

THE WESLEYAN.

"HOLD FAST THE FORM OF SOUND WORDS."

Scripture.

VOLUME I.

HALIFAX, N. S. MONDAY EVENING, MARCH 26, 1838.

NUMBER 3.

BIOGRAPHY.

MEMOIR OF MRS. SARAH RATHBURN.

By Rev. William Wilson.

MRS. SARAH RATHBURN was the daughter of the late Mr. John Allison, and was born on the 7th September, 1780, in the township of Cornwallis, Nova Scotia.

The first serious impressions made on her mind were under a Sermon preached by the late Rev. Wm. Black, when she was at the early age of between ten and twelve years. But by her intermixture with gay company; and giving way to a volatile disposition, which was peculiar to her, those impressions gradually wore away, and she continued indifferent as to her everlasting interests until just about the time of her marriage with Mr. Chas. Rathburn, which took place in the year 1802. The circumstance which then impressed her mind with the vanity of this world, and the importance of being ready for the next, was the sudden death of a young female with whom she had been intimate, and who was called away in the bloom of youth to her eternal home. These impressions were deepened by the close and heart-searching sermons that she heard from the Wesleyan Missionaries, who occasionally visited Horton, the place where she then resided. She began to feel that she was born for higher pleasures than the world could give; but in order to the enjoyment thereof, she must forsake sin, turn to God, and believe with her heart unto righteousness. Under the influence of these impressions, she resolved to give her heart to God, and she found "redemption through his blood, the forgiveness of sins." This event took place in the year 1804. She then joined the Wesleyan Society, of which she continued a member until her death. "But the word of the Lord was precious in those days;" the number of ministers was small, consequently she had comparatively few opportunities of hearing the word preached, and of christian fellowship and communion. These circumstances, together with her own inexperience and her trials, had a paralyzing effect upon her mind, and although she continued a member of society, and constantly received the ministers in her house whenever they came into that part of the country; yet she fell into a spiritual lethargy, and lost her sense of the Divine favour. She continued in this state until the year 1820, at which time she resided at Falmouth, where a most gracious outpouring of the Spirit, and revival of religion took place, under the ministry of the Rev. William Burt. During the revival, her soul became quickened, she was led to bewail her backslidings, and again to venture her soul by faith on Christ. The Lord again spoke peace to her soul, and "sent forth the spirit of his son into" her heart "crying Abba

Father." From this time she continued to retain a sense of her acceptance until her death. About this time her husband also enjoyed experimental religion. Her house was then opened for preaching, and, as one of her children writes, "they fondly hoped to spend a few years in each other's society, and in helping each other to "work out their salvation with fear and trembling." But she was soon after called to sustain a most severe trial, for her pious and excellent partner, was taken away from her by death, in the month of May following. Severe as this stroke was, she bore it with patience, because he died trusting in God, and therefore she hoped to meet him again in Heaven.

A few years after this, she removed to Newport, and here, in her widowed state, she was called to sustain further trials by the bereaving hand of death.

In the year 1825, she lost a child, an interesting girl of twelve years of age. In 1831, she lost another daughter, a young woman who had been married about a year and a half, leaving a babe only a few hours old. To this infant, Mrs. Rathburn clung with the most fond affection, but in six months, it also was torn from them by death's resistless aim.

Her complicated trials had a powerful effect upon her mind, and seemed to undermine her constitution. But although she felt these things deeply, yet she did not "sorrow as others which have no hope;" she felt her trials as coming from the hand of her heavenly father, who "doth not afflict willingly, nor grieve the children of men;" and she was often heard to say, she needed them all, to wean her affections from earthly things.

In the month of March, 1833, she was taken ill, and continued so during the summer. In the month of September following, she got a little better, and was enabled to go out for the last time; but her complaint soon returned, she was from that time confined to her room, and for the last two years of her life, was entirely confined to her bed.

During her long affliction, she never expressed a doubt of her interest in Christ.

Her nervous system was much affected, so that her disposition, which was naturally cheerful, was sometimes so influenced thereby, that even the kindness of her friends seemed to distress her. A visit, however, from a minister, or the prayers of any other Christian friend, were always grateful to her, and frequently seemed to dissipate the clouds, that had encircled her mind. The repeated visits of the Rev. Henry Pope, the resident minister in Newport, were peculiarly blessed to her.

She also derived great comfort from hearing the Scriptures read, and particularly the Psalms of David. It was her constant practice to have a portion of the

Psalms read every night before she fell asleep. She would frequently say to her daughter, Mrs. William Harvey, who was almost constantly with her during her long illness: "Come, Agnes, get the Bible, you know I cannot go to sleep without my Psalms." From the reading, or recital of many of the Hymns in the large Hymn Book, she often derived much amusement, and she has often herself, recited the whole of that beautiful Hymn, page 140, beginning,

"Jesus lover of my soul,
Let me to thy bosom fly,
While the nearer waters roll,
While the tempest still is high,
Hide me, O my Saviour hide,
Till the storm of life be past,
Belt into the haven guide,
O receive my soul at last!"

As her end drew near, every one could perceive in her a greater deadness to the world, and a greater desire to be made fully "meet to be a partaker of the inheritance of the saints in light."

One day as Mrs. Harvey entered her room, being much struck with the alteration in the looks of her mother, Mrs. H. could not refrain from shedding tears; Mrs. Rathburn took her by the hand, and addressed her thus: "What, Agnes, are you not willing to part with me to go to God; you have taken good care of me, but I shall be better off there; you must not mourn for me."

In the month of January, 1837, she was taken violently ill, with a cough, and a spasmodic contraction of the limbs, which produced the most exquisite agony, so as sometimes to throw her into a state of delirium. But whenever her reason would return, she would enquire if she had spoken irreverently of God or his word, adding, "I trust the Lord will keep me from that; I have prayed much, that if I lose my reason, I might never say any thing lightly of the Scriptures." Her prayer in this respect was answered, for in no state of her delirium, did she ever utter an irreverent expression in reference to God or religion. She bore her sufferings without a murmur, and often, after passing a restless night, she would say, "I thank the Lord I shall not have to go through that again; I am one night nearer my heavenly home." Sometimes at night, she would say, "I should be glad to go now, if it was His will, but I am willing to suffer as long as He pleases."

She lingered until the 15th of May last, when death gave her a final release from all suffering.

A short time before she expired, she was asked—"are you afraid to die?" She replied "No; bless the name of the Lord Jesus." Shortly after this, she desired her sister, Mrs. Bell, to come to her, and distinctly called, "Nancy." Mrs. B. ran to her, when she said, "I am dying." Mrs. B. replied, "yes, you are dying." She added, "I shall be dead in five minutes. I die in the faith." These were her last words which were spoken distinctly. Her lips continued to move for a short time, as if in the act of prayer. But they were soon observed to quiver, and then cease to move;—her eye sunk, her pulse ceased,

"The weary wheels of life stood still at last."

and without a straggle or a groan, she expired!

Thus died Sarah Rathburn, in the 57th year of her age, an affectionate wife, a kind parent, a suffering widow, a sincere friend, and a triumphant Christian.

GENERAL RELIGIOUS INTELLIGENCE.

STATE OF PROTESTANTISM IN EUROPE.

(From the private Correspondent of the Standard.)

I had the satisfaction of being present last night (Oct. 25,) at a meeting of the Protestant Christians of various denominations, held in the Wesleyan Chapel in the Rue d'Anjou St. Honore, at which a report was made by the Rev. Mr. Baird, from America, of his recent tour in Europe to Protestant and Catholic countries, and the Protestant churches. It is a lamentable fact, that even more is known in England and in America of the religious condition of the inhabitants of the South Sea Islands, than of our neighbours, our Euro-

pean acquaintances, those with whom we are constantly engaged in commercial or scientific correspondence, and there is no union between the churches of Great Britain, those of Holland, Prussia, and the Waldenses. In America the want of correct information as to the religious state of Europe has been felt to be a great evil, and the various religious bodies there, and above all the Presbyterians, are endeavouring to supply this deficiency by obtaining correct intelligence by means of their pastors who visit Europe. The Rev. Mr. Baird is an Agent of the American Temperance Societies. He is charged to make known to the old world the progress which the new one has made in the diminution of that horrible vice, the abuse of ardent spirits; and I can bear my humble testimony to the fact, that the agent himself is a living example of the truth of his own predictions. Although his labours are unbounded, and his exertions incessant, his general beverage is water; and though he visits countries where the best wines and fermented liquors are constantly brought before him to tempt him, he on many occasions, from principle, and not from taste, refuses to partake of the "sparkling glass" or of the "flowing bowl." The evils which intemperance has inflicted on America are presented in the treatise he has published with such appalling clearness and sad accuracy, that no astonishment can be felt that many good men, resolved on avoiding excess, have rushed into the other extreme, and even refuse to take beer or cider. The labours of Mr. Baird in Europe have been on the whole very successful—but nowhere more so, or so much so, as in Prussia, where the great and good King of that country (a decidedly religious prince) has taken the subject into his own hands, and has assisted most powerfully all the efforts of the temperance societies. But although the mission of Baird be principally one of "temperance," he is likewise a Christian Missionary, and his acquaintance with the French, German, and Italian languages enables him to make considerable way in Europe, and to do in other respects a great deal of good. As a Christian Protestant minister, his attention has naturally been turned to the great question of the state of Protestantism, and above all, to that of Bible Protestantism, zealous, Christian, Evangelical Protestantism, throughout Europe. By the blandness of his manners, his suavity, gentleness, meekness, courtesy, respect to superiors; deference to governors and governments, as well as by his good manners well-informed mind, and easy, gentlemanly conduct—and by his high principles and constant piety, he has been admitted into the society of kings and emperors, princes and their families, and at more courts than one he is received with affectionate interest by the members of the reigning dynasties. For the royal families of Holland and Prussia he feels peculiar respect and love; and though an American in America, and though he has confidence in the durability of the institutions of his country for that portion of the new world, he is no enemy, I assure you, either to princes or monarchies, but views them as agents in the hands of a wise and superintending Providence for the accomplishment of much good. I was pleased indeed beyond measure on hearing him dilate last night on the virtues and merits of the royal families of Prussia and Holland, bearing as he did his willing testimony to the fact that a better government could not exist in Europe than that in Prussia.

The Rev. Mr. Baird began in the spring of the year his tour, by making a journey to and through Italy. In Italy the cause of Protestantism is low. There are, however, a few French and German Evangelical Protestant ministers, perhaps seven or eight, and an equal number of English clergymen. The French and German ministers are principally supported by the King of Prussia. Wherever he has a minister or a consul, and even in one or two places where he has not, he requires chapels to be opened and maintained where the Protestant religion may be professed and taught. The conduct of the King of Prussia in this respect is eminently praiseworthy; and very often he sends from his own private purse money, to these ministers, to enable them to support themselves in respectability. In Valdeis, where the descendants of the ancient Waldenses still continue to worship God according to a pure faith, though surrounded by superstition and impiety, an English colonel, whose name did not transpire, is doing an amount of good almost unheard of, as resulting from the efforts of one man. He has spent six months of every year in these valleys for many years past, and visits every corner and portion of this interesting country, to "stir up their pure minds, by way of remem-

France." F
houses, built
which the co
school-house
least 100,0
ject. He h
missionary
brought up
ta already
stations ab
the Christia
fal mission
proved. Th
the Bible fi
centre of g
the purest
testantism,
community.

The same
Belgium.
Protestant
Protestants
tributed by
In last year
circulated.
ters. The
paration a
separation
Christian c
gelical cler
The case o
of the wis
which at
of 1830 in
Protestant
best means
portunities
that moved
against Pro
the name o
religious t
which I a
and without
they can
tantism m
distributed
missionarie
most liber
from seem

MUSIC.
light, silly
you would
the refuge
hearts, an
The play
leged the
Music was
reption of
Do not y
pleasure i
daughters
Books.
of books.
as you are
persuaded
time, affe
in verse.
Poets
principles
he is a
a bad ma
hicle of hi
not be ask
the day. A
for any re
The fines
is this :—
make us
we have

france." He has been the means of having fifteen school-houses, built of stone, erected in the fifteen parishes into which the country is divided; and since then has had several school-houses built in each district. He has given at least 100,000 francs of his own money towards this object. He has likewise been the means of forming there a missionary school or college, in which young men are brought up for the work of the ministry as missionaries. It has already sent twenty seven young missionaries to different stations abroad. This country has produced great men in the Christian Church, and that college is now producing useful missionaries. The character of the country is vastly improved. The Gospel is practised every where. From thence the Bible finds its way into various parts of Italy. It is the centre of good—it is the focus from which proceed rays of the purest light. It is a proof of the powerful effect of Protestantism, and of pure religion, when once it gains root in a community.

The summer and autumn journey of Mr. Baird began in Belgium. In that country there are from twelve to fifteen Protestant ministers—and no more. There are very few Protestants in Belgium. But the Bible is extensively distributed by means of the British and Foreign Bible Society. In last year from 10,000 to 15,000 copies of the Bible were circulated. In Brussels there are two good Protestant ministers. They used to preach in the same church. Their separation at first appeared a great calamity; but, like the separation of St. Paul and St. Barnabas in the first ages of the Christian church, it has been productive of good. Of Evangelical clergymen in Belgium there are, of course, very few. The case of Belgium is, however, a strong and clear proof of the wisdom of God, and how Providence overrules that which at first appears an immense evil. "The revolution of 1830 in Belgium," said Mr. Baird, "was made against Protestantism. There can be no doubt as to that. I have the best means of knowing this, as I have had abundant opportunities of conversing with some of the Catholic chiefs of that movement; and they declared to me that it was made against Protestantism. But as the revolution was made in the name of liberty, they could not exclude the principle of religious toleration; so that in no country in Europe with which I am acquainted can Protestants labour more freely, and without any sort of apprehension of being molested, than they can in Belgium. Chapels may be opened—Protestantism may be preached—books, tracts, and Bibles may be distributed—and Belgium affords a large field to Protestant missionaries. The constitution of Belgium is, perhaps, the most liberal of any now existing in Europe. Thus, again, from seeming evil, good has been educed."

To be continued.

MISCELLANY.

MUSIC.—Shun all the wretched folly and corruption of light, silly, and amorous songs, on the same principle that you would shun books of the same nature. Sacred music is the refuge of the Christian musician. I wish your ears, your hearts, and your tongues were often tuned to such melodies. The play-house, the opera, and the concert-room, have deluged the world with the abuses of the lovely art of music. Music was designed to lead the soul to heaven, but the corruption of man has greatly perverted the merciful intention. Do not you belong to such perversions, nor seem to take pleasure in those who do.—Lugh Richmond's advice to his daughters.

BOOKS.—Characters are speedily discovered by their choice of books.—Novels in prose I need not now forbid; ignorant as you are of their bad tendency by experience, you, I am persuaded, trust me on that head, and will never sacrifice time, affection or attention to them. But beware of novels in verse.

Poets are more dangerous than prose writers, when their principles are bad. Were Lord Byron no better poet than he is a man, he might have done little honor; but when a bad man is a good poet, and makes his good poetry the vehicle of his bad sentiments, he does mischief by wholesale. Do not be ashamed of having never read the fashionable poem of the day. A Christian has no time, and should have no inclination for any reading that has no real tendency to improve the heart. The finest rule ever met with in regard to the choice of Books, is this:—Books are good or bad in their effects, as they make us relish the word of God, the more or the less, after we have read them.—There are too many valuable books

on a variety of subjects, which ought to be read, to allow of time to be dedicated to unworthy and useless ones.—*Ibid.*

WHITBY.—*A Marvellous Story*—On Thursday, the 2nd instant, an event occurred, of a nature so extraordinary in itself, and so wonderful in all its minor and consequential circumstances, that it is extremely doubtful whether any one's experience can furnish to it a parallel. About 3 o'clock in the afternoon, the "Victoria" coach, which runs between Middlesbro' and Whitby, started from Guisbro' for the latter place, taking the low road, which leads through Skelton, Brotton, Loft-house, &c. To those who are acquainted with that part of the country, it is needless to describe the character of the road; and to those who are not, it is sufficient to say, that they cannot find a worse one to travel on between the Land's End and John O'Groet's. The hills are precipitous; the road rough, narrow and crooked; and the bridges, which are exceedingly steep, seem to have been built for the express purpose of intimidating travellers.—Notwithstanding all these obstacles, the coach, which was heavily laden, pursued its course steadily and safely, leaving behind it Dale-house, Mill-bank, Lythe-bank, and Dansley-lane. When they had arrived at a place called Aislaby Chapel, about two miles from Whitby, the pole chain suddenly broke, and the coach, in consequence, became unmanageable. The coach, after reeling a little from side to side, at length slipped of the edge of the road, broke in two a stone post of a foot in diameter, fell down a precipice between thirty and forty feet high, rolling over in its progress three times, with all the passengers, horses and luggage. In the inside were six passengers, and on the outside three. Mr. Hutchinson, of Brotton, distinguished himself by his activity in giving aid to the poor females, who uttered the most distressing cries. As soon as the coach had finished its circumvolutions, that gentleman smashed the window to pieces, which was closed, and, effecting his escape by that outlet, proceeded to liberate the rest. A commercial traveller, of the name of Simpson, who, in his gig, had accompanied the coach for some distance, also rendered what assistance was in his power, and then rode rapidly to Whitby, to dispatch chaises and surgical help. But the most wonderful part of this affair remains to be stated. Amongst all the passengers (ten in number) there was not one materially injured—the horses were unhurt—and the coach little or nothing damaged. The driver was thrown off in the first instance, and the coach rolled over him—he also was unhurt! An outside passenger, the master of a Middlesbro' collier, was hurled with much violence to the ground, and he lay for some time without animation, but recovered. The first impression was that he was dead. At the time this accident happened, it was quite dark, and every thing was viewed by the uncertain light of a lantern. The place into which the vehicle was precipitated was a deep dell surrounded by briars and bushes. The breaking of the pole-chain was the sole cause of the misfortune.—*York Chronicle.*

SILK A PROTECTION AGAINST INFECTION.—A silk covering of the texture of a common handkerchief is said to possess the peculiar property of resisting the noxious influence, and of neutralizing the effects of malaria. If, as is supposed, the poisonous matter is received into the system thro' the lungs, it may not be difficult to account for the action of this very simple preventative; it is well known that such is the nature of malaria poison, that it is easily decomposed by even feeble chemical agents. Now it is probable that the heated air proceeding from the lungs, may form an atmosphere within the veil of silk, of power sufficient to decompose the miasma in its passage to the mouth, although it may be equally true, that the texture of the silk covering may act mechanically as a non conductor, and prove an impediment to the transmission of the deleterious substance.—*Dr. Lardner's Cabinet Cyclopædia.*

EFFECT OF LABOR.—It was lately stated in a lecture delivered before the London Royal Institute by Mr. Dent, that a watch consists of 992 pieces, and that 43 traders, and probably 250 persons, are employed in making one of these little machines. The iron of which the balance spring is formed, is valued at something less than a farthing—this produces an ounce of steel worth 4s 2d, which is drawn into 2,250 yards of spring wire, and represents in the market £13 4s.; but still another process of hardening this originally farthing's worth of iron renders it workable into 7,450 balance springs, which will realize at the common price of 2s. 6d. each, £956 5s.; the effect of labour alone.

THE WREATH.

For the Wesleyan.

MONODY.

"FOR WHAT IS YOUR LIFE?"—*Scripture.*

Lord thou hast been in every generation,
Thy people's refuge, and their dwelling-place,
And 'ere from chaos rose the new creation,
'Ere land and water filled alternate space,—
Or light sprang forth at thy omnific nod,
Thou still wert God.

Our life in thy sight is but as a dream.
Like dew upon the herb, 'tis swiftly gone;
Oh could we learn each moment to redeem—
To improve our time, as life is sweeping on,
And look on earth as but the path that's given
To lead to heaven.

Oh earth! how fleeting and how vain thy joys;
We deprecate our loss of peace below:
Each sweet is tainted—and the taint alloys
The purest cup of bliss with dregs of woe;
But there remains a lasting rest above—
A heaven of love.

Here, we look forward through the mists of sorrow,
Which, like a veil, are thrown across our path,
To the bright dawning of a glorious morrow—
A day when pining sickness, pain, and death,
For ever and forevermore shall cease,
And all be peace.

But there, we look no more through future ages
To claim unfading happiness our own;
The Book of Life bears written on its pages
Our names—and robed in white before the throne,
With harps, and palms, and crowns, our songs shall blend,
World without end.

Here, we look forward to that bright abode,
Where angels fall before their shining King,—
Where holy spirits gaze upon their God,
Drinking of bliss from heaven's perennial spring,
And feasting upon joys which ne'er decay,
Nor pass away.

But there, in sweet fruition we shall find
Th' anticipated joys of heaven our own;
And mingle never more to be disjoined,
With those dear friends whom we on earth have known;
And heaven's peerless joys, when these we meet,
Shall be more sweet.

Oh happy thought! though now we feel regret
To bury all we love beneath the sod;
The anguish of these hours we shall forget
At meeting them before the throne of God,
Where we shall join to sing through endless days,
Our Saviour's praise.

△ △

MISSIONARY INTELLIGENCE.

WEST INDIES.—MISSION TO SABA.

St. Eustatius, August 22nd. 1857.

BROTHER BANKS stated at the last district meeting, that whilst he occupied this station last year, he visited the sister colony of Saba, and preached twice, during his short stay, to numerous and attentive congregations. He said also, that there existed a strong desire in the minds of the people for the residence of a Missionary amongst them; and urged the district meeting to recommend Saba as a proper Station for a resident Missionary. To this the meeting agreed, and, if I mistake not, his statements respecting the moral wants of the Island, and the cheering prospects of extensive usefulness which is presented to missionary enterprise, were entered upon the district minutes, and forwarded to your hands. The meeting at the same time expressed a wish that I would visit Saba through the year as often as was compatible with my duties at St. Eustatius, and correspond with the committee on the subject of its eligibility as a permanent station for one of their Missionaries.

The following extracts from my journal will convey the report of a visit which I made to Saba during the early part of last month, with its results. The extracts are from entries made in my journal after my return to St. Eustatius.

July 4th. On the afternoon of this day, accompanied by a friend, I sailed for the Island of Saba, the sloop Eagle, Capt. Darsey, bound for St. Thomas, which touched at Saba, and left us on its narrow rocky beach about 7 o'clock in the evening. I immediately began to ascend a long steep ravine called the "Ladder," alternately toiling along its rugged sides, or skirting the margin of its precipitous till at length we arrived at the "Bottom," or principal village of the Island. This village probably derives its name from its position. It is situated in the area of a magnificent amphitheatre of hills, its houses occupying the bottom of what appears to be the crater of an extinguishable volcano, to which you are introduced through the gorge of the "Ladder," at about a thousand feet above the level of the sea. I was favoured with a very polite letter of introduction from the Lieutenant Governor of St. Eustatius, Edward Beaks, Esq. Commander of Saba, in which I was kindly recommended to the friendly attention of the latter, who received me with the utmost cordiality, and pressed me and my friend to make his house our home during our stay in the Island.

July 5th. During the early part of this day, I informed his Honor the Commander that the object of my visit to Saba, was to spend a few days in preaching the gospel as frequently as possible, and in conversing with the people, with reference to the commencement of a Society in the Colony, and the salvation of as many of its inhabitants as possible. He was pleased to say in reply, that he would cheerfully afford me every assistance in his power towards the attainment of my object, and during the day he preached for preaching in the evening, and had the Dutch Church opened and prepared for service. At 7 o'clock I preached in it to a good congregation of attentive hearers, from 1 Tim. i. 15; and was graciously blessed in my own soul whilst declaring that "Jesus Christ came into the world to save sinners."

6th. This morning I baptised four children, and in the evening ascended to St. John's village, situated on the level summit of one of the lower hills on the south-east side of the amphitheatre, and about a mile distant from the "Bottom". Here I conversed with two or three families, and engaged to visit them again, and baptise their children, and preach to them and their neighbours on the evening of Saturday the 8th.

7th. This was appointed (by his Honor's command) a day of humiliation and intercession, with reference to the hurricane months, upon which we were just entering. At half past 10 o'clock in the morning, I occupied the pulpit of the Dutch Church, and preached, to an excellent congregation, from some passages in the eighty-fifth Psalm, and was much blessed while pointing out the connection of punishment with sin, and enforcing the necessity of repentance, a renewed moral nature, and an humble walk with God, in order to the enjoyment of the Divine favour and protection.

8th. This was a day of great bodily fatigue. In the morning, attended by his Honor the Commander, Mr. Hill, from St. Eustatius, and a few others, I walked, (you ride at the peril of your life) over this land of rock and hill, and mountain and valley, to the windward quarter of the Island. Here, at about three miles distant from the "Bottom," there is a populous village of agriculturists, whose houses and farms occupy the depressed ridge and sloping sides of a fertile hill called the "Saddle," which runs off to the south from the back of the loftiest mountain in the Island, whose majestic pyramid sublimely towers above "the quarter," and collects the clouds of heaven, and ever and anon shakes the fertilizing

showers
smiling f
fect. Th
day, a ge
in the fore
baptised a
several fa
evening r
baptised
on which
tom," th
day.

9th. (C
in the D
had seen
sent from
season in
six or eig
I thanked
generally
but expre
anything
people.

others w
not attac
shew me
might ex
main gre
done no
ny had r
That I p
the good
the cong
little fur
a desire t
from the
men, an
closely c
cepting t
and dan
shall I
state I w
reproof,
formed i
with ex
them a c
to walk
fully to
other to
these pe
and may
fold to
I had en
the "E
Eustatius
that eve
the Co
hours, i
in safety

Saba,
contains
about 80
ges I ha
different
Ministe
majority
therefor
tion is t
sand sla
every M
and app
bitterly
The pre
this Isl
has rece
very fr
cant on
Mission
The C
white in

showers from its venerable crest, down upon the smiling farms which teem with fruitfulness at its feet. Though the day of my visit was a working day, a general holiday was taken, and at 11 o'clock in the forenoon I preached to a good congregation, and baptised about a dozen children. I afterwards visited several families, dined at "the quarter," and in the evening returned to St. John's, where I preached and baptised four children, and then descended the hill on which this village stands, and reached the "Bottom," thoroughly fatigued with the labours of the day.

9th. (Sunday.) This morning I preached again in the Dutch Church to the largest congregation I had seen in the Island. There were persons present from every part of the Colony. I had a good season in the pulpit, and after preaching I baptised six or eight children. Before I dismissed my hearers, I thanked them for the hospitality and kindness so generally shewn me since my arrival in the Colony, but expressed myself unwilling to be satisfied with anything short of the salvation of the souls of the people. I said that this my was chief object, all others were merged in this; and if this object was not attained, however much kindness they might shew me, and however thankful for my visit they might express themselves, I should nevertheless remain greatly dissatisfied, and consider that I had yet done nothing, and that my visit to the Colony had not been attended with the desired results. That I might not remain in ignorance of any little good which my visit produced, I said that after the congregation had retired, I would gladly hold a little further intercourse with any one who really felt a desire to flee from the wrath to come, to be saved from their sins. Eighteen persons remained;—six men, and twelve women. With these I conversed closely on religious things, and found them all (excepting three) truly awakened to a sense of their sin and danger, and each anxiously enquiring "what shall I do to be saved?" The three with whose state I was not satisfied, I rejected, after a faithful reproof, warning, and admonition, and the rest I formed into three small classes. I read our rules, and with extended exegetic remarks, and gave each of them a copy, and after this they pledged themselves to walk accordingly, by the grace of God, and "faithfully to watch over in love, and to provoke one another to love and good works." May God guide these people into the saving knowledge of his will, and may this little flock be soon increased a hundred fold to the praise and glory of His name. Amen. I had engaged to preach again in the evening, but the "Eagle" on her way up from St. Thomas to St. Eustatius, called in, and summoned us on board, and that evening we left the hospitable roof of his Honor the Commander, and after a rough passage of five hours, in a deeply laden vessel, we reached our home in safety.

Saba, lies about 20 miles leeward of St. Eustatius, and contains a population of about 1,800 souls. Of these about 800 are whites. The people occupy the three villages I have mentioned, and a few scattered hamlets in different parts of the Island. There is no Christian Minister in the Colony, and the moral state of the majority of all classes, but especially of the slaves, is therefore most deplorable. Their religious instruction is totally unprovided for, and each of the thousand slaves in this Island may look the Committee of every Missionary Society in Christendom in the face, and appropriate the language of the Psalmist, and bitterly exclaim, "No man careth for my soul." The present opportunity of establishing a mission in this Island is most favourable. A Lieut. Governor has recently been appointed for St. Eustatius who is very friendly to our mission, and a constant attendant on our ministry, and would rather encourage a Mission in Saba, than throw obstacles in its way. The Commander of Saba, and all the respectable white inhabitants and proprietors, strongly urge us

to occupy that Colony as a Mission Station, whilst the little Society already formed there, seems a pledge which God has given us, to be with us if we will but walk in at the door which He has so evidently opened before us. That society cannot exist without religious ordinances. It must perish for want of a minister or pastor, unless you send it one; and if it perish, shall we be clear of its blood? A single man, of robust health, of steady habits, and quenchless zeal for the salvation of souls, would, by the blessing of God, be of incalculable benefit to Saba, and might be supported at little or no expense beyond his ordinary allowances. The Society, which he would soon increase, would cheerfully contribute according to its ability, and considerable support might be also derived from others in the way of donations to the mission. Promises have been made to this effect, but, whilst I entertain a hope that in many cases they would be fulfilled, I lay no stress whatever on these promises as an inducement for the Committee to send out a Missionary to Saba. The ordinary sources for a supply would be more prolific, in proportion to the number in society, than they are in St. Eustatius, for the mass of the people in Saba are in better circumstances. It is impossible for the St. Eustatius preacher to give much attention to Saba. He could not visit it oftener than once in three months, and then he must hire vessels at considerable expense; and leave his congregations at home without a preacher, which would be attended with such irregularities as would be displeasing to the people, and highly injurious to his work.

In St. Eustatius we are just recovering from the effects of a gale of wind, from which we suffered considerably on the 2nd of this month. Some property was lost, but no lives. The Mission House and chapel were not injured, but fences, &c., were blown away. A few dollars have repaired the damages. We have lately gathered a few souls here, and are encouraged in our work. H. CHEESEBROUGH.

THE EXPOSITOR.

Psalm xli. 6.—The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times.

THE allusion is to metal that has passed through a very severe refining process. The words of God are so pure as to have no alloy whatever in them. "Purified seven times," means *perfectly* refined, seven being a number frequently expressive of perfection, perhaps, because on the seventh day God had completed the world.

The words of Jehovah are holy in his precepts, just in his laws, gracious in his promises, significant in his institutions, true in his narrations, and infallible in his predictions.

Deut. xxxiii. 6.—And ye shall be left few in number, whereas ye were in number as the stars of heaven for multitude; because thou wouldst not obey the voice of thy Lord thy God.

In the siege of Jerusalem, there died one million of Jews, and more than ninety thousand were carried away captive; and having afterwards provoked the Romans by their rebellions, they persecuted them nearly to extirpation; to which, if the tens of thousands who were slaughtered year after year, in every country, be added, it appears wonderful that there were any remains left.

As this prediction concerning the Israelites, compared with its accomplishment, demonstrates the divine inspiration of the Scriptures, how should the example of that people warn all who hear and see these things, not to provoke the Lord to anger, by disobeying his commands, and despising his Gospel.

Psalm xix. 3, 4.—There is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world.

The words "*there is*" and "*where*" are supplied; hence the proper reading may be, "no speech nor language, their voice is not heard." This is very beautiful, and has been noticed by many biblical students.

The heavens are thus represented as silent, yet powerful preachers, declaring by their extended line the glory of God through all the earth, and to the end of the world; and they have this advantage over the most learned of mankind, that they can speak to all nations, and that at the same time, by "a common language to teach them all at once."

"Though voice nor sound inform the ear,
Well known the language of their song,
When one by one the stars appear,
Led by the silent moon along;
Till round the earth from all the sky
Thy beauty beams on every eye.—MONTGOMERY.

EPISTOLATORY.

TO MR. S. W. FROM A. W.

March 17, 18—.

MY DEAR BROTHER,

I AM quite resigned to whatever may be the will of God concerning me. If I do recover, I wish to dedicate my life to him who has hitherto been all I wanted. In this affliction I have been led to see the insufficiency of all that earth can give, to make the soul tranquil in the prospect of dissolution! O, who can estimate the value of a conscious interest in Christ, when every other refuge is gone? None but those whose spiritual perception being clear, can stand between both worlds without dread! And this can be effected only through faith in the atonement; there hangs all a sinner's hope!

My late interview with you has often furnished me with subjects of pleasing recollection, and led me to anticipate the happiness of that state where there is neither sickness nor death. O what a prospect! We shall rest our weary feet on that Mount Zion, where all the Christian pilgrims meet! May we all appear there! Surely, my brother, we may say, "The lines are fallen unto us in pleasant places." When we look back to the past of our journeying, O, what mercies have been conferred upon us! What deliverances have been wrought in our behalf! And what the Lord has already done for us he can repeat; let us only be found in our providential place, faithfully doing that work, which our master has assigned us. I often think of you and my dear sister, with your rising offspring. Remember, "the promise is unto us, and to our children,"—a promise of greater value than all the treasures of gold and silver,—"The Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest love." Deut. xxx. 6. I praise God for any measure of faith, and especially for that which enables me to rely on him for the guidance of our children. I hope the work of God is prospering with you. Is my sister full of courage in this blessed service? She must "labour and not faint," and she shall receive the reward!

The coming of the Lord draweth nigh! He is at hand to cheer his followers, as well when clouds and darkness rest upon their providential path, as when they are beset with their enemies, and called forth to hand combat. He cometh to dispel the mist, to thrust out the enemy from before them, and to say, "Destroy them!" He cometh to reward his servants! Let us take courage! Let us be found

"Sweetly waiting at his feet,
Till all his will be done."

O, the prospect before a believer! how transporting! What a moment will that be,—the moment of dissolution! If we be found "perfecting holiness in the fear of the Lord,"

With ease our souls through death shall glide,
Into their Paradise;
And thence on wings of angels ride
Triumphant through the skies!"

THE WESLEYAN.

"HOLD FAST THE FORM OF SOUND WORDS."

THERE never was, perhaps, a time, when there was greater need for Wesleyans to observe and practise the exhortation, which we have selected as our motto, than the present. Error, in various forms, is some less essential and less dangerous than others, but in all prejudicial to piety, is making its appearance, and spreading around us; and whilst surrounded with false doctrine, and enticed by its seductive allurements, they should be especially on their guard, and "hold fast the form of sound words" which they have been taught.

The doctrines which characterize us as a body, are "sound words"; and the "form" in which they appear is to be found in the SACRED VOLUME, which we believe to be the only and sufficient rule of faith, experience and practice.

They should "hold them fast,"—1. *Theoretically*: by cordially and unreservedly yielding up their understandings to their belief. 2. *Experimentally*: by seeking after them, in the use of appointed means, not resting without the actual and personal possession of vital godliness, and the privileges of the Gospel, and by retaining the enjoyment of spiritual blessings, "walking in the light as He is in the light, and having fellowship one with another." 3. *Practically*: by a strict and conscientious observance of the duties of religion, keeping the divine precepts, "walking in all the commandments and ordinances of the Lord blameless,"—"denying ungodliness and worldly lusts, and living soberly, righteously and godly in this present world," and persevering, through evil report and through good report, unto the end.

Ready for all God's perfect will,
Their acts of truth and love repeat,
Till death his endless mercies seal,
And make the sacrifice complete.

4. They should "hold them fast," by not allowing themselves to be drawn away from the faith once delivered to the saints,"—"tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;" but firmly cleaving to the "TRUTH as it is in Jesus," and whilst carefully "proving all things," yet resolute in "holding fast that which is good."

The doctrines of the Wesleyans have been rendered, under the Divine Blessing, instrumental in saving thousands of souls from sin, misery and hell, into a state of holiness and happiness, preparatory to their admission into heaven; and, with confidence we affirm, the doctrines of the Bible, as held by the Methodists, cordially believed, personally experienced, and faithfully practised, will lead to present and eternal salvation.

The METHODISTS have cause to be satisfied with their theological system of faith, experience and practice, as deduced from the Sacred Scriptures; and until they can find a better, which we sincerely believe they never can do, we exhort them to "hold fast the form of sound words."

The concluding part of the Conference Address will appear in our next number.

We would tend seen to...
ments—with for postage.
Agents and larly requeste have not been from, if requi...
Tame,—70 postage) to th...
More effect we have also evening.

FRANCE with the Su these parts o alliance, it...
emir has vi sure of being sian emissar...
SPAIN.—molestation. Mountains. debate in th question wa of the Ofa refer chiefl rial change ment of O'Donnell ult. at the panies of auxiliaries. Usurbil, an ded, was under Zabe the Mens, t opportunity looked for v...
PORTU formal reced to the...
RUSSIA that the C against th into the R...
represente loff was m Persia and...
CAPE voted to t Cape Tow 40 to 60 p gota Bay...
SEVERE from Hand Prince has disorder c...
There is to the fati lloved from...
Hien S... has been chancellor...
A publi to petition and trienn...
Charles victed on a Harford, c...
oor, on t...
Promoti enignat the army, the gover ment for...

THERE last, to in on the B which w not arriv...
The B my to D

We would just state for the satisfaction of our friends that we intend soon to increase the Wesleyan to 16 pages, and admit advertisements—with the addition of only 1s 3d, for subscribers at a distance for postage.

Agents and others to whom numbers have been sent, are particularly requested to return by mail all numbers for which subscribers have not been procured, as we wish to be able to complete our files, from, if required, the beginning.

TERMS.—7s 6d per annum to subscribers in Town: 8s 9d (including postage) to those at a distance.

More effectually to accommodate our Subscribers in the Country, we have altered the time of publication from Wednesday to Monday evening.

GENERAL INTELLIGENCE.

FRANCE.—Abd-el-Kader is said to have concluded a treaty with the Sultan, by which institution was given the emir of all these parts of Algeria now in the possession of the French. This alliance, it is thought, explains the recklessness with which the emir has violated the treaty of Jaffa, since he thinks himself sure of being supported at Constantinople. It is added that Russian emissaries have been concerned in these arrangements.

SPAIN.—The Carlist General Garcia was quietly, without molestation, pursuing his course in the direction of the Toledo Mountains. Madrid was still in a state of tranquillity, although the debate in the French Chambers, upon the Spanish intervention question was known had given rise to rumors of the retirement of the Oñalía cabinet. The Madrid papers of Dec. 25 and 26 refer chiefly to the domestic politics of the Capital. No ministerial changes had occurred up to the latter date, though the retirement of Count Oñalía was momentarily expected. General O'Donnell moved out of St. Sebastian on the morning of the 27th ult. at the head of three battalions of Spanish troops, four companies of the Royal marines, and five guns; with some minor auxiliaries, made an attack upon the Carlist posts of Lacorta, Uzurbil, and the bridge of Oriz, which, being inadequately defended, was soon abandoned. The Carlist expeditionary forces under Zabala and Merino occupied their positions in the valley of the Mena, watched by Espartero, and watching on their side an opportunity for crossing the Ebro. Espartero's movements were looked for with some anxiety.

PORTUGAL.—The Cortes are about to assemble to make a formal recognition of the right of Don Pedro de Alcantara to succeed to the throne of his mother Donna Maria.

RUSSIA.—A letter from St. Petersburg, of Jan. 17 states that the Circassians of the interior maintained their position against the Russians and that they had even made incursions into the Russian Territory; the inhabitants of the Black Sea, are represented to be inclined to Russia. General Yermoloff was said to be about to proceed on an important mission to Persia and China.

CAPE OF GOOD HOPE.—Various addresses have been voted to the Queen on her accession to the throne. Property in Cape Town, within the last three years, had risen in value from 40 to 60 per cent. Great mortality had been experienced at Dalhoga Bay from fever.

SEVERE ILLNESS OF THE CROWN PRINCE OF HANOVER.—A letter from Hanover, dated Jan. 23 says his Royal Highness the Crown Prince has been severely ill for some days past. The violence of the disorder creates the greater apprehensions.

There is a rumor that the Speaker does not find his strength equal to the fatigue of the Session. He has intimated a wish to be relieved from them.

HIGH STeward OF OXFORD.—We understand that this appointment has been given to the Earl of Devon, by the Duke of Wellington, as chancellor, subject of confirmation of approbation.

A public meeting was held lately in the Town Hall of Southwark, to petition Parliament to grant the Ballot, extension of the suffrage, and triennial Parliaments.

Charles Cain, Captain of the Barque Kingston of Liverpool, was convicted on Saturday, at the Central Court, of the manslaughter of Lewis Harford, cook of the vessel, on the high seas near the Island of Barraoor, on the Coast of Africa.

PROMOTION FROM THE RANKS.—During the past year no less than 25 ensigns have been given for good conduct to men who had entered the army as private soldiers; and we understand it is the intention of the government to bestow an equal number yearly, as an inducement for a better class of men to enter the service.

LOCAL INTELLIGENCE.

THERE has been little of importance on local matters since our last, to interest our readers. The arrival of the February packet on the 16th., gave us dates to the 8th February, extracts from which will be found in our columns. The January packet has not arrived.

The Bill for the removal of Dr. McCulloch from Pictou Academy to Dalhousie College, Halifax, passed the Assembly last week.

MECHANICS' INSTITUTE.—On Wednesday last we listened with great pleasure to an interesting lecture on the Eye, delivered by Dr. R. S. Black. The subject itself was an interesting one—and it was rendered additionally so from the illustrative diagrams, and easy manner of elucidation, employed by the lecturer—the lecture appeared to give general satisfaction. Mr. W. F. Teulon lectures on the ensuing Wednesday on Physiology.

LOWER CANADA.—The installation of his Excellency Sir John Colborne, as administrator of the Province, took place on the 1st instant, at the Government house with the usual formalities.

The City of Montreal was illuminated on the occasion of Lord Gosford's departure. Serious apprehensions were entertained that disturbances would occur. Sentries were posted in every part of the city—and strong parties of volunteers, sworn in as special constables, patrolled the streets,—all was mirth and jollity. During the week dinners and balls were given to most of the Military companies, both Royal and Volunteers.

The Montreal Courier states that immediately after the installation of Sir John Colborne 41 prisoners were set at liberty. A considerable number had previously been discharged after examination by the Attorney General and the commissioners charged with that duty.

A considerable degree of excitement prevails in the Province. Stories are circulated of numerous bodies of great strength, arming with the countenance of the American authorities, and preparing to invade various places.

POSTSCRIPT.

IMPORTANT FROM CANADA.

There were late arrivals yesterday from the seat of war, both by the Eastern mail, and the Boston Packet. We have been favoured with the Fredericton Gazette of March 21, from which we learn the following particulars:—

An official despatch from Amherstburg, bearing date March 4, announces, that the brigades, (in number 500) had taken possession of Point Pele Island situated in Lake Erie, about 40 miles from Amherstburg and 20 from the shore. These were attacked by detachments from the 23d and 63d regts. under the command of Lieut. Col. Maitland, and most completely routed, the loss on the part of the British was 30 killed and wounded, the rebels left among the bodies of the slain Col. Brady, Major Hoadley, Capt. Van Rensselaer and McKeown. In addition to this, a second despatch announces the capture of the "brigade" General Sutherland, and his aid de camp. He is sent to Toronto.

MARRIED.

At Dartmouth, on Tuesday evening 12th inst., by the Rev. Mr. Parker, Mr. George Thomas, to Miss Mary Ann Otta, both of that place. At Dartmouth, on Tuesday 12th inst., by the Rev. Mr. Morrison, Mr. George Bell, junr. to Miss Hannah Settle.

DIED.

On Monday evening after a short but severe illness, Miss Amy Loppert in the 66th year of her age. On Friday, at the Poor's Asylum, Fanny Ryan, of Cumberland. On Tuesday morning, Georgina Isabel Margaret, youngest daughter of George L. O'Brien, aged 1 year and 3 months. At St. John N. B. on Sunday evening 11th inst. after a short illness, Mr. Freeman Wing, aged 24 years, a native of Halifax N. B. much regretted by a large circle of friends and acquaintances. On Saturday evening, Eunice, the beloved wife of Capt. Sellen, in the 22d year of her age. Her end was peace.

SHIPPING INTELLIGENCE.

Arrivals.

FRIDAY, March 16.—H. M. Packet Magnet, Lieut. Griffiths, Falmouth, 24 days; brig Sylph, Wainwright, Bermuda, 12 days, to S. Cunard & Co. Reports a quantity of ice on the coast; schr. Hazard, Dixon, St. Mary's. SUNDAY, 18.—Schr. Myrtle, Suttill, Fortune Bay, 4 days, to H. Bonaparte. TUESDAY, 20.—Schr. Elizabeth, Doane, Ponce, Porto Rico, 25 days, Liverpool N. S. 12 hours, to G. F. Lawson. WEDNESDAY, 21.—brigt. Griffin, Ingham, Bermuda, 20 days, to Saltus & Wainwright; brigt. Realine, Crouch, Canton, 120 and Anconion 48 days; Tea, to Charman & Co.; schr. Eagle, Conner, Fortune Bay, 15 days; brigt. Humming Bird, Godfrey, Bermuda, 14 days, to Saltus & Wainwright. THURSDAY, 22.—Schr. Industry, Boston, 12 days, to J. Cochran, and J. Long 10—Passengers; brigt. Argus, Kinney, Yarmouth, via Barrington 6 days, to the master. FRIDAY, 23, brig Eagle, Barbadoes; schr. Combine, do. — 24th Dec, do; schr. John Hammond, Yarmouth, via Shelburne, 5 days Sable, Kelley do do. SUNDAY, 26, Am. Packet brig Acadia, Boston, 4 days; schr. Hartford, Balcan, Anguilla, via Liverpool N. S. 23 days; brig Hugh Johnson, Eaton, Barbies, 24 days; brigt. Pictou, Clark, Boston, 5 days. MONDAY, 27, A Square Rigged east. Brigt. Margaret, Doane, arrived out at Grenada, in 23 days. The above was the vessel in which Rev. J. Wheelock sailed. Clearances. March 10, Sarah, Reynolds, B. W. Indies by J. A. Mores. 12th.—Mary Power, Sealing voyage—assorted cargo, by G. Handley 11th.—Trial, Williams, West Indies, by J. U. Ross.

POETRY.

EVENING HYMN, BY MOONLIGHT.

(From the British Magazine.)

The fair moon hath ascended,
With golden stars attended,
Bright glittering in the skies;
Black stands the forest, sleeping
In silence; and soft creeping,
The white mists from the meadows rise

How still the world is resting,
With Twilight's veil investing
Its half-hid loveliness;
Like some still room, where sorrow
And cares, until the morrow,
Ye loase in sleep's forgetfulness.

See ye yon moon to-night?
There is but half in sight,
Yet she is round and fair:
Thy many things there be
Which in our boldness we
Pass off at, unknowing what they are.

O lofty human kind!
O boundless reach of mind!
How sinners are we all;
Our airy projects spinning,
Still seeking, never winning,
We nothing know—we climb to fall.

Let us, Lord, know thy love,
And trust not what will prove
But fleeting vanity;
With single heart adore thee,
And here on earth before thee
Like children good and joyous be.

Then by a painless death
May we resign our breath,
When our fit time shall be;
And this world overpast,
Make us to come at last
To heaven, O Lord our God, to thee.

In God's name let us then
Lie down to rest again:
This night thy judgment spare;
O Lord, in mercy tend us
With peaceful sleep befriend us
And our sick brethren everywhere.

POLITICAL EXTRACTS.

THE CANADAS.—The population of Lower Canada, by the census of 1831, was for the Quebec district, 151,985; for the Montreal district, 290,050; for the Three Rivers district, 56,570. The population of Upper Canada in 1833 was 296,544, having made an increase of nearly 150,000 in ten years, an increase which is now rapidly progressing by annual emigrations from England and Ireland. The tenures of land in Lower Canada form an important feature in the general description of the country. The first French settlers brought with them the habits of the feudal law. When the King adopted the settlement, he, as the feudal lord, granted to nobles, respectable families, and officers of his army, large tracts of land, as seignories to be held immediately from the King as fiefs, on condition of the seignors rendering homage on accession to their property. On the decease of the seignor, his eldest son takes the chateau, and if there are more than two sons, half the lands. Where there are but two, the eldest takes the chateau with two-thirds of the land. He has a portion, also, of all the fisheries on the estate, receives fines on all transfers of property, is empowered to sell timber, and, in return, is generally bound to open roads for the people through his estate, and to provide mills for grinding the corn. Custom is every thing, and the *habitans*, as the French Canadians call themselves, are so much attached to this species of patriarchal dependence, that they have seldom availed themselves of the free socage tenure, which leaves the farmer unshackled by any conditions whatever, but those of obedience to the King, and allegiance to the laws. The socage tenure was introduced by the British conquest in 1759, from which period the British grants in Canada have amounted to seven millions of acres, while the old feudal grants amounted to the vast number of nearly eleven millions. By the Militia Act of Lower Canada, every man from 18 to 60 is liable to serve in the Militia, with the usual exceptions of the clergy, physicians, schoolmasters, &c. The officers are appointed by Government. In 1827, the return of the militia was 93,000 in Lower Canada. The regular troops in both the Canadas at the commencement of the late revolt were unfortunately less than 4,000 men. The return of the

enrolled militia in Upper Canada was sixty regiments amounting to about 50,000 men. The taxes are singularly light in the Canadas.—The whole revenue raised in both is about £300,000 a year, and as the population already amounts to 900,000, the taxation is less than seven and sixpence a-head. In addition to this, the British government pays directly more than £200,000 a year for troops and public works in Canada. Again, in addition to this, she taxes herself to the amount of a million and a-half a-year, in the purchase of Canadian timber, in preference to the cheaper and better material from the Baltic, for the express purpose of sustaining the commerce of the Canadian population.—*Blackwood's Magazine.*

DEMOCRACY AND CONSERVATISM.—That our own country will be the field on which the two great principles that are now contending for the mastery of Europe, will first come to open conflict, is rendered probable by a variety of concurrent circumstances. Indeed he must be a very loose and careless observer of what is passing around him, who cannot see that in England the spirit of democracy is at once systematic and daring; that it is sustained with deliberate courage, and advances its pretensions with a proud and scornful ambition. It speaks with a voice of menace, and denounces vengeance against those who presume to resist its dictation, with a confidence which anticipates victory as if it were already secured. Yet suppose democracy to be triumphant,—suppose all ancient institutions demolished, all ancient opinions about government exploded as follies, unfit to control the superior intellect of the modern race of men, may we not venture to ask, what it is proposed to build up in place of that which is to be thrown down? May we not humbly require to be informed which, or how many, of the evils of civil society are to be removed by the purifying hand of democracy? Will the miseries of famine, the cravings of poverty, be allayed? Will security of property, will personal liberty be strengthened, by vesting irresponsible, supreme, indefeasible power in the hands of a tyrant majority?—Before we consent to destroy a constitution, we may at least be pardoned for insisting on being informed, not simply of its theoretical defects, but of its positive, substantial, practical evils. And before we consent to accept a new form of government, in exchange for that we at present enjoy, we shall do well to ascertain the particulars in which our condition will be improved. Will democracy make us wiser, happier, better men? Will it develope national resources in a prominent degree? Will it encourage and multiply wealth, by extending to it superior protection? Will it abolish the public burthens, and yet preserve public credit—that essential element of public prosperity? In a word, what are the advantages proposed to be obtained by the establishment of a supreme democracy? Do democrats themselves know? Have they any precise, definite, objects in view, beyond their personal aggrandizement and authority?—They rave, indeed, about "the rights and good of the people;" but these terms seem to convey rather abstract ideas than political realities to their minds. They studiously make use of so vague a generality, that it is inapplicable to particular instances. Indeed, it may safely be asserted, that in all specific cases, in which a regard for "the people" might have been effectually manifested by the democrats, (for instance, in the new Poor-law bill,) they have somehow or other displayed a marvellous oblivion of the welfare and comfort of their beloved "people."—*LAW MAGAZINE AND POLITICAL REVIEW.* (A Monthly publication on Conservative principles.)

AGENTS FOR THE WESLEYAN.

All the Wesleyan Missionaries in Nova Scotia and New Brunswick, are respectfully solicited to act as agents. Also, the following gentlemen: Mill Town, Mr. Jas. Albee; St. Stephens, Mr. I. Andrews; St. David's, Capt. Jacob Young; The Lodge, Mr. Rodney Young; St. Andrews, Mr. John Young; Woodstock, I. M. Connell, Esq.; Fredericton, Mr. Thomas Pickard; Sheffield, J. W. Barker, Esq.; St. John, Mr. James McDonald; Hampton, Mr. — Dodge; Sussex Vale, Mr. H. Hayward; Salisbury, N. B., Westmoreland County, Mr. A. Wright; Moncton, Mr. John Humphrey; Coverdale, Mr. Enoch Stiles; Lower Settlement, Capt. I. Seavey; Shepody, Ebenezer Wilbur; New Horton, John Smith, Esq.; Richibucto, Mr. Thomas Wood; Dorchester, Mr. Robert Chapman; Sackville, Charles Allison, Esq.; P. De Bute, Mr. Stephen Trueman; Bay de Verte, Mr. Edward Wood; Fort Lawrence, John Bent, Esq.; Wallace, Mr. George Wells; Halifax, N. S., Mr. J. H. Anderson, Liverpool, John Campbell, Esq.; Shubenacadie, Richard Smith, Esq.; Horton, Mr. Robert Dewolf; Cape Breton, Sydney, Lewis Marshall, Esq. N. B.—The list of Agents will be enlarged. All persons forwarding the names of 12 Subscribers, under the regulation specified in the notice to agents, will be entitled to a No. GRATIS.

VOLUME I
REFLECTIO

How shall
Kings shall
has said, G
nothing be
ing light,
cles, and
had attract
then occup
sion on the
Moses, i
precepts of
perience a
teenth Psa
of a poetic
er anointin
mon the
the gospel
lay a found
was to foll
and of pre
sincere ob
with his M
first delive
It may
absolute c
in substan
ces; and t
as circum
count for
gelists.
livered.
The be
signed to
and they
enced by
Instead
noble in t
on the po
be comm
the lamb
One prom
contrite
looked on
splendou
the heart
himself,
of his he
nediction
rocks.
pournor