten immediately on the decease of their husbands. Fathers and mothers devour their own children; and where no other means of obtaining human flesh can be had, the graves are robbed of their dead for that purpose. Yet among this barbarous race, four Wesleyan missionaries, with their wives, have taken up their abode, and received that protection to which their peaceful and benevolent designs justly entitle them. The people are described as a high-minded and, physically speaking, a noble race; and there is no reason to doubt that they will, in time, be brought into the paths of civilization, like their neighbours of the Friendly Islands, and of New Zealand. Messrs. Baird and Kirk, on being called for, severally addressed the meeting, and with great effect, showed the importance and duty of missionary labours, inasmuch as it is incumbent on every individual, to impart to others that light and knowledge, of which he himself had been made a partaker. Mr. Armstrong,

of the island of Antigua, described the happy results of missions, not only on the former slave population of that island, but as having promoted, in a tenfold degree, the interests of their masters. By a happy concurrence of circumstances, the latter, having been long since universally under the influence of religion, promoted the instruction of their slaves. When slavery was declared to be illegal, by an act of the British legislature, and was exchanged for the apprenticeship system, the masters with one accord unconditionally enfranchised the whole. The result has been greatly to the profit of both parties, and the much injured negro race is now a powerful contributor to the missionary fund; and they will, after sufficient intellectual cultivation, penetrate as missionaries themselves into those climes where Europeans have never yet trodden, without finding an early grave. The ancient Britons were once as savage as are now the Africans, and the former were brought into civilization by the means now employed among the latter; and it is a singular fact that the collections chiefly from among the blacks of one society only, in the small island of Antigua, for missionary objects, amounted in 1836 to 309*l.*, and will probably be found to be far greater for the last year.—From a Correspondent of the London and Paris Observer.

CANADA.

To the Editor of the Quebec Mercury.

SIR,—It is seldom that the Wesleyan Methodists obtrude themselves upon public notice through the medium of the periodical press of Lower Canada; but on receipt of the enclosed letter, just come to hand, it struck me forcibly that as we are in the habit of calling annually on the friends of religion in this Province to aid in the support of Wesleyan Missions, it would be an act of justice to a benevolent people, to let them know the principles upon which our Missions are founded, and the instructions by which we feel it our highest privilege to govern ourselves.

Should you concur in this opinion, I think you would confer a lasting obligation on the Society which I have the honour to represent, by giving it a place in the columns of your truly valuable paper, at your earliest convenience.

Yours, most respectfully,

WILLIAM CROSCOMBE.

Quebec, 21st March, 1838.

LONDON WESLEYAN MISSION HOUSE.

January 20th., 1838.

My dear Brother,—I need hardly assure you, that the very critical and painful circumstances in which you have been, and, we fear, are still placed, have occasioned the deepest solicitude in our minds, and in the minds of thousands of our people at home, on your account, and on account of our dear friends in Canada under your pastoral care. You are remembered by us in our prayers and supplications at the throne of the Heavenly Grace, and we trust that He, to whom we pray, and whose servants and disciples you are, will hide you and yours in his secret place, and preserve you unhurt amidst the dangers with which you are encircled. Remember that the very hairs of your head are all numbered by your Heavenly Father, and that when he giveth quietness none can give trouble. Now is the time for you to throw yourselves upon those blessed discoveries which the word that you preach affords of that especial providence which God exercises over his people, and on those promises in which he directs you to trust.

The rod of the wicked shall not rest on the lot of the righteous. It may touch you, but it shall not injure you, far less destroy you, while you abide by simple faith and humble love under the shadow of the Almighty. Distressing as the events are which you have witnessed, you have also much cause to admire and adore the overruling agency of the most high God, especially as well in reference to the time when the rebellion broke out, as in placing over

the military power of the Province, such a skillful and truly Christian officer as Sir John Colborne is known to be. Had the aggressive movements of the Rebels been delayed a little longer, or had there been an inefficient Commander in the Province, it is impossible to estimate the amount of suffering that would have been inflicted upon the country.

While you will be careful to avoid all unnecessary intermeddling with political affairs, and strictly adhere to the spirit and letter of the instructions which you have received as Wesleyan Methodist Missionaries, you will not fail to inculcate upon your people those great lessons of loyalty to our Most Gracious Sovereign and her Representatives in Canada, and a cordial obedience to the laws which it is your duty, as Ministers of the New Testament, always to enforce upon the flocks committed to your care; but especially at the present time, when evil men and seducers have lifted up the standard of rebellion amongst you, and have arrayed themselves against the Majesty of the Throne, and the authority of the laws. While civil disputes and party politics are confined within Constitutional boundaries and limits, it is, of course, your duty rigidly to adhere to the part of your printed instructions which requires you entirely to abstain from them; but when civil disputes degenerate into civil war, and party politics lead to treasonable acts, then you should, with St. Paul, exhort all to whom you have access, to be subject to the higher powers, and constantly urge upon those who are in danger of being seduced from all allegiance, that ancient and sound precept—"Fear thou the Lord and the King, and meddle not with those that are given to change." And if for so doing you should be called to suffer reproach, patiently endure it, and He whom you serve in the Gospel of his Son will in due time, make your enemies be at peace with you. I need not remind you of the conduct of our venerable founder, at the commencement of the American war, and of the boldness with which he rebuked the disaffected Colonists of that day, although they had much stronger reasons for the course which they pursued, than those unhappy and wretched men amongst you had for the wicked attempt which they have made to separate the Canadas from the mother country.

You will not fail in this season of alarm and sufferings, to exhort our people to be instant in prayer and supplication to their covenant God, who alone is able to save them. Not only should this grace be exercised in secret and around the domestic altar, but wherever it is practicable, meetings for social prayer should be held, and the divine blessing and protection be publicly and earnestly implored for themselves and others, and especially for those who are placed in authority over them. We are happy to learn by a letter from our esteemed brother Lusher, that this plan has been adopted at Montreal, and as it has been highly beneficial on that important station, we are the more anxious that it should be generally adopted. Such has been the practice of the people of God in all ages; and the history of the Church during every period of time, demonstrates its importance and utility. While, then, God invites you from his holy place to call upon him in the day of trouble, draw near in full assurance of faith, and he will deliver you from all your enemies. May the shepherd of Israel and the Saviour thereof, keep you and yours from evil, and deliver you and honour you, and show you his salvation.

I remain, for Colleagues and self,
Your's truly, R. ALDER.

* We have the happiness to state that the Wesleyan Society at Quebec, adopted a similar plan at the commencement of the outbreak, and have appropriated every Monday evening to the sacred duty of public prayer, and they have reason to think with great benefit to the congregation in general. W. C.

MISCELLANEOUS.

WE have been favoured by a friend with the following extract from a correspondence in "The Church," a religious periodical published at Cobourg, U. Canada. The writer of the reply is well known to many of our readers. The objectionable remarks are

ON CONVERSION.

"I do not ask *when* a man first believed in Christ, but does he *now* believe in him? I do not desire to know *when* people were awakened, nor *how* they were awakened, unless they were awakened to go on living to God. I am not fond of the reverie stories that some tell about conversion, laying emphasis on the *hour when*, and the *place where*. I go not by instantaneous impulses, but by the permanent effects of the holy mind of God created in the regenerate."—Cobourg Church, No. XI.

REPLY.

To the Editor of the Church.

REVEREND SIR,—My attention has been called by a friend to a recent number of "The Church" which contains a passage relating to conversion of which, I am constrained to say the phraseology appears to me objectionable; and the tendency of very doubtful utility. I would not be understood to question or suspect the rectitude of your motives in making your paper the vehicle of such sentiments as the passage referred to embodies. Permit me to express my high respect for your Christian and Clerical character, which is not the less estimable in my view, from being associated with a firm and filial attachment to the venerable Establishment of which you are a minister. Her Liturgy I admire only less than the devotional promptings of inspiration; and on all the capital points of the Christian System, her Articles and Homilies are the best human exponents of my belief.—Far then from my breast, in addressing to you these observations, be the wish to foment the acrimony of the *odium theologicum* which has so often given point and aggravation to the malignant taunt of the Infidel,

—tantæne animis celestibus iræ?

The passage in question involves in indiscriminate suspicion, the spiritual character of all who, in tracing the history of their religious experience, "lay emphasis on the hour when and the place where" the love of God was first shed abroad in their hearts.—It is spontaneously granted that *time* and *place* are merely circumstances of conversion, and though a reference to them can hardly fail to be both animating and salutary to the real believer's mind, a distinct recollection of them, is not, in our apprehension, essential in order to evince a genuineness of the work of divine grace. It is obvious, however, that there must be a specific time when conversion takes place, and, from the magnitude of the change, involving as it does, our most solemn relations to the Deity, and the infusion of the elements of a new and divine nature into the soul, one would be very naturally led to conceive, anterior to the examination of any direct evidence upon the subject, that whoever receives a blessing so heart-stirring must have a vivid preception of it. Such was the persuasion entertained by the acute and philosophic Paley. "A change"—he says, "so entire, so deep, and important as this, I do allow to be conversion; and no one who is in the situation above described, can be saved without undergoing it; and he must, necessarily, both be sensible of it at the same time, and remember it all his life afterwards. It is too momentous an event ever to be forgotten. A man may as easily forget his escape from shipwreck." (See his Sermons.)

The numerous cases of conversion recorded in the New Testament, were, indisputably, almost without

* N^o. XL. March 27.

exception sudden; deny that the Holy Spirit now, to establish attested facts. Now pages of religious instances in which the act of justification. lation of proof, we were authorised to assume pugned by his "laying the place where?" A tie, with much less requisite to obviate an *argumentum ad hoc* conversions that too the Apostles themselves this momentous topic question. But I cannot mention to an individual ed to the same nut stands in singular a passage upon which animadvert. It is the Cambridge. He, with refers not merely to when he was delivered guilt, by the receipt when, with a reference his conversion, he might be permitted amongst his people; an occasion have been subjects of grace dec minute, the time of light? I do not ask, professions of faith, a credence; and their *spontaneous impulses* Permit me, in conclusion of *conscious salvation* tenet of your own names of Hooker, and Barrow, are entitled credited expositors a

With sentiments of
Cobourg, March 26, 1838.

CORE

To the

SIR,—The letter which appeared in your issue of the 12th inst. has been read with much interest in Nova Scotia.

That letter contained "the House of Assembly last Session, recommended to the Trustees advanced to the Trustees situated at Cobourg. the same amount had of the Governor, in which he had received, making in all ther that "The Methodist by voluntary subscription the Institution, so that the building and furniture

Now Sir, the want of been felt in this Province Canada have set us a

I beg therefore to solicit a blessing, if some friends of Methodism, with Rev. Mr. Shenstone's such an Institution here

A well arranged project, could not fail to

exception *sudden*; and it surely behoves those who deny that the Holy Spirit operates in the same manner *now*, to establish their negation by unexceptionable evidence. The appeal must be made to well attested facts. Now it is matter of notoriety that the pages of religious biography exhibit innumerable instances in which the *evidence* was coeval with the act of justification. In the face of such an accumulation of proof, we would respectfully ask, is any one authorised to assume that a man's conversion is impugned by his "*laying emphasis on the hour when, and the place where?*" Admit this principle and the sceptic, with much less skill and address than would be requisite to obviate this objection, may found upon it an *argumentum ad hominem* against the reality of the conversions that took place under the ministry of the Apostles themselves. Any detailed elucidation of this momentous topic here, is of course out of the question. But I cannot refrain from soliciting your attention to an individual case, for which I am indebted to the same number of 'The Church,' where it stands in singular and felicitous contrast with the passage upon which I have taken the liberty to animadvert. It is that of the Rev. Dr. Simeon of Cambridge. He, with the most impressive *emphasis*, refers not merely to the *hour*, but to the very *minute*, when he was delivered from the burden of conscious guilt, by the reception of conscious pardon. And *when*, with a reference so explicit to the period of his conversion, he expresses a devout hope that he might be permitted before his death to see a revival amongst his people; think you, would his joy on such an occasion have been diminished by hearing the subjects of grace declare even to the exactitude of a *minute*, the time of their transition from darkness to light? I do not ask,—would he have treated their professions of faith, as "*reverie stories*" unworthy of credence; and their spiritual enjoyments as "*instantaneous impulses*" calculated only to delude. Permit me, in concluding, to suggest, that the doctrine of *conscious* salvation, for which I contend, is a *test* of your own Church, if, indeed, the illustrious names of Hooker, and Pearson, of Brownrigg and Barrow, are entitled to shine in the galaxy of accredited expositors and defenders of her faith.

I am, Rev. Sir,

With sentiments of unfeigned respect, Yours, &c.
Cobourg, March 26, 1838.

M. RICHEY.

CORRESPONDENCE.

To the Editor of the Wesleyan.

SIR,—The letter of the Rev. E. Shenstone, which appeared in your paper of the 9th inst, will be read with much interest by the friends of Methodism in Nova Scotia.

That letter contains the pleasing intelligence that the House of Assembly of Upper Canada have, the last Session, recommended the sum of £2050, to be advanced to the Trustees of the Wesleyan Academy, situated at Cobourg, U. C., also that "a sum to the same amount had been paid previously by order of the Governor, in accordance with instructions which he had received from the Imperial Government, making in all the sum of £4100." And further that "The Methodist body there have raised, by voluntary subscription, a large sum of money for the Institution, so that £9000 has been laid out upon the building and furniture."

Now Sir, the want of a *Wesleyan Academy* has long been felt in this Province, and our friends in Upper Canada have set us a noble example.

I beg therefore to suggest, that it would be a great blessing, if some friend acquainted with the resources of Methodism, would make a practical use of Rev. Mr. Shenstone's letter, and draw out a plan for such an Institution here.

A well arranged plan contemplating such an object, could not fail of exciting the deepest interest

among the Wesleyan portion of the Inhabitants, and would also in all probability obtain the countenance and support of the Colonial Government, and the House of Assembly.

I am, Sir, yours respectfully,

NOVA SCOTIA, April 17, 1838.

A SUBSCRIBER.

To the Editor of the Wesleyan.

SIR,—Among the different religious societies which are engaged in the great work of evangelizing the nations of the Earth, the Wesleyan Missionary Society holds a prominent place. Its missionaries are in every clime, much good has been done by its means, and its influence is rapidly extending. The pecuniary aid required to carry on so extensive a cause is very considerable; but the Christian world is beginning to be alive to its duty, and the income of our Missionary Society has hitherto been commensurate with its expenditure. But "*go on*," is the watchword of Missionary Societies, and therefore though our income has been in proportion to our expenditure, yet our *expenditure has not been sufficient*; for neither are our Mission Stations, nor the number of Missionaries on the Stations already occupied, any thing like adequate to the wants of the people. New fields of usefulness are every where opening, and new facilities are constantly presenting themselves, of spreading the Gospel yet further in Heathen lands. Every effort should therefore be employed to increase the funds of the Parent Society.

It was with much pleasure that I saw in the last number of the *Wesleyan* an account of the "*Wesleyan Missionary Bazaar*," lately held in the town of Halifax, and was almost astounded to read that the proceeds of the sale amounted to the sum of "*Two hundred and ten pounds and upwards*."* This circumstance is alike honourable to the projectors of the plan, and to the donors of the articles, to the managers of the Bazaar, and to the public at large.

In this the metropolis has set a noble example, which I trust will be followed as far as possible, in other towns in the Province.

HANTS, April 25, 1838.

A WESLEYAN.

* The full amount was two hundred and twenty-eight pounds.

Extract of a letter from a *Senior* to a *Junior* Preacher:—

"And as it regards your ministerial or pastoral improvement and usefulness, as a Wesleyan Methodist Minister, study the sacred volume in connexion with the sermons and treatises of our venerable founder, especially his reply to Dr. Taylor and his views of Christian Perfection. Study our other important works, especially Watson's Institutes and Benson's Commentary upon the Holy Scriptures. Learn Christianity in its spirituality and power from the religious experience of aged and eminent Christians, and in order to thus visit your people and encourage them to speak of the things of God. Read the Journals of our Founder and the "*Lives of the early Methodist Preachers*" now in course of publication. See how they laboured and suffered and triumphed. How lofty their aim! How simple their purpose! How fervent their charity? How ardent their zeal! How unwearied their efforts! and what a monument of success they have left behind them. AS METHODISM WAS FOUNDED SO MUST IT BE ENLARGED AND PERPETUATED. Catch their spirit. Imitate their example. Read the 12 Rules of a Helper and your ordination vows frequently and carefully. Be in all things a man of God. And make full proof of your ministry; and may God bless you."

THE GARDEN OF EDEN.—A Scotchman maintained that the Garden of Eden was certainly placed in Scotland. For, said he, have we not, all within a mile of one another, Adam's Mount, the Elysian Fields, Paradise Place, and the city of Edinburgh?

...then the Earth, whose foundation he hath laid, shall perish; and the heavens the work of his hands, they shall perish; yet all of them shall wax old like a garment: as a vesture shalt thou change them, and they shall be as wax and oil.—Psalm cii. 26.

REVIEW.

MAMMON.

By the Rev. John Himes, author of "The Great Teacher," &c. Royal 12mo. pp. viii. 241. London, 1836.

In the latter part of the year, 1835, John Tilden Compton, a student of the law, proposed to confer a prize of one hundred guineas, besides the profits of the publication, on the author of the best Essay upon the sin of Covetousness. The Hon. and Rev. Robert No. 1, and the Rev. Dr. [unclear] were appointed a committee to whom it was presented, and the prize was awarded to Mr. Himes, in honor of whom the Rev. John Himes is a dissenting minister residing at Epsom near London.

Never have we sat down to read any work of the kind, with more interest and of a more complete and satisfactory nature, than we have done to the one now under review. It is a volume which flows from the pen of a young man, who is not only a student of the law, but a diligent and truly interesting student.

The author's previous works were clearly and judiciously reviewed by the *Theological Register*, and his name is known to the friends of the cause of truth and of the world, but the members of his churches, and the general public, are not so generally acquainted with his name, and his works are not so generally known as they ought to be. It is a volume which flows from the pen of a young man, who is not only a student of the law, but a diligent and truly interesting student.

His language is plain and unadorned, and his style is simple and unpretending. He does not affect to be profound, nor does he affect to be profound. He does not affect to be profound, nor does he affect to be profound. He does not affect to be profound, nor does he affect to be profound.

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of the profession, and, for any other end, to please with it. Having avoided the usual errors of the kind, it is a volume which flows from the pen of a young man, who is not only a student of the law, but a diligent and truly interesting student.

Such was the result of Mr. Wesley's long residence in numbers of the daily papers and of the things of the world, would be a goodly portion of the time, and the result of the day's work, and the result of the day's work, and the result of the day's work.

In "Mammon" the views taken of the Covetousness, which is a large and comprehensive, it is here depicted, and shown to have existence in every heart, and the reader is taught by St. Paul (Ephes. v. 5) that the covetous man is an idolator, the cogent reasoning of Mr. Himes causes him to feel, that, from the idolatry of covetousness he is not exempt, and therefore it becomes him to repent, and seek forgiveness of his sin from a merciful God.

The work is so replete, as "Mammon" is, with Scriptural argument, so characterized by its consecutive reasoning, its logical flow, and its universal applicability, that it is difficult to find any other work of the kind, which is so well adapted to the original work, and which may possibly never be surpassed. We feel that it is a volume which flows from the pen of a young man, who is not only a student of the law, but a diligent and truly interesting student.

The best section is entitled, "The Man who is covetous, he shall not enjoy to do as he will." It is a section which flows from the pen of a young man, who is not only a student of the law, but a diligent and truly interesting student.

When we consider the nature of the sin, which is the subject of this work, we are struck with the force of the author's reasoning, and we are struck with the force of the author's reasoning, and we are struck with the force of the author's reasoning.

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ished with resources independent of God.—Under the disorganizing influence of sin, the tendency of mankind is towards a state of universal misanthropy; and were it not that some of their selfish ends can be attained only by partial confederations, the world would disband, society in all its forms would break up, every man's hand would be turned into a weapon, and all the Earth become a battle-field in which the issues to be decided would be as numerous as the combatants, so that the conflict would end only with the destruction of every antagonist. Accordingly, selfishness, as we have already intimated, is the universal form of human depravity; every sin that can be named is only a modification of it.—What is *avarice*, but selfishness grasping and hoarding? What is *profligacy*, but selfishness decorating and indulging itself? What is *idolatry*, but that God-asleep, and refusing to attend to the loud calls of duty? And what is *idolatry*, but that God enshrined—man worshipping the reflection of his own image? *Sensuality*, and indeed all the sins of the flesh, are only selfishness setting itself above law and gratifying itself at the expense of all restraint. What is *egotism*, but selfishness speaking? Or *crime*, but selfishness without its mask, in earnest, and acting? Or *offensive war*, but selfishness confederated, armed, and bent on aggrandizing itself by violence and blood? An offensive army is the selfishness of a nation embodied, and moving to the attainment of its object over the wrecks of human happiness and life. And were we to analyze the very last sin of which we ourselves are conscious, we should discover that selfishness, in one or other of its thousand forms, was its parent. Thus if love was the pervading principle of the *unfallen creation*, it is equally certain that *selfishness* is the reigning law of the world ravaged and disorganized by sin." (pp. vi. & 10.)

If the former state of man was one of unmingled happiness, his present state must be one of essential misery; if his nature has undergone such a radical transmutation, as has been shown to be the case, and by which both the divine image and the divine favour have been lost; if, in consequence of this change, man as a sentient and immortal being has exposed himself to an eternity of suffering; then, all these considerations indicate the absolute necessity of the appointment of a remedial process, by which, on the destruction of his naturally selfish principles, he may be re-possessed of his original principles or nature of love and benevolence, and restored to the image and favour of his Creator and spiritual happiness, preparatory to the enjoyment of endless felicity. Hence, in the fourth section of the first division of his work, our author very properly brings into distinct notice, "*The Gospel, as a system of benevolence, opposed to selfishness,*" and shews, that while it displays the infinite love of God to a fallen world, it is designed to infuse a principle of benevolence into the human heart subversive of its inherent selfishness. In treating of the practical operation of the GOSPEL, he with much propriety asks—

"But has its object been realized? More than eighteen hundred years have elapsed since it was brought into operation.—has its design succeeded? Succeeded! Alas! the question seems a taunt, a mockery. We pass, in thought, from the picture we have drawn of what the Gospel was intended to effect, to the contemplation of things as they are, and the contrast appals us. We lift our eyes from the picture, and like a person awaking from a dream of happiness to find the cup of wretchedness in his hand, the pleasing vision has fled.—Selfishness is every where rife and rampant."—[p. 25.]

We shall close the present article with a quotation, which strongly rebukes the culpable selfishness of those who ought to have manifested, in a peculiar manner, the existence of a spirit of universal benevolence. After referring to the effect which the Gospel produced upon the first Christians, where lie remarks—

Diversities as they were in mind, country, condition, age, one interest prevailed, the subject of emulation swallowed up every other— which should do most for the enlargement of the reign of love."—[p. 27.]

He proposes the solemn questions—

"What has prevented the Gospel from fulfilling its first promise, and taking effect? What has hindered it from filling every heart, every province, the whole world, the entire mass of humanity, with the one spirit of divine benevolence? Why, on the contrary, has the Gospel, the great instrument of divine love, been threatened, age

after age, with failure? Owing, solely, to the treachery of those who have had the administration of it; owing, entirely, to the selfishness of the church."

These are, indeed, startling and mortifying truths; and in our next we shall enable our readers to judge of the correctness of the reasons by which the author of MAMMON establishes his positions.

WINDSOR, April 24, 1852.

(To be continued.)

THE WESLEYAN.

LATITUDINARIANISM.—With that latitudinarian spirit, which, under the semblance of christian liberality, and at the expense of christian truth and fidelity, makes it a matter of perfect indifference what a person's religious creed is, so he that professes to be a *Christian*, we have no fellowship; nor do we, in the slightest degree, envy the principles of those *public characters*, who in the exuberance of their charitable feelings, lend their influence to the support and propagation of opinions decidedly unscriptural, and, in their practical operation, exceedingly dangerous. To suppose that such unconcernedness respecting the doctrines of Christianity and the advocacy of the sentiment above animadverted upon, will "repair the rents of our divided Zion," is perfectly ridiculous—as ridiculous as it would be for a person to attempt, during midnight, to illuminate the world by the exhibition of a *Pearl*. With these religious latitudinarians, an individual may be a *Pelagian*, and assert the natural innocence of man and his capability of loving and serving God without the internal aids of the HOLY SPIRIT—he may be a *Socinian*, and repudiate the doctrine of the Supreme Divinity, and the proper atonement of Christ—he may be a *Papist*, and believe the absurd doctrines of transubstantiation, and worship images, saints, and angels—he may be a *Universalist*, and maintain either that all sin is punished in this life and the moment the most profligate die they are welcomed amid the hallelujahs of angels to the abodes of blessedness, or that, though persons die in their sins, and enter eternity unforgiven, they shall, after ages of suffering, be reconciled to God and conducted to his gracious presence—or he may be a sincere believer in the Lord Jesus Christ, and unqualifiedly receive the "whole counsel of God" as a system of perfect truth, to which nothing can harmlessly be added, and from which nothing can be taken away with impunity, with equal regard to propriety and safety! But not so have we learned Christ. We regard truth of supreme importance, and not to be tamely and cowardly surrendered, either to avoid the frowns or solicit the smiles of the advocates of its opposite; and they, who, for fear of giving offence to the abettors of false doctrine, or for the purpose of securing their favour, endeavour to unite systems of error with systems of truth, are welcome to all the laurels which a course so dastardly may encircle their brows. Such latitudinarian views, such meanness of conduct, were not possessed or practised by the holy Apostles. "Beloved," says St. Jude, "when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered

to the saints,"—"Who rebuke them shall be in the faith." To Timothy, exhort with all boldness, the time will come when the doctrine; but after that to themselves teachers, shall turn away their ears, turned unto fables: take the doctrine; continue thou shalt both save thyself and them. See also the third chapter to Timothy. Such an "offensive article," would grate harshly upon the ears of MODERN them conductors of a devoted to polite literature were these severe admonitions sent for an "offensive article," would be made, to those who have been exacerbated those who have practiced Christian Churches, the propriety of union, among nations; and, beyond right, for those who have to alone, as far as they have occasioned, by incense and brotherly love, to have weight, should and we have been taught, repentance is amendment of restoration, where serious perpetrated. The cause can never be advanced from the works of a dancing and the the advocated and recommending up essential and important and sacrificing christian the favour of Universalist-

UNIVERSALISM.—We advertised in a late H... opened there for the distribution the pangs of an awakened system as opposed to the Gospel of Jesus Christ, and the of christian holiness, plans for its introduction in abortive and die in their bitterness, heresy and schism? usual accompaniments of and commandments."—W the Christian Witness publishes the practical fruits of a belief in connexion with the lateington.—*Colonial Churchman*

"FRUITS OF UN

"Universalism is a topic tend often to remark. T ever, which seem to require

to the saints,"—"Wherefore," says St. Paul to Titus, "*rebuke them sharply, that they may be sound in the faith.*" To Timothy he writes, "reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure *sound doctrine*; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the *truth*, and shall be turned unto fables: *take heed unto thyself and unto the doctrine*; continue in them; for *in doing this, thou shalt both save thyself, and them that hear thee.*" See also the third chapter of St. Paul's second Epistle to Timothy. Such an "explosion of the thunderbolt of denunciation," coming even from inspired men, would grate harshly upon the tympanum of the delicate ears of MODERN LIBERALS; and were any of them conductors of a "Miscellany" or "A volume devoted to polite literature, science and religion," and were these *severe* apostolical denunciations or animadversions sent for insertion in its columns, the "offensive article," would be immediately discarded; or, if by mistake it should happen to make its appearance without having undergone an editorial "inspection," a *long and soothing apology* would be made, to those whose sensitive feelings, might have been exacerbated!—It is indeed, becoming in those who have practically caused *divisions* in the Christian Churches, theoretically to advocate the propriety of *union*, among different religious denominations; and, beyond doubt, it is incontrovertibly right, for those who have made "*rents in Zion*" to *stone*, as far as they can, for the mischief they have occasioned, by inculcating and practising *forbearance and brotherly love*; but theory and practice, to have weight, should harmoniously combine, and we have been taught, that one part of genuine repentance is *amendment*, and is to show itself in acts of *restoration*, where serious or other evils have been perpetrated. The cause of true religion, however, can never be advanced by the publication of quotations from the works of a *professed Socinian*, in which *dancing and the the amusements of the world* are advocated and recommended,—and by tamely yielding up essential and important doctrines of the Bible, and sacrificing christian Truth, to gain and retain the favour of Universalist-patrons.

UNIVERSALISM.—We are sorry to perceive by an advertisement in a late Halifax paper, that a place is opened there for the distribution of this anodyne for the pangs of an awakened conscience. Viewing that system as opposed to the spirit and the letter of the Gospel of Jesus Christ, and sapping the very foundations of christian holiness, we cannot but hope that plans for its introduction into Nova Scotia, may prove abortive and die in their birth.—We have "false doctrine, heresy and schism" enough already, with the usual accompaniments of contempt "of God's word and commandments."—We subjoin an extract from the Christian Witness published at Boston, showing the practical fruits of a belief in Universal salvation, in connexion with the late outrageous duel at Washington.—*Colonial Churchman.*

"FRUITS OF UNIVERSALISM.

"Universalism is a topic on which we do not intend often to remark. There are occasions, however, which seem to require that some notice should

be taken of its snares, and that a warning voice should be raised against its tendencies. Such an occasion, it seems to us, is found in a fact which has just come to light, in connexion with the late Washington duel.

"We beg leave to say at the outset, that we wish the fact about to be related to be considered *entirely apart* from the unfortunate man who fell in that duel, and only as illustrating the natural tendency of the doctrine of unconditional and universal salvation; in other words, that we have nothing to do with Mr. Cilley, but only with the bearing of a sentiment which he avowed immediately before he entered the fatal field. *He is dead; the sentiment lives.* He is henceforth amenable to no law but that of his God; it is answerable to the law of public sentiment for the evils it may bring upon the community.

"A pious lady, who was at Washington, at the time of the duel, has written a letter of condolence to Mrs. Cilley. In this letter, she states that she saw Mr. Cilley the evening before his death, and used every argument in her power to dissuade him from the fatal course on which he was bent. The following is found in her letter to Mrs. Cilley: 'I asked him if he realized eternity was so near. He replied that his religious views differed from mine—that he believed fully in the immortality of the soul, and that *God would finally restore all to happiness.*'

"From the connexion which his answer has with her question, it is perfectly clear that he intended to assign as a reason why he was not afraid to fight the duel or in other words why he did not fear a sudden entrance into eternity, that all in that unseen world would finally be well. Mark the spirit of the reply—'You ask do I not realize the nearness of eternity. I am too near eternity to be an evasive man I see the drift of your remark. But I look upon that unseen world in a very different light from what you do, and therefore I do not shrink back from it as you would. Did I believe that all who launch without preparation upon that broad ocean would certainly be wrecked and lost, I should shrink back and wait my appointed time; but I hold that there is a safe and happy haven there, into which the great Father of mercies will finally conduct all the voyagers on that ocean. You see, then, that your appeal is lost upon me. Shielded by a sentiment which rejects all retribution in a future state, your argument with me, is of course powerless.'

"This is Universalism unmasked. It needs not a word of comment to make it plain. Against him who uttered this sentiment we would not whisper the slightest denunciation. Against the sentiment itself, we must not forbear to speak with proper emphasis and decision. Any dogma, whether it be Atheism or Universalism, which robs eternity of its power upon the conscience, is dangerous and fatal to the souls of men."

We have to apologize to Correspondents for still deferring their favours.

HOME GENERAL INTELLIGENCE.

GREAT BRITAIN.

THE arrival of H. M. Packet SWIFT, has put us in possession of London dates to the 5th., and Falmouth to the 7th of April. We make a few extracts of the more important particulars.

THE COURT—HER MAJESTY'S CORONATION.

It is reported that the preparations for the above ceremonial, are of that character as to lead to the belief that it will be the most splendid spectacle of the kind ever witnessed in England,—not excepting the coronation of George IV.

A German paper in alluding to this subject, says:—"The Emperor has caused an invitation to be addressed to the ne-

THE WESLEYAN

of the American... to attend the coronation of her Majesty... In compliance with the wish of the majority...

Two Assistant Secretaries... of the Wesleyan... the Wesleyan...

NEW BRUNSWICK... April 11... the Wesleyan...

On Saturday evening... Smith to Miss...

On Monday evening... severe illness...

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STEAM COMMUNICATION WITH GREECE—A remarkable increase of steam navigation has lately taken place in the communications with Greece. In the year 1834 only one steam boat went monthly from Falmouth to Patras, touching at Gibraltar, Malta, and the Ionian islands. At the present time French steamers of 400 tons burthen each leave Marseilles every ten days to Athens, from thence to Constantinople, and back again to Athens. Other French steam-boats run from Alexandria to Athens, visiting that city 108 times in the year. Austrian steamers leave Trieste for Athens every fortnight, and re-visit it on their return from Constantinople and Alexandria. The ingress of these vessels to the port of Athens is about 150 times in the year. English steamers now proceed once a fortnight from the Tower-stairs to Patras on their way to Corfu, and again enter it on their return, so that they visit Patras fifty-two times in the year. For these benefits Greece is mainly indebted to one of our countrymen, Mr. George Cochran, who arranged the plan, and in the year 1834 had a grant conceded to him by the Greek government for running steam-boats between France, Italy, and Greece. As happens not unfrequently the projector himself has not shared at all in the benefits resulting from his own ingenuity. The French Government stepped in and procured a vote of £400,000 from the legislature with which steam-boats were forthwith equipped to oppose him—a competition too powerful to be withstood.

THE POSTSCRIPT to the "Missionary Notices" for March, contains the following important and interesting information.

INDIAN IDOLATRY.—Letters have been received, written by the direction of Lord Melbourne and Sir John Hobhouse, respectively, acknowledging, in the usual way, their reception of the memorials on the subject of the practical encouragement afforded by British Functionaries to Idolatry in India, which had been forwarded to them by order of the committee, as mentioned in our last number. From the Secretary of the East India Company, the following answer has been received, addressed to Dr. Bunting:—"East India House, Feb. 8th, 1838.—Sir, I have laid before the Court of Directors your letter, dated the 26th ult., addressed to the Chairman of the East India Company, transmitting a memorial from the Wesleyan Missionary Society, on the subject of idolatrous worship in India; and in reply I am commanded to assure you, that the subject has for a considerable period received, and that it will continue to receive the attentive consideration of the Court. I am &c., JAMES C. MELVILLE." Earnestly do we pray; that the result of the "attentive consideration" of the Directors may be the speedy and effectual termination of the enormous and aggravated evils, of which the memorials of our own society, and other ecclesiastical or Missionary bodies, have so justly complained.

TIMBER REQUIRED FOR A SHIP OF THE LINE.—A regular seventy-four gun ship requires 3,000 oaks to build her. These trees would cover 100 acres of land for their growth, and would be nearly 100 years in coming to perfection. 3000 oaks would timber 100 cottages for as many industrious families, who add to the national wealth.

It has been publicly stated that the value of the maritime commerce in all our Colonial possessions is, in the aggregate, about £35,000,000 sterling per annum; and that the whole of our colonies, with all that they contain, are worth £450,000,000. — London Mercantile Journal

ADVERTISEMENTS.

Recently Published, and for sale at the Stationary Store of Messrs A. & W. McKinlay, Mr. C. H. Belcher, Mr. J. Munro, and by the author in Windsor, a Treatise against

UNIVERSALISM: in which Universalism in its Ancient Form, as embodied in the Restoration scheme, and in its Modern Form, as exemplified in future punishment, is shown to be Anti-Scriptural. By Rev. Alexander W. McLeod. April 23.

To consider of his error a thorough Universalist, so as to cause him to abandon it, is almost a hopeless task. In not a few instances, it is shown that they should believe a lie. By such, Truth, tho' supported by the whole weight of scripture-testimony, is despised; on their wilfully perverted understandings and obdurate hearts it makes no deep, no permanent impression—the consequences of such perversity and obduracy, in truth and distressing as they are, must be borne by themselves, and by circumstances, of hopeless remedy. Sufficient however, it is thought, is contained in the following pages, to satisfy the enquiries of every sincere seeker after truth and to assure him of the falsity of Universalism. To a Nation, and the community generally, the present publication is now committed, with an earnest desire, that it may be instrumental, under the Divine blessing, of reclaiming, if possible, such sinners who, in the liberality of this doctrine, have error settled in their hearts; of those who are about to convert the Kingdom of Scotland, and of confirming others in the all-wise and merciful dispensation which they have already embraced. — *Extract from the Preface.*

The above work may be ordered through any of the Wesleyan Missionaries.

In the Press, and shortly to be published, a Sermon entitled **THE JUDGMENT SEAT OF CHRIST**, preached in the Wesleyan Chapel at Guysboro', on Sunday January 7, 1838. By Robert Cooney. April 5.

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

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

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

Also, to be published,

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

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

P. S. Subscriptions for either of the above works received at the Wesleyan office, Halifax, or at the book-store of Messrs. A. & W. McKinlay. April 9th.

REMOVAL.

LONGARD AND HERBERT'S HALIFAX BOOT AND SHOE MANUFACTORY.—This establishment is removed to the Market Square, next door to Mr. R. F. Hare's, and opposite Messrs. Black's Hard Ware Store.

The Subscribers return thanks for the liberal patronage which they have experienced, in their attempt at furnishing a good home manufactured article—they now solicit a continuance of public support at their New Stand, where they will endeavour to produce a cash article at the lowest rate and of superior quality.

LONGARD & HERBERT.

N. B. The Subscribers are unconnected with the Shoe Making business now conducted in their old stand. L. & H.

HERBERT'S BLACKING MANUFACTORY

is also removed as above: and to induce patronage in opposition to importation, the cost will be lowered about 20 per cent on former prices. May 7.

CHEAP GOODS.—The Subscriber has now on hand an assortment of British Dry Goods—consisting of:

Carpetings, Broad Cloths, Buckskins, silk and Valentin Vestings Flannels, Plaids, black and cold Gras de Naples, silk Velvets, double and single Merinoes, black Bombazons, rich twilled and plain prints, Ginghams, printed Muslin dresses, Jaconet, mull, cambric, book and barred Muslins, blond, thread and bobbinet Edgings, filled and thibet Shawls and Handkerchiefs, Furnitures, furniture Fringes and Birdings, coloured Lining Cottons, black lace Veils, black and coloured silk Handkerchiefs, satin, gauze, and interesting Ribbons, worsted and cotton Hosiery, Braces, Lace, silk, kid, and Berlin Gloves, coloured and damask Table Cloths, white and grey Shirtings, Checks, Home-spun, Drills, Cantons, Irish Linen and Lawns, white and coloured Stays, Dainask Drapery, Huckaback Ducks, Tickings and Moleskins, gent's beaver Hats, boys' Cloth Caps, ladies' cloth and prunella Boods and Shoes, &c.; the whole of which he offers at extraordinary low prices, for cash. Also—a general assortment of Groceries, Boots and Shoes; Sole and Upper Leather; Crockeryware, &c. &c.

Windsor, April 4th. THOS. MACMURRAY.

THOS. MACMURRAY begs to acquaint his friends and the public, that he continues to carry on the Boot and Shoe making business in all its branches. All orders in his line will be thankfully received and carefully attended to. Windsor, April 4th.

NOTICE.—Agents at a distance will please send subscription money by the Preachers when they come to the District meeting, in the meantime, as the great enlargement of the Paper, with so trading an increase of expense to Subscribers, has entailed upon us considerable additional cost for printing, we earnestly request our Agents to exert themselves in procuring as many new subscribers as they conveniently can—and forward their names without delay, by mail or otherwise.

TERMS, &c.

The Wesleyan (each number containing 16 pages imperial octavo) published every other Monday (evening) by Wm. Chandler, at his Office, South end Bedford Row, Halifax, N. S. Terms: Seven Shillings and sixpence per annum, by mail, light Stamp and Nitropence (including postage) one half always in advance. All communications must be addressed to the Editor of the Wesleyan, Windsor, N. S.

NOTICE TO AGENTS.

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

NOTICE TO CORRESPONDENTS.

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

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

THE

VOLUME I.

PO

TO

By J. C.

Wonderful, yet faint
Set by the hand Divine
Of the eternal heav'n
Thy soft light rests
That gathereth up
Of yesterday were
And struggling to be

Pale relics of the reed
Their thin, grey shafts
And curtained in
Lookest upon the day
That cometh onward
With its eternal thine
Thy solitary beam,
In its mad turbulence
The light of woman's
The darkness of man
The tempest of its p
Crossing the trouble
Like moonlight glim

Sole watcher of the
Chaldea's mystic fat
The emblem of a soul
Companionless like
Hath gladness in thy
Falleth upon the wa
Of a young heart up
Unanswered, unreg

BIOGRAPHICAL

MEMOIR OF THE REV.

Of Halifax,

BY THE REV. J. C.

Extracted from the Wesleyan Missionary

Concluded

In the year 1791 he found

tended, that he could no longer

alone. In the September

United States, to have a

and obtain some help. In

Boston, his labours were

congregations assembled

many the word came with

stances, the beams of the

ed were not strong enough

people, and gave way. So

offered to him, but even then

day his name is revered by

In the year 1794, after

prayer to God, he entered

all domestic relations. He

“For some time I had thought

ed again and again that thou

advised with my principal

of my design. I still brot