

THE WESLEYAN.

"HOLD FAST THE FORM OF SOUND WORDS."

Scripture.

VOLUME I.

HALIFAX, N. S. MONDAY EVENING, JULY 16, 1838.

NUMBER 11.

POETRY.

A MOTHER'S SACRIFICE.

By Mrs. SIGOURNEY.

"God loveth a cheerful giver."

"WHAT shall I render Thee, Father Supreme,
For thy rich gifts, and this the best of all?"
Said the young mother, as she fondly watched
Her sleeping babe. There was an answering voice
That night in dreams;—

"Thou hast a tender flower
Upon thy breast—fed with the dews of love.
Lend me that flower. Such flowers there are in Heaven."
But there was silence. Yea, a hush so deep,
Breathless, and terror-stricken that the lip
Blaunched in its trance.

"Thou hast a little flower,
How sweetly would it swell the angel's hymn—
Yield me the harp."

There rose a shuddering sob,
As if the bosom by some hidden sword
Was cleft in twain.

Morn came—a blight had found
The crimson velvet of the unfolding bud,
The harp-strings ran a thrilling strain, and broke—
And that young mother lay upon the earth,
In childless agony!

Again the voice
That stirred her vision—

"He who asked of thee,
Loveth a cheerful giver." So she raised
Her gushing eyes, and, ere the tear-drops dried
Upon its fringes, smiled—and that meek smile,
Like Abraham's faith, was counted righteousness.

BIOGRAPHICAL.

"THE DAIRYMAN'S DAUGHTER."

(Concluded from page 124.)

WITHIN the year after her joining the Methodist society, she was obliged by ill health, to leave her situation at Southampton, and return to her parents, at Arreton. Getting a little better, she went to reside in a pious family belonging to the Wesleyan society at West Cowes. After this she took up her abode in other pious families in the island; but not quite recovering her health, and having something laid by from former years' earnings, she did not, after leaving Southampton, hire herself any more as a servant for stipulated wages. Choosing now to wear the humblest apparel, and desiring nothing but the plainest food, and, at the same time, walking as she did as on the verge of eternity, she felt that she wanted but little here below, and saw that she should not want that little long.

As an instance of her mortified spirit and self-annihilation, a friend of hers (who has just now gone to join her above) informed me that she dined with him,

he believed, the last time she was at Newport; and when they sat down to partake of the humble meal provided for them, she abstained from the use of anything but potatoes, declaring that, so deeply was she penetrated with a sense of her own unworthiness in the sight of God, that she felt that only the meanest fare was fit for the use of such a sinner as she was; exemplifying the feeling of the Patriarch, when he exclaimed, "I am not worthy of the least of all thy mercies."

In the above letter, we have a striking development of her benevolent and generous spirit as to others, however self-denying she might be in regard to her own personal comforts. There was in the Newport society a pious and a very afflicted man of the name of William Adey, well known and much esteemed; but at this time he and his wife were poor and much distressed. The charitable Dairyman's Daughter, now residing at Cowes, heard of his case, and forwarded for him a small parcel to a mutual friend residing at Newport, who took it at once to his needy brother, and, carelessly throwing it on the table, said, with apparent unconcern, "I wish you may find a guinea in it." On opening its careful foldings, to their agreeable and grateful surprise, it did contain "a guinea for William Adey, presented to him by Elizabeth Wallbridge." William told me this himself, with much emotion, on his dying bed, on my incidentally asking him if he knew any thing of her. He added, "O she was a good creature; and at another time, when she knew I was in want, she kindly sent me half-a-guinea."

She lived in the spirit of obedience to that useful direction of Methodism, "Exhort, instruct, reprove, all you have any intercourse with." None were spared; not even old professors, when she saw any hope of being useful. And a word of exhortation or reproof was sometimes followed by an act of kindness in reference to temporal circumstances, in order to enforce attention to matter of higher moment. A little before her death, happening to be at a house in Newport, a neighbour stepped in: a poor woman, and destitute of religion. Elizabeth seized the opportunity of conversing with her very closely about her soul, and the affairs of another world; and, that she might fasten the words of holy counsel on the heart of the poor woman, she immediately afterwards sent her one of her own gowns, of some value.

Such was "the Dairyman's Daughter," when she so providentially fell into the hands of the Rev. Logie Richmond. Till that period it does not appear that she had intercourse with any other Christian friends but the Methodists. By them her piety was sur-

rounded, and they followed her remains to the grave. The "remarkably decent looking woman," of whom Mr. Richmond speaks in his beautiful description of Elizabeth's funeral, was the late Mrs. Pragnell, of Merston, the Leader of a class there, and truly a mother in our Israel: in whose class Elizabeth occasionally met, and of whom an interesting memoir was published by the Rev. A. B. Seckerson, when he travelled in the island. The singing in the open air, with which Mr. Richmond was so surprised, delighted, and edified, and of which he has given an account at once impressive and attractive, was led by one who has been an important, and is now a venerable, member, of the Wesleyan society at Newport.

As this account has been written partly to correct a mistake into which Mr. Richmond has fallen, it is necessary to take some notice of it before I close. He not only gives no hint of the fact, that "the Dairyman's Daughter" was a Methodist,—this might have been very proper, circumstanced as he was,—but he conducts the reader to the full impression that she was indebted to a Clergyman of the established Church for the instrumentality of her conversion. By this means, not only are those deprived of the honour which is their due, but it is ascribed to a quarter to which it does not belong. On this account, the author of that perhaps unequalled tract has been even severely censured—not indeed by those who had the privilege of knowing his character, and his truly catholic and most affectionate spirit,—but by those who have been but imperfectly informed of the facts of the case. The matter is scarcely worth explanation, except as it is one of those overwhelmingly numerous instances which abundantly prove that God does work, not as though bestowing his "uncovenanted mercies" sparingly, occasionally, and as an evident exception to his established order, but liberally, constantly, regularly, by the instrumentality of persons not occupying a certain position in what has too often been asserted to be the exclusive order of the ministry. By those who are not in that order God so evidently works, that he is plainly blessing an instrumentality which he himself has created, and which therefore he recognises; and is not overruling in mercy the evil product of human infirmity, and making it an occasion of good.

Whether Mr. Richmond did or did not know that Elizabeth Wallbridge was a member of the Methodist society, I cannot learn; but I have a full conviction that, when he represents her as informing him that she was awakened in the established "Church" by a sermon from a Missionary Clergyman, it was a mere mistake, very naturally resulting from the imperfect recollection he would have of the terms which she employed. Mr. Crabb would at that time be called a Missionary, as the tract of country over which his labours were spread would then be called a Home Mission amongst us; and as Mr. Richmond wrote from memory, some years after the events had occurred, and when he had left the island, and resided in another part of the kingdom, he might easily confound the words which were floating in his memory, and suppose it was some wind-bound Missionary who had

come on shore at the island, while the vessel was detained on the coast.

As the Rev. J. Crabb is still living, now a venerable and highly respected Minister of a congregation at Southampton, and has very kindly furnished the writer of this account with a letter on the subject, an extract from it will set the mistake in a clear and candid light. Mr. Crabb says—

"You request me to give you some information relating to the conversion of the late Elizabeth Wallbridge, known by the name of 'the Dairyman's Daughter.' Perhaps it is known to thousands that I was the honoured though unworthy instrument of leading her to Christ Jesus, her only and dearest Friend. Several friends have urged me many times publicly to correct the little inaccuracies in Mr. Richmond's narrative; but I have felt very unwilling to do it, lest I should in any measure lessen the importance and value of the tract; especially as these little mistakes no more affect the truth of the facts stated, than if a man were, through forgetfulness, to make a mistake as to the right name of the person by whom a very fruitful vineyard had been planted. What does that signify when it is seen that the trees live and bear fruit? And no one doubts the fact that it is the Supreme Ruler of the universe who gave life to the trees, and who preserves them in life. I was well acquainted with that highly and deservedly beloved servant of Christ, who visited the interesting family in their affliction; and I once ventured to ask him at his own house,—'Pray, did you know the instrument of Elizabeth's conversion?' 'No,' was the answer; 'but I expect it was under the ministry of a Missionary who was going abroad,—to New South Wales,—I think it must have been Mr. Marsden.' The remark evidently showed how he had misunderstood Elizabeth's reference to a Missionary. I said no more, only rejoicing in my own heart that the Holy Spirit had converted her. Mr. Richmond must have fallen into the mistake by only writing from his memory some years after the events had occurred, and not having understood at the time the exact import of the words which fell from the dying lips of Elizabeth. I lost sight of her myself for several years, being obliged to retire from my public duties on account of ill health; but one day a friend came to me and said, 'I have a guinea sent to me by the brother of Elizabeth Wallbridge for you. It comes from her death-bed, and she desires your acceptance of it as a small token of Christian love to you as the instrument of her conversion.' I valued the manner in which it was done, and received the token as the grateful gift of a dying Christian. I love her memory, and rejoice that the memoir has been the instrument of converting and comforting thousands of my poor fellow-sinners; and I most fervently pray that it may long continue to be a blessing to the church and to the world. And I trust also, that your account of dear Elizabeth may satisfy all who have heard imperfect statements of the business. May all the glory be given to God for all his grace bestowed on us mortals!"

This sainted young woman, the influence of whose fervent and consistent piety has been so extensively

diffused, and is seen at Hale-Common triumph of faith thirty-first year of where "the Dairyman's Daughter" her dying prayer and the horsemen receive her happy burden of the field pel has, not long since secured to the chapel, and as to desirable to care who love the name bridge, and rest Christians to who for her saving kindness donation to the an appropriate and dable feeling which

Newport, Isle

PROPORTION OF RELIGIOUS INSTITUTIONS.—Twenty-four millions of population is rated at our funded debt, untold profits of traffic, and labour income of the industry on luxuries may mean of voluntary these taxes are sum which we amount of the reign articles in amount of duties upwards of eight horses for riding then, the exertion land, with industry. Our nation more independent exclusive of the traffic, and labourings a-year for millions of inhabitants all the religious but sixpence a our country. Our indulgences showing us how expenditure for toms are thirty on British and much, as all the Societies. The horses exceed societies of Prote

THE PERIODICAL RACE.—Our government give the entire social authorities to note the firmative of the males compared quinquennial will in general At the termination third of those

diffused, and is still operating on so large a scale, died at Hale-Common, in the parish of Arreton, in the full triumph of faith and hope, May 30th, 1801, in the thirty-first year of her age. On this interesting spot, where "the Dairyman's Daughter" breathed forth her dying prayers, and where "the chariot of Israel and the horsemen thereof" rested for a moment to receive her happy spirit as it was delivered from the burden of the flesh, a very neat little Methodist chapel has, not long ago, been opened. As it is regularly secured to the use of the public, as a Methodist chapel, and as there is a debt on it which it is very desirable to cancel, pious and respectable visitors, who love the name and memory of Elizabeth Wallbridge, and respect the usefulness of that body of Christians to whose instrumentality she was indebted for her saving knowledge of Christ, might find, in a donation to the funds of this little Christian sanctuary, an appropriate and gratifying expression of the laudable feeling which guided them to the spot.

BENJAMIN CARVOSSO.

Newport, Isle of Wight, July, 1837.

STATISTICAL.

PROPORTION OF BRITISH EXPENDITURE FOR RELIGIOUS INSTITUTIONS.—Our population exceeds twenty-four millions. The rental of our landed property is rated at sixty millions a-year; the interest of our funded debt is thirty millions; and to these the untold profits of professional pursuits, merchandise, traffic, and labour, must be added, to show the total income of the inhabitants of this country. Our taxes on luxuries may also, in some measure, illustrate our means of voluntary expenditure, remembering that these taxes are but a limited proportion of the real sum which we pay for luxuries taxed. In 1830, the amount of the customs in the British isles on foreign articles imported, was twenty-one millions; the amount of duties on British and foreign spirits, was upwards of eight millions; the taxes on carriages and horses for riding, raised above £700,000. Contrast, then, the exertions in missions by Protestants of every land, with the manifested resources of this country. Our national rental and funded interest, the more independent part of our national annual income, exclusive of the profits of professions, merchandise, traffic, and labour, averages about seventy-five shillings a-year for each individual of our twenty-four millions of inhabitants. The aggregate sum given to all the religious institutions put together, averages but sixpence a-year for each individual inhabitant of our country. The bare taxes on luxuries, or injurious indulgences, make us blush for our country, by showing us how totally disproportionate is our whole expenditure for missionary objects. The mere customs are thirty-five times as much, the bare duties on British and foreign spirits are thirteen times as much, as all Protestant Christians give to religious Societies. The taxes on our carriages and riding horses exceed the annual income of all religious Societies of Protestant nations.

THE PERIODICAL MORTALITY OF THE HUMAN RACE.—Our limits are insufficient to enable us to give the entire table of mortality as furnished by official authorities; we have not thought it necessary to note the first seven periods separately, as illustrative of the great excess of mortality among infant males compared with females. The average of the quinquennial period (except in the cases annexed) will in general furnish the annual sum of mortality. At the termination of the first 12 years about one third of those born are with the departed, the pro-

portion being against males in the ratio of 855 to 732 females (yearly.) After this term (12 years) to the age of 44, the middle period of life, and by far the most hazardous to women, the comparative mortality shows a different result, being as 46 females to 41 males. At the termination of this period, when procreation ceases, female life is comparatively the most secure, the average mortality from the ages of 45 to 65 being about as 63 males to 60 females. The comparative security of life subsequent to this is slightly in favour of females. The table shows a great excess of mortality among females; but it should be remarked that the excess of female population after this period of life is nearly 12 per cent. over the males (see table of ages.) and the ratio of mortality is hence by so much greater, without indicating any comparative insecurity of life. In collating this table from the official documents before us, we cannot but remark the extraordinary mortality it evinces at the termination of each decade of man's life from the age of 30 years. In every instance from thirty years of age and upwards, the mortality in the year which terminates the decade very greatly exceeds that in the preceding and succeeding years; and, as a matter somewhat curious, we shall show these instances:—

Age.	Mortality.	Age.	Mortality.
29	26,630	59	25,782
30	31,627	60	43,273
31	23,201	61	26,084
39	23,778	69	33,038
40	33,513	76	53,953
41	20,988	71	32,162
49	23,689	79	31,009
50	33,527	80	45,617
51	20,911	81	27,425

This strikes us as something extraordinary; it seems to say that at these periods a man is under the influence of some physical change, when he either surrenders or renews his life lease. The disciples of the profound Cuvier can, perhaps, explain this.—*Browning's Domestic and Financial Condition of Great Britain.*

DOCTRINAL.

BAXTERIANA.

Love is not an appurtenance of my religion, but my religion itself. "God is love; and he that dwelleth in love dwelleth in God, and God in him." Who can speak a higher word in all the world? Love is the end of faith; and faith is but the bellows to kindle love. Love is the fulfilling of the law; the end of the Gospel; the nature and mark of Christ's disciples; the divine nature; the sum of holiness to the Lord; the proper note by which to know what is the man, and what is his state, and how far any of his other acts are acceptable to God. Without love, if we had all knowledge, and belief, all gifts of utterance, and highest profession, we were but as sounding brass, and as a tinkling cymbal. And if all our goods were given to the poor, and our bodies to the fire, it would profit nothing. Love is our foretaste of heaven, and the perfection of it is heaven itself; even the state and work of angels, and of saints in glory. He that is angry with me for calling men to love, is angry for calling them to holiness, to God, and heaven. Holiness which is against love is a contradiction. It is a deceitful name, which Satan puts upon unholiness. All church principles which are against universal love are against God, and holiness, and the church's life. "He that saith he loveth God, and hateth his brother, is a liar." To be holy without love is to see without light, to live without life. He that said, "The wisdom from above is first pure, then peaceable, gentle," &c., did no more dream of separating them, than of dividing the head of a man from his heart to save his life; nor no more

than he that said, "Follow peace with all men, and holiness." No necessity can justify such a division. Holiness and love to God are but two names for one thing. Love to God, and love to man, are like soul and body, that are separated no way but by death. Love and peaceableness differ but as reason and reasoning. Love may be without passive peace, from others to us; but never without active peace, from us to others.

I have had so great opportunity, in my time, to see the workings of the mystery of iniquity against Christian love, that if I be ignorant after such sad experience, I must be utterly inexcusable. God knoweth how hardly sin is known in its secret root, till men have tasted the bitterness of the fruit. Therefore he hath permitted the two extremes to show themselves openly to the world, in the effects; and one must be noted and avoided as well as the other. I thought once that all that talk against schisms and sects did but vent their malice against the best Christians, under those names; but since then I have seen what love-killing principles have done. I have stood by while churches have been divided and subdivided,—one congregation of the division labouring to make the other contemptible and odious; and this called "the preaching of the truth, and the purer worshipping of God." In a word, I have long seen that envious wisdom (whatever it pretends) is not from above, but is "earthly, sensual, and devilish;" and that "where envy and strife is, there is confusion, and every evil work."

I know that dividing principles and dispositions tend directly to the ruin and damnation of those in whom they prevail. That which killeth love, killeth all grace and holiness, and killeth souls. That which quengeth love quengeth the Spirit, a thousandfold more than the restraining of our gifts of utterance doth. That which banisheth love banisheth God. That which is against love is against the design of Christ in our redemption, and therefore may well be called antichristian. They are dangerously mistaken who think that Satan hath but one way to men's damnation. There are as many ways to hell as there are to the extinguishing of love. And all tendeth unto this that tendeth to hide or deny the loveliness, that is, the goodness, of them whom I must love, much more than that which represents them as odious. Satan will pretend to any sort of strictness by which he can mortify love. If you can devise any thing that will help to kill men's love, and set the churches in divisions, Satan will be your helper, and will be the strictest of you all. He will reprove Christ as a sabbath-breaker, as a gluttonous person, and a wine-bibber, a friend or companion of publicans and sinners, and as an enemy to Caesar too. We are not altogether ignorant of his wiles as young and inexperienced Christians are. You think, when a wrathful envious heat is kindled in you against men for their faults, that it is certainly a zeal of God's exciting. But mark whether it hath not more wrath than love in it; and whether it tend not more to disgrace your brother than to cure him, or to make parties and divisions than to heal them. If it be so, if St. James be not deceived, you are deceived as to the author of your zeal; (James iii. 15, 16;) and it hath a worse origin than you suspect. It is one of the greatest reasons that maketh me hate Romish Church tyranny, and religious cruelties against Dissenters, because as they come from want of love, so I am sure that they tend to destroy the love of those on whom they are inflicted, and to do more hurt to their souls than to their bodies. The devil is not so silly an angler as to fish with a bare hook; nor such a fool as, when he would damn men, to entreat them openly to be damned; nor, when he would kill men's love, to entreat them plainly not to love but to hate their neighbours; but he doeth it by making you believe that there is just and necessary cause for it: so that you may go on without scruple, and do so

again, and not repent. Even they that killed Christ's Apostles did it as a duty, and a part of the service of God; (John xvi. 2;) and Paul himself did once think verily that he ought to do many things against the name, and cause, and service of Jesus; and as he did, so he was done by. As he measured to others, it was measured to him again. But believe it, it is apostasy to fall from love. Your souls die when love dieth. You die while you have a name to live, and think that you grow apace in religion. Therefore better understand the temper, and when backbiters are deriding or vilifying your neighbours, take it to signify, in plain English, "I pray you love not these men, but hate them."

When love is dead, and yet religion seemeth to survive, and to be increased by it, think what a degenerate, scandalous, hypocritical religion that will be, and how odious and dishonourable to God. To preach without love, to hear without love, to pray without love, and to communicate without love, to any that differ from your sect, O what a loathsome sacrifice it is to the God of love! If we must leave our gift at the altar till we are reconciled to one offended brother, what a gift is theirs who are unreconciled to multitudes of their brethren because they are not of their way! you, that make their communion the very badge and means of their uncharitableness and divisions! Sirs, these are not matters of indifference, nor to be indulged by any faithful Pastor of the church!

Perhaps, reader, thou art one of them who think that the settlement and happiness of the church must be won like a game at foot-ball, and therefore scruplest not to toss it in the dirt, and tumultuously to strive with and strike up the heels of all that are against thee; so that peaceable passengers cannot safely come near your game or pass the streets. But when you have got the ball, have you done the work? Are you still so ignorant as not to know how uncertain still you are of keeping it; and that one spurn can take it from you? And suppose you could secure all the conquests, are the churches healed ever the more? Men's hearts must be conquered before this healing work is done; and therefore the Apostle saith that "we are more than conquerors," when we are "killed all the day long, and accounted as sheep to the slaughter;" that is, more gain and honour to ourselves to suffer in faith and patience by our enemies than to conquer them in the field; and it is more profitable also unto them, and tendeth to a more desirable conquest of them; because when we are conquerors by force, we do but exasperate them, and if we hurt their bodies, we harden them the more against our cause, and against the means of their own salvation—Our patient martyrdom and suffering by them may tend at least to open their eyes, and turn their hearts, and save their souls, by showing them the truth, the goodness, and the power of Christ, and of his word and spirit. This is the meaning of being "more than conquerors."

The soul is the man; and love is the Christian life, and the true cement of the church's unity. And love must cause love, as fire causeth fire. Hurtful wrath doth most powerfully quench it, and hath been the wolfish scatterer of the flocks of the church of Christ. And must that be now the way to build it which hath so long been the way to pull it down? It is love that must be our union, and love that must cause it, or we shall never have the union of a Christian church. By this shall all men know that you are Christ's disciples, if ye have love one to another. If you believe not this, pretend not to believe in Jesus Christ, who doth affirm it. Times of most temptation are times of greatest danger, and commonly of greatest sin; and all faithful Pastors must know what are the special temptations of the time and place wherein they live. When had we ever greater temptations to love-killing principles and practices than now? The harder it is for men to love them that hate them, that censure them unjustly, that revile them, and reproach

them, and make more cause than a double water, aware, a flaming they "know not Multitudes are know so heinous tions and part ways, and rep ed; as if when love from the their good na away. And take such sin servants; and pulling down they are doing

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them, and make them odious, or that hurt them; the more cause have Ministers and all Christians, to set a double watch upon their love, lest, before they are aware, a flaming and consuming zeal do tell others that they "know not what manner of spirit they are of." Multitudes are overtaken with this sin; and few know so heinous a sin to be any sin at all; but all factions and parties are still justifying their love-killing ways, and reproaching those whom they have wronged; as if when they have sinfully withdrawn their love from them, it were no crime to take away next their good name, and all that they have power to take away. And shall Ministers stand by, and see men take such sin for duty, and serve God by abusing his servants; and look for a reward for dividing and pulling down his church, and never tell them what they are doing?

Though all sober Christians should learn by the keenest rebukes of their adversaries, yet passion and prejudice make it so difficult, that it usually hardeneth men more in their sin; and this is another thing which causeth me the more to abhor division, and to long for the reconciling of the minds of all Christians. Because, while they take each other for adversaries, nothing that is written or said by any is likely to do the adversaries any good. Nay, I must confess, when I see an adversary tell men of their sin, especially with furious spleen and wrath, mixing together words and swords, I am greatly afraid lest by that temptation Satan will draw the reprov'd to impenitency, and greatly harden them in their sin, and make them glory in that as a virtue which such a person doth so reprove.

But if you will neither hear of your sin, nor duty, by either adversaries or friends, you fasten the guilt upon yourselves. Remember, I pray you, that I am not kindling fires, nor drawing swords against you, nor stirring up any to do you hurt; but only persuading all to love one another, and to forbear all that is contrary to love. If such an exhortation and advice seem injurious or intolerable to you, the Lord have mercy on your souls.

I am not persuading Ministers to any unwise and unseasonable preaching against the dividing principles of the weak, when the necessities of the auditory more require other doctrine, much less to exasperating invectives, and, least of all, wrathful violence; but only with prudence, in season, and with love and gentleness, to lead men into the truth. If even with infidels and heretics "the servant of the Lord must not strive, but be gentle to all men, apt to teach, patient, in meekness instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth;" how much more must the children of God's family be used with love and tenderness!

I know there is in holiness a contrariety to sin, and heaven and hell must finally show the difference for ever; and to reconcile them is as impossible as to reconcile light and darkness. It is the endeavour of every faithful Minister of Christ to make this difference plainly known; and in doctrine and in discipline to separate the precious from the vile; and make ungodly men know that they are ungodly, and give to each their proper portion, and to keep the churches clean as they can by lawful means. I know that the ruin of this purging discipline is a great part of the ruin of the churches; and that all Christians should use their utmost skill and power to recover religion to its primitive purity and splendour, and discipline to the most effectual regular exercise. In men's private converse, there must be a great care what company we converse with, and especially whom we make our familiars. To be indifferent, and to intimate a likeness of the godly and the wicked, in doctrine, communion, and familiarity, is a notable sign of an ungodly person. Upon these accounts I know that when persons are newly recovered from ungodliness themselves, they are very much inclined

to fly from the company of such as far as their safety doth require. By this inclination, and their ignorance, they are frequently tempted to go farther from them in communion than God alloweth them to do; and, instead of separating from them in their sin, to separate from them in their duty; and to separate from the churches of Christ in his true worship, because of the mixture and presence of the bad. And this they are drawn to by forgetting the Christian pattern, and state of the churches even in the purest age, and thinking only what they desire, rather than what is to be expected or done. They forget the difference between their private familiarity, where they are choosers of their company themselves, and their church communion, where the Pastors are the rulers and judges of the fitness of the members; not understanding that this use of the keys, and judging of the fitness of the members, is indeed the Pastor's office, and not theirs. And what a mercy it is that Christ hath not made the power of the Pastor or church to be arbitrary; but hath tied them up to certain terms, and prescribed to them whom to receive or reject! What confusion, otherwise, would be brought into the church, and what church-tyranny men would exercise! The difference of men's judgments, interests, temptations, and passions, would make almost as many sorts of churches as there are individual governors and churches. One would make one measure, and another another measure, of their communion.

Many cry out, "Truth must not be sold for peace," when they neither know aright which is truth or peace. By "truth" they mean their own doubtful opinion; and by "peace," their own quietness with men. We easily confess, that as peace signifieth our freedom from persecution or sufferings, or from the reproach of men; the least truth is to be preferred before it, and more tenaciously held: but if by "peace" they mean the unity and concord of believers, or of the church of God, they speak dangerously, and suppose a pernicious falsehood; that God's truth, or such peace and concord, may at any time be separated. It is no wiselier spoken, than if they had said, "A man's eye-sight or health is to be preferred before the union of his soul and body." Destroy the subject, and you destroy the accidents. Without union of parts, the church is no church. Dividing it is destroying it. A house or kingdom divided cannot stand; and when it is no church, it hath no truth, as a church, nor any thing that dividers contended for. An integral member may rather be cut off than the whole perish; but what member will separate itself from the body? Or who but a murderer will, on pretence of curing, be a divider and dissolver? Men forget how tender Christ is of the weakest of his members that are sincere: for he hath a day at hand in which he will separate the tares from the wheat, and will take out of his kingdom all things that offend, and them that work iniquity.

They that know what man is indeed will not deny but that in very many there is something of that pride which some call spiritual, but is too carnal, in men's inclination to separation. He that knoweth how excellent a thing it is to be wise, holy and happy, is often tempted to be desirous that his own excellency shall appear, and not be hid by his joining with such as are taken for ignorant and common men.

It is not the name of a schismatic that I am writing against, but the thing, by whatever name it is called. It is unity, love, and peace, that I am pleading for; and it is divisions, hatred, and contentions, which I plead against. It is the hypocrisy of men which I detest, who betray unity, love, and peace, by a Judah's kiss and will not or dare not openly renounce them, but kill them with dissembling kindness: who cry them up, while they tread them down; and "follow peace" with all men who are not for their party, as

the dog followeth the hare, to tear it in pieces, to destroy it: who fight for love, by making others seem odious and unlovely; by evil surmisings, proud undervaluing the worth of others, busy and groundless censuring of men whose case they knew not; aggravating frailties, stigmatizing their persons, their actions, &c., with odious names, as their pride and faction suggests; and all this to strengthen the interest of their side and party, and to make themselves and their consenters to seem wise and good, by making others seem foolish and bad, though they thereby proclaim themselves to be so much the worse, by how much they are the most void of love. They are all for concord; but it is only on their narrow, factious terms. They are for peace; but it is not of the whole street, but of their house alone; not of the whole city, but of their street alone; not of the whole kingdom, but of their city alone. O what a blessed thing were peace, if all would derive it from their wills, and terminate it in their interest, and they might be the centre of unity in the world! that is, they might be Gods and Christs! Such excellent architects are they, that they can build Christ's house by pulling it to pieces! such excellent surgeons, that they can heal Christ's body separating the members, and can make as many bodies as there are separated parts! I know that these principles are as mortal to the churches, as they are to souls; and if ever the churches have peace, prosperity, and healing, it must be by the means of love and concord, and by destroying the principles which would destroy them. H.

CHRISTIAN CABINET.

THE SELFISHNESS OF DEJECTION.—A melancholy or cheerless spirit belongs not to the spirit of true religion—it is indeed incompatible with the spirit of Christianity. It is a denial of the abounding goodness of our heavenly Father. That Father has formed the universe as a vast receptacle of blessings, and immersed us in a boundless ocean of favor; yet the spirit of melancholy says, "There is no good." Our heavenly Father has furnished all the resources of this material world, to make his human family happy; and he hath provided for us the endless joys of his presence, and the pleasures that are at his right hand for ever more—yet the spirit of melancholy declares that all is dark and cheerless—that all is vanity, and sorrow, and misery. To bless us and to gladden our hearts, he gives us this wonderful construction and these wonderful faculties and susceptibilities of our bodily and mental constitutions; he pours the current of pleasurable health through our veins; he spreads before our senses a world of scenes of enchanting beauty; he furnishes an abundant banquet of virtuous delights; he causes his sun to rise, and sends his rain to bless us; he gives his Son to be our salvation, and angels to be our ministering spirits; he brings life and immortality to light in the Gospel; he offers freely eternal glory and heirship to his kingdom; and yet, the spirit of melancholy denies and rejects all his goodness and his mercies, and obstinately persists in being wretched in opposition to all the desire and provisions of our heavenly Father to make all his human family happy.

Melancholy of dejection, like all other sins and evils, has its root in *selfishness*. Disappointed in some selfish aims and expectations, the individual begins to grieve for beloved self. The active fancy rears a monument over the grave of blasted selfish hopes; and that is made the shrine of the soul's devotion where the melancholy spirit buries itself in deep cypress gloom; and in subdued pride of heart offers up tears and sighs at this shrine of *self*—and to justify and exalt, and embalm that self, it denies all the goodness of Providence, and reproaches that Providence as the only author of all which that adored self has suffered, and is still suffering. O, what pride and impiety is this! Is any one who reads this

article affected with this deep distemper of the soul, as the writer confesses himself to have been while having no hope, and without God in the world? Let that reader delay not to go to the Bible—to Jesus—for a cure, before that dangerous malady is confirmed in eternal despair!

THE PRIDE OF BENEVOLENCE.—There is another species of benevolence which I do not know how to characterize better, than to call it the *pride* of benevolence. It is a benevolence that will not stoop to the common wants of life. It has no fellowship with the every-day necessities of men. It can pour forth its treasures in wonderful profusion to plant a university, to replenish a college, or aggrandize a city. It can, Naaman-like, find it very easy to do some *great* thing, and thus transmit a perpetual remembrance of its large benefactions. It can shower its thousands upon a single object of popular interest, and look with a wide spread eye to the columns which emblazon forth the *last* beneficent act of one of the most benevolent men of the age; but to scatter thousands among a population of starving poor; to send a morsel to the mouth of a hungry man; to clothe the naked; to search out some dark, some dismal receptacle of misery, and there leave a *little* of the light of love; to hunt for the most dreary and putrid lane of poverty, where dwells wretchedness in its lankest and most ragged form; and *there*, unseen by every eye, save that which pierceth through the darkest shades, unwatched by any that may herald forth the deed of mercy, *there* to relieve those limbs that are agonized with pain, to support that system which is shivering in a frail and unsheltered tenement, O! THAT WERE A DEED TOO LITTLE! But say not, it is "TOO LITTLE!"

"Tis a little thing
To give a cup of water; yet its cooling draught
Of cool refreshments, drained by fevered lips,
May give a shock of pleasure to the frame
More exquisite than when nectarine juice
Renews the life of joy in happiest hours.
It is a little thing to speak a phrase
Of common comfort, which by daily use
Has almost lost its sense; yet on the ear
Of him who thought to die unmourned, 'twill fall
Like choicest music; fill the glazed eye
With gentle tears; relax the knotted hand
To know the bonds of fellowship again;
And shed on the departing soul a sense
More precious than the benison of friends
About the honored death-bed of the rich.
To him, who else were lonely—that another
Of the great family is near, and feels."

N. Y. Spectator.

THE VOICE OF PRAISE.

By Mrs. Abby.

The voice of Praise, how sweet its tone
Sounds to the youthful ear,
When by attentive zeal 'tis won,
And heard from lips sincere.
Where'er, dear child, thy friends reprove,
A sigh their grief conveys;
But cheering are their smiles of love,
And loud their words of praise.

Oh! then, this precious boon to gain,
May 'st thou unceasing try,
Fresh stores of knowledge to attain,
By patient industry.
Though pleasure's path be strewed with flowers,
Though blithe her festive days,
More peaceful are the student's bowers,
More sweet the Voice of Praise.

EPITAPH

In the Baptist Burying-Ground, at Tewksbury, in Gloucestershire

Bold infidelity, turn pale, and die:
Beneath this stone four infants' ashes lie.
Say, are they lost or saved?
If death's by sin, they sinn'd because they're here.
If heaven's by works, in heaven they can't appear.
Reason—oh! how depraved.
Revere the Bible's sacred page, the knot's untied,
They died for Adam sinn'd: they live, for Jesus died.

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DR. ADAM

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ORIGINAL POETRY.

STANZAS.

AWAY! AWAY!
Hence! vain delusive world with thee,
I cannot stay
To parley.—Heaven calls aloud to me!
The destinies of an eternal state,
Are hung dependant on Time's single thread,
Fate cuts—while man looks back to hesitate.
And hope lies buried with the silent dead!

Begone! begone!
Nor tempt me with thine artful wiles.
I hurry on,
Nor hear the Sirens voice, nor heed her smiles.
Like one of old she may my steps assail.
And "bring forth butter in a lordly dish."
But, ah! I see the hammer and the nail,
And Sisyra's fate repels each worldly wish!

No more! no more!
I leave the world and all behind,
The dream is o'er.
I haste a surer 'biding place to find.
I seek a haven of eternal rest.
The happiness of undisturb'd repose:
The land of Beulah—ark of spirits blest.
Where light no intervening darkness knows.

MINISTERIAL.

DR. ADAM CLARKE ON EZEKIEL xxxiv. 6.

READER, if thou be a *minister*, a *preacher*, or a person in *holy orders*, or *pretended holy orders*, or art *one pretending to holy orders*, look at the qualifications of a good shepherd as laid down by the prophet.

1. He professes to be a *shepherd*, and to be *qualified* for the office.
2. In consequence he *undertakes the care of a flock*. This supposes that he believes the great Bishop of souls has *called him* to the pastoral office; and that office implies that he is to give all diligence to *save the souls of them that hear him*.

HIS QUALIFICATIONS.

1. He is *skilful*: he knows the *disease of sin*, and its consequences; for the Eternal Spirit by whom he is called, has convinced him of sin, of righteousness, and of judgment.
2. He knows well the *great remedy* for this disease, the *passion and sacrificial death* of the Lord Jesus Christ.
3. He is skilful and knows *how to apply* this remedy.
4. The flock over which he watches, is, in its *individuals*,—either,—1. *Healthy and sound*. 2. Or, in a state of convalescence, returning to health. 3. Or, still under the *whole power* of the *general disease*. 4. Or, some are *dying* in a state of *spiritual weakness*. 5. Or, some are *fallen into sin*, and sorely bruised and broken in their souls by that fall. 6. Or, some have been *driven away* by some *sore temptation* or *cruel usage*. 7. Or, some have *wandered* from the flock, are got into strange pastures, and are perverted by erroneous doctrines. Or, 8. Some *wolf* has got among them, and scattered the whole flock. Now, the true shepherd, the pastor of God's choosing, knows:—
1. How to keep the *healthy* in health; and cause them to grow in grace, and in their knowledge of Jesus Christ.
2. How to *nourish, feed, and care*, for the *convalescent*, that they may be brought into a state of *spiritual soundness*.
3. How to *reprove, instruct, and awaken*, those who are still under the *full power* of the *disease of sin*.

4. How to *find out* and *remove* the cause of that *spiritual weakness* of which he sees some slowly *dying*.

5. How to deal with those who have *fallen into some scandalous sin*, and restore them from their fall.

6. How to *find out* and turn aside the *sofe temptation* or *cruel usage* by which some have been driven away.

7. How to *seek and bring back* to the fold those who have *strayed* into strange pastures, and have had their souls perverted by *erroneous doctrines*; and knows also how, by a *godly discipline*, to preserve him in the flock, and keep the flock honorably together.

8. How to *oppose, confound, and expel*, the *grievous wolf*, who has got among the flock, and is *scattering* them from each other, and from God. He knows how to *preach, explain and defend*, the truth. He is well acquainted with the *weapons* he is to use, and the *spirit* in which he is to employ them.

In a word, the true shepherd gives up his life to the sheep; spends and is spent for the glory of God; and gives up his life for the sheep, in defence of them, and in labouring for their welfare. And while he is thus employed, it is the duty of the flock to feed and clothe him; and see that neither he nor his family lack the *necessaries and conveniences* of life. The *laborer* is worthy of his *meat*. He who does not *labor*, or because of his *ignorance* of God and salvation *cannot labor*, in the word and doctrine, deserves neither meat nor drink; and if he exact that by *law*, which he has not honestly earned by a proper discharge of the *pastoral function*, let him read this chapter, and learn from it what a fearful *account* he shall have to give to the chief Shepherd on the great day; and what a dreadful *punishment* shall be inflicted on him, when the blood of the souls lost through his neglect or inefficiency is visited upon him! See the notes on chap. iii., 17, &c.

LITERARY AND SCIENTIFIC.

ANCIENT M.S. OF THE GOSPELS.—The Rev. J. Todd, F. T. C. D., gave lately to the Royal Irish Academy, a short account of a M.S. of the four Gospels, of the seventh century and in Irish characters, which is preserved in the library of his Grace the Archbishop of Canterbury, at Lambeth. The volume is a small quarto, in the minute hand called *Caroline*, common to all Europe in the reign of Charlemagne, but now used only in Ireland, and known as the Irish character. The present volume appears to have belonged to Maellbrigid Mac Dornan, or Mactornan, who was Archbishop of Armagh in the ninth century, and died A. D. 925. By him it was probably sent to Athelstan, king of the Anglo-Saxons, who presented it to the city of Canterbury. These facts are inferred from an inscription in Anglo-Saxon characters, (and in a hand of the ninth or beginning of the tenth century,) which occurs on a blank page immediately following the genealogy in the first chapter of St. Matthew. The discovery of this M.S., and the satisfactory proofs which facts afford of its Irish origin, are important, as adding another to the many instances with which we are already acquainted, of the employment of Irish scribes in the transcription of the Scriptures during the sixth and seventh centuries. It is now well ascertained that almost all the sacred books so highly venerated by the Anglo-Saxon church, and left by early bishops as heirlooms to their respective sees, were obtained from Ireland, or written by Irish scribes.

ADAPTATION OF THE EARTH TO SUPPLY SPRINGS OF WATER.

As the presence of water is essential both to animal and vegetable existence, the adjustment of the earth's surface to supply this necessary fluid, in due proportion to the demand, affords one of the many

proofs of design which arise out of the investigation of its actual condition, and of its relations to the organized beings which are placed upon it.

Nearly three-fourths of the earth being covered with the sea, whilst the remaining dry land is in need of continual supplies of water, for the sustenance of the animal and vegetable kingdoms, the processes by which these supplies are rendered available for such important purposes form no inconsiderable part of the beautiful and connected mechanism of the terraqueous globe.

The great instrument of communication between the surface of the sea, and that of the land, is the atmosphere, by means of which a perpetual supply of fresh water is derived from an ocean of salt water, through the simple process of evaporation.

By this process water is incessantly ascending in the state of vapour, and again descending in the form of dew and rain.

Of the water thus supplied to the surface of the land, a small portion only returns to the sea directly in seasons of flood through the channels of rivers.

A second portion is re-absorbed into the atmosphere by evaporation.

A third portion enters into the compositions of animal and vegetable bodies.

A fourth portion descends into the strata, and is accumulated in their interstices into subterranean sheets and reservoirs of water, from which it is discharged gradually at the surface in the form of perennial springs, that form the ordinary supplies of rivers.

As soon as springs issue from the earth, their waters commence their return towards the sea; rills unite into streamlets, which, by further accumulation, form rivulets and rivers, and at length terminate in estuaries, where they mix again with their parent ocean. Here they remain, bearing part in all its various functions, until they are again evaporated into the atmosphere, to pass and re-pass through the same cycles of perpetual circulation.

The adaptations of the atmosphere to this important service in the economy of the globe belong not to the province of the geologist. Our task is limited to the consideration of the mechanical arrangements in the solid materials of the earth, by means of which they co-operate with the atmosphere in administering to the circulation of the most important of all fluids.

There are two circumstances in the condition of the strata, which exert a material influence in collecting subterraneous stores of water from which constant supplies are regularly giving forth in the form of springs: the first consists in the alternation of porous beds of sand and stone, with strata of clay that are impenetrable by water. The second circumstance is the dislocation of these strata by fractures and faults.

The simplest condition under which water is collected within the earth is in superficial beds of gravel which rest on a substratum of any kind of clay. The rain that falls upon a bed of gravel sinks down through the interstices of the gravel, and charges its lowest region with a subterraneous sheet of water, which is easily penetrated by wells, that seldom fail except in cases of extreme drought. The accumulations of this water are relieved by springs, overflowing from the lower margin of each bed of gravel.

A similar result takes place in almost all kinds of permeable strata which have beneath them a bed of clay, or of any other impermeable material. The rain-water descends and accumulates in the lower region of each porous stratum next above the clay, and overflows in the same manner by perennial springs. Hence the numerous alternations of porous beds with beds impenetrable to water, that occur throughout the entire series of stratified rocks, produce effects of the highest consequence in the hydraulic condition of the earth, and maintain an universal system of natu-

ral reservoirs, from which water overflows incessantly in the form of springs, that carry with them fertility into the adjacent valleys.

The discharges of water from these reservoirs are much facilitated, and increased in number, by the occurrence of faults,* or fractures, that intersect the strata.

There are two systems of springs which have their origin in faults; the one supplied by water descending from the higher regions of strata adjacent to a fault, by which it is simply intercepted in its descent, and diverted to the surface in the form of perennial springs; the other maintained by water ascending from below by hydrostatic pressure, (as in Artesian wells,) which, at their contact with the fault, are often at a great depth; the water is conducted to this depth either by percolation through pores and crevices, or by small subterranean channels in these strata, from more elevated and distant regions, whence it descends, until its progress is arrested by the fault.

Beside the advantages that arise to the whole of the animal creation, from these dispositions in the structure of the earth, whereby natural supplies of water are multiplied almost to infinity over its surface, a further result of vast and peculiar importance to man consists in the facilities which are afforded him of procuring artificial wells, throughout those parts of the world, which are best adapted for human habitation.

The causes of the rise of water in ordinary artificial wells are the same that regulate its discharge from the natural apertures which give origin to springs; and as both these effects will be most intelligibly exemplified by a consideration of the causes of the remarkable ascent of water to the surface, and often above the surface, in those peculiar perforations which are called "Artesian wells," our attention may here be profitably directed to their history.

ARTESIAN WELLS.

The name of Artesian wells is applied to perpetually flowing artificial fountains, obtained by boring a small hole through strata that are destitute of water, into lower strata loaded with sheets of this important fluid, which ascends by hydrostatic pressure. The name is derived from Artois, (the ancient Artesium,) where the practice of making such wells has for a long time extensively prevailed.

Artesian wells are most available, and of the greatest use, in low and level districts, where water cannot be obtained from superficial springs, or by ordinary wells of moderate depth. Fountains of this kind are known by the name of *blow wells* on the eastern coast of Lincolnshire, in the low district covered by clay between the wolds of chalk, near Louth and the sea-shore. These districts were without any springs until it was discovered that, by boring through this clay to the subjacent chalk, a fountain might be obtained, which should flow incessantly to the height of several feet above the surface.

In the King's well, at Sheerness, sunk in 1791, through the London clay, into sandy strata of the plastic clay formation, to the depth of three hundred and thirty feet, the water rushed up violently from the bottom, and rose within eight feet of the surface. In the years 1828 and 1829 two more perfect Artesian wells were sunk nearly to the same depth in the dock-yards at Portsmouth and Gosport.

Wells of this kind have now become frequent in the neighbourhood of London, where perpetual fountains are in some places obtained by deep perforations.

* "Faults consist of fissures traversing the strata, extending often for several miles, and penetrating to a depth, in very few instances ascertained. They are accompanied by a subsidence of the strata on one side of their line, or (which amounts to the same thing) an elevation of them on the other; so that it appears, that the same force which has rent the rock thus asunder has caused one side of the fractured mass to rise, or the other to sink. The fissures are usually filled by clay."—Conybeare's *Geology of England and Wales*.

rations through the plastic clay.

Important tre wells have late Thury, and M. Bruckmann, in extensive district under certain conditions at certain levels surface of strata and will afford cultural and do for moving mac obtained in Art of corn-mills.

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rations through the London clay, into porous beds of the plastic clay formation, or into the chalk.

Important treatises upon the subject of Artesian wells have lately been published by M. Héricart de Thury, and M. Arago, in France, and by M. Von Bruckmann, in Germany. It appears that there are extensive districts in various parts of Europe, where, under certain conditions of geological structure, and at certain levels, artificial fountains will rise to the surface of strata which throw out no natural springs, and will afford abundant supplies of water for agricultural and domestic purposes, and sometimes even for moving machinery. The quantity of water thus obtained in Artois is often sufficient to turn the wheels of corn-mills.

In the tertiary basin of Perpignan, and the chalk of Tours, there are almost subterranean rivers, having enormous upward pressure. The water of an Artesian well in Rousillen rises from thirty to fifty feet above the surface. At Perpignan and Tours, M. Arago states that the water rushes up with so much force, that a cannon-ball placed in the pipe of an Artesian well is violently ejected by the ascending stream.

In some places application has been made to economical purposes, of the higher temperature of the water rising from great depths. In Wurtemberg, Von Bruckmann has applied the warm water of Artesian wells to heat a paper manufactory at Heilbronn, and to prevent the freezing of common water around his mill-wheels. The same practice is also adopted at Alsace, and at Constadt, near Stutgardt. It has even been proposed to apply the heat of ascending springs to the warming of green-houses. Artesian wells have long been used in Italy, in the duchy of Modena. They have also been successfully applied in Holland, China, and North America. By means of similar wells it is probable that water may be raised to the surface of many parts of the sandy deserts of Africa and Asia; and it has been in contemplation to construct a series of these wells along the main road which crosses the isthmus of Suez.

I have felt it important thus to enter into the theory of Artesian wells, because their more frequent adoption will add to the facilities of supplying fresh water in many regions of the earth, particularly in low and level districts, where this prime necessary of life is inaccessible by any other means; and because the theory of their mode of operation explains one of the most important and most common contrivances in the subterranean economy of the globe, for the production of natural springs.*

By these compound results of the original disposition of the strata and their subsequent disturbances, the entire crust of the earth has become one grand and connected apparatus of hydraulic machinery, co-operating incessantly with the sea and with the atmosphere, to dispense unfailing supplies of fresh water over the habitable surface of the land.

Among the incidental advantages arising to man from the introduction of faults and dislocations of the strata, into the systems of curious arrangements that pervade the subterranean economy of the globe, we may further include the circumstance, that these fractures are the most frequent channels of issue to mineral and thermal waters, whose medicinal virtues alleviate many of the diseases of the human frame.

Thus, in the whole machinery of springs and rivers, and the apparatus that is kept in action for their duration, through the instrumentality of a system of cu-

riously constructed hills and valleys, receiving their supply occasionally from the rains of heaven, and treasuring it up in their everlasting storehouses, to be dispensed perpetually by thousands of never-failing fountains, we see a provision not less striking than it is important. So also in the adjustment of the relative quantities of sea and land, in such due proportions as to supply the earth by constant evaporation, without diminishing the waters of the ocean; and in the appointment of the atmosphere to be the vehicle of this wonderful and unceasing circulation; in thus separating these waters from the native salt, (which, though of the highest utility to preserve the purity of the sea, renders them unfit for the support of terrestrial animals or vegetables,) and transmitting them in genial showers to scatter fertility over the earth, and maintain the never-failing reservoirs of those springs and rivers by which they are again returned to mix with their parent ocean. In all these circumstances we find such evidence of nicely-balanced adaptation of means to ends, of wise foresight, and benevolent intention, and infinite power, that he must be blind indeed who refuses to recognize in them proofs of the most exalted attributes of the Creator.—*Buckland's Bridgewater Treatise.*

HISTORICAL.

QUEBEC, LOWER CANADA.

QUEBEC possesses an historical interest, to which no other city in the Western World has a similar claim. It need scarcely be added that before its proud citadel are the celebrated plains of Abraham, where Wolfe fought, conquered, and died, "with his glory around him."

The city of Quebec, the capital of Lower Canada, and the Gibraltar of America, stands on the extremity of a precipitous cape, in latitude 46° 54' N. longitude 71° 5' W., on the St. Lawrence, which, five miles below, is divided by the Island of Orleans, into two channels, each about a mile broad. Immediately opposite Quebec, where the river makes a sudden bend, it is little more than half a mile broad, but the depth of water is about 25 fathoms. Between this and the Island of Orleans is formed the splendid basin of Quebec,—somewhat more than five miles long, and about four broad in the widest part. On sailing up the river, we see nothing of the city, until we are nearly in a line between the west Point of Orleans and Point Levi. Quebec, and its surrounding sublimities, then burst suddenly into the vast landscape; and the grandeur of the first view of the city is a magically impressive picture.

"An abrupt promontory, 350 feet high, crowned with an impregnable citadel, and surrounded by strong battlements, on which the British banners daily wave,—the bright steeple of the cathedral and churches,—the vice-regal chateau, hanging over the precipice,—the house-tops of the upper town,—the houses, wharfs, *hangards*, or warehouses, &c., of the lower,—a fleet of ships at Wolfe's Cove, and others at the wharfs,—steamers,—multitudes of boats,—several ships on the stocks,—the white cataract of Montmorency tumbling into the St. Lawrence over a ledge 220 feet high,—the churches, houses, fields, and woods of Beauport and Charlebourg,—mountains in the distance,—the high grounds, church, and houses of St. Joseph, some Indian wigwams near Point Levi, with some of their bark canoes on the water, and vast masses of timber descending on the river from the upper country,—may impart to the fancy some idea of the view unfolded to the spectator who sails up the St. Lawrence, when he first beholds the metropolis of the British empire in America."

On landing at Quebec, and ascending from the lower to the upper town, we pass through narrow,

* In common cases of Artesian wells where a single pipe alone is used, if the boring penetrates a bed containing impure water, it is continued deeper, until it arrives at another stratum containing pure water; the bottom of the pipe being plunged into this pure water, it ascends within it, and is conducted to the surface through whatever impurities may exist in the upper strata; the impure water through which the boring may pass in its descent, being excluded by the pipe from mixing with the pure water ascending from below.

• British America. By John McGregor, Esq., vol. ii. p. 474.

old streets. The lower town is the seat of activity and commerce, where are the Custom House and Exchange Reading-room. Most of the ships anchor above the town at Wolfe Cove.

On arriving in the upper town from the lower, we find ourselves in a very different place; the streets are rather narrow; but, in general, they are clean, and tolerably well paved. The houses are covered with red shingles not being allowed. Many of the buildings are, it is true, in the style of olden times, yet there is an air of respectability and fashion which at once tells us we are in a metropolitan city.

The public buildings are substantial rather than elegant. The chateau de St. Louis, the residence of the governor-general, is a huge, plain, baronial building, projecting over the precipice of Cape Diamond, here 300 feet high; in front of the chateau is an esplanade. Nearly opposite the gates is the Protestant cathedral, with a beautiful spire; and near it stands the Court-house. The old palace of the former bishops of Quebec, standing nearly over the gate leading from the lower town, is now the Parliament House of Canada. As a building, it is certainly much more imposing than was our old House of Commons. Near this spot is the site of the magnificent palace of the Intendant-General, or Civil Governor of New France, which was destroyed by Sir Guy Carleton, to prevent its being taken by General Montgomery, in 1755.

The Catholic Cathedral is a huge edifice, with a heavy dome and spire; and its interior exhibits much of the imposing grandeur of the Romish churches; the Bishop and sometimes fifty priests officiate here. In the city are several other Catholic churches, one in the lower town, and another in the suburb of St. Roch.

There are three nunneries at Quebec, two of which are hospitals. The nuns of Canada are not the useless beings that they may be imagined. Although they have retired from the open world, yet, as nurses to the sick admitted within their walls, or as the instructors of young girls, they are of much benefit to society. They also manufacture beautiful work-boxes, reticules, and some other articles, which they sell for the benefit of their respective convents.

Next is the strong, quadrangular building which was formerly the College of the Jesuits, and was, when occupied by them the most spacious building in America. The British government converted this edifice into barracks. In front is an open space, in the middle of which stands the market, an ill-constructed, wooden building, though it cost from 6,000 to 8,000.

The public institutions of Quebec are numerous. The French College is a substantial, old building with a garden attached. It has a principal and three professors; one each, for theology, rhetoric and for mathematics and physics, and five regents of the humanity classes. Besides several minor French and English schools, and some Sunday schools, there is a national school on a liberal foundation; likewise a Royal Grammar-school, and a classical academy.

A Royal Institution also exists here; the Protestant bishop being the principal. The Literary and Historical Society of Quebec is under the direction of the Chief Justice of Canada. The Quebec Library contains an extensive collection of standard works. There are four respectable newspapers published within the city. Neither does Quebec want benevolent and useful associations. The principal of these are—the Quebec Emigrant Society; Quebec Agricultural Society; Medical Society; Quebec Diocesan Committee of the Society for Propagating Christian Knowledge; Ladies' Society for Propagating Education and Industry in Canada; Ladies' Bible Society; Bible and Tract Society; Quebec Education Society, and the Fire Society. Besides the

* Founded in 1635, by the Pere Remi Roubalet. It will, it is said, contain 2,000 troops.

Bank of Quebec, and a branch of the Montreal Bank, there is also a Savings' Bank.

There are two or three distilleries, breweries, tobacco, soap, and candle manufactories. Several beautiful ships have been for many years built here; and we find such tradesmen as are usual in a city, but not all those of a manufacturing town. Here are brewers, distillers, carpenters, joiners, carriage-builders, smiths, saddlers, tanners, barbers, tailors, shoemakers, mill and wheel-wrights, upholsterers, and those less important personages, players, fiddlers, dancing-masters, and tavern-keepers.

A great proportion of British and other goods imported, are sold by auction; the Canadian shopkeepers, who seldom import goods from other countries, prefer buying their goods at public sales than by private bargain. Some of the shops are fitted up in a way which the Cockneys would call rather *stylish*; but like the shops all over America, you find in most of them every variety of goods sold in the country: silks, lace, muslins, ribbons, crockery ware, and ironmongery; broad cloths and cutlery; saddles, and looking-glasses; spikes, nails, and spades; needles, thimbles, and pins.

What will ever render Quebec a position of the first and most mighty consideration to England, or to any power holding possession of the empire of the Canadas, and which fully justifies even the enormous outlays expended on its fortifications is its particular situation, and the extraordinary natural features of the spot on which it is founded. It is now absolutely impossible for a ship of any size to pass either up or down contrary to the permission of those who possess its garrison. Very large ships cannot go up to Montreal; nor are there any intermediate places of great, commercial importance.

The citadel of Quebec, on the highest part of Cape Diamond, is a fortification not inferior to any in Europe, and commands every surrounding position. The old French walls were remarkably strong, but they have been nearly all destroyed on the land side, and replaced with others if possible still stronger, and constructed according to the more modern rules of defence. There are five gates, strongly defended, in the walls which surround the city, viz. St. Louis' Gate, St. John's Gate, Palace Gate, Hope Gate, and Prescott Gate, through which we ascend from the lower to the upper town. The armoury of Quebec is well worth visiting and examining. It is only inferior to that of the Tower of London.

The population of Quebec and its suburbs is estimated at 30,000 souls; more than two thirds of the numbers being Canadian French. The English and Canadians do not generally mix together, partly from the English having formerly assumed an arrogant superiority over the French. The Canadian gentry all over the province, consisting chiefly of the noblesse and gentry, or their descendants, retain the courteous urbanity of the French school of the last century. They speak French as purely as it is spoken at Paris; and many of them also speak English fluently.

In Quebec, there are few amusements during summer. Active pursuits occupy all classes. Short excursions on the water, or pic-nic parties to Indian Loreite, Lake St. Charles, or the Falls of Chaudiere, are occasionally made; and sometimes excursions are extended to Kamouraska, or up to Montreal, or as far as the Falls of Niagara. On the plain of Abraham is an excellent race-course. In winter, when all the world at Quebec is idle, and when the navigation of Canada and trade of Quebec are bound in icy fetters, balls at the Chateau, assemblies in the town, *pic-nics*, and family parties are frequent. The inhabitants dress in summer as lightly as in Jamaica;

* Upon this plain is an obelisk of appropriate grandeur, to the "Immortal Memory of Wolfe and Montcalm," the latter, the French general at the siege in which Wolfe was killed.

and in winter both be as well protected and robes, as Quebec may trust men, and a Russian grotesque than the sledges, either snow-covered or not so much; but uneven state with by the low carriage thing like a boat firm between Quebec standing the in wooden canoes, among the cakes is called a *pont*, the occasion; 1 years."

Living at Quebec not arise either articles of necessitant habits of the most hospitable they may be introduced over Canada. the Chateau, with conclusion.

"The market rounds it, is the articles of the people in summer are carts, with hay of wild pigeons appear early in the daughters of small carts, from observe the office of the garrison professions, at the luxuries of the thronged carriages of the together with the brawling broken English up the confusions sledges bring pork, mutton, article of luxury. The fish most of pickerel, but times plentiful which it is caught with a long, h sturgeon, eels market, but across the coast.

The best hour. The g of Cape Diamond exceed in magnitude the castles of the St. Lawrence miles of one or tall ships, subdivided for time," says, presents villas and mountain the north and bossed within mated by the Charlebois river St. Charles of wood and low, we behold us, the lower

and in winter both gentlemen and ladies require to be as well protected with muffs, tippets, fur caps, and robes, as if they were in St. Petersburg. Quebec may truly be said to have an Italian summer, and a Russian winter. Nothing can be more grotesque than the figures that drive out in carriages or sledges, either on the ice to Isle Orleans, or to the snow-covered roads. On the ice these rides are pleasant enough; but the roads are generally in such an uneven state with *cahots*, (waves made in the snow by the low carriages,) that the sledges pitch something like a boat in a head sea. The ice is seldom firm between Quebec and Point Levi; and, notwithstanding the intense frost, the "habitans" cross in wooden canoes, hauling or pushing them forward, among the cakes of ice. When the ice does form, it is called a *pont*, and a kind of jubilee takes place on the occasion; but this does not happen once in ten years."

Living at Quebec is very expensive: this does not arise either from the scarcity or high prices of articles of necessity or luxury, but from the extravagant habits of society there. Strangers meet with the most hospitable attention from those to whom they may be introduced; as is, indeed, the case all over Canada. But, there is an affectation for visiting the Chateau, which leads to ridiculous *diets* of exclusion.

"The market, or rather the open space that surrounds it, is the place to see all the varied characteristics of the population of Quebec and its environs. In summer and autumn multitudes of horses and carts, with hay, wood, butchers' meat, fowls, heaps of wild pigeons, vegetables, fruits, flowers, &c., appear early in the morning, attended by the wives and daughters of the *habitans*, and a few squaws, in small carts, from Indian Lorrette. Amidst these, we observe the officers of the civil government, and those of the garrison, with the gentlemen of the learned professions, and the merchants, all scrambling for the luxuries of the market; and, thickly mixed among the thronged carts and horses, the noisy, half-brutal carters of the town, with their wives and daughters, together with the *canaille* of the suburbs of St. Roch. The brawling and vociferation in bad French, and broken English, that takes place, might well conjure up the confused spirits of old Babel. In winter, sledges bring in hay, grain, frozen carcasses of beef, pork, mutton, and whatever comes to market. Every article of luxury, except good fish, is abundant. The fish most esteemed is the *pisson d'oree*, a kind of pickerel, but is rare. Shad and salmon are sometimes plentiful, and a fish called after the river in which it is caught, *Masquinonge*, a species of pike, with a long, hooked snout, is excellent eating. Bass, sturgeon, eels, and petite morue, are also brought to market, but cod seldom, unless Jonathan bring them across the country from the Atlantic."

The best view of Quebec is from the harbour. The grandeur of the view from the citadel of Cape Diamond is considered by Mr. McGregor to exceed in magnificence the celebrated prospects from the castles of Edinburgh or Stirling. Looking down the St. Lawrence, you have before you forty or fifty miles of one of the largest rivers in the world, with tall ships, small vessels, and boats on its surface, and divided for twenty miles by the Island of Orleans, studded with interesting beauties. "At the same time," says, Mr. McGregor, "the southern coast presents villages, churches, cottages, farms, forests, and mountains, in the distant outline. If we turn to the north and east, we have a vast amphitheatre, embosomed within lofty mountains, and animated by the villages and churches of Beauport, Charlebourg, and Lorrette, with the vale of the river St. Charles, and a country decked with clumps of wood and richly cultivated farms. If we look below, we behold, some hundreds of feet underneath us, the lower town, with all its active accompani-

ments, with crowds of ships at anchor in the cove, alongside the wharfs, and under sail. Opposite stands Point Levi and a populous country. Upwards the view, although not extensive, is still grand. The country is bold and romantic, yet cultivated and populous; and the river exhibits the unceasing movements of steam-boats, sailing vessels, small boats, Indian canoes, and rafts of timber floating down the stream, and covered with men, women, and children, and huts."

Mr. McGregor considers that nothing but a *panorama* picture can give those who have not beheld the view from Cape Diamond, a full idea of its magnificence. He then suggests that it would remunerate artists "who have excelled in the enchanting delusions exhibited in panorama views, if they were to cross the Atlantic, and bring back to Europe a representation of that which is beheld from the citadel of Cape Diamond." Surely, our excellent panorama painter, Mr. Burford, accomplished this a few years since on his acres of canvass, in Leicester Square, or in the Strand.

MISCELLANEOUS.

HINTS ON EARLY EDUCATION.

1. Judicious mothers will always keep in mind that they are the first book read and last laid aside in every child's library. Every look, word, tone, and gesture—nay, even dress, makes an impression.
2. Remember that children are men in miniature—and though they are children, and should be allowed to act as children, still all our dealing with them should be manly, though not morose.
3. Be always kind and cheerful in their presence—playful, but never light—communicative, but never extravagant in statements, nor vulgar in language nor gestures.
4. Before a year old entire submission should be secured. This may be often won by kindness, but must sometimes be exacted by the rod, though one chastisement I consider enough to secure the object. If not, the parent must tax himself for the failure, and not the perverseness of the child. After one conquest, watchfulness, kindness, and perseverance will secure obedience.
5. Never trifle with a child, nor speak beseechingly to it, when it is doing any improper thing, or when watching an opportunity to do so.
6. Always follow commands with a close and careful watch until you see that the child does the thing commanded—allowing of no evasion nor modification, unless the child ask for it, and it is expressly granted.
7. Never break a promise made to a child—or if you do, give your reasons—and if in fault, own it.
8. Never trifle with a child's feelings when under discipline.
9. Children ought never to be governed by the fear of the rod, or of private chastisements, or of dark rooms.
10. Correcting a child on suspicion, or without understanding the matter, is the way to make him hide his faults, by equivocating or a lie, to justify himself—or to disregard you altogether, because he sees that you do not understand the case, and are in the wrong.
11. When a child wants that which it should not have, or is unwilling to do as the parent says, and begins to fret, a decided word spoken in kindness, but with authority, hushes and quiets the child at once; but a half yielding and half unyielding method only frets and teases the child—and if denied, or made to obey, ends in a cry.
12. It is seldom well to let the child "cry it out," as the saying is. If put into a corner, or tied to your chair, it should not be to cry or make a noise. In-

L O R R E S A F E T Y A F I L M

deed, crying from anger or disappointment should never be allowed. To "vent their feelings" when children, they will take the liberty to do so when men and women.

13. Never allow a child to cry or scream on every slight occasion, even if hurt, and much less when by so doing it gratifies a revengeful or angry spirit. This should be especially guarded against in infants of ten, twelve, or eighteen months old, who often feel grieved and provoked when a thing is denied or taken from them.

14. Never reprove children severely in company, nor make light of their feelings, nor hold them up to ridicule.

15. Never try to conceal any thing which the child knows you have, but let your conduct teach him to be frank, and manly, and open—never hiding things in his hand, nor slyly concealing himself or his designs.

16. Kindness and tenderness of feeling toward insects, birds, and even of such animals as should be killed, are carefully to be cherished.—*Abbot's Magazine.*

ANSWER TO PRAYER

WHEN IT APPEARED TO HAVE BEEN DENIED.

THE late General Burn was an eminently pious and devoted Christian; and we have spent some delightful hours in his company. He was in the habit for many years, of noting down any remarkable circumstance in his life. The following is an instance of the favour of God towards him, when he "refused a direct and immediate grant" of his petitions:—

"When I was a Subaltern in the Royal Marine Corps, two other officers and myself were ordered to embark, one in each of the three guard-ships then stationed in the Medway. Two of them lay close to the Dock-yard, affording at all times easy access to the shore; but the other, the *Resolution*, of 74 guns, was moored half way down the river, towards Sheerness, from whence in winter and bad weather it was troublesome to land, and sometimes impracticable. For this reason it was natural for each of us to wish for one of the Chatham ships, and strong interest was accordingly made by us respectively, with the commanding officer for this purpose. But he finding he must necessarily disoblige one of the three, ordered us to attend the parade the next morning, and draw lots for our ships. This of course drove me to my strong hold, and if ever I prayed with fervency in my life it was now. I pleaded hard with the Searcher of hearts, that he knew my chief motive for desiring one of the Chatham ships was, that I might constantly attend the means of grace, and the ordinances of his house, and I felt confidence that if I really was a child of God, he would grant my request—since the 'lot thus cast into the lap' was wholly at his disposal! The important morning came, and I drew the dreaded ship, down the river. Had I drawn my death warrant, I hardly think it would have affected me more. My prayer was now apparently rejected, and the enemy of souls taking advantage of the agitated state of my depraved heart, easily made me draw the conclusion, that either I was no Christian, or that God paid no attention to those who professed to be such. In this gloomy desponding state, like a criminal going to execution, I embarked the same forenoon in His Majesty's ship *Resolution*, lying in a dreary part of the Medway, about two or three miles from Sheerness. I had just time to be introduced to the officers in the ward-room, when dinner came in. The third Lieutenant happening to be caterer that week, of course stood up at the head of the table, and asked a blessing; but with so much seriousness as quite astonished me; for being well-acquainted with the customs of the ward-room in a King's ship, I had never heard any thing of the kind so solemnly pronounced there

before, and I determined to mark every word that proceeded from that gentleman's lips, in the hope of hearing something that might enable me to ascertain his character; nothing decisive occurred during dinner, but no sooner was the wine placed upon the table, than he was attacked by several of his messmates on his religious sentiments, and I soon discovered that he bore the genuine marks of a true Christian, by his judicious reproofs, and the very able manner in which he confuted all their infidel arguments. Wishing, I suppose, to know what spirit I was of, they frequently appealed to me for the truth of what they advanced; but having always decided against them, I was imperceptibly drawn into the disputation on the side of the caterer. When it was time to separate the purser rose and broke up the company, exclaiming with an oath, "Our new messmate is as great a Methodist as Tomlinson." I smiled, well pleased to be associated with such a man. As two needles touched with loadstone, when they fall near to each other among chaff, will soon come together, so this Methodist Lieutenant and I myself speedily came into contact. After having exchanged a few questions, we went down to his cabin in the gun-room, had an hour's comfortable conversation, and concluded with prayer, although a few hours before we had never seen one another's faces. This singular circumstance could not fail to bring to my recollection the prayer I had so culpably forgotten, now completely granted, and I began to be reconciled to the ship Providence had assigned me; but that God, who abounds in goodness, and delights in mercy, never confers his favours by halves. A few days had hardly elapsed, when an order came from the Admiralty, to send the *Resolution* up to Chatham, and one of the ships there to take her place. This was such welcome news to all on board, that lest the order should be countermanded, we obeyed in the same day, for the wind and tide favouring, we weighed, and came to an anchor off the Dock-yard before two o'clock. Thus my prayer, at first apparently rejected, was now completely answered, but it was in the Lord's way. Had mine been attended to, and I had drawn the ship that afterwards went down the river, I should have been miserable. So true it is, we 'know not what to pray for as we ought.'"

A MOTHER'S INFLUENCE.—The history of John Newton is often mentioned as a proof of the deep and lasting impression which a mother may produce upon the mind of her child.—He had a pious mother. She had often retired to her closet, and placing her hand on his youthful head implored God's blessing upon her poor boy. These prayers and instructions sunk deep into his heart. He could not but feel that there was holiness in such a character, demanding reverence and love. He could not tear from his heart, in after life, the impressions then produced. Though he became a wicked wanderer, though he forsook his friends and home, and every virtue; the remembrance of a mother's prayers like a guardian angel followed him wherever he went. He mingled in the dissipated and disgraceful scenes of a sailor's life and while surrounded with guilty associates in midnight revelry, he would fancy he felt the soft hand of his mother upon his head, pleading God to forgive and bless her boy. He went to the coast of Africa, and became even more degraded than the savages upon her dreary shores. But the soft hand of his mother was still upon his head, and the fervent prayers of his mother still thrilled in his heart. And this influence, after the lapse of many guilty years, brought

* Lieutenant Tomlinson was a pious, sensible, and well informed man, then well known in the Christian world. He was long a commander in the navy, and would have been high among the Admirals, had he not disoblige the Admiralty of that time, by publishing a plan for manning the navy without pressing, which that Board would not countenance. I enjoyed his friendship for many years.

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back the prodigal, a penitent and a child of God ! elevated him to be one of the brightest ornaments of the Christian church, and to guide many sons and daughters to glory. What a forcible comment this is upon the power of maternal influence !—and what encouragement does this present to every mother to be faithful, in her efforts to train up her child for God !

NEGRO SLAVERY.—*Rev. John Wesley on his Death Bed.*—The "Life of William Wilberforce, by his Sons," contains the following letter from the late Rev. John Wesley, to Mr. Wilberforce, urging him to renewed and unceasing exertions against Negro Slavery. They are probably the last words he ever wrote, for the letter was written on his death-bed, the day before he sank into a lethargy from which he was never roused :—

"My Dear Sir, February 24, 1791.

"Unless Divine power has raised you up to be as *Athanasius contra mundum*, I see not how you can go through your glorious enterprise, in opposing that execrable villany which is the scandal of religion, of England, and of human nature. Unless God has raised you up for this very thing, you will be worn out by the opposition of men and devils ; but if God be for you, who can be against you ? Are all of them together stronger than God ? Oh ! be not weary of well-doing. Go on in the name of God, and in the power of his might, till even American slavery, the vilest that ever saw the sun, shall vanish away before it. That He who has guided you from your youth up, may continue to strengthen you in this and all things, is the prayer of, dear sir, your affectionate servant,
JOHN WESLEY."

PROJECTED RAILWAY IN NEW SOUTH WALES.—A company is about to be formed for the purpose of making a railroad from Sydney to Yass, a township on the Morumbidgee river, about 200 miles south-west of Sydney, in the direct line to Port Philip.

CATHEDRAL CHURCH IN SYDNEY.—A meeting took place at Sydney, New South Wales—the Bishop of Australia in the chair—when £4,000 towards the building of a cathedral church at Sydney was subscribed. It was supposed that at least £2,000 would be available for this purpose.

PULSATION.—The pulse beats about 70 times in a minute ; so that the pulsation of the heart takes place about 100,900 times a-day.

THE WESLEYAN.

HALIFAX, JUNE 16, 1838.

The great object of a Religious Periodical ought to be the carrying out of a sentiment, uttered by our Poet, to

Unite the pair so long disjointed,
Knowledge and Vital Piety.

In prosecution of this object, the Wesleyan will endeavour to convey to its readers,—the most interesting articles of Religious Biography, and the best extracts on Theological and Doctrinal points. At the same time, our latter pages will generally present a summary of the most important general and provincial intelligence. That the most interesting information, under the head of Religious Intelligence, may be disseminated through the medium of this paper, we earnestly request the Preachers in both districts, to correspond with the Agent at Halifax :—communicating accounts of the progress of the word of God in their respective circuits, religious revivals, remarka-

ble conversions, and important obituaries. Through the medium of such communications, the happiest results will be produced, and the interests of the great cause of Christianity ultimately advanced.

At the same time, the exertions of the Agents are required to procure additional subscribers. Were we to enter into particulars on this head, we should be able satisfactorily to prove, that hitherto our efforts have been crowned by a success which has been unknown to any periodical in the Province, during the first few months of its issue.

To persons wishing to commence as subscribers,—we recommend that they should take it from our last Number, [No. 10]. In all its articles it presents a commencement, and we shall be unable, except by a reprint, to furnish complete sets from the beginning.

Any person having spare copies of No. 5 on hand, will oblige by forwarding them by post, directed to the Wesleyan Office, Halifax.

A dreadful Murder was committed at River Philip, two weeks ago, particulars of which have appeared in the public papers. The suspected murderer was in custody.

THE WEATHER.—During the past week the weather has been more than usually variable. The thermometer has been generally low, except at intervals—there has been an extraordinary quantity of heavy and long-continued rain.

TO CORRESPONDENTS.

*** will oblige by forwarding the articles promised. F. G. H. has been received, and will be inserted in next No.

The Communications of "Gamma" have likewise come to hand, they will receive early attention—communications of the same character will be particularly acceptable.

By the arrival of the June Packet, on Wednesday last, 31 days from Falmouth, we have Falmouth dates to the 9th, and London to the 7th inst.

The principal topics of excitement appear to be the slave question and the coronation—connected with the former, the present ministry appear to receive the unqualified censure even of their own party. Lord Chas. Fitzroy had been removed from his situation in the Queen's household, in consequence of his vote on this question against ministers.

Believing that a summary of religious intelligence will be more generally interesting to our readers—we present them with the following :—

The death of Lancelot Has'ope, Esq., for a long time Treasurer to the Wesleyan Missionary Society, took place at Selley Hall, near Birmingham, on April 20th. He was in his 73rd year, and was for some time an active member of the Committee of the British and Foreign Bible Society.

The Wesleyan Missionary Society has lost another staunch friend in the death of Francis Marris, Esq., of Leeds, in his 70th year. This took place, May 15. For 51 years he was connected with the Methodist Society. The Magazine for June says, "The amount of his liberality will perhaps only be unfolded in the light of Eternity. The following bequests prove his regard for those institutions which he regarded as conducive of the glory of God and the happiness of man.—To the Manchester Penitentiary, £100 ; Manchester Infirmary, £200 ; Leeds Infirmary, £200 ; Bible Society, £200 ; Wesleyan Theological Institution, £200 ; Metho-

dist Preachers' Annuitant Society, £300, Wesleyan Missionary Society, £500;—and the Wesleyan Methodist Auxiliary Society for the relief of the widows of deceased Preachers, £3000.

"**MAX MEETINGS.**"—Among the many interesting annual meetings of different societies, holding their festivals in the month of May in London, the following have been largely reported in the London Religious Journals—in addition to the Wesleyan Missionary Anniversary announced in our last.

CHURCH MISSIONARY SOCIETY.

Income,	£71,727	0	0
Increase on the year of	£11,720	0	0
Expenditure during the past year	£86,540	0	0
Number of Missionaries sent out,	25		

BRITISH AND FOREIGN BIBLE SOCIETY.

Income,	£97,227	0	0
Expenditure,	£91,479	0	0
Issues,	369,761		
Total issues of copies of the word of God since commencement,	10,885,648		

SUNDAY-SCHOOL UNION.

Sales of publications, sum total	£10,321	0	0
Number of children taught in schools which had received libraries	58,139		
Of whom could read the Bible,	29,917		

RELIGIOUS TRACT SOCIETY.

Publications circulated during the year,	15,939,567		
Sales to the amount of	£49,284	0	0
Total receipts	£62,056	0	0

LONDON MISSIONARY SOCIETY.

No. of Missionaries	135,		
Income,	£70,255	0	0
No. of Members,	7,747		

BAPTIST MISSIONARY SOCIETY.

Income,	£17,896	0	0
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SOCIETY FOR PROMOTING THE OBSERVANCE OF THE LORD'S DAY.

Publications issued, during the year	220,000		
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LONDON CITY MISSIONS.

Missionaries employed,	45		
Vases paid,	205,947		
Religious Tracts distributed,	22,709		
Income,	£3,885	0	0

In addition to the above, there are notices of the Anniversary of 25 different other societies of a Religious and Philanthropic character—all held in London—found in the Watchman and other papers, for the last month.

Supplement to the account in our last, of the Meeting of the Wesleyan Missionary Society, in Exeter Hall.

COLLECTIONS AND DONATIONS

RECEIVED IN CONNECTION WITH THE LATE ANNIVERSARY.

The following statement of the collections and donations received in connection with the various religious services and meetings during the late Anniversary, shows the noble and bright cheering amount of £6,933 19s. The Committee bear this announcement with unfeigned gratitude to God and to their generous friends—and take these results as a further earnest of that still more abundant support which the extensive and increasing Missions under their care so imperatively require.

The particulars are as follows:—

Great Queen Street, Public Meeting, April 25th	£	61	5	3
Collections after the "Three Annual" Sermons, April 26th and 27th		123	17	5
Collections on Sunday, April 29th		590	10	4
Collection at Exeter-Hall Meeting, April 30th		260	1	6

Various Donations and New Subscriptions announced at Exeter-Hall, April 30th, or received soon after the Meeting, . . . 1,598 4 8.

Donations on annuity.—

An aged friend, by Rev. Dr. Bunting	3,000	0	0
Francis Riggall, Esq. Alford	1,000	0	0
From Ledbury Circuit	200	0	0
Rev. Thomas Harrison	100		
	£6,933	19	0

NEW BRUNSWICK.

FREDERICTON.—The following is the Address of the District Conference to Sir John Harvey, alluded to in our last, with his Excellency's reply.

To his Excellency Major General Sir JOHN HARVEY, K. C. H. & C. B., Lieutenant Governor of the Province of New Brunswick, &c. &c.

May it please your Excellency, We, the Missionaries appointed by the Wesleyan Conference in Great Britain, to labour in the Province of New Brunswick, take the opportunity afforded by our first annual meeting in Fredericton, after your Excellency's assumption of the Provincial Government, personally to pay our respects to your Excellency.

During the twelve months your Excellency has administered the government of this Province, events have occurred which have occasioned to the subjects of the Empire, commingled feelings:—a monarch justly esteemed for his solicitude to promote the welfare of his subjects, and whose memory will be long cherished by a grateful people, has, in the order of Providence given place to our Sovereign Lady Queen Victoria, whose many virtues have awakened an enthusiastic and subs actual loyalty which promises to uphold in its moral splendour the throne of her ancestors.

We, may it please your Excellency, have participated in the feelings of our loyal fellow-subjects in these events—and, while we have endeavoured to bow in humility before the Arbiter of the universe, we adore his wise interposition in placing upon the British Throne another beloved member of the illustrious house of Hanover. Our prayers for Her Majesty's long, happy, and prosperous reign on that Throne shall not cease to be offered to Him—by whom Princes reign,"—while by our personal instructions and example, we shall persevere in inculcating the great duties of religion and loyalty among our people, that whom we are happy in believing Her Majesty has not more affectionate and loyal subjects.

Recent events in the neighbouring Provinces of Canada, may it please your Excellency, though calculated to awaken our sorrow that any should be found so wicked as to raise, or so delatated as to join, the standard of revolt in so favoured a portion of the Empire as British America, did not occasion to us any alarm. That Almighty hand which, as Christians, and as Christian Ministers, we wish ever devoutly to acknowledge, has graciously interposed, and his blessing on the loyal efforts of Her Majesty's subjects, has signally foiled the wickedness of rebellion and the cruelty of bigottism, to awaken, we trust, a more grateful, a more truly regard for the privileges and the securities of Britons, accorded by the British Constitution.

Your Excellency's promptitude and foresight contributed to the result that has gladdened the hearts of Her Majesty's subjects in these Provinces, and we trust that your Excellency will be long spared to administer in Her Majesty's name, the affairs of New Brunswick, whose whole population, we believe, appreciate your Excellency's administration as highly advantageous to their interests.

May it please your Excellency, we may accuse ourselves of negligence were we to allow the present opportunity to pass without expressing the grateful sense we entertain of your Excellency's endeavours to remove from us the onerous effects of the Marriage Law of this Province. In those circumstances we recognise an enlightened estimate of the circumstances of Ministers and people not in the pale of the National Establishment which cannot fail of having that influence on Her Majesty's Government that will effectually remove our grievance.

Most earnestly desiring that every blessing may be con-

ferred on your Excellency's family.

We have the

Signed in

Answer of His Excellency

Reverend Gentlemen. Believing that there is no society any more numerous than those of feelings of the utmost and congratulation of New Brunswick yours to discharge their forfeited place in this Province highly respectable.

The last twelve important events—protecting Provide Colonies, instigate ber of wicked ar pressed, and the rule has been disp the deluded, there their forfeited plac in the ranks of the defenders—and I of their seducers.

Our late excell by a Sovereign w of her subjects, a "rejoice".

Again I thank and I beg you to tifying part of my interests of your

Government Hou

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Mr. Editor—I cent at what to t it must have been the Temperance

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highly appropria from the Revering, and forcibly of expressing lo followed the N which was sung ble Judge Parke ing. His admin forth the strong fee were then might safely de more genuine l by these fragran concluded, the a speech replet his audience a was the very N. Parker afte ing:—his obsc morous, as we Country, raise state of excite Nova Scotia, A beautiful lit sung, and the Psalm. The

ferred on your Excellency, on Lady Harvey, and your Excellency's family.

We have the honor to be your Excellency's most obedient and humble servants
Signed in behalf of the District Meeting.

WILLIAM TEMPLE, *Chairman.*

Answer of His Excellency the Lieutenant Governor to the Wesleyan Missionary Address.

Reverend Gentlemen,—

Believing that the Queen has not more faithful subjects, nor society any more peaceable, orderly, and valuable members, than those of the Wesleyan community, I receive with feelings of the utmost pleasure your loyal and dutiful Address, and congratulations upon my assumption of the government of New Brunswick, and am much gratified that my endeavours to discharge my duties towards her Majesty's subjects in this Province have hitherto afforded satisfaction to so highly respectable a portion of them.

The last twelve months have indeed been productive of important events—but in their issues we trace the hand of a protecting Providence. The recent outbreak in the sister Colonies, instigated by a comparatively inconsiderable number of wicked and disloyal men, has been promptly suppressed, and the mild and benignant character of British rule has been displayed in extensive acts of mercy towards the deluded, thereby restoring them to their families, and to their forfeited places in the community, and replacing them in the ranks of her Majesty's loyal and faithful subjects and defenders—and I will add heaping confusion upon the heads of their seducers.

Our late excellent and beloved King has been succeeded by a Sovereign who has already endeared herself to all classes of her subjects, and in whom the nation may be truly said to "rejoice".

Again I thank you, reverend gentlemen, for your Address, and I beg you to be assured that it will at all times be a gratifying part of my duty to assist the objects and promote the interests of your loyal and respectable community.

J. HARVEY, *Lt. Governor.*

Government House, June 6, 1838.

St. JOHN, June 25th.

TEMPERANCE SOIREE.

To the Editor of the City Gazette.

Mr. Editor—I had, last evening, the pleasure of being present at what to me I confess was a novelty, and, I presume, it must have been so to the greater part of the guests; I mean the Temperance Soiree, and I cannot refrain from expressing the high gratification I felt on this occasion. The scene was really one of the most joyous and animating that I ever remember to have witnessed. About 450 persons were present, and, as one of the Speakers justly remarked, it would have been vain to look amongst the assemblage for one long face, for one countenance that did not beam with happy and loyal emotions. The speeches were excellent: they were highly appropriate, full of life and animation. An address from the Reverend President stating the objects of the meeting, and forcibly shewing the propriety of adopting this mode of expressing loyal feelings, opened the proceedings. Then followed the National Anthem "God save the Queen," which was sung and played with great spirit. The Honorable Judge Parker then addressed the meeting with much feeling. His admirable observations and spirited appeals called forth the strongest expressions of approbation. Tea and Coffee were then introduced, and I will venture to say, we might safely defy Port or Madeira to impart to their votaries more genuine hilarity and social feelings than were inspired by these fragrant productions of the East. When tea was concluded, the Rev. Mr. Bamford addressed the company, in a speech replete with loyal feeling. Neither the Speaker nor his audience appeared to entertain a doubt that Old England was the very best Country under the Sun. The Honorable N. Parker afterwards spoke with much eloquence and feeling:—his observations, which were highly pertinent and humorous, as well as indicative of warm attachment to his Country, raised the feelings of the meeting to the highest state of excitement. Dr. Bayard, who had just arrived from Nova Scotia, made, in conclusion, a few excellent remarks. A beautiful little song, composed for the occasion was then sung, and the whole concluded with the Old Hundredth Psalm. The music was good and the guests joined in it

with one heart and voice.—It must have been impossible to witness the scene, and not feel that the exertions of the Committee of Management were amply rewarded, by the universal satisfaction that was diffused throughout the company, or not to perceive that if this festive entertainment was a matter of experiment, it was attended with the most complete success. As one of the guests, I may say, long live Victoria to share the affections of such a loyal people, and long live the Temperance Cause to suggest so rational a mode of expressing these feelings!

A GUEST

We extract from the Christian Guardian the stations of the Preachers in Lower Canada, for 1838—9

Quebec—Wm. M. Harvard, John B. Selly.
Montreal—Robert L. Lusher, Richard Hutchinson
Three Rivers—Vacant for the present.
Wesleyville—Edmund S. Ingalls.
Russellton—Barnabas Hitchcock.
Odell Town—Robert Cooney, Malcolm McDonald.
St. Armand—William Squire, Thomas Campbell, another is requested.
Shefford—John Tomkins; one is requested.
Stanstead—Thomas Turner; one to be sent.
Sherbrooke & Hawley—Edmund Butterell, Richard Garrett.
Melbourne & Kingsley—John Raine, John F. Elliott.
Bury & Lingwick—One is requested.

R. L. LUSHER, *Chairman.*
W. SQUIRE, *Secretary.*

MARRIED.

On Thursday 5th inst. by the Rev. Wm. Cogswell, A. M. Mr. David Falconer, to Miss Ann, daughter of the late Doctor Miller, of Wick, Cathness, North Britain.

At Wolfville, on Thursday evening, 5th inst. by the Rev. H. L. Owen, Mr. James E. Dewolf, of Kentville, merchant, to Miss Mary Ann Starr, daughter of the late Mr. Thomas Woodward.

On the 22d of May, at the North Mimm's Church, the Honorable Edmund Phipps, brother to his Excellency the Earl of Mulgrave, to the Hon. Mrs. Charles Norton, eldest daughter of His Excellency Sir Colin Campbell, K. C. H. Governor of Nova Scotia.

At Sydney, C. B. on the 26th ult. by the Rev. Charles Ingles, the Rev. R. McLearn, of Windsor, N. S., to Harriet Bowd, youngest daughter of the late Hon. Richard Stout.

DIED.

On Sunday morning last, after a short but severe illness, Elizabeth wife of Captain John Grant, and daughter of the late Capt. Edward Vint, in the 41st year of her age, deeply regretted by all who knew her.

At Dartmouth, on Tuesday last, in her 56th year, Sarah, relict of the late James Money, Esq. R. N., after several weeks severe illness, which she bore with christian fortitude and resignation.

At Cornwallis, on the 16th June, in the 79th year of his age, Mr. William Dickey, an old and respectable inhabitant.

At Liverpool, N. S. on Wednesday the 27th June, in the full triumph of faith, Mrs. Sarah M. Smith, the wife of the Rev. Wm. Smith, Wesleyan minister.

SHIPPING INTELLIGENCE.

ARRIVALS.

Tuesday, 10th—Brig James Doe, Dickson, Cuba, 21 days—sugar and molasses to M. B. Almon; schr. Mary Jane, McGrath, Bermuda, 11 days—onions and candles to W. & J. Murdoch, and J. W. Barss.

Wednesday, 11th—Brig. Hilgrove, Bell, Demerara, 18 days—rum and molasses to Saltus & Wainwright; H. M. Packet Lord Melville, Lieut Webb, Falmouth 30 days—June Mail.

Friday.—H. M. Ship Malabar, Capt. Harvey, Quebec, 13 days, with Lieut. Robinson and 12 men of the Royal Artillery, spoke on Tuesday H. M. S. Madagascar, hence, for P. E. Island, with a detachment of the 93d., and ordered her direct to Quebec.

Saturday.—Schr. Nancy, Barrington; Tory, Kelley, Demerara, 25 days, to Fairbanks & Allison; schr. Richmond, Gerrior, N. York, 15 days, to A. Keith; brig Ion, St. John, N. B.

Sunday.—Schr. Dolphin, Lunenburg; Seaflower, Arichat; Lucy, Little Harbour; Forrest, Swaine, Burin, 16 days, to Fairbanks & Allison; schr. Packet, Graham, St. John, N. F., 9 days, to Saltus & Wainwright and others; schr. Wm. Penn, Fraser, Liverpool, N. S., 13 hours, bound to Antigua; Am. schr. Gerane, Sheffield, Pictou,—bound to Boston.

PORT MEDWAY, July 12—Launched,—Ship Superior, 562 tons

FOR SALE.

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

As the property is well known, further description is considered unnecessary.

For particulars as to terms, &c., apply to JOHN B. ANDERSON, Halifax, 16th July.

THE LONDON PARKS.

Who can estimate the blessings to London—who can calculate the bodily refreshment, the animal enjoyment, the moral good, of which they have been, and will be productive? You are elbowing your way up the strand on a summer afternoon, through the dense crowd which daily throng that wonderful thoroughfare; the counter-currents of traffic are crossing each other and mingling in all directions, and you are unceasingly whirled about in their strong and uncomfortable eddies; the rolling of carriages, the rumbling of waggons, the rattling of cabs and omnibusses, the cries of business and the oaths of blackguardism are in your ears—your eyes are blinded with glare and dust; you feel hot, faint, feverish, weary, and a tavern suggests itself as a resting-place; but the Park comes across your mind; you make a vigorous push to the other side of Charing-cross, take the first turn, and in five minutes you lie stretched luxuriously on the cool green sward—close cut, and smooth as velvet—by the margin of a beautiful sheet of water, and with a noble oak or elm throwing its leafy branches protectingly over you! Here is a goodly change! Before you floats the stately swan—the lady of the lake—in all the pride of conscious beauty; while troops of waterfowl, of less dignified demeanour, crowd towards the verdant banks to be fed with crumbs by the good-natured idlers loitering thereon, or get up pleasure excursions, and visit the tiny islands with which the lake is studded. Around you are shady alleys, avenues of noble trees, winding walks, plots of flowery shrubs and evergreens, and all the accessories which art affords, “to great creating Nature;” while among these pleasant scenes, and enlivening them, is heard the merry laugh and seen the playful gambols of troops of happy, healthy children. And all this is yours, or any man’s, for as long or as often as you have leisure or inclination. These be your grounds—your walks—your shady recesses, without cost and without care. All that is required of you is to refrain from the indulgence of that very English propensity, to wit, injuring the shrubs, or carving your initials on the trunks of trees.—NEW YORK MIRROR.

ADVERTISEMENTS.

May be had of the author, and at the book-store of A. & W. McKinlay
THE CHRISTIAN STUDENT'S BIBLICAL
 GUIDE; comprising an Analytical Arrangement of the principal
 Texts in the Sacred Volume, under the different relations of Attri-
 butes, Doctrines, Duties, Promises, and Prophecies. Edited
 from the MSS. of the late Rev. John Green, by the Rev. C. Churchill,
 Wesleyan Minister, Halifax, N. S. 12mo. cloth, 10s.

Also, by the same author,
 The **HYMNS and POEMS OF MADAME GUION**. Trans-
 lated by W. Cowper, Esq. with a Memoir of the Author, and some
 additional Pieces. Royal 32mo. 1s. 3d.

The **BIBLICAL STUDENT'S POCKET BOOK**. In which
 the Chapters are Alphabetically arranged, and classified. 18mo. 2s.
ABBOT'S WAY TO DO GOOD, abridged from the Ameri-
 can Edition. Royal 32mo., cloth, 1s. 3d.

WHAT NEED OF IMPORTING BOOTS AND SHOES &c?
LONGARD AND HERBERT'S
HALIFAX BOOT AND SHOE MANUFACTORY!!!

THE Subscribers beg leave to acquaint their friends
 and the Public, that they have received their Stock of **ENG-
 LISH LEATHER**, and a variety of other articles in their line, suit-
 able to the summer season, consisting of—

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

L. & H. cannot allow this opportunity to pass without expressing
 their gratitude for the exceeding liberal patronage they have received
 hitherto, which has been equal to their utmost expectations, and this
 circumstance affords them peculiar satisfaction, for thus they have been
 instrumental in retaining and putting in circulation many hundreds of
 pounds within the province, which would otherwise have been ex-
 ported to Great Britain and elsewhere, never to visit our shores again.
 Every effort is being made, which the infancy of their establishment
 will admit, to produce work at prices corresponding to those of im-
 ported Boots and Shoes, and if sufficient patronage be continued, the
 Halifax Boot and Shoe Manufactory will be able to defy foreign com-
 petition.
 June 4, 1838.

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

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

In order at once to demonstrate the Catholicity of the present de-
 sign, and inspire universal confidence in the rectitude of the decision,
 the following Gentlemen have been requested, and have kindly con-
 sented, to become adjudicators, viz.:

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

The Essays will be received on or before 1st June, 1838, by the Sec-
 retaries of the Church of England, London, Baptist, and Wesleyan
 Missionary Societies, at the respective Mission Houses in London, and
 by the Rev. Dr. Brunton, Convener, or Rev. Dr. Gordon, Secretary of the
 General Assembly of the Church of Scotland's Committee for For-
 eign Missions, Edinburgh. Each must be accompanied with a sealed
 letter, enclosing the name and address of the author—the Letter
 and Essay bearing some motto or superscription common to both. No
 Essay need be forwarded which is not written or copied in a clear,
 distinct, legible hand. The Adjudicators are expected to make their
 decision known on or before 1st June, 1840, after which date the Es-
 says will be returned, on proper application at the several Offices
 where they were originally left, with the Letters unopened except
 those accompanying the successful Treatises. Half of the profits aris-
 ing from the sale of the Copywright of the Essay, to which the Prize
 of Two Hundred Guineas shall be awarded, to be given to the Author,
 the other half to be applied to such object, promotive of the great
 cause of Missions, as the Contributors to the present Prize may deem
 most expedient.

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

NOTICE TO TRAVELLERS.

**THE GUYSBOROUGH and ARICHAH PAC-
 KET** will sail regularly between those places every week, leav-
 ing Guysborough every Monday morning at 8 o'clock—and Arichah
 every Tuesday morning at 8 o'clock (wind and weather permitting)
 touching occasionally on her return at Casso, Fox-Island, and Crow
 Harbour—taking on board at each place, such freight and passengers
 as may offer.

Guysborough, 28th April, 1838.

TERMS, &c.

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

NOTICE TO AGENTS.

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

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