

THE WESLEYAN.

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

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

VOLUME II.

HALIFAX, N. S., MONDAY, JULY 15, 1839.

NUMBER 12.

Poetry.

For the Wesleyan.

HYMN

I.

Holy Saviour I would write,
Let thy Spirit pure indite;
Of thee, to thee, be the theme,
Thou art and ocean to the stream
—Father, I do honor thee,
Be not thou ashamed of me!

II.

All eternity is here:
All of hope and all of fear,
Heights and depths of good and ill,
Far and near accessible;
Lost to Deity restored;
Glorified in Christ the Lord!

III.

High and lofty one above;
Brother of an humble love,
All to me, as all in all,
When I stand, and when I fall;
Living, dying, let me be,
Living, dying, still to thee.

IV.

Take me in my weakness now,
Comes the reader? Bless him Thou!
Bless him for the wish divine,
To be with a God like mine;
Glory in the Lord I boast,
Father, Son, and Holy Ghost!

Trinity

A. J. WILLIAMS.

Theological.

FENELON'S PIOUS REFLECTIONS, FOR EVERY DAY IN THE MONTH.

FIRST DAY.

Of the scarceness of true faith—1. "When the Son of man cometh, shall he find faith on the earth?" Luke xviii. 8. If he should now come would he find it in us? What fruits of faith have we to show? Do we look upon this life only as a short passage to a better? Do we believe that we must suffer with Jesus Christ, before we can reign with him? Do we consider this world as a deceitful appearance, and death as the entrance to true happiness? Do we live by faith? Does it animate us? Do we relish the eternal truths it presents us with? Are we as careful to nourish our souls with those truths as to maintain our bodies with proper diet? Do we accustom ourselves to see all things in the light of faith?

—Ps. cxlv. 14; Prov. xiv. 12; Rom. viii. 1.

Do we correct all our judgments by it? Alas! the greater part of Christians think and act like mere heathens. If we judge (as we justly may) of their practice, we must conclude they have no faith at all.

2. Let us fear, lest the kingdom of God should be taken from us, and given to others who may bear better fruits. "That kingdom of God" is faith reigning in us, and governing all our thoughts. Happy he who has eyes to see this kingdom. Flesh and blood cannot discern it. The wisdom of the natural man is wilfully blind to it. The inward operations of God appear as a dream to him. To know the wonders of God's kingdom, we must be born again; and to be born again, we must die unto sin; this is what the world cannot consent to. Let the world then despise, and censure, and condemn the truth, as it pleases: us for us, O Lord, thou hast commanded us to believe, "and to taste thy heavenly gift." We desire to be of the number of thine elect, and we know that no person can be of that number, who does not conform his life to what thou teachest.

SECOND DAY.

Of the only way to heaven.—1. "Strive to enter in at the strait gate," Matt. vii. 13. The kingdom of heaven is not to be entered but by violence: it must be taken, as it were by assault, like a besieged place. The gate is strait and narrow: we must bow, we must bend, we must make ourselves little, to gain admittance. The great gate, which opens wide, and is passed by multitudes, leads to perdition. All broad and smooth ways are dangerous. Wo unto us when the world favours us, and our life seems void of trouble. Crosses and difficulties are the surest marks of the way to heaven. Let us beware, therefore, of going on with the multitude, and let us seek the traces of the few; let us follow the foot-steps of the saints along the craggy paths of repentance; climbing over the rocks, seeking secure places in the sweat of our face, and expecting that the last step of our lives should still be a violent struggle to enter the narrow gate of eternity.

2. We are not predestinated by God, but to be made conformable to the image of his Son; to be fastened, as he was, to a cross; renouncing, as he did, all sensual pleasures; and to be content, like him, in the midst of sufferings. But, blind as we are, we would get down from this cross, which unites us to our Master. We cannot leave the cross, but we must also forsake Christ crucified; for the cross and he are inseparable. Let us then live and die with him, who came to show us the true way to heaven: and let our

only fear be, lest we should not finish our sacrifice on the same altar whereon his was consummated. Alas! all our endeavours here tend to be more at ease, and thereby to withdraw ourselves from the true way to heaven. We know not what we do. We do not comprehend the mystery of grace, which joins a benediction with tears, pronouncing the mourners happy. The way which leads to a throne is delightful, although it should be overgrown with thorns. The way which leads to a precipice is dreadful, although it should be covered with roses. We suffer, but we see heaven open; we suffer, but with a willing mind; we love God, and are beloved of him.

THIRD DAY.

Of true devotion.—1. How frequently do men deceive themselves by that vain religion which St. James warns us of, chapter i. 26. Some think it consists in saying over many prayers; others, in doing many outward works to the glory of God and service of our neighbour. Some place it in continual desires of salvation, and others in great mortifications. These things are all good, and even necessary to a certain degree, but none of these is the principal thing, or essence of true piety. That piety by which we are sanctified, and entirely devoted to God, consists in doing his will precisely in all circumstances of life. Take what steps you please, do what good works you will, yet shall you not be rewarded, but for having done the will of your sovereign Master. Although your servant should do wonders, yet if he did not that very business which you would have done, you would not value his performances, and might justly complain of him as a bad servant.

2. That perfect devoting ourselves to God, from which devotion has its name, requires that we should not only do the will of God, but also that we should do it with love. "He loveth a cheerful giver," and without the heart, no obedience is acceptable to him. We ought to think it a happiness to serve such a Master. Let me add, that this devoting ourselves to God, must be habitual; we must be alike resigned to him in all circumstances, even those that are most opposite to our views, our inclinations, and our projects; and it must keep us in a constant readiness to part with our estate, our time, our liberty, our life, and our reputation. To be effectually in this disposition is to have true devotion. But as the will of God is often hid from us, there is still one step farther to take in this renouncing ourselves; it is to do the divine will with a blind obedience,—I say a blind, but judicious obedience. This is what all men are obliged to: even those who are most enlightened, and capable to lead others to God, must themselves submit to be led by him.

FOURTH DAY.

Concerning imperfect conversions.—Some persons, who have been long estranged from God, and are, as it were, at a great distance from him, think their return to him perfect, as soon as they have taken a few steps toward it. The most ingenious and sensible of men are upon this occasion, as ignorant and absurd, as some country clown, who should think himself in

favour at court, because he had seen the king. They have forsaken the more heinous kind of vices, their way of living is less criminal than it used to be. And then they judge of themselves, not by the Gospel, (the only sure rule,) but by comparing their present life with their former. By these means they persuade themselves that they are in a safe condition; and take no farther care for their salvation. This state, perhaps, is more dangerous than that of notorious sinners; for the condition of the latter may some time or other trouble their consciences, and put them upon endeavours of amendment; but the imperfect conversion of the former serves only to stifle the remorse of conscience, to give them only a false security, and render their malady incurable. I have examined my past life, with one, and remarked the faults of it; I read good books; I go to church constantly; and I say my prayers, as I think, heartily enough. I now refrain from all great sins at least, but I cannot say that I am so far affected as to live as if I did not belong to the world, and kept no measures with it. Religion would be too rigorous, if it left no room for some mollifying expedients. The refinements in devotion which some propose to us, are carried too far, and serve rather to discourage than inspire a love of what is good. Such are the sentiments of a lukewarm Christian, who would purchase heaven at a cheap rate; who considers not what is due to God, nor what it has cost those who have attained the enjoyment of him. A man of his character is far from a true conversion; he knows neither the extent of God's law, nor the duties of repentance. If he had been engaged in composing the Gospel, it would have been a different kind of institution, and more indulgent to self-love. But the Gospel is unchangeable, and by it we shall be judged at the last day. Let us then embrace it as a certain guide; and fear nothing so much as flattery and deception.

FIFTH DAY.

Of renouncing the world.—1. "Love not the world, nor the things that are in the world," 1 John, ii. 15. How comprehensive are these words! The world is that blind and depraved multitude which Jesus Christ condemns in his Gospel, and for which, on one occasion, he refused to pray, John xvii. 9. The world, in one word, is all those who love themselves, or the creatures, without regard to God. We are then that world ourselves, as long as we so love ourselves, and seek that in the creatures which can be found only in God. Happy that apostle, to whom the world was crucified, and he crucified to the world, Gal. vi. 4.

2. What a happiness is it to be convinced how truly contemptible the honour of the world is! He that parts with the world for God, parts but with a trifle; and they are lamentably weak who think they have done some great matter in forsaking it. Every Christian has already renounced it in his baptism; those who live in the strictest retirement only keep to that engagement with more precaution than others. To seek the haven is to fly the storm.

SIXTH DAY.

Of patience in sufferings.—1. "In your patience

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possess ye your souls," Luke xxi. 19. The soul loses itself by impatience; whereas, when it submits without repining, it possesses itself in peace, and it also possesses God. To be impatient is to desire what one has not; or not to be content with what one has. An impatient soul is a slave to passion, having cast off the restraints of reason and faith: what weakness! what error is this! As long as we endure willingly an evil, it is not an evil to us: why then should we make it a real evil by refusing to bear it willingly? The inward peace resides, not in the senses, or inferior appetites, but in the will. It may be preserved amidst the bitterest sorrows, as long as the will continues firmly resigned. The peace of this world consists not in an exemption from suffering, but in bearing it voluntarily.

2. To hear your murmurings and repinings, it would seem that you are the most innocent soul living: and that it is great injustice that you are not admitted into the terrestrial paradise. Remember how you have offended God, and you must acknowledge his righteous dealing with you. Confess to him with the humility of the prodigal son, "Father, I have sinned against heaven, and in thy sight." If I were left to myself, I should deceive, I should spare, I should betray myself. But the merciful hand executes what I should never have the courage to do; it corrects me in love. Grant also that I may endure with patience its salutary corrections.

SEVENTH DAY.

Of submission and conformity to the will of God.—

1. "Thy will be done in earth as it is in heaven." Men do not always love the will of God, because it is often opposite to their desires. If we sincerely love his will, and that only, we should change our earth into a heaven. We should thank God for every thing; for evil as well as good; because evil becomes good from his hand. We should not then murmur at the ways of Providence, but approve and adore its wisdom. O my God! what do I see in the course of the stars, in the revolutions of the seasons, in the events of life, but the accomplishment of thy will; may it also be accomplished in me; may I love it; may it sweeten and endear all events to me; may I annihilate my own, to cause thy will to reign in me! For it is thine, O Lord, to will, and mine to obey.

2. Thou hast said, O Lord Jesus, of thyself, with relation to thy heavenly Father, that thou always didst what pleased him, John viii. 29. Teach us how far that example should lead us. Thou art our pattern. Thou didst nothing on earth but according to the will of thy Father, who vouchsafes also to be called ours. Do thou fulfil his will in us, as thou didst in thyself? Grant that we, being inseparably united to thee, may never seek to do our own will, but *his*; so that not only our religious actions, but even our eating, sleeping, conversing, may all be done with no other view but that of pleasing him. Then shall our whole conduct become sanctified; then shall all our deeds become a continual sacrifice, incessant prayer and uninterrupted love. When, O Lord, shall we arrive at this disposition? Do thou vouchsafe to conduct us

to it; do thou vouchsafe to subdue our rebellious will by thy grace, for it knows not what it would have, and nothing is truly good but a conformity to *thy* will.

EIGHTH DAY.

Of prayer.—1. "Pray without ceasing," 1 Thess. v. 17. Such is our dependence upon God that we are obliged not only to do every thing for his sake, but also to seek from him the very power. This happy necessity of having recourse to him in all our wants, instead of being grievous to us, should be our greatest consolation. What a happiness is it that we are allowed to speak to him with confidence; to open our hearts, and hold familiar conversation with him by prayer! he himself invites us to it; and, as St. Cyprian well observes, we may judge how ready he is to give us those good things which he himself solicits us to ask of him. Let us pray with faith, and not lose the fruit of our prayers by a wavering uncertainty; which, as St. James testifies, hinders the success of them. The same apostle advises us to pray when we are in trouble, because thereby we should find consolation; yet we are so wretched that this heavenly employment is a burden, instead of a comfort to us. The lukewarmness of our prayers is the source of all our other infirmitates.

2. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you," Matt. vii. 7. If riches were to be had for asking, with what earnestness, assiduity, and perseverance, would men ask for them? If treasures were to be found with looking for, what place would escape their search? If by knocking they could gain admittance into the king's council, or the highest places of preferment, what a knocking should we hear! But what reproaches, pains, and disappointments, we undergo, in search of false happiness, vain honours, and wretched pleasures of this world, where nothing remains to us beside remorse. Dying grace is the only true good, yet the only thing they neglect; the only thing which they have not patience to wait for. The promise of Christ is fully certain, and it is our own fault if we do not feel the effect of it.

NINTH DAY.

Of hearkening to the voice of God.—1. "Lord, to whom shall we go? thou hast the words of eternal life," John vi. 68. It is Jesus Christ who must be hearkened to. Men are no farther to be heard or followed than as they have the truth and authority of Jesus Christ. Books are only so far good as they teach us the Gospel. Let us go, then, to this sacred source. He, therefore, only speaks and acts, that we might hear him, and only ourselves to study the particulars of his life. What he does as we are, we follow our vain thoughts, and neglect the truth itself, whose words give eternal life. O uncreated Word, yet incarnate for me, make thyself understood in my soul! speak, Lord, for thy servant heareth, and desireth to obey thee!

2. Men often say that they would gladly know what they should do to advance in virtue. But when

the Spirit of God has taught us what is to be done, our courage often fails in the execution. We are sensible that we are not what we ought to be; yet we behold our miseries daily increasing, and think we do much in barely wishing that we were better. All kinds of wishing, or willing, that are not strong enough to make us sacrifice whatever is an obstacle to us in our way to God, pass for nothing. Let us, therefore, no longer hold the truth captive in an unrighteous lukewarmness. Let us hear what God suggests to us. Let us prove the spirit that moves us to discern whether it be of God; and if it be, let nothing hinder our obedience. The psalmist prayed to God, not only to teach him his will, but also to teach him to do it. "Teach me to do thy will, for thou art my God: thy Spirit is good; lead me into the land of uprightness." Psalm cxlii. 10.

TENTH DAY.

Of the right use of afflictions.—1. "They who are Christ's have crucified the flesh, with the affections and lusts." Gal. v. 24. The more we fear crosses, the more reason have we to think that we stand in need of them: let us not be discouraged when the hand of God layeth heavy ones upon us. We ought to judge of the violence of our disease, by the violence of our remedies which our spiritual Physician prescribes us. It is a great argument of our own wretchedness, and of God's mercy, that, notwithstanding the difficulty of our recovery, he vouchsafes to undertake our cure. Let us, then, draw from our very afflictions a source of love, of comfort, and trust in God, saying with his apostle, "Our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory," 2 Cor. iv. 17. Blessed are they who mourn, and cry in tears, because they shall reap with profitable joy the harvest of eternal felicity.

2. "I am crucified with Christ," said St. Paul: we are fastened to the cross with him, and by him; for his sake we suffer, and for his sake we choose to endure there, but, by forsaking it, we should part with him. O suffering and adorable Jesus! to whose sacrifice I unite myself, do thou communicate to me, together with thy cross, also thy spirit of love and resignation. Make me think less of my sufferings than of the happiness of suffering with thee. Make me love the cross, and I shall not fear the cross; and although my sufferings should be very great, yet will they not be greater than I was willing to endure.

ELEVENTH DAY.

Of meekness and humility.—1. "Learn of me, for I am meek and lowly of heart." Matt. xi. 29. If any other than Jesus had taught this lesson, the imperfection of the teacher would have furnished us with objections to the doctrine. He therefore taught it himself, and that, too, by his own example, which is such as should silence all objections: such as should make us adore, be confounded, and imitate. The Son of God descends from heaven to earth, takes a corruptible body, and dies upon the cross, to shame us out of our pride! He who is all, as it were, annihilates himself: and I, who am nothing, would be, at least

would have others think me, otherwise than what I am!—What an impudent vanity and diabolical presumption is this! Our Lord saith not, Be ye meek and lowly; but he saith, "I am meek and lowly of heart." It is enough to know that he is humble, to conclude that we ought to be so. His example is such an authority as none may find a dispensation for, much less the sinner, who may well choose humility, when he has deserved condemnation.

2. Our Lord joins meekness with humility, because humility is the source of true meekness. Pride is ever haughty, impatient, and captious; but he who despises himself is content to be despised. He who thinks nothing due to him will not think himself neglected. The true virtue of meekness is never the effect of constitution; all appearances of it, that are the product of mere nature, arise from weakness, indolence, or artifice. To be meek towards others we must renounce ourselves. To meekness our Lord adds lowliness of heart. It is not speculative conviction he requires, but the real bent and inclination of the heart: it is a lowliness to which the will consents, and which it loves for the glory of God; it is an entire distrust of ourselves, our own abilities, and natural strength, that we may owe our cure to God alone. To despair at the sight of our own wretchedness is not humility, but a most abominable kind of pride.

TWELFTH DAY.

Of the faults of others.—1. "Bear ye one another's burdens," Gal. vi. 2. Charity does not require of us that we should not see the faults of others, but that we should avoid all needless and voluntary observations; and that we should not be blind to their good qualities when we are so clear-sighted to their bad ones. We should always remember what a change God may every moment work in the most unworthy of men; we should bear in mind the many reasons we have to despise ourselves, and consider that true charity, as it sees all things in the same light that God does, consequently extends itself to the meanest of his creatures. Grace does not take away our knowledge of what is contemptible, but teaches us to bear with it in a devout submission to the secret designs of Providence. It does not permit us to humour ourselves in an impatient or disdainful temper; and as it makes us principally regard and only rely upon God, so it prevents our being disappointed or provoked at the folly and corruption in the world.

2. What if others are weak, is that a reason for your disregard of them? You, that complain of their troubling you, do you give nobody any trouble? You, who are so much shocked at the faults of others, are you yourself without faults? If all to whom you have been troublesome should return the trouble they have had with you, you would be oppressed with the weight. And besides, even supposing that men had nothing to reproach you with, yet consider farther what obligations you lie under from God to show that forbearance towards others for which you know you have such abundant occasion at his hands.

THIRTEENTH DAY.

Of the one thing needful.—1. "Thou art troubled

and careful about things to do, and formed, all other, whatever shall all come to our heart and shalt henceforth rays of divine form, according in my way. I nothing else is

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and careful about many things, but one thing is needful," Luke x. 41. We think we have many important things to do, and yet we have but one. If that be performed, all others are included in it. If that miscarry, whatever success others may seem to have, they will all come to nothing. Why should we then divide our heart and our care? O my only concern, thou shalt henceforward have my only attention! In the rays of divine light, I will each moment peaceably perform, according to my abilities, what Providence puts in my way. I will be careful for nothing else, because nothing else is my business.

2. "I have finished the work, which thou, O Father, gavest me to do," John vii. 4. Each of us should be able to say as much at the day of judgment. I ought to consider that the business which occurs in the daily order of Providence as the work which God appoints me; and I should apply myself to it in a manner worthy of God, namely, with exactness, and with tranquillity. I ought not to neglect any thing, or be passionately vehement about any thing; for it is dangerous to do the work of the Lord negligently on the one hand, or, on the other, to appropriate it to ourselves by self-love and false zeal. In this last case, our actions arise from a principle of self-will; we are eager and anxious for their success, and that, under the pretence of seeking the glory of God. Thus self-love disguises itself under the appearance of zeal; and grieves, and is afflicted, when it miscarries in its designs. O God, grant me thy grace to enable me to be faithful in action, and resigned in success! My only business is to do *thy* will, and do it *as thy will* not forgetting thee in the performance of it. It is in thy pleasure to give my feeble endeavours success, or to frustrate my every effort.

FOURTEENTH DAY.

Of preparing for death.—1. "Thou fool, this night thy soul shall be required of thee; then whose shall those things be which thou hast provided?" Luke xii. 20. Deplorable is the blindness of those who will not think of death, but divert their minds continually from an event that is inevitable, and which they might render happy by anticipation. Nothing is so dreadful as death to those who are fond of life. It is strange that the experience of ages should not have caused us to judge soundly of the present and the future, so as to have taken proper measures for the one and for the other. We doat upon this world, as if it were never to have an end; and we neglect the next, as if it were never to have a beginning.

2. "Therefore be ye also ready; for in such an hour as ye think not, the Son of man cometh," Matt. xxiv. 44. These words were addressed to every individual; yet all men (for few even among persons of piety are to be excepted) reckon upon a long life, and form projects accordingly. And what is the reason of such an obstinate hope of life? It is because we love it passionately. And whence is it that we affect to remove death at such a distance from us? It is because we do not love the kingdom of God and the grandeur of the world to come. O gross and stupid mortals who cannot rise themselves above this

earth, wherein, even by their own confession they are miserable! The true manner of preparing for the last moment is to spend all the preceding well, and to live in constant expectation of that event.

FIFTEENTH DAY.

Of our hopes in eternity.—1. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him," 1 Cor. ii. 9. What proportion is there between what we do upon earth, and what we hope for in heaven? The primitive Christians rejoiced through this hope incessantly: heaven seemed ever open before them. Neither troubles nor disgraces, neither torments nor cruel death, could divert them from the cheering prospect. They knew that infinite bounty would reward their sufferings; and that therefore to suffer was their duty. They were transported with joy when they were found worthy of some great humiliation; and we, lukewarm souls, we would suffer nothing; and the reason is, because we want those hopes that should support us. We sink under the lightest crosses, even under those that spring from our pride, folly, or weakness.

2. "Those who sow in tears shall reap in joy," Psalm cxxv. 5. We must sow that we may reap, and this life is the seedtime; in the next we shall reap the fruit of our labours. The carnal man, idle and impatient, would reap without sowing. We would serve God at little cost. We would have the ways to him made wide, and smooth, and easy. To hope much and suffer little is what self-love aims at. Blind that we are, shall we never see that the kingdom of heaven suffers violence, and that only those who do themselves violence are worthy to enter it? Let us mourn and grieve while here below, since "blessed are they that mourn;" and we is pronounced to those who receive their consolation in this life. The time will come when all vain joys will be confounded. The world shall weep in its turn, and God shall wipe away all tears from our eyes.

SIXTEENTH DAY.

Of our daily bread.—1. "Give us this day our daily bread." By this bread is meant not only the bodily food which Providence supplies us with, but also that nourishment of truth which he daily provides for our souls; it is the bread "which nourisheth to eternal life;" which makes the soul increase, and grow strong in the trials of faith. This God allots us each day; appointing precisely those inward dispositions and outward circumstances which are most proper to make us advance in faith and self-denial, and we receive our daily bread from him, in accepting, as from his hand, all his appointments.

2. Hunger gives a relish to food, and makes it digest. Why have we not a hunger and thirst for righteousness? Why are not our spiritual appetites as keen as those of the body? We think the man sick who has lost his appetite; and so it is with our souls; they languish and are in an evil state as long as they are without spiritual hunger for that food which cometh from God. The nourishment of the soul is truth and righteousness. To know what is truly good,

to be filled with it, to be strengthened by it, *that* is the spiritual food, the bread of heaven we are to feed upon. Let us, then, appear before God, with the earnestness of beggars who crave for some bread to subsist on. The worst kind of poverty is, not to be sensible of our wants. Let us, therefore, read and pray with this mental hunger for that which should feed our souls; with this vehement thirst for that water which springeth up into everlasting life. Nothing but an earnest and continual desire of instruction can qualify us for the knowledge of the wondrous things of God's law. Every one receives this knowledge only in proportion as he desires it.

SEVENTEENTH DAY.

Of inward peace.—1. "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you," John xiv. 27. Mankind seek for peace, but they seek it where it is not to be found; they seek it in the world, which is ever promising, but can never give us a solid peace: that is the gift of Christ alone, who reconciles man to himself, subdues the passions, sets bounds to his desires, inspires hopes of eternal bliss, and gives the joy of the holy Ghost; a joy which glows in the midst of sufferings, and, flowing from an inexhaustible source, becomes a perpetual spring of delight, which the world can neither interrupt nor diminish.

2. True peace is not to be found, but in the possession of God; and the possession of God cannot be attained but by faith and obedience. Remove all forbidden objects; renounce all unlawful desires; banish all earnest care and anxiety; desire only God; seek only God; and then you shall have peace, a peace which the world shall not be able to disturb. For what can trouble you? Can poverty, can disgrace, can disappointments, can outward or inward crosses? All these in the hand of God should be considered as real favours, which he vouchsafes to give you a portion of. The world would then put on a new appearance, and your peace prove inviolable.

EIGHTEENTH DAY.

Of deceitful joys.—1. "I said of laughter, it is mad: and of mirth, what doeth it?" Eccles. ii. 2. The joys of worldly-minded men are like those of the delirious who have been deprived of their reason by distemper. Delusion is the only cause of their pleasures; they think themselves rich and free, when in reality, they are the destitute. Death will end this dream of folly, and, when they awake, they will be confounded at their poverty. Miserable, therefore, are those whom the false pleasures of the world render incapable of true consolation. Let us say continually of such vain mirth, what doeth it?

Nothing is a solid subject of joy but our hopes of God's favour; all other delight is but a dream.

2. Jesus said to the woman of Samaria, "Whoever drinketh of this water shall thirst again." John iv. 13. This may be applied to all worldly satisfactions; the more of which we enjoy, the more we want. The possession of riches does but increase our thirst after them. Avarice and ambition eagerly

seek for what they have not; and are dissatisfied with what they have. The enjoyment of pleasure softens the soul, and renders it insatiable. The more we divert ourselves, the more we want diversion; and it is easier to persevere in a state of fervour and penitence than to recover it again when we have given away to pleasure and relaxation. Let us, therefore, watch over ourselves, and abstain from those matters which will but increase our thirst. Let us keep our heart with care, that it be not seduced by the vain joys of the world, which will end only in despair.

(To be concluded.)

Christian Cabinet.

THE WISDOM OF THE CREATOR.

The forms of animal life amount to many hundred thousands; and the naturalist well knows, that although adding all his own study to the accumulated knowledge of those who have preceded him, he cannot distinguish the smallest portion of this number, even when before his eyes, so as to know in what manner they all differ, or even how any one differs from all the others. Could he do this, he would be that which he strives to become; though even then he would be little more than the naturalist nomenclator. But whether he has thought of it or not, he thus admits in the Creator a multiplicity of co-existent ideas, which, even on so limited a portion of nature he cannot discriminate when they are before him, while all his races have never yet succeeded in numbering them. He who planned these structures saw, as he appointed, at once every thing in which they should differ; and if I may here use an admitted anthropomorphy, we must see that he could now produce, from his memory alone, a perfect model of every form in creation, to its minutest parts. But for those, we must multiply by millions, that we may attain to some conception of the included ideas; since every part of each form consists of inferior ones, in a successively downward series, while the most minute of these constituted a distinct idea in the Creator's mind before he produced its image.

It becomes again necessary, therefore, to limit the range of inquiry, by selecting a division of the animal forms, or rather, to limit it a third time, by taking nothing, in the birds, but the mere clothing; being, among other things, a contrivance of differences for the sake of distinction. Yet even this inferior department is unmanageable—so far beyond all computation is the number of separate ideas which enter into the constructions of the feathers throughout the whole, while every one must have been conceived under a separate idea, for each of its minutest parts, before the general plan for all the distinctions could have been laid down, existing still in the Creator's mind in the same manner. I must therefore select from even this selection; and to take a single feather would be to exhaust this analysis to its lowest term. To the superficial and unreflecting, the feather of the Argus pheasant is a painted feather, and no more. He forgets that it is a work of art, though the Creator's work; and that it was not put together without a distinct conception of every atom of its numerous parts, any more than a watch or a cotton engine was constructed without a drawing for every axle, and pivot, and wheel, and tooth. The artist who will attempt to imitate it in colours will soon discover how many separate ideas are necessary to the execution; and far more would this be found out by him who should endeavour to fabricate a model of it. It seems to be trifling with common sense to say, that if it had

not been thus contrived, that common sense collects that the reader concludes this analysis of the feather.

The reader may take to number himself the question, after this, concludes the whole turn from the but it is to retort organisations, including their external latter, and the him that there which was not could be still steam-engine is action is ever p as in no other which the less the greater.

The vegetable under a some point out that the extent of There is here not trace the w as, without the ed ones, no pla derstood as it system of cor a single species, tinctions are p innumerable p The botanist n he finds in per even a few spe tlicity of n are founded; of ideas containg, a single—in flowers, leaves, and outlines, as ir while, when d other plants ir and thus und than it is nece ly of the end ideas, we mus and calculat through resen the arrangem made, while previous join every included must have rec substitute for not one of the becomes a ta that power in

But under ence of the D example; an those plants i very delicate they are rec marks that most entire philosophy w this nature that precision

not been thus conceived, it would not have existed; but that common sense will not be offended, when it recollects that the superior sense of philosophy has denied this conclusion.

The reader might equally turn to the former analysis of the feather of the peacock, including a multitude of ideas which no man would willingly undertake to number; while, if he will examine the whole clothing of the animal, point by point, he may ask himself the question, which I need not repeat; as he may, after this, attempt the larger sum, which includes the whole feathered creation. This is to return from the point to which I have brought him; but it is to return upwards through all the animal organisations, under all their lowest details, including their internal structures and actions with their external forms; while the constancy of the latter, and the precision of the former, will assure him that there was not the minutest circumstance which was not pre-conceived in the Creator's mind, could he still have any doubt on the subject. The steam-engine is repeated in successive ones, and its action is ever precise, for no other reason than this—as in no other manner could it be what it is; and that which the less demanded was assuredly required for the greater.

The vegetable kingdom will afford an illustration under a somewhat different form, since I can here point out that comparison of simultaneous ideas which the extent of the animal world did not so well admit. There is here a plan of some kind, though we cannot trace the whole, and it involves millions of ideas, as, without the previous possession of all the included ones, no plan can be designed. Imperfectly understood as it is, we can see that it consists in some system of continuous subdivision, till it descends to a single species, and that the associations and the distinctions are produced through the forms of almost innumerable parts, under similitude and dissonance. The botanist nomenclature knows well what difficulty he finds in perceiving all these distinctions, among even a few species, as he knows the variety and multiplicity of minute circumstances on which they are founded; and he therefore will estimate the mass of ideas contained in the whole. Differing from one thing, a single plant may differ from others in many—in flowers, and in slight variations of a flower; in leaves, and in their minute incisions and evanescent outlines, as in far more which I need not here note, while, when differing on one point, it may resemble other plants in many parts, and a few in nearly all; and thus under a much farther intricacy of relation than it is necessary I should notice. Hence, independently of the endless forms, each comprising numerous ideas, we must attempt to conceive the comparisons and calculations in planning the combinations, through resemblance and dissimilitude, under which the arrangements of the vegetable world have been made, while in this there is necessarily involved a previous joint view, or simultaneous perception of every included idea. Man, attempting similar things, must have recourse to mechanical arrangements as a substitute for that simultaneous conception which is not one of the allotted powers of his mind, while this becomes a tacit acknowledgment of the existence of that power in the Omniscient.

But under this mode, also, of viewing the co-existence of the Divine ideas, it is best to select a single example; and I may take the rose, as being one of those plants in which the distinction of species are very delicate or difficult, while, being once known, they are recognized with certainty. This, in itself, marks that precision of ideas which nothing but the most entire knowledge could have possessed, while philosophy will acknowledge that an arrangement of this nature could not have been made unless, with that precision, every minute circumstance had been

present at one view. In this flower, so marked as a genus that no one can mistake it, the variations and combinations of parts which give individuality to the numerous species are often so minute and evanescent, that they escape all but an acute botanist; nor is even he always secure, unless he can bring these parts for ideas into comparison; that is, we cannot retain in our memories the simultaneous ideas of the Omniscient mind on a subject so narrow as this, since our senses, with our utmost attention, must be taxed to discern this infinitely minute atom out of all that was for ever known to the Creator, as it was executed by him; being, in this case, as in others, assured of the knowledge and of the intention thus to produce individuality, because each species is repeated, through its seeds, for ever.

Thus, what metaphysics infer, natural science proves; while, if the cultivators of this have seldom raised their minds beyond it to Him through whom it exists, so have metaphysicians overlooked or remained ignorant of that which might often have aided them with proofs of those prior conclusions in which they rest, and, for the most part, with little effect. It is truly said with all the human sciences, that he who limits himself to one will throw little light on it; nor is it less true, that scarcely one can be duly illustrated without the aid of all the rest.

As the reader can now pursue for himself those trains of thought respecting the physical universe, I may turn to the moral one, that in this also he may see how he can reflect on the question before us. The living and moving world of animals being a sentient, is also a moral one—a world of mind, of thoughts, of wishes, purposes, efforts, enjoyments, while also replete with inventions and adaptations, contrived for the due ordering of this great mass of will and power, under relations to existing objects; so that no desire should want its pursuit, nor any moral movement be without its means and its end.

I stated a human case as a basis for the former illustrations, I may here follow the same plan. To expedite an army across the seas is a frequent occurrence, while the reader must reflect for himself on the enormous mass of knowledge, the thousands of distinct ideas, in morals and physics, which must have existed somewhere before this could have been effected. Yet, of all these, but few ever belonged to one man, as no man could have conceived the whole, in even the slowest succession of detail; it is the united toil of hundreds, as, in them, it is but recorded knowledge—not seen, but sought when required. Yet all this bears not the smallest proportion to the ideas alone which produced those materials and gave those powers, as these constitute but an infinitesimal among all those in the Omniscient mind on analogous subjects. The great armies of animals which occupies the earth must be housed, and clothed, and fed; its commissariat is perfection, though but a small portion of the total government; while the multiplicity of ideas in this alone surpasses all conception when that army amounts to myriads, which must be numbered by the sands of Africa, under hundreds of thousands of different kinds desiring different food.—*Macculloch's Proofs and Illustrations of the Attributes of God.*

CLAIMS OF RELIGION ON THE YOUNG.

DELIVERED BEFORE A LITERARY INSTITUTE.

I AM aware that an impression extensively prevails that the religion of the New Testament is adapted only to the unenlightened and the weak-minded. And it is much to be regretted that this opinion is extensively cherished in seminaries of learning. Young men, but little more acquainted with the religion of Christ than with that of the false prophet, are apt to think that they can display their erudition

their strength of mind, and their freedom and independence of thought, by speaking disrespectfully of the Bible. And hence the stale calumnies of Hume, of Voltaire, and others of the same school, are often repeated with as much confidence as though they had never been refuted, and with as much complacency as if they constituted the very climax of literary pre-eminence.

This is no place to enter upon an argument on the subject; and if it were, my present limits would not permit. I must be allowed to say, however, that of all the pedants I have ever seen or known, an infidel is the most pitiful and most disgusting. A young man, a mere boy, just entering the field of knowledge, whose views on all subjects are necessarily crude and imperfect, and yet presuming to decide where hoary-headed wisdom has been silent, and to condemn where such men as Locke and Newton have approved, is an object which no man of reflection can contemplate without emotions of pity and indignation. If angels ever weep, it appears to me it must be when they witness an object like this.

Should I happen to be addressing, on the present occasion, any at all given to scepticism, my earnest advice to such would be this—suspend your opinion on the spot; and before you proceed to form another conclusion, or even another thought, unfavourable to Christianity, make yourself master of the subject. Study the Scriptures, their origin, their history, their unity, their harmony, their prophecies, their miracles, their doctrines, their moral precepts, their high and holy purposes, and above all, their wonderful adaptation to the ends proposed. Examine impartially what has been written in their defence, as well as what has been written against them. Consider well the character of their opposers—their morals, their learning, their reputation, their value to mankind, and, above all, their deportment in the hour of death; and with these contrast, in the same respects, the character of those who have been their advocates and adherents. And when you can be sure that you comprehend the whole ground—that you are fully master of the whole subject—if you can be satisfied that the evidence in favour of Christianity is, indeed, unworthy of confidence then reject it—but not till then. Any decision against the Gospel short of this, must be pronounced, and will be pronounced, by every man of candour and discernment, as unreasonable, as inconsistent with the dictates of philosophy and common sense, as it must be perilous and profane.

It should be distinctly understood, however, that the duty now recommended, is not a mere matter of speculation, a mere question of science, which may be settled, or left unsettled without advantage or without peril. On the contrary, it is a question of life and salvation, and upon your decision respecting it, depend the joys or sorrows of the world to come. It is indeed a question, in relation to which, no man can be indifferent or undecided with impunity. It is one, in regard to which all neutrality is clearly out of the question. Not to believe here is to disbelieve; and not to receive is to reject. And to disbelieve and reject, is to set aside the only means of deliverance, and to incur the full weight of Divine indignation and wrath.

If these remarks be correct, and that they are I am sure there is no room for a doubt, then the subject of religion claims your first, your most earnest and solemn attention. If it be true that the soul is of more importance than the body, and that the interests of eternity are of more fearful magnitude than those of time, then whatever relates to these must unquestionably demand the earliest and most active attention. And if it be true, as it undeniably is, that every hour's delay, connected with this point, is necessarily attended with uncertainty and peril, it is easy to see that there is not a moment to be lost. He

who delays or procrastinates here, does it at the enormous hazard of life and immortality. The only safety which the case can admit, is to be found in prompt and decisive action, and in immediate submission to the demands of the Gospel, an unreserved surrender to the King of saints.

May I be indulged while I expatiate on this point a moment longer? I regard the matter as vastly momentous, and am therefore unwilling to pass it over with a single remark. My appeal is to your understandings and your hearts. Who is there in this assembly who does not know, and who will not promptly and freely admit, that there are at least ninety-nine probabilities to one, that of those who are now members of this Institute there are some who will never reach the age of manhood? If this be admitted, then the question must arise, with the most solemn and exciting interest, Who is to form the exception? Of the blooming youth whom I now address, who is he whom death has marked as an early prey, who is even now treading on the confines of the grave, and whose joyous hopes and glowing anticipations are destined to be so soon extinct for ever. This is a question which none can solve but Him who holds the keys of death and the grave. And it is this circumstance, this fearful uncertainty, which brings the inquiry home to every one's door, to every one's heart. No one can throw aside the dreadful liability and say, I am not the person. For aught that men or angels know it may be you—it may be you—it may be you. Here, then, is the consideration, solemn, and impressive, and startling as the grave, which shows the necessity of an immediate and effectual action, for an instantaneous preparation for death, and for all the momentous exigencies which must ensue. And here, too, is the consideration, as religion is allowed to be the only sure preparative for a future state, here is the consideration which demonstrates the necessity of immediate reconciliation to God, the Redeemer and Saviour of the world. As you value your peace in your last hour, therefore, as you value your safety and well-being in a future world, as you appreciate the everlasting friendship of Heaven, and as you deprecate the unending and incomprehensible woes of the finally impenitent, beware how you disregard this momentous lesson of philosophy, of experience, and of common sense.

But, perhaps, you are ready to inquire, "What has all this to do with the matter in hand? what has the Christian religion to do with the prosecution of successful study in the acquirement of a literary education?" I answer, much every way. Religion lies at the foundation of every interest of man, and should accordingly distinguish and influence, and direct his first steps in every pursuit. "Seek first the kingdom of God and his righteousness," said Infinite Wisdom personified, "and all these things shall be added;" that is, all subordinate interests shall thereby be promoted and secured. So strongly impressed with this principle, that is, the principle of religious influence, have mankind ever been, that, however sunk in barbarism, ignorance, and crime, all important undertakings were habitually commenced by solemn acts of religion, by offerings made the gods with a view of propitiating that power supreme, which their religion told them was indispensable to the success of their undertakings. "Because thou hast asked this thing," said Jehovah to the youthful king of Israel, "and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thy enemies; but hast asked for thyself understanding to discern judgment; behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like unto thee before thee, neither after thee shall any arise like unto thee." 1 Kings iii. 11, 12. I cannot, I need not enlarge. Those whom I address, I am per-

sueded, can be neglected must be God, the sole with all the in- nal.

UPPE

NEVER WAS ministers of the of greater interests of the sittings on S District; ne interest was the Ottawa to which the Church asse sponsibility to the result termination inviolate the providential did any body earnest and aid, and the honour a ness or prejt preceded th ings indicate alive to the and the stron hension as t mises and p calms the wa in the armie the earth.

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suaded, can be at no loss to see how intimately connected must be the love, and fear, and obedience of God, the sole arbiter and disposer of human destiny, with all the interests of man, both temporal and eternal.

Missionary Register.

UPPER CANADA CONFERENCE

NEVER was there an annual Conference of the Ministers of the Wesleyan Methodist Church in Canada of greater importance to the religious and civil interests of the Province than that which concluded its sittings on Saturday evening last in Hamilton, Gore District; never was there one in which so deep an interest was felt by all classes of the community from the Ottawa to Port Sarnia; never was there one at which the Ministers of the Wesleyan Methodist Church assembled with a deeper sense of the responsibility resting upon them—a deeper concern as to the result of their proceedings, and a stronger determination to maintain their principles and preserve inviolate the interests which they believed had been providentially entrusted to them. Never, we believe, did any body of Ministers assemble in a spirit of more earnest and devout supplication for Divine direction and aid, and with a more sincere desire to promote the honour and glory of God, uninfluenced by selfishness or prejudice. The devotional exercises which preceded the opening of the Conferential proceedings indicated the deepest feeling of hearts tenderly alive to the interests of the Redeemer's Kingdom, and the strong emotions of minds filled with apprehension as to the future, and relying upon the promises and power of Him who rebukes the tempest, calms the waves, and rules with absolute sovereignty in the armies of heaven and among the inhabitants of the earth.

Certain publications which had appeared in the provincial prints, gave intimation that great principles would be involved in the deliberations and decisions of the Conference; principles which affected the integrity and ecclesiastical independence of Methodism in the province, and which might have an important, though indirect bearing on our civil rights and privileges. To the feelings inspired by these considerations was added the ardour and warmth which is created by party spirit itself, from the circumstance that the Editor of the Guardian was made the pivot on which these great and varied interests were to turn. For the last two months the several Provincial journals have renewed their efforts of vehement vituperation against the Editor of the Guardian as well as against Her Majesty's government; they have sought and hoped to create a division in the ranks of the Methodist family, and by thus dividing to conquer; they even triumphed by anticipation—so much so that the Editor of *The Church* himself oracularly predicted the speedy release of the Editor of the Guardian from his editorial duties. With a view of fulfilling such predictions, strong regard was professed for the true interests of Wesleyan Methodism by men who deny the legitimate ordination of its ministers—by men who have pronounced it a "monstrous evil," and who have employed every means in their power to extinguish it. On the other hand a corresponding demonstration of feeling has been called forth in support of the principles and interests which the Editor of the Guardian has advocated during the past year. Never before the late Conference did he receive, directly or indirectly, so many unequivocal testimonies of respect and confidence, not merely from the church at large, but from members of other churches.

Such were the circumstances under which the late Conference assembled. On the one hand it is not to be denied that apprehensions were entertained

that the leading object of the mission of the Representative of the British Conference was to minify Methodism in Upper Canada into a branch of the Church of England—to encourage the erection of a dominant Church establishment in the Province, and otherwise to promote the encroachments of power; while, on the other hand, Mr. Alder seemed to have received the impression that the Editor of the Guardian and the Methodist connexion in Upper Canada were, in their sentiments, feelings and purposes, precisely what their high church assailants had represented them. It was under the influence of such impressions and feelings on both sides that the early discussions in the Conference took place; but on Tuesday and Wednesday last the Representative of the British Conference gave a full and explicit exposition of his views, and the Editor of the Guardian entered into a formal exposition and vindication of the position he had assumed, and the course he had pursued during the past year. The result of the whole appeared to be as follows:

1. Mr. Alder had no wish to compromise or interfere with the ecclesiastical independence of Methodism in Upper Canada, or even to sanction its inferiority in any way whatever to that of any other Church in the Province.

2. Nor had he any desire to interfere with the free and full exercise of the constitutional rights and opinions in civil matters of the Methodists or any other class of Her Majesty's Canadian subjects.

3. But he thought it unadvisable and incompatible with our character and connexional interests, as a Church, to be identified with any class of merely secular party politics, whatever might be our individual opinions and predilections; and that the object of our organization was a religious one, and that only ought to be kept in view.

On the other hand, it was manifest—1. That the Methodist Connexion in the Province, the Guardian and its principles, were associated in the estimation and feelings of the great body of the population with sound attachment to the institutions of the country, and a readiness to defend them in every season of danger.

2. That the Methodists desired nothing more, and would be contented with nothing less, than the possession and enjoyment of equal rights and advantages with any other class of Her Majesty's Canadian subjects.

3. That neither the Methodist Conference, nor the Methodist Connexion at large, had any wish, as a Church, to be a political party; or to interfere with political men or political parties, except in defence of their own character, and in the maintenance of their rights and interests as a Church.

The points of difference were therefore, in the end, narrowed down to a mere diversity of individual opinion on secular matters, the right of which was readily and fully acknowledged on all sides. It was therefore agreed that, as a Church, in all its rights and interests, we would agree to agree; and in all purely secular matters, as individuals, we would agree to differ, as well as to agree, as the case might happen.

Thus ended the discussions and deliberations of the Conference on these important matters, by a more full and perfect mutual understanding between all parties than ever existed before—by a more complete consolidation of the articles and principles of the Union between the British and Canadian Connexions—by a more cordial and invincible unity amongst the Ministers and members of the Church—by a total defeat of the semimatic machinations of high church partisans—and by a cordial and devout determination to forget the past, and strive together, as the heart of one man, to promote the "glory of God in the highest, and peace on earth, and good will towards men."

May the same hallowed spirit be diffused throughout, and pervade the entire Connexion! May the spirit of wisdom, and of faith, and of power, and of love, be poured upon all the assemblies of the church throughout the length and breadth of the land; and may this the CENTENARY YEAR OF METHODISM be, in Canada and in all the world, a year of unprecedented purity, success, and glory! Look Thou upon Zion, the city of our solemnities; may our Jerusalem be made a quiet habitation; a tabernacle that shall not be taken down; may not one of the stakes thereof ever be removed, nor any of the cords thereof be broken; but may the glorious Lord be unto us a place of broad rivers and streams! For the Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us.

ADDRESS

To the President and Members of the British Wesleyan Conference.

REV. FATHERS AND BRETHREN,—

WE thankfully acknowledge, by the hand of our respected friend, the Rev. R. Alder, the receipt of your Parental Address, dated, Bristol, August, 1839.

We are grateful for the interest you express in the settlement of our chapel property—although that question is unfortunately still undecided; and for your counsels and admonitions.

The last, as well as the preceding year, has been a season of excitement and trial in this Province; but we are happy to be able to say that the members of our Societies have sustained their long established character of loyalty, and been prompt in their response to every call of civil and military duty.

We rejoice that the present aspect of our public affairs is more peaceful and encouraging; and that there is now solid ground to hope for future peace and prosperity in this important portion of Her Majesty's North American dominions.

The circumstances of this province during the past year have been as unfavourable to the spiritual prosperity of our Societies as to the general interests of the country. Emigration from the province has been considerable; in consequence of which we have sustained a numerical decrease of one hundred and thirty-eight, although very considerable accessions have taken place on many of the circuits from actual conversions. We are thankful, however, to be able to add that there has been an increase in our Missionary Collections, during the past year, and in all our connexional funds; and never were our Societies, as a whole, more established and united than at the present time.

We have much satisfaction in again repeating the expression of our high sense of the labours of our esteemed and excellent friend and brother, the Rev. Joseph Stinson, in his office as President of the Conference, and Superintendent of Missions during the past year, and during the present session; and we beg to record our estimate of his judgment, talents and worth, by requesting his reappointment to those important offices during the ensuing year.

Our Academy, during the year, has continued in a state of increasing efficiency and success; and has acquired a high and influential character in the estimation of the Public, under the management of the highly gifted Principal—the Rev. Matthew Richey, A. M.

During the present deliberations we have been favoured with the presence and counsels of our pious and valued friend and brother, the Rev. Mr. Lusher, of Montreal; and not a little have we been gratified and profited by the presence and ministrations amongst us of your Representative, the Rev. Robert Alder, one of the general Secretaries of your Missionary Society—in whom we recognize an old and honoured

friend, and by whose various communications we have been much delighted and edified. The several subjects which Mr. Alder has brought under our consideration for adjustment, will doubtless be communicated to you by him; and we need scarcely add that we shall be happy to receive him in any relation which you may think proper to appoint him.

We have read and heard with great satisfaction of your preparatory meetings for the Centenary celebration of Wesleyan Methodism; we are making preparations to imitate, in some humble degree, your example, and to participate with you in the interesting and important services and efforts of that eventful celebration.

After a laborious and harmonious session we return to our several fields of labour, resolved to devote ourselves in humble dependence upon Him whose we are, and without whose blessing nothing is wise, or good or strong, to our one and great work of spreading scriptural holiness over the land.

Signed in behalf and by order of the Conference.

EGERTON RYERSON, Secretary.

Hamilton, U. C. June, 22nd, 1839.

CONFERENCE PREPARATIONS FOR THE CELEBRATION OF THE CENTENARY OF METHODISM.

FOR several months past preparations have been making in England and in the United States, for the celebration of the Centenary of Methodism, as it will be one hundred years next October since the formation of the first Methodist Society by Mr. Wesley.

In Great Britain and Ireland upwards of 200,000. have been already subscribed as a thank-offering to the Lord our God for the great things he has done through the instrumentality of that form of Christianity, denominated WESLEYAN METHODISM. In the United States the periodicals and weekly publications of the Methodist Episcopal Church, teem with accounts of similar preparations, and indicate the prevalence of a like hallowed and benevolent spirit to that which pervades the parent Connexion in the old world. We perceive that the Societies in the city of Baltimore alone are resolved to make up a thank-offering of *one hundred thousand dollars* to be paid in two or three annual instalments—the one half to establish a fund for the support and relief of the superannuated or worn-out preachers; the other half for missionary and educational purposes, in connexion with the Methodist Episcopal Church. Last Saturday afternoon was employed by the Canadian Conference in deliberations on this important and deeply interesting subject. It was one of the most delightful and affecting scenes we ever witnessed. All were of one heart; and all became of one judgment. The following are the resolutions agreed to:—

Resolved.—1. That the Conference, gratefully recognizing the unspeakable excellency and usefulness of Wesleyan Methodism, deem it proper and beneficial, in unison with our Fathers and Brethren in Great Britain and in the United States of America, to hold a Centenary Celebration of its institution for the purposes of devout thanksgiving to Almighty God and the promotion and extension of the great object at which Methodism aims.

2. That on Friday, the twenty-fifth day of October, 1839, appropriate Religious Services shall be held in all our chapels and congregations; for the purposes of calling to mind the great things the Lord hath done for us as a people; of solemnly recognizing our obligations and responsibilities to our Heavenly Father; and of imploring in behalf of ourselves and of the whole Wesleyan Methodist Family throughout the world, a continuance and increase of religious happiness, unity and prosperity.

3. That in addition to the religious services con-

nected with Methodism, to be collected in the following manner:—

1. The sum of £1000 to be collected in the following manner:—

2. The sum of £1000 to be collected in the following manner:—

3. The sum of £1000 to be collected in the following manner:—

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16. The sum of £1000 to be collected in the following manner:—

17. The sum of £1000 to be collected in the following manner:—

18. The sum of £1000 to be collected in the following manner:—

19. The sum of £1000 to be collected in the following manner:—

20. The sum of £1000 to be collected in the following manner:—

nected with the Celebration of the Centenary of Methodism, there shall be a *general pecuniary Contribution*, to be applied to the following purposes and in the following ratio, viz:—That five tenths of all we collect be employed for the purpose of forming a fund for the support of our superannuated Preachers—two tenths to the Book Room—two tenths to furnishing Parsonage houses, and one tenth to be left at the disposal of the Conference for Missionary and other purposes.

4. The *TERMS* of the subscriptions shall be as follows, viz:—All sums of 25*l.* and upwards in four annual instalments; all sums of 12*l.* 10*s.* and upwards in three annual instalments; all sums under 12*l.* 10*s.* in two annual instalments. The first instalment to be paid on or before the 1st day of February, 1840, and the subsequent instalments to be paid on the first day of the same month in each ensuing year.

5. The Book Steward shall be the *General Treasurer*, to whom all monies are to be paid by the Chairmen of Districts, who shall be *Treasurers of the Districts* to which they respectively belong; and to whom the Superintendents of Circuits, as *Circuit Treasurers*, shall be accountable for all the monies received on their several Circuits.

6. *Records* of the names, subscriptions and payments of the several contributors shall be kept as follows, viz:—

1. In the *Christian Guardian*, from time to time, as reported by the Circuit or District Treasurers or by the General Treasurer.

2. Each Superintendent of a Circuit shall provide or be furnished with a Centenary Circuit Record or Book, in which shall be entered the name and contribution of each subscriber.

3. Each Chairman of a District shall keep a similar District Record, to be filled up from the Records of the Circuits included in his District.

4. One large and suitably prepared Book, to serve as a General Centenary Record shall be filled up in the manner already specified, from the District Records, and shall be kept in the Book Room as a permanent Book of reference, in relation to the Centenary Commemoration of Wesleyan Methodism.

7. That a *deputation* be appointed to visit the principal towns and villages and neighbourhoods in the Province, for the purpose of carrying out the great object of our Centenary Celebration.

From twelve to twenty of the Preachers had been under the necessity of leaving Saturday noon; so that there were not over fifty members of the Conference present when the above resolutions were considered and adopted. But the Preachers present were resolved to act as well as deliberate. A subscription was therefore opened—opened amongst a number of men whose salaries are limited by the rules of the Church, and who depend for those salaries upon the voluntary contributions of their congregations. Yet when these men who had already devoted their time, and strength, and lives to the service of the altar in the Church of God, began to cast up the amount which they still owed to Methodism as an instrument of mercy and benefit to them, their hearts were filled with gratitude beyond expression, and each seemed inwardly to exclaim, "what shall I render unto the Lord for all his benefits towards me?" The sum total of the answer was 1,200*l.* or \$4,800. Two or three Preachers subscribed 75*l.* each; and several 50*l.* each; and a considerable number from 20*l.* to 40*l.* each. One of the most touching incidents of the afternoon was the subscription of a Missionary, who has learned to preach fluently and successfully in the Chippewa language, and who has devoted himself to the preaching of the Gospel where Christ has not been named. He has been on a mission among the Indians on the shores of Lake Superior during the past year, having left his family behind

him. He has returned for them, and is preparing for a second tour. His subscription was announced by the President of the Conference from a slip of paper which had been put into his hands. His subscription was £40—including himself, wife and three children—one of whom is dead. The last item of his subscription was "£5 in memory of a little son, who was born after his father left on a Mission to Lake Superior, and died before his return." The first instalment on several of the subscriptions was paid at the time of subscribing.

We trust such a noble example will be followed throughout the Province. Let each member of the church, eye, and many other inhabitants of the province, ask, "how much do I owe my Lord through the instrumentality of Methodism?"

The Conference has divided the Province into four Districts; and selected a deputation of some twelve or fourteen preachers to travel, and, in connexion with the Preachers on the various circuits, to hold meetings in the principal towns and neighbourhoods, throughout the Province. The President and Secretary of the Conference and Chairman of Districts were appointed a Committee to make arrangements for the Centenary celebration. The Committee is to meet in this City on Thursday the 4th of July; after which the whole plan of proceeding will be published in the Guardian.

In the mean time let the supplications, prayers and thanksgivings of the Church ascend to Heaven, through the appointed medium, from its holy and multiplied altars, and let its offerings be in readiness for His service "to whom our more than all is due."

MISCELLANEOUS RESOLUTIONS ADOPTED BY THE CONFERENCE DURING ITS LATE SESSION.

Resolved,—That while this Conference has felt itself bound to express its sentiments on the question of an Ecclesiastical Establishment in this Province, and our constitutional and religious rights and privileges, and our determination to maintain them, we disclaim any intention to interfere with the merely secular party politics of the day; we are resolved to attend with greater diligence ourselves, as well as to urge with increased earnestness upon the people committed to our charge, a more diligent attention to the means of spiritual edification established among us, and which, under the Divine blessing, have so materially contributed to the stability, increase, and the usefulness of Methodist Connexion throughout the world;—we also repeat our determination that the *Christian Guardian* shall be properly a religious and literary Journal, to explain our doctrines and institutions; to defend them when necessary; to vindicate our character, if expedient, when misrepresented; to publish the operations of Christian benevolence, and the triumphs of the Gospel throughout the world; together with a summary of civil and general intelligence.

Resolved,—That the members of this Conference, deeply impressed with the supreme importance of the great scriptural object, for the accomplishment of which God raised up the venerable Founder of Methodism, resolve, in humble dependence on the Lord the Spirit, to devote ourselves with renewed zeal and simplicity of purpose to promote the spread of scriptural truth and holiness within the appointed sphere of our ministerial labour.

Resolved,—That this Conference presents its cordial thanks to the Rev. Mr. Alder for his interesting communications on the subject of the Centenary Celebration of Methodism in Great Britain and Ireland.

Resolved,—That the Rev. Mr. Alder be respectfully requested to furnish for publication a copy of the excellent sermon which he delivered before the Conference on Sunday morning of the 16th instant.

Miscellaneous.

DEFECT OF SMELL IN SOME BIRDS OF PREY.—It has been generally asserted, that vultures, and other birds of prey, are gifted with a highly-acute sense of smell; and that they can discover by means of it the carcass of a dead animal at great distances: but it appears to be now sufficiently established, by the observations and experiments of Mr. Audubon, that these birds in reality possess the sense of smell in a degree very inferior to carnivorous quadrupeds; and that so far from gulling them to their prey from any distance, it affords them no indication of its presence, even when close at hand. The following experiments appear to be conclusive on this subject:—Having procured the skin of a deer, Mr. Audubon stuffed it full of hay: after the whole had become perfectly dry and hard, he placed it in the middle of an open field, laying it down on its back, in the attitude of a dead animal. In the course of a few minutes afterwards, he observed a vulture flying towards it and alighting near it. Quite unsuspecting of the deception, the bird immediately proceeded to attack it, as usual, in the most vulnerable points. Failing in his object, he next, with much exertion, tore open the seams of the skin, where it had been stitched together, and appeared earnestly intent on getting at the flesh, which he expected to find within, and of the absence of which not one of his senses was able to inform him. Finding that his efforts, which were long reiterated, led to no other result than the pulling out large quantities of hay, he at length, though with evident reluctance, gave up the attempt, and took flight in pursuit of other game to which he was led by the sight alone, and which he was not long in discovering and securing.

Another experiment, the converse of the first, was next tried. A large dead hog was concealed in a narrow and winding ravine, about twenty feet deeper than the surface of the earth around it, and filled with briars and high cane. This was done in the month of July, in a tropical climate, where putrefaction takes place with great rapidity. Yet, although many vultures were seen, from time to time, sailing in all directions over the spot where the putrid carcass was lying, covered only with twigs of cane, none ever discovered it; but in the meanwhile, several dogs had found their way to it, and had devoured large quantities of the flesh. In another set of experiments it was found that young vultures, enclosed in a cage, never exhibited any tokens of their perceiving food, when it could not be seen by them, however near to them it was brought.—*Dr. Rogel*

THE OYSTER AND THE LOBSTER.—The oyster has the power of closing the two parts of its shell with prodigious force, by means of a strong muscle at the hinge; Carew, in his History of Cornwall, tells us of one whose shell being opened as usual at the time of flood (when these fishes participate and enjoy the returning tide,) three mice eagerly attempted to seize it, and the oyster claspings fast its shell, killed them all. It not only shuts its two valves with great strength, but keeps them shut with equal force, and (as I have been informed by a clergyman of great veracity, who had the account from a creditable eye-witness to the fact) its enemies have a skill imparted to them to counteract this great force. As he was fishing one day, a fisherman observed a lobster attempt to get at an oyster several times, but as soon as the lobster approached, the oyster shut his shell; at length the lobster, having awaited with great attention till the oyster opened again, made a shift to throw a stone between the gaping shells, sprung upon its prey and devoured it.

RELIGIOUS EDUCATION.—It has been the judgment

of all past generations, that it is not safe, or politic, or good, or charitable, to leave the child to follow his depraved inclinations, and to learn the evil of sin by the bitterness of the fruits it yields in this world, or by the irremediable woes it exposes us to in another. It is but too manifest, that ruin will be incurred in the unassisted experiment to find out the consequences of good and evil by their actual effects upon the enquirer; that the habit of sin, congenial with our unenlightened minds, will be formed; the love of virtue, already weakened, will be lost; the tyranny of the passions established, and the moral agent sold under sin, before he is well aware to what an unhappy bondage he has subjected himself. To this will succeed the devices of the tempter (who, in the absence of other instructors, will not desert his docile pupil,) teaching him, in the last resort, to call evil good, and good evil; to reconcile the practice of wickedness with the hope of impunity; to rid himself of irksome restraints, divine, and human; finally to deny his God, and to set at naught his denunciations. In a world like this, and constituted as men are, to leave the young and inexperienced without religious direction; to supply them with increased opportunities of knowing evil, without inculcating the awful obligation of doing good; to spare no pains in training them up as skillful artisans and expert traders, but to observe a dreary silence as to the consequences of their conduct in this and another state of being; to expose them unprepared, or rather with the carnal mind too well prepared, to the infidel publications of the day, all sedulously accommodated to the capacity, and all artfully addressed to the worst passions and the pride of the young, is to doom to certain destruction, both of body and soul, those who, for their dependent situation, have the strongest claim upon us for religious counsel, and at a time of life when they most need it. It is the excess of folly, as well as of hardheartedness. The theorist may lay down the plan,—the selfish and indifferent may act upon it in the case of those unconnected with themselves; but I ask, is there a parent deserving of the sacred name that would commit this moral murder upon his own offspring?—*Archbishop (Bresford) of Armagh.*

DR. HACKET, the Ezra of his age, was born in 1592. In the year 1640 he was appointed one of the committee for settling the peace of the Church. His admirable speech concluded with these prophetic words:—"Upon the ruins of the rewards of learning, no structure can be raised up but ignorance; and upon the chaos of ignorance, no structure can be built but profaneness and confusion." Dr. Hacket suffered imprisonment; his zeal for the honour of God, and his love for the Church of God, brought down this evil upon him. Although subjected to heavy penalties during these barbarous and bloody times, he continued to read the service in his church of St. Andrew's, Holborn. One day, while on his knees, like a second Daniel with the lions in view, a sergeant with a body of soldiers entered the church, and threatened him with instant death if he did not leave off. "Soldiers," said this intrepid soldier of a higher and better Master, "I am doing *my* duty, do you do you *yours*?" and with a louder and firmer voice continued the service; thus, in the language of the Psalmist, "made his even his enemies to be at peace with him; for the soldiers, awed by his fortitude, left him to finish the service. Dr. Hacket was appointed to the bishoprick of Lichfield in 1661.

FALSEHOOD.—A lie is a breach of promise; for whoever seriously addresses his discourse to another, tacitly promises to speak the truth, because he knows the truth is expected.—*Paley.*

WESLEY.

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HALIFAX, MONDAY, JULY 15.

WESLEYAN DISTRICT CONFERENCE.

AFTER a postponement of one month from the usual time of the Annual Conference of the Wesleyan Ministers in this District, including Nova Scotia, Prince Edward Island and Cape Breton, was opened by the Chairman, the Rev. R. Knight, on Tuesday last, July 2.

The usual questions occupied the attention of the Preachers, with the examination of one candidate for the work, occupied the few first days of the session, including the inquiry into character and qualifications, the spiritual state of the several Societies, and the reports from the several Sabbath Schools throughout the Districts. The number of members in society, in the aggregate, amounts to 2,842, being an increase of 28 upon the past year. The number of scholars in the Sabbath Schools 1269—an increase of 310.

STATIONS.

On Friday, the stations for the present year, and the prospective stations for the next year, were read and passed.

The following are for the present year:—

Halifax,—John Marshall, Charles Churchill; James Knowlen, Supernumerary.

Lunenburg,—William Webb.

Liverpool,—Richard Knight.

Barrington,—William E. Shenstone.

Yarmouth,—Charles Dewolf.

Horton and Cornwallis,—Henry Pope, and James Buckley, Assistant Missionary.

Windsor, Newport, and Shubenacadie,—William Croscombe and William Bennet, Supernumerary.

Parrsborough,—William Wilson.

Wallace,—Jeremiah Jost, Assistant Missionary.

Guysborough,—Alexander W. McLeod.

Sydney, C. B.,—John McMurray.

Ship Harbour,—One wanted.

Charlotte Town, P. E. I.,—William Smith.

Bedeque,—Thomas H. Davies.

Murray Harbour,—One wanted.

REV. RICHARD KNIGHT, Chairman.

REV. ALEXANDER W. McLEOD, Secretary.

On Saturday the Liverpool Resolutions were read with reference to the work of God,—the Fast-days appointed to be regularly kept, and protracted meetings throughout the several Circuits strongly recommended.

BOOK ROOM DEPOT.

THE circular of Mr. Mason was read, and a resolution, founded upon its recommendations, appointing that a Depot for the sale of our own Theological Literature be established in Halifax; and the Rev. Charles Churchill appointed Depository. Further particulars respecting this will shortly be given.

BRUNSWICK STREET SCHOOL.

WITH respect to this Institution, so desirable in its character, it was resolved,

1. That a School, at the Brunswick-street Chapel, be established, under the management and direction of the Wesleyan Ministers who may be stationed at Halifax for the time being, and a Committee from among the Trustees of the two Chapels of the following persons, viz.:—M. G. Black, J. N. Shannon, Hugh Bell, Jno. H. Anderson, Wm. Wiswell, W. J. Starr, Daniel Starr, Esqrs.

2. That it shall be the duty of the Committee to arrange the plan of the school, to manage the pecuniary affairs thereof, and to visit the school, at least once a month, and to meet once a quarter, and oftener, if necessary.

The above resolutions were passed unanimously, at a Meeting held at the Mission House, at Halifax, July 8, 1839.

ANNUAL DISTRICT MISSIONARY MEETING.

THE Annual Auxiliary Wesleyan Missionary Society, for the Nova Scotia District, was held in the New Chapel, on Thursday evening. A large and respectable congregation was present. The Rev. R. Alder, one of the General Secretaries, was called to the chair and presided with great ability. The following resolutions were put and carried:—

Resolved.—1. That the Report—an abstract of which has now been read—be received, printed, and circulated under the direction of the Committee.

Rev. W. TEMPLE, *Chair of N. B. Dis.*

Rev. W. CROSCOMBE.

2. That the opportunities afforded for the extension of Christianity in various parts of the Pagan world, and the ready disposition of many of the natives to receive Missionaries, are circumstances which at once mark the leadings of Divine Providence, and encourage extended and persevering exertions.

REV. W. BENNETT.

REV. R. WILLIAMS.

3. That this Society desires, humbly and gratefully, to acknowledge its entire dependence upon Almighty God, and would request the friends of missions to be more abundant in prayer for the outpouring of the Holy Spirit, that every difficulty may be removed which prevents the universal extension of the Gospel of Christ, and that all nations may soon be brought to the obedience of Faith.

REV. G. MILLAR.

REV. W. E. SHENSTONE.

4. That this Meeting hails with lively satisfaction, the presence of the Rev. R. Alder, one of the General Secretaries from London, at the services of this Anniversary; and trusts that his visit to the North American Provinces will be attended with the divine blessing and extensive success; and earnestly prays that the same mercy which has thus far protected him on his laborious mission, may still be extended to him in his return to the scene of his labours at home.

REV. R. KNIGHT.

REV. C. DEWOLF.

To this resolution Mr. Alder replied in a speech at once eloquent, convincing, and impressive. He took a rapid view of the different Missionary Societies, their operations and successes; his address was pre-eminently calculated to give enlarged views of the importance and beneficial results of Christian Missions; and impressions we hope were hereby produced which will lead to increased exertions to augment the funds of the Parent Society. Want of time and press of business prevent us from gratifying the desires of our

numerous readers which we are fully aware they feel, to have a sketch of a speech, which gave to the audience universal satisfaction and a high degree of intellectual and religious pleasure.

5. That this Meeting gratefully recognizes the valuable assistance which has been rendered to the missionary cause by the various officers appointed last year, and begs to nominate the following persons for the ensuing year, viz. :—[The list of persons will be published in the next Wesleyan.]

Rev. A. W. McLEOD.
Rev. H. POPE.

Praise God from whom all blessings flow, &c. was sung to the Old Hundred Tune, and this highly interesting Meeting was concluded by prayer.

The Rev. Mr. Alder left this city last evening for Halifax, Nova Scotia, *via* New York, and expects to return, accompanied by Mrs. Alder, about the 1st of August. The Rev. Mr. Richey proceeds to Nova Scotia in company with Mr. Alder, and purposes to return in a few weeks. We are happy to say that Mr. Richey still retains his official connexion with the U. C. Academy.—*U. C. Christian Guardian.*

(The Rev. R. Alder arrived in Halifax on Wednesday morning, and commenced the business connected with his mission to these Districts. The Rev. M. Richey, &c. has also arrived in Town.)—*Ed. Wes.*

A very able discourse was delivered last evening in the Brunswick Street Chapel, by the Rev. R. Alder, on the principles, constitution and history of Wesleyan Methodism.—We understand that a request will be made to the Rev. Gentleman for a copy for publication at a future day.

7.—The Rev. Matthew Richey, will preach this evening in the Brunswick Street Chapel.—Service to commence at half past seven o'clock.

From the Colonial Press.

LATE ITEMS, BRITISH, FOREIGN AND DOMESTIC.

The British Packet, *Mutine*, 28 days from Falmouth, arrived since our last, bringing London dates to June 6 and Falmouth June 8th. The Eastern Mail which arrived on Tuesday forenoon, however, brought intelligence, by way of New York, to the 13th from London. These dates were conveyed by the Liverpool Steamer, 17 days, from Liverpool to New York.

BARRIS.—The Queen Dowager had returned to England, and had been received with demonstrations of great respect.

Mr. Abercrombie had retired from the speakership of the House of Commons, and had been created a Peer under the title of Baron Dumfries, in the county of Fife. The candidates for the Speaker's chair were, Mr. Shaw Lefevre, Whig, and Mr. Goulbourne, Sir R. Peel's nominee. Mr. Lefevre was elected by a majority of 18.

The Canada question was before Parliament. Lord John Russell proposed two resolutions on the subject, to the

following effect: That it is expedient to form a legislative union of the Provinces of Upper and Lower Canada, on the principle of free and representative government. That it is expedient to continue the powers now vested in the Governor and Council until 1842, with such alterations in those powers as may be deemed advisable. It does not appear that these propositions have fully satisfied any party.

The Chartists appear to be more temperate than at previous accounts. They continue to hold meetings which are attended by great numbers. Mr. O'Connell addressed the Birmingham Chartists, endeavouring to induce the more temperate to recede from the more violent, and proposing that a new association should be formed, whose objects should be, Household suffrage, including, it would appear, all who pay rent, whether occupiers of entire houses or lodgers, —the Ballot,—Triennial Parliaments,—the abolition of the Property qualification,—and the arrangement of Electoral districts of equal population, nearly as possible.

Mr. Rice gave notice that he would submit a resolution, providing for the reduction of the postage of all letters to the sum of one penny, on condition that the House would make good any deficiency which might occur by the alteration.

Rumours were in circulation that Parliament would be dissolved in the course of a few days.

The Bill providing for the temporary government of Jamaica, had been abandoned by Ministers, and another Bill, by way of substitute, had been introduced. This Bill is intended to give the Assembly of the Island an opportunity of proceedings in its functions, and carrying out the views of government, in which case the powers of legislation are to remain as they are.

Irish papers assert that the Queen will visit Ireland during August next.

The report of the Committee of the Halifax Society for the promotion of Trade and Manufactures, and the report of the Halifax Agricultural society, have been re-published in the London Colonial Gazette.

The affair of the French gun brig firing into the *Medea*, had caused enquiries and explanations in the House of Lords.

The conduct of Col. Prince in U. Canada, in putting four prisoners to death without trial, had caused remarks in the House of Lords. Lord Brougham spoke with much warmth in condemnation of the act. The Duke of Wellington expressed regret, but stated in palliation the circumstances of Canada at the time, and the difficulty which was always experienced in managing a "volunteer" force.

The British government was interposing to procure an accommodation of the quarrel between France and Buenos Ayres.

The Standard says that £70,000 have been voted for the erection of new stables at Windsor.

Government had proposed a system of National Education, which met with much opposition, on account of regulations respecting Bible lessons. Opponents thought that too much latitude was given in this particular. Lord John Russell, it appears, intimated an intention of withdrawing the plan proposed.

Mr. Macauley has been elected a member of Parliament for Edinburgh. The other candidate was Mr. Sharman Crawford. Mr. Macauley's speech on the occasion is spoken of as one of the most brilliant ever made in England.

A dreadful occurrence took place at Woolwich, on June 5. Sergeant Major Shephard of the 2d Royal Artillery, was shot on parade, by one of the gunners, for some supposed

offence. The relief of the widowed Sergt. Major Shephard whose respect he

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offence. The corps in barrack subscribed a day's pay to the relief of the widow and children of the unfortunate man. Sergt. Major Shephard was well known by many in Halifax, whose respect he secured while on duty here some years ago.

FOREIGN.---War, it is thought, has commenced between the forces of Turkey and Egypt. This has engaged the attention of Russia and France. The object of the former, it appears, is the assistance of Turkey,---of the latter, to prevent the spread of hostilities.

Five Cossack squadrons had deserted the Russian service, and gone over to the Circassians.

Ripool in Catalonia, (Spain) had been taken by the Carlists, and had been burnt under circumstances of great atrocity. 900 persons, it is said, perished in the flames! The garrison made a desperate resistance, but was overpowered.

Indications of other insurrectionary movements had been discovered at Avignon, France.

The crops throughout the north of Germany promise abundantly.

A company, it is asserted, has made arrangements respecting a regular steam communication between Antwerp and New York. The Mexican government had organised an army for the recovery of Texas.

U. STATES.---Some members of the Mormon sect, are making appeals to the Northern states, respecting the persecution which their brethren have suffered. Extreme and unprovoked cruelty is charged against their assailants.

Subsequent to McKenzie's conviction for brigand attempts on the Canadian territory, G. W. Chase was tried and convicted for a similar offence. He was sentenced to a fine of \$20 and one year's imprisonment in the county gaol. The place of trial was Canandaigua, N. Y.

New York papers give the particulars of a fire which commenced in a shed in Canal street and spread, destroying about twenty houses, and the Church of the Ascension.

About sixty buildings were destroyed by fire at Eastport, on the night of July 5. Loss estimated at \$300,000. (This intelligence comes by way of St. John, N. B.)

COLONIAL.---A History of the early and present state of Montreal, has been published, and is said to be a respectable work.

A monument to the memory of Lieutenant Weir, has been received in Montreal, and is to be erected in one of the churches of that city. The monument is of white and dove colored marble, executed by Westmacott.

A piece of plate called the Wetherall testimonial had arrived at Montreal, and is to be presented to Col. Wetherall, as a mark of esteem and gratitude, from the loyalists of Montreal.

A whale was taken on the coast of Bermuda, on the 21st May.

NOVA SCOTIA.---The trade of Pictou is thus estimated by the Pictou Observer: Entered inward, during the month ending June 22,---99 vessels, 18,091 tons;---outward, same period,---75,---10,539 tons. New shipping registered for same period 4,137 tons, valued at £40,000. The trade is chiefly in timber and coals.

MELANCHOLY ACCIDENT.---On Sunday last, as two daughters of Mr. Duncan Campbell, West Branch, River John, were amusing themselves by floating on small rafts of boards, on a lake behind their father's house, one of them,

while in the act of leaping from one raft to the other, slipped into the water, carrying her sister along with her in her fall. The only witness of this accident was a little girl, their sister, who ran for assistance to the next house, but it was too late: by the time it arrived they were both beyond the reach of aid! The young women were respectively 19 and 21 years of age.---*Pictou Observer.*

A meeting was held at Wilson Hall, H. M. C., on Monday evening, for the purpose of considering a proposal to be made to the Hon. S. Cunard, on his return from Great Britain, as a mark of the sense which his fellow citizens have of his enterprise, particularly in the negotiation respecting the mail steamers to run between Liverpool and Halifax. An Address, and a public dinner to Mr. Cunard were resolved on. M. B. Almon, Esq. was in the chair, A. Keith, Esq. in the vice chair,---W. Starr, Esq. secretary. A committee of thirty, was appointed to carry the resolutions into effect.

The Hon. S. Cunard was expected in the Liverpool steamer, but had been detained. He is expected in the British Queen, which was to leave on the 1st of July.

Mr. Cunard, it appears, has made arrangements in Glasgow, by which the steamers will exceed 1250 tons, and 150 horse power each.

BATHING.---Doctor Cogswell has announced by advertisement; that Baths are in course of being established, under his superintendence. This is an improvement which has been long desired, and which we trust will be so supported that it will assume a permanent and generally useful character. The open sea is visible from the doors of the inhabitants of Halifax,---the harbour borders the town, a length of two miles, turbid and briny,---and yet there is not one public convenience for sea bathing! Not a spot sufficiently retired and convenient, on the peninsula, for those who would wish to enjoy the Bath which nature presents! Such opportunities would be considered invaluable in other communities; here they are possessed, but not enjoyed.

MARRIAGES.

On Sunday evening, by the Rev. Archibald Willis, Mr. John Elford, Royal Sappers and Miners, to Miss Elizabeth Smith, of this place.

On Thursday, 31 inst. by the Rev. Archibald Willis, Dr. W. W. of H. M. 37th Regt. to Miss Mary E. Helmer, of this town.

At Arichat, on the 4th inst. by the Rev. James A. Shaw, Mr. Benjamin Welling, Merchant, of Shediac, N. B. to Elizabeth Maskell, 5th daughter of the late Robert Maskell, merchant, of Arichat.

On Sunday the 22d ult. by the Rev. J. Marshall, Mr. John E. Smith, to Miss Emeline Smith, both of this place.

At Arichat, Cape Breton, William B. Chandler Esq. of Saint Georges, to Miss Maria Chandler, widow of the late Thomas Chandler, Esq. of the former place.

DEATHS.

At Annapolis Royal, on Sunday the 30th June, Mrs. Mary Cutler, relict of the late Ebenezer Cutler, Esq. aged 80 years.

Drowned at Vera Cruz, on the 19th of January, by the upsetting of a boat, John James, eldest son of the late Michael Dalton, of this town, in the 25th year of his age, leaving a wife and one child to lament his loss.

At York Point, P. E. I., 24th inst., after an illness of two days, William Duckenbroff, Esq. J. P. in the 67th year of his age.

AT PRIVATE SALE.

THAT new and well finished Dwelling and Lot of Ground, in Argyle Street, south of the Old Wesleyan Chapel. The situation is very eligible. The house is contrived and finished in such a manner as to make it an uncommonly comfortable residence. Persons desirous of purchasing may inspect on application to HARRIS, July 15. HENRY G. HILL.

BOLDNESS OF BIRDS.—Timid as birds are, attachment to their young will frequently change their very nature, and inspire a boldness and confidence in these little creatures, which calls for respect and admiration. What can be more interesting and affectionate than the two linnets we are about to mention? A nest containing four young ones, scarcely fledged, was found by some children, who resolved to carry them home, for the purpose of rearing and taming the young birds. The old ones, attracted by their chirping, continued fluttering round the children, till they reached the house, when the nest was carried up stairs to the nursery, and placed outside the window. The old birds soon afterwards made their appearance, approached the nest, and fed the family, without showing any alarm. This being noticed, the nest was soon afterwards placed on a table in the middle of the apartment, and the window left open. The parent birds came boldly in, and fed their offspring as before. Still further to put their attachment to the nest, the nest and young ones were placed within a bird-cage; still the old ones returned, entered boldly within the cage, and supplied the wants of their young brood as before, and towards evening actually perched on the cage, regardless of the noise made around them, by several children. This continued for several days; when an unlucky accident put an end to it. The cage had been again set on the outside of the window, and was unfortunately left exposed to a sudden and heavy fall of rain; the consequence was, that the whole of the young were drowned in the nest. The poor parents, who had so boldly and indefatigably performed their duty, continued hovering round the house, and looking wistfully in at the window, for several days, and then disappeared.—*Familiar History of Birds.*

THE PITCHER PLANT.—This plant abounds in the stony and arid parts of the island of Java, from which, were it not for this vegetable wonder, small birds and quadrupeds would be forced to migrate in quest of water. At the foot stalk of each leaf is a small bag shaped exactly like a pitcher, furnished with a lid, and having a kind of hinge that passes over the handle of the pitcher, and connects it with the leaf. This hinge is a strong fibre, which contracts in showery weather and when the dew falls. Numerous little goblets, filled with sweet fresh water, are thus held forth, and affords a delicious draught to the tiny animals that climb their branches, and to a great variety of winged visitants. But no sooner has the cloud passed by, and the warm sun shone forth, than the heated fibre begins to expand and closes the goblet so firmly as to prevent evaporation, precluding a farther supply till called for by the wants of another day. This beautiful and perfect provision of nature would afford a fine theme for a Thompson or Wordsworth, and would afford an illustration of the designs of Providence, such as Paley would have delighted to press into his service.

THE PAINS OF OFFICE.—To be responsible for measures which others control, perchance contrive; to be chargeable with leaving undone things which he ought to have done, and had all the desire to do, without the power of doing; to be compelled to trust those whom he knew to be utterly untrustworthy; and on the most momentous occasions, involving the interests of millions, implicitly to confide in quarters where common prudence forbade reposing a common confidence; to have schemes of the wisest, the most profound policy judged and decided on by the most ignorant and the most frivolous of human beings, and the most generous aspirations of the heart for the happiness of his species, chilled by frowns of the most selfish and sordid of his race; these are among the unenviable prerogatives of place, of what is falsely called power in this country.—*Lord Brougham.*

Advertisements.

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

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