

THE WESLEYAN.

"HOLD FAST THE FORM OF SOUND WORDS."

Scripture.

VOLUME I.

HALIFAX, N. S. MONDAY EVENING, JULY 30, 1838.

NUMBER 12.

POETRY.

SACRAMENTAL THOUGHTS.

NO. II.

"Behold, I come quickly."—Rev. xxii. 12.

WILT thou return,
Thou great, thou distant One!
On clouds of heaven
Triumphant lighting down?

Shall I see thee,
Thou loved now unseen!
Thy manhood clothed
In Deity serene?

See thee, my God,
My Saviour, Brother, Friend!
And be with thee
Where visits never end?

Or here, or there,
Be it at thy decree,
I know no heaven
Except the sight of thee!

If I e'er try
To think what heaven is,—
Its pearly gates,
Its golden seats of bliss;

Nor form, nor mould
To fancy's search is given,
And answer none,
But, "Jesus is thy heaven."

Blessed Saviour!
Thou art my heaven now;
Fountain of joy,
Whence all its currents flow

Musing thy word,
I hear thy voice the while;
On nature's front
I see thy loving smile;

Upon my knees
I seem to know thee near;
Thy table spread,
I feel that thou art there

And when I share
Its hallowed mystery,
In tasted love
My spirit feeds on thee.

So known, so seen,
In sweet communion near,
In sympathy
So holy and so dear:

Jesus, I think,
Thus communing with thee,
Yes, I can think
What heaven perhaps may be.

My bosom swells
To give thy presence room:
Come, Lord Jesus,
O quickly, quickly come!

The above is selected from a publication, entitled "The Table of the Lord."

BIOGRAPHICAL.

From the Wesleyan Magazine for May.

MR. WESLEY'S CONVERSION.

From the Minutes of the last Wesleyan Conference, it appears that it is intended in the year 1839 to celebrate the Centenary of the formation of the Methodist societies: an arrangement from which great good may be anticipated. Communities as well as individuals are liable to degenerate; and hence the necessity of a frequent recurrence to the principles upon which they were originally founded, and to the objects which they were intended to accomplish. There is one fact connected with the rise of that form of Christianity which is denominated Methodism, to which I think attention might at present be profitably directed. I allude to Mr. Wesley's conversion, the centenary of which will fall upon the 24th of May next. It was on the 24th of May, in the year 1738, that the Rev. John Wesley obtained the inward witness of God's pardoning mercy, with that new and holy nature which was manifest in his active zeal and blameless conduct during the remainder of his very useful life. Of this great and momentous change he has given a circumstantial account in his Journal, which I beg leave to transcribe and to which I shall take the liberty of appending a few remarks. The following is his own account:—

"Monday, Tuesday, and Wednesday, I had continual sorrow and heaviness in my heart; something of which I described, in the broken manner I was able, in the following letter to a friend:—

"O why is it, that so great, so wise, so holy a God will use such an instrument as me? Lord, let the dead bury their dead! But wilt thou send the dead to raise the dead? Yea, thou sendest whom thou wilt send, and showest mercy by whom thou wilt show mercy! Amen! Be it then according to thy will! If thou speak the word, Judas shall cast out devils.

"I feel what you say, (though not enough) for I am under the same condemnation. I see that the whole law of God is holy, just, and good. I know every thought, every temper of my soul, ought to bear God's image and superscription. But how am I fallen from the glory of God! I feel that I am sold under sin. I know that I, too, deserve nothing but wrath, being full of abominations; and having no good thing in me, to atone for them, or to remove the wrath of God. All my works, my righteousness, my prayers, need an atonement for themselves. So that my mouth is stopped. I have nothing to plead. God is holy; I am unholy. God is a consuming fire; I am altogether a sinner, meet to be consumed.

me, still more than I was convinced before, that outward works are nothing, being alone; and in several conversations instructed me how to pursue inward holiness, or a union of the soul with God. But even of his instructions, (though I then received them as the words of God,) I cannot but now observe, 1. That he spoke so incautiously against trusting in outward works, that he discouraged me from doing them at all. 2. That he recommended (as it were, to supply what was wanting in them) mental prayer, and the like exercises, as the most effectual means of purifying the soul, and uniting it with God. Now these were, in truth, as much my own works as visiting the sick or clothing the naked; and the union with God thus pursued was as really my own righteousness, as any I had before pursued under another name.

"8. In this refined way of trusting to my own works, and my own righteousness, (so zealously inculcated by the mystic writers,) I dragged on heavily, finding no comfort or help therein, till the time of my leaving England. On shipboard, however, I was again active in outward works; where it pleased God, of his free mercy, to give me twenty-six of the Moravian Brethren for companions, who endeavoured to show me a more excellent way. But I understood it not at first. I was too learned and too wise. So that it seemed foolishness unto me. And I continued preaching and following after and trusting in that righteousness, whereby no flesh can be justified.

"9. All the time I was at Savannah I was thus beating the air. Being ignorant of the righteousness of Christ, which by a living faith in him bringeth salvation 'to every one that believeth,' I sought to establish my own righteousness, and so laboured in the fire all my days. I was now properly under the law; I knew that the law of God was spiritual; I consented to it, that it was good. Yea, I delighted in it, after the inner man. Yet was I carnal, sold under sin. Every day was I constrained to cry out, 'What I do, I allow not; for what I would, I do not; but what I hate, that I do. To will is indeed present with me; but how to perform that which is good, I find not. For the good which I would, I do not, but the evil which I would not, that I do. I find a law, that when I would do good, evil is present with me; even the law in my members, warring against the law of my mind, and still bringing me into captivity to the law of sin.'

"10. In this vile, abject state of bondage in sin, I was indeed fighting continually, but not conquering. Before, I had willingly served sin; now, it was unwillingly; but still I served it. I fell and rose, and fell again. Sometimes I was overcome, and in heaviness; sometimes I overcame, and was in joy. For as in the former state, I had some foretaste of the terrors of the law, so had I in this, of the comforts of the Gospel. During this whole struggle between nature and grace, (which had now continued above ten years,) I had many remarkable returns to prayers; especially when I was in trouble. I had many sensible comforts, which are indeed no other than short anticipations of the life of faith. But I was still under the law, not under grace: the state most who are called Christians are content to live and die in. For I

was only striving with, not freed from, sin; neither had I the witness of the Spirit with my spirit; and indeed could not; for I sought it not by faith, but (as it were) by the works of the law.

"11. In my return to England, January, 1738, being in imminent danger of death, and very uneasy on that account, I was strongly convinced that the cause of that uneasiness was unbelief, and that the gaining a true, living faith, was the one thing needful for me. But still I fixed not this faith on its right object: I meant only faith in God, not faith in or through Christ. Again, I knew not that I was wholly void of this faith; but only thought I had not enough of it. So that when Peter Böhler, whom God prepared for me as soon as I came to London, affirmed of true faith in Christ, (which is but one,) that it had those two fruits inseparably attending it, 'dominion over sin, and constant peace from a sense of forgiveness,' I was quite amazed, and looked upon it as a new Gospel. If this was so, it was clear I had not faith. But I was not willing to be convinced of this. Therefore I disputed with all my might, and laboured to prove, that faith might be, where these were not; especially where the sense of forgiveness was not: for all the scriptures relating to this, I had been long since taught to construe away, and to call all Presbyterians who spoke otherwise. Besides, I well saw, no one could (in the nature of things) have such a sense of forgiveness, and not feel it. But I felt it not. If then there was no faith without this, all my pretensions to faith dropped at once.

"12. When I met Peter Böhler again, he consented to put the dispute upon the issue which I desired, viz., Scripture and experience. I first consulted the Scripture. But when I set aside the glosses of men, and simply considered the words of God, comparing them together, endeavouring to illustrate the obscure by the plainer passages, I found they all made against me, and was forced to retreat to my last hold, 'That experience would never agree with the literal interpretation of those scriptures. Nor could I, therefore, allow it to be true, till I found some living witnesses of it.' He replied, 'He could show me such at any time; if I desired it, the next day.' And accordingly, the next day, he came with three others, all of whom testified of their own personal experience, that a true living faith in Christ is inseparable from a sense of pardon for all past, and freedom from all present, sins. They added with one mouth, that this faith was the gift, the free gift of God, and that He would surely bestow it upon every soul who earnestly and perseveringly sought it. I was now thoroughly convinced; and, by the grace of God, I resolved to seek it unto the end: 1. By absolutely renouncing all dependence, in whole or in part, upon my own works or righteousness, on which I had really grounded my hope of salvation, though I knew it not, from my youth up. 2. By adding to the constant use of all the other means of grace, continual prayer for this very thing,—justifying, saving faith; a full reliance on the blood of Christ shed for me; a trust in him as my Christ, as my sole justification, sanctification, and redemption.

"13. I continued thus to seek it, (though with strange indifference, dulness, and coldness, and un-

“ Yet I hear a voice (and is it not the voice of God?) saying, *Believe, and thou shalt be saved. He that believeth is passed from death unto life. God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*”

“ O let no one deceive us by vain words, as if we had already obtained this faith! By its fruits we shall know. Do we already feel *peace with God, and joy in the Holy Ghost? Does his Spirit bear witness with our spirit that we are the children of God?* Alas! with mine he does not. Nor, I fear, with yours. O, thou Saviour of men, save us from trusting in any thing but thee! Draw us after thee! Let us be emptied of ourselves, and then fill us with all peace and joy in believing, and let nothing separate us from thy love, in time or in eternity!”

“ What occurred on Wednesday the 24th, I think best to relate at large, after premising what may make it to be the better understood. Let him that cannot receive it, ask of the Father of Lights, that he would give more light to him and me.

“ 1. I believe, till I was about ten years old, I had not sinned away that ‘washing of the Holy Ghost’ which was given me in baptism, having been strictly educated, and carefully taught that I could only be saved ‘by universal obedience, by keeping all the commandments of God;’ in the meaning of which I was diligently instructed. And those instructions, so far as they respected outward duties and sins, I gladly received, and often thought of. But all that was said to me of inward obedience or holiness I neither understood nor remembered. So that I was, indeed, as ignorant of the true meaning of the law, as I was of the Gospel of Christ.

“ 2. The next six or seven years were spent at school; where, outward restraints being removed, I was much more negligent than before, even of outward duties, and almost continually guilty of outward sins, which I knew to be such, though they were not scandalous in the eye of the world. However, I still read the Scriptures, and said my prayers, morning and evening. And what I now hoped to be saved by, was, 1. Not being so bad as other people. 2. Having still a kindness for religion. And, 3. Reading the Bible, going to church, and saying my prayers.

“ 3. Being removed to the University, for five years, I still said my prayers, both in public and private, and read, with the Scriptures, several other books of religion, especially comments on the New Testament. Yet I had not all this while so much as a notion of inward holiness; nay, went on habitually and, for the most part, very contentedly, in some or other known sin; indeed, with some intermission and short struggles, especially before and after the holy communion, which I was obliged to receive thrice a year. I cannot well tell what I hoped to be saved by now, when I was continually sinning against that little light I had, unless by those transient fits of what many Divines taught me to call ‘repentance.’

“ 4. When I was about twenty-two, my father pressed me to enter into holy orders. At the same time the providence of God directing me to Kempis’s ‘Christian Pattern,’ I began to see, that true religion

was seated in the heart, and that God’s law extended to all our thoughts, as well as words and actions. I was, however, very angry at Kempis, for being too strict, though I read him only in Dean Stanhope’s translation. Yet I had frequently much sensible comfort in reading him, such as I was an utter stranger to before; and meeting likewise with a religious friend, which I never had till now, I began to alter the whole form of my conversation, and to set in earnest upon a new life. I set apart an hour or two a day for religious retirement. I communicated every week. I watched against all sin, whether in word or deed. I began to aim at, and pray for, inward holiness. So that now, ‘doing so much, and living so good a life,’ I doubted not but I was a good Christian.

“ 5. Removing soon after to another college, I executed a resolution, which I was before convinced, was of the utmost importance, shaking off at once all my trifling acquaintance. I began to see more and more the value of time. I applied myself closer to study. I watched more carefully against actual sins. I advised others to be religious, according to that scheme of religion by which I modelled my own life. But meeting now with Mr. Law’s ‘Christian Perfection,’ and ‘Serious Call,’ (although I was much offended at many parts of both, yet) they convinced me more than ever of the exceeding height, and breadth, and depth of the law of God. The light flowed in so mightily upon my soul, that every thing appeared in a new view. I cried to God for help, and resolved not to prolong the time of obeying him as I never had done before. And by my continued ‘endeavour to keep his whole law,’ inward and outward, ‘to the utmost of my power,’ I was persuaded that I should be accepted of him, and that I was even then in a state of salvation.

“ 6. In 1730 I began visiting the prisons, assisting the poor and sick in town, and doing what other good I could, by my presence or my little fortune, to the bodies and souls of all men. To this end I abridged myself of all superfluities, and many that are called necessaries of life. I soon became a by-word for so doing, and I rejoiced that ‘my name was cast out as evil.’ The next spring I began observing the Wednesday and Friday fasts, commonly observed in the ancient church; tasting no food till three in the afternoon. And now I knew not how to go any further. I diligently strove against all sin. I omitted no sort of self-denial which I thought lawful; I carefully used, both in public and in private, all the means of grace at all opportunities. I omitted no occasion for doing good: I for that reason suffered evil. And all this I knew to be nothing, unless as it was directed toward inward holiness. Accordingly this, the image of God, was what I aimed at in all, by doing his will, not my own. Yet when, after continuing some years in this course, I apprehended myself to be near death, I could not find that all this gave me any comfort, or any assurance of acceptance with God. At this I was then not a little surprised, not imagining I had been all this time building on the sand, nor considering that ‘other foundation can no man lay, than that which is laid by God, even Christ Jesus.’

“ 7. Soon after, a contemplative man convinced

me, still more the
ward works are
conversations in
liness, or a unio
his instructions.
words of God.)
he spoke so inc
works, that he
2. That he reco
was wanting in
ercises, as the
soul, and unifi
truth, as much
clothing the na
used was as re
had before pur

“ 8. In this
works, and my
calculated by th
finding no con
leaving Engl
again active i
of his free me
vian Brethren
show me a m
not at first.
it seemed fo
preaching an
righteousnes

“ 9. All th
beating the
of Christ, w
vation ‘to e
tablish my o
fire all my d
I knew that
ed to it, tha
ter the inner
Every day v
I allow not
hate, that I
but how to
For the god
which I wo
I would do
law in my
mind, and
of sin.’

“ 10. In
was indeed
Before, I
willingly;
fell again.
viness; so
as in the f
rors of the
the Gophe
ture and g
years.) I
especially
ble comfo
anticipati
the law, I
ed Christ

me, still more than I was convinced before, that outward works are ~~nothing~~, being alone; and in several conversations instructed me how to pursue inward holiness, or a union of the soul with God. But even of his instructions, (though I then received them as the words of God,) I cannot but now observe, 1. That he spoke so incautiously against trusting ~~in~~ outward works, that he discouraged me from doing ~~them~~ at all. 2. That he recommended (as it were, to supply what was wanting in them) mental prayer, and the like exercises, as the most effectual means of purifying the soul, and uniting it with God. Now these were, in truth, as much my own works as visiting the sick or clothing the naked; and the union with God thus pursued was as really my own righteousness, as any I had before pursued under another name.

"8. In this refined way of trusting to my own works, and my own righteousness, (so zealously inculcated by the mystic writers,) I dragged on heavily, finding no comfort or help therein, till the time of my leaving England. On shipboard, however, I was again active in outward works; where it pleased God, of his free mercy, to give me twenty-six of the Moravian Brethren for companions, who endeavoured to show me a more excellent way. But I understood it not at first. I was too learned and too wise. So that it seemed foolishness unto me. And I continued preaching and following after and trusting in that righteousness, whereby no flesh can be justified.

"9. All the time I was at Savannah I was thus beating the air. Being ignorant of the righteousness of Christ, which by a living faith in him bringeth salvation 'to every one that believeth,' I sought to establish my own righteousness, and so laboured in the fire all my days. I was now properly under the law; I knew that the law of God was spiritual; I consented to it, that it was good. Yea, I delighted in it, after the inner man. Yet was I carnal, sold under sin. Every day was I constrained to cry out, 'What I do, I allow not; for what I would, I do not; but what I hate, that I do. To will is indeed present with me; but how to perform that which is good, I find not. For the good which I would, I do not, but the evil which I would not, that I do. I find a law, that when I would do good, evil is present with me; even the law in my members, warring against the law of my mind, and still bringing me into captivity to the law of sin.'

"10. In this vile, abject state of bondage in sin, I was indeed fighting continually, but not conquering. Before, I had willingly served sin; now, it was unwillingly; but still I served it. I fell and rose, and fell again. Sometimes I was overcome, and in heaviness; sometimes I overcame, and was in joy. For as in the former state, I had some foretaste of the terrors of the law, so had I in this, of the comforts of the Gospel. During this whole struggle between nature and grace, (which had now continued above ten years,) I had many remarkable returns to prayers; especially when I was in trouble. I had many sensible comforts, which are indeed no other than short anticipations of the life of faith. But I was still under the law, not under grace: the state most who are called Christians are content to live and die in. For I

was only striving with, not freed from, sin; neither had I the witness of the Spirit with my spirit; and indeed could not; for I sought it not by faith, but (as it were) by the works of the law.

"11. In my return to England, January, 1738, being in imminent danger of death, and very uneasy on that account, I was strongly convinced that the cause of that uneasiness was unbelief, and that the gaining a true, living faith, was the one thing needful for me. But still I fixed not this faith on its right object: I meant only faith in God, not faith in or through Christ. Again, I knew not that I was wholly void of this faith; but only thought I had not enough of it. So that when Peter Böhler, whom God prepared for me as soon as I came to London, affirmed of true faith in Christ, (which is but one,) that it had those two fruits inseparably attending it, 'dominion over sin, and constant peace from a sense of forgiveness,' I was quite amazed, and looked upon it as a new Gospel. If this was so, it was clear I had not faith. But I was not willing to be convinced of this. Therefore I disputed with all my might, and laboured to prove, that faith might be, where these were not; especially where the sense of forgiveness was not: for all the scriptures relating to this, I had been long since taught to construe away, and to call all Presbyterians who spoke otherwise. Besides, I well saw, no one could (in the nature of things) have such a sense of forgiveness, and not feel it. But I felt it not. If then there was no faith without this, all my pretensions to faith dropped at once.

"12. When I met Peter Böhler again, he consented to put the dispute upon the issue which I desired, viz., Scripture and experience. I first consulted the Scripture. But when I set aside the glosses of men, and simply considered the words of God, comparing them together, endeavouring to illustrate the obscure by the plainer passages, I found they all made against me, and was forced to retreat to my last hold, 'That experience would never agree with the literal interpretation of those scriptures. Nor could I, therefore, allow it to be true, till I found some living witnesses of it.' He replied, 'He could show me such at any time; if I desired it, the next day.' And accordingly, the next day, he came with three others, all of whom testified of their own personal experience, that a true living faith in Christ is inseparable from a sense of pardon for all past, and freedom from all present, sins. They added with one mouth, that this faith was the gift, the free gift of God, and that He would surely bestow it upon every soul who earnestly and perseveringly sought it. I was now thoroughly convinced; and, by the grace of God, I resolved to seek it unto the end: 1. By absolutely renouncing all dependence, in whole or in part, upon my own works or righteousness, on which I had really grounded my hope of salvation, though I knew it not, from my youth up. 2. By adding to the constant use of all the other means of grace, continual prayer for this very thing,—justifying, saving faith; a full reliance on the blood of Christ shed for me; a trust in him as my Christ, as my sole justification, sanctification, and redemption.

"13. I continued thus to seek it, (though with strange indifference, dulness, and coldness, and un-

usually frequent relapses into sin,) till Wednesday, May 24th. I think it was about five this morning that I opened my Testament on those words:—'There are given unto us exceeding great and precious promises, even that ye should be partakers of the divine nature.' [2 Pet. i. 4.] Just as I went out, I opened it again on those words:—'Thou art not far from the kingdom of God.' In the afternoon I was asked to go to St. Paul's. The anthem was, 'Out of the deep have I called unto thee, O Lord: Lord hear my voice. O let thine ears consider well the voice of my complaint. If thou, Lord, wilt be extreme to mark what is done amiss, O Lord, who may abide it? But there is mercy with thee; therefore thou shalt be feared. O Israel, trust in the Lord: for with the Lord there is mercy, and with him is plenteous redemption. And he shall redeem Israel from all his sins.'

"14. In the evening I went very unwillingly to a society in Aldersgate-street, where one was reading Luther's preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me, that he had taken away my sins, even mine, and saved me from the law of sin and death.

"15. I began to pray with all my might for those who had in a more especial manner despitefully used me and persecuted me. I then testified openly to all there what I now first felt in my heart. But it was not long before the enemy suggested, 'This cannot be faith; for where is thy joy?' Then was I taught, that peace and victory over sins are essential to faith in the Captain of our salvation; but that, as to the transports of joy that usually attend the beginning of it, especially in those who have mourned deeply, God sometimes giveth, sometimes withholdeth them, according to the counsels of his own will.

"16. After my return home, I was much buffeted with temptations; but cried out, and they fled away. They returned again and again. I as often lifted up my eyes, and He sent me help from his holy place. And herein I found the difference between this and my former state chiefly consisted. I was striving, yea, fighting with all my might under the law, as well as under grace, but then I was sometimes, if not often, conquered: now, I was always conqueror.

"17. Thursday, May 25th.—The moment I awakened, 'Jesus, Master,' was in my heart and in my mouth; and I found all my strength lay in keeping my eye fixed upon him, and my soul waiting on him continually. Being again at St. Paul's in the afternoon, I could taste the good word of God in the anthem, which began, 'My song shall be always of the loving-kindness of the Lord: with my mouth will I ever be showing forth thy truth from one generation to another.' Yet the enemy injected a fear, 'If thou dost believe, why is there not a more sensible change?' I answered, (yet not I,) 'That I know not. But this I know, I have now peace with God. And I sin not to-day, and Jesus my Master has forbid me to take thought for the morrow.'

"18. 'But is not any sort of fear,' continued the

tempter, 'a proof that thou dost not believe?' I desired my Master to answer for me, and opened his book upon those words of St. Paul: 'Without wars, fightings, within were fears.' Then, inferred I, well may fears be within me; but I must go on, and tread them under my feet."

According to Mr. Wesley's statement, the change which he describes took place at what he calls "a society in Aldersgate-street." This was doubtless one of the "religious societies" of which Dr. Woodward published an account in the beginning of the last century. They are often referred to in Mr. Wesley's Journal; and he appears frequently to have attended their meetings at this period of his life.

Dr. Woodward states that they originated about thirty-two years before he wrote; and that they first consisted principally of young men belonging to London and Westminster, who were brought under deep religious convictions, and met together to promote each other's spiritual improvement. They at length became numerous in London and its neighbourhood, where they were patronized by the more zealous and devout of the Clergy, by several of the Bishops, and even by royalty. At their meetings they contributed money, which was expended in the education of poor children, and in the relief of the afflicted. They were discountenanced during the Popish reign of James the Second; and many of the members withdrew for a time, under an apprehension of danger. They rallied again after the Revolution; and several were formed in different parts of the country, where they were a means of promoting an increased attendance upon the religious services of the Church, and of suppressing vice and immorality. Out of them also arose several Societies for the Reformation of Manners, which called in the assistance of the Magistracy, and successfully put the law in force against Sabbath-breaking, profane swearing, prostitution, and various other evils. It is highly honourable to them, that the schools which they established and supported in and about London amounted to one hundred. To show more fully the character of these societies, and the principles upon which they were conducted, the following Rules at the society at Poplar are adduced:—

[To be continued.]

GEOGRAPHICAL.

THE GAMBIA, WESTERN AFRICA.

THE geography of Africa is of a very marked character, and exhibits the features of nature on a grand scale, by being divided into certain regions or zones, which are clearly distinguished from each other by the nature of the country and the character of its inhabitants. This is especially the case with the northern half of the continent. Its barren parts are sterile in the utmost degree, whilst its fruitful spots teem with life and vegetation even to a pernicious extent. The States of Barbary on the northern coast are peopled by half-savage Moors or Arabs; at the back of which the Atlas mountains lift their snow-capped heads to the clouds. To the south of these, the Great Desert, with its ocean of sand, seems to place an insuperable barrier between these fierce inhabitants of the north, and the milder occupants of the Nigritia. The Moors, however, cross the desert by means of their camels, especially in the route from Fezzan to

the lake Tchad led like island straight line, at the travelling of the Moors have or at least an the country w Desert. They Morocco to the cruel as they are enterprising take advantage and enslave the same religion; stant state of impeded the have been the the most enter

From the lat of Kong and country, water large forests, fruits of a trop the princely N Senegal, Gambia Guinea lies to tains. It will ted nearly in the north-western being navigated Carty's Island from its mouth nearly to the f of about two tide rises through which shows which is full of water of the ocean for about the sea; and with mangrove where they a situation they for their root other; and so root in the branches, so a grove of wood large branches try. Some of and are said and as the tide afforded of which mahoge to the sea. Mangrove tree European sea unhealthy sea cal sun by day of marsh mia to prevail. want of prop ing woods, the quitoes and t Humanity w a local law the river in th The mouth whilst higher hippopotamu great number day. The ri themselves by trous heads most ferocious in pieces with forests are in cies, among wolf, and hye

the lake Tchad, where a number of oases are sprinkled like islands in this sandy ocean, nearly in a straight line, and thus form places of refreshment to the travelling caravans. Unhappily for the negroes, the Moors have obtained either the actual possession, or at least an arbitrary influence, over that belt of the country which forms the southern border of the Desert. They also hold the western coast from Morocco to the river Senegal. These men are as cruel as they are fierce, and as treacherous as they are enterprising. Being bigoted Mussulmans, they take advantage of their sanguinary creed to pillage and enslave the negroes, and all who are not of the same religion; and by keeping the country in a constant state of war and distraction, they have utterly impeded the improvement of Central Africa, and have been the oppressors and murderers of some of the most enterprising travellers.

From the latitude of the Senegal to the mountains of Kong and of the Moon, is a vast region of fertile country, watered by noble rivers, intersected by large forests, and capable of producing any of the fruits of a tropical climate. In the midst of this flows the princely Niger; and on the western coast are the Senegal, Gambia, Rio Grande, &c. The coast of Guinea lies to the south of the above-named mountains. It will thus appear that the Gambia is situated nearly in the middle of what may be called "the north-western plains of Africa." It is a noble river, being navigated by small ships of war as high as McCarthy's Island, about two hundred and fifty miles from its mouth; whilst merchant vessels proceed nearly to the falls or rapids of Barraconda, a distance of about two hundred and fifty miles farther. The tide rises three feet at these falls; a circumstance which shows the very level nature of the country, which is full of the most luxuriant vegetation. The water of the Gambia partakes of the saltness of the ocean for about one hundred and eighty miles from the sea; and thus far the banks of the river are lined with mangrove forests. These trees only grow where they are reached by brackish water, in which situation they afford a constant aspect of rich foliage; for their roots and branches intermingle with each other; and some of the latter, bending down, take root in the marshy soil, and produce new trees and branches, so as to form an impenetrable and lasting grove of wood. From various parts of the river, large branches, called creeks, penetrate into the country. Some of these natural canals are of great width, and are said to extend a hundred miles in length; and as the tide rises in all of them, means are thus afforded of a considerable inland navigation, by which mahogany and other produce are brought down to the sea. Many of these creeks are also lined with mangrove trees; and it is in these that so many European seamen have lost their lives during the unhealthy season. The insufferable heat of a vertical sun by day, succeeded by a profuse exhalation of *marsh miasma* in the evening, cause raging fevers to prevail. This fatal disorder is aggravated by the want of proper ventilation, owing to the surrounding woods, the attacks of countless myriads of mosquitoes and the absence of proper care and remedies. Humanity would suggest and demand the passing of a local law to prevent British sailors being sent up the river in the rainy season.

The mouth of the Gambia is crowded with sharks, whilst higher up it is infested by the alligator and hippopotamus. The alligators may be seen lying in great numbers on the bank during the heat of the day. The river-horses (or rather elephants) show themselves by night, snorting and rearing their monstrous heads above the water. These animals are most ferocious when attacked, and will break a boat in pieces with one bite of their enormous jaws. The forests are infested by wild animals of different species, amongst which are the lion, tiger, elephant, wolf, and hyæna. The latter are very ferocious, and

pass over the water by night to dig up the buried bodies of the dead. Many of the villages and towns are literally beset at night by the voracious monsters of the forest, which prowl about for their prey, and can scarcely be restrained from making an assault by the rude stockade raised up for a defence. Many kinds of serpents, some of which are very venomous, lurk about the environs, or infest the out-houses and neglected dwellings of the inhabitants.

But the deadliest foes of the negro are those of his own species. The accursed slave trade is seen in Africa in all its desolating horrors. The evils caused by slavery in the West Indies and other places to which the unhappy Africans have been transported, are small compared with those wholesale murders and national calamities which it produces in the parent country, where it has unhinged the whole state of society, incited kingdom to rise up against kingdom, village against village, and man against man. Urged by the prize which Europeans hold out to the man-stealer, the uncivilized African becomes a ruthless savage, and the enemy of his own kindred. The inhabitants of a village have retired to rest, perhaps after enjoying themselves with music and dancing, which have been prolonged to a late hour, and they slumber in fancied security. But suddenly the shouts of enemies are heard as they rush through the stockade, and set fire to the thatched roofing of the negro huts. Awakened by the noise and the flames, the men seize their weapons to encounter the foe, but only meet with instant death, which is the portion of all who resist. Every one that appears either suspiciously strong or uselessly weak is also murdered. The women and children are collected into groups, shared amongst the spoilers, and then driven off with the cattle to the nearest market for sale. And next day, nothing remains of the former town but a few burnt or demolished ruins. The march of the slaves to market is often very tedious and severe; and many of the weak faint and perish, the prey of the wild beasts which follow in their track. Towards the south of Calabar, there are tribes of cannibals, whose unnatural feasts add to the horrors of such marauding scenes. A boy who was captured in the above manner described how he saw his father killed, and his mother murdered and devoured, with attending circumstances of an appalling description. This account was corroborated by a companion, whose father was Chief of the same town, (Breeam,) and was made a slave. Such scenes of violence are of daily occurrence in Africa, and one lately took place within a few miles of McCarthy's Island.

On these occasions all the neighbouring towns and villages are deserted, the people flying in all directions from the marauding foe. Some Chiefs and their followers live entirely on the gains of such violent robberies. As the natural consequence of this unsettled state of society, the lands are not cultivated farther than is requisite for the immediate sustenance of the population, who are also comparatively indifferent to the acquisition of property which may be thus suddenly snatched from them. There is also a consequent estrangement of affection among themselves. Kings sometimes sell their subjects, husbands their wives, brothers their sisters, and even parents their children, if pressed by necessity. The most effectual way of abolishing the accursed slave-trade is by Christianizing the coast of Western Africa, so that the slave-mart may exist no longer, and neither Europeans nor Americans be able to purchase any more slaves.

But to return to the Gambia. St. Mary's lies near the mouth, being formed into an island by the river, which washes it on two sides, and by creeks which separate it from the Combo country on the other parts. It is about five miles in length, and less than a mile in breadth. The lower of the creeks which divides it from Cape St. Mary is called Oyster-Creek, from the great quantity of shell-fish (here

called oysters) which are found sticking to the branches of the trees when left by the tide; so that they are vulgarly called "oyster-trees." These are gathered by the negroes, and burned to make lime, which answers well for the stone houses of the Europeans. The stone is chiefly brought from Dog-Island, a few miles up the river. There are many good houses in Bathurst-Town, which is the name of the principal settlement of St. Mary's. Here are a Government-house for the Lieutenant-Governor of Gambia, barracks, a military hospital, court-house, &c. The premises of the Wesleyan Mission lie to the back of Bathurst-Town, in rather a low situation; but they are thus in a more retired and central position. They consist of a very good dwelling-house, which has lately been improved, and rendered more commodious, and a neat chapel, built by the Rev. W. Fox; for Missionaries must often be architects and master-masons, as well as Preachers. Besides the Europeans, there are many mulattoes, who are a base mongrel breed, composed of English, French, and negroes; and whose minds frequently unite all the evils of each race. But the mass of the population is composed of liberated negroes and Jollofs, called also Jalloofs.

In St. Mary's we find also Soldier's-Town, Melville-Town and two or three other small villages, which have the pompous epithet of towns. The negroes dwell in huts of strong wattled cane, covered with long grass. These are generally circular, and the roof consequently forms a cone. They are built without any reference to order, of which the Africans have no idea, except that the lots of ground apportioned by the Government are intersected by regular streets of considerable width, as a protection against the spread of fire. When the latter occurs, there is little hope of saving the hut in which it originates; for the dry grass is almost as inflammable as gunpowder. The negroes, therefore, proceed to level all the contiguous fences, which are made of wattled cane, tied to upright posts; and thus the flames are quickly checked, unless in case of a high wind, when great havoc has sometimes taken place. The river is three miles across from St. Mary's; though immediately above the Island, it widens to twice that breadth. Directly opposite is a small British Fort, called Fort-Bullen. This is situated in the Barra country, on a part of the land ceded by the King and Chiefs of Barra to Great Britain, at the close of the Barra war. This ceded territory consists of a mile inland along the river, through the whole extent of the Barra dominions. At Fort-Bullen there is also a small town of liberated negroes; and a stone house belonging to the Wesleyan Mission, which serves as a residence for an Assistant Missionary, and also for a chapel and School-house. The operations of the Wesleyan Mission at St. Mary's settlement have been eminently successful, and might have been still more so, had it not been for the oppressive system pursued by the Government with respect to the negroes, as shall be hereafter mentioned. The number of those at present united in Christian fellowship is four hundred; whilst those who attend upon religious worship amount to some hundreds more. The Assistant Missionaries and Local Preachers hold divine service in the villages of the settlement, and preach to their own countrymen in the Jollof language. The Mission schools are the only places of instruction in the settlement; so that all the negroes who can read or write (and there are hundreds who can do so) owe it entirely to the exertions of the Wesleyan Missions. The girls' school contained about seventy scholars, who were superintended and taught by the wife of the Missionary. This is likely to prove one of the greatest blessings to the Colony; for the negro women are generally more debased and untractable even than the men. But in school the girls acquire habits of order and regularity, besides learning the principles of Christianity, and the elements, at

least, of education; and some of the elder ones have been truly converted to God. Most of these children are clothed by the Missionaries, by presents sent for that purpose from their own friends and friends of the Missions. The Missionaries have also no little trouble in arranging petty quarrels amongst the natives; for "Minister" is the person to whom they have recourse on such occasions, and they place implicit confidence in his decision.

But we must now ascend the Gambia. It contains several islands besides St. Mary; the principal of which are Elephant-Isle, Deer-Island, Baboon or Deane's-Isle, Kayaye, and McCarthy's Island. These have been purchased from the native Princes by the British Government or merchants. The last-mentioned is called by the natives Jinjinberry, and was bought from the King of Calabar by the unfortunate Sir Charles McCarthy, who perished in the Ashantee war, and from whom it has derived its European name. It is about six miles long, and a mile and a half wide in its broadest part. The greater portion of it is a very rich soil, in which respect it differs from St. Mary's, which is sandy and almost barren. Like the latter, however, a considerable part of the island is under water during the rains; but this circumstance, though injurious to health, is favourable to the growth of rice. This brings us to notice the different seasons of the year at the Gambia, and the difference of climate between the coast and the interior. At McCarthy's Island, the first shower usually falls in the last week of May, but it is frequently two or three weeks later at St. Mary's. The rainy season is ushered in by a month of tornadoes. These invariably come from the east, or a little to the north-east. Notice of their approach is given by the rising of the black clouds in that quarter of the heavens, and the sound of distant thunder, and the faint flashing of the electric fluid. From half an hour to an hour's warning is thus constantly afforded, or the consequences might be very disastrous, especially on the water. For the air is perfectly calm, and every breath is hushed, till a rustling sound is heard, or two or three drops of rain begin to fall, and in a moment a tremendous blast rushes along with ungovernable fury, levelling the fences, uprooting trees, blowing down or unroofing any huts into which it can enter, and mixing heaven and earth in a thick cloud. The latter quickly discharges a torrent of rain, which literally streams from above; whilst the peals of thunder are sufficient to appal the stoutest heart, and the vivid flashes of lightning illuminate the country, so as to make every object visible at a considerable distance during the darkest night. The low parts of the country are quickly covered with water, which is soon absorbed by the thirsty ground, or evaporated by the heat of the atmosphere. These tornadoes are usually of short duration, and the sky quickly regains its clearness. They are sometimes dry tornadoes; that is, without rain, and the first blast are the most violent. At the close of a shower, the air frequently becomes still, but it is almost insupportably close and heavy. Langour and listlessness seize the frame, till the atmosphere is purified by a breeze of wind. In two or three weeks after the falling of the first rain, the whole country is covered with verdure; and the most parched streets and enclosures, which appeared to be nothing but dry sand, afforded abundant pasturage for cattle. And now the sickly season has arrived. The vegetable matter which had fallen during the dry season, and had been merely dried up by the heat of a vertical sun, begins to decompose and send forth those noxious effluvia, which produce fierce fevers wherever they reach. The stench proceeding from these vapours is sometimes almost insupportable. As the tornadoes increase in number and length of duration, they decrease in violence, and gradually merge into regular rains. These usually last for upwards of two months, (longer at McCarthy's Island,) and then

finish with another season. The lands are mean-while into temporary mud, which is not to be expected. The oldest negroes expect to be laid up for an escape, more restore life when the ground breezes do not place is supplied from the north hot wind, gradually in March resembles the thing is dried tables, doors, becomes strong and whirlwind air, and in a should they be ly calm, though the sea. In the moneter rose months; whilst huts. At 9 o'clock gradually rose it continued to and 80° during trary, the sea the land-breeze this season of tor immediate a difference ture of St. Mary's is sometimes less. St. Mary's of all the British. This results and contiguous taken to clear embank the proved. As rich soil, and facilities are river is here and therefore

Fort-George Island. It is a northern ban native house- dence was the a chapel behind above. The Sabbath con persons. M themselves a ship in Christi has lately be ficers and a tion. One o house and s on account o taken place stantly artic a store endat fe formerly the river, v for this pur cunda, lies o dwindled to it was stip the natives been fright of some of marking up by the Briti it is charac and cruelty

finish with another month of tornadoes. All the low lands are meanwhile turned into a marsh or formed into temporary lakes. Then comes the drying season, which is the most dangerous part of the year. The oldest residents well seasoned to the climate, expect to be laid down at this time; no European hoping for an escape. In November, the sea-breezes once more restore life to the atmosphere of St Mary's, when the ground is dried up. But these cooling breezes do not reach McCarthy's Island. Their place is supplied by the land-breeze, which blows from the north-east for several months. This is a hot wind, gradually increasing in heat and strength, till in March and April (when the sun is vertical) it resembles the fumes issuing from a furnace. Every thing is dried up and cracks with the heat; for desks, tables, doors, floors, &c. split or open. This wind becomes strong during the day, with frequent eddies and whirlwinds. Columns of sand float through the air, and in a moment fill every crevice of the house, should they happen to cross it. The nights are usually calm, though a faint breeze is sometimes felt from the sea. In the coolest part of the house, the thermometer rose to 120° Fahrenheit every day for two months; whilst it was several degrees higher in the huts. At 9 or 10 A. M., it reached 92° or 94°, and then gradually rose to the above-mentioned point; where it continued to 7 or 8 P. M., and sunk to between 90° and 80° during the night. At St. Mary's, on the contrary, the sea-breeze prevails during the day, though the land-breeze frequently takes the precedence at this season of the year; in which case the thermometer immediately rises. It is estimated that there is thus a difference of nearly ten degrees in the temperature of St. Mary's and McCarthy's Islands: though it is sometimes much more, and during the rains much less. St. Mary's is the mildest and least unhealthy of all the British settlements in Western Africa. This results from its being an island of a sandy soil, and contiguous to the ocean. But if measures were taken to clear away the mangroves, and to drain or embank the low grounds, it might be still much improved. As McCarthy's Island is larger, of a very rich soil, and nearly covered with wood, the same facilities are not at present afforded. Besides, the river is here much narrower, and the banks are low, and therefore very marshy in the rainy season.

Fort-George is the principal town on McCarthy's Island. It is situated about half way up, on the northern bank. Till lately, it consisted entirely of native houses and store-rooms. The first stone residence was the Wesleyan Mission-house, containing a chapel below, and apartments for the Missionary above. This has recently been enlarged; and the Sabbath congregations consist of about four hundred persons. More than half that number have enrolled themselves as members or candidates for membership in Christian communion. A good stone house has lately been built for some of the Government officers and a fort, barracks, &c., were in contemplation. One of the merchants has also erected a stone house and store. The latter is of no little importance on account of the dreadful conflagrations which have taken place; and as rum and gunpowder are constantly articles of traffic with the natives, the firing a store endangers the whole town. Much of the traffic formerly carried on here is now pursued higher up the river, whither the merchants' vessels proceed for this purpose. A Mandingo town, named Norocanda, lies contiguous to Fort-George; but this has dwindled to an inconsiderable size. For, although it was stipulated in the articles of purchase, that the natives should not be molested, yet they have been frightened away by the unfriendly conduct of some of the officers. We abstain here from remarking upon the treatment of the liberated negroes by the British authorities, farther than to state, that it is characterized by the most grievous oppression and cruelty, being contrary to all principles of hu-

manity and justice; and little likely to fulfil the benevolent intentions of the British Legislature.

We now come to treat of the aborigines of the Gambia and its neighbourhood. These may be divided into three general classes or nations, according to the languages which they employ; though there are various subdivisions of tribe and dialect. They are the Jollof, (or Jalloof,) the Foola, (or Foulah,) and the Mandingo. The Jollof is the most inconsiderable of these nations, and does not properly belong to the Gambia, but to the southern banks of the Senegal. However, there are many of this people found at the Gambia. They are a hardy race of men, industrious in their habits, sociable in their manners, and one of the most intelligent of the negro tribes. Their form and countenance are diversified; some of them having the regular characteristics of negro feature, and others approaching to the Mandingo or Foola, which is a European cast of countenance. These latter Jollofs are probably of a mixed origin; such mixtures frequently taking place through the predominance of the slave system. From the power formerly exercised by the Portuguese, and latterly by the French, in the Senegal, many of the Jollofs have been held in a state of bondage. At the same time they have acquired some of the arts of civilized life; and the best mechanics of the Gambia are of this tribe. Those in immediate contact with the French are tinctured with the forms of Popery; though we cannot understand that they have learned any thing of the doctrines or precepts of Christianity. Again, from the vicinity of the Jollofs to the Moors on the north of the Senegal, the greater part have embraced Mahometanism. These people are warlike, brave, and generous; they have a great attachment to each other; and are proverbial for their gratitude and fidelity, features of character not easily found amongst their neighbours. They are very superstitious, and are much afraid of spectres and spirits, against which they have various means of defence. Thus, when a corpse is to be buried, the mourners walk in solemn silence, or only chant a funeral dirge; and at their return, they wash their hands or feet in a vessel of water placed on the outside of the deceased's house. If it be the head of the house that has died, a large fire is kindled, and the hut filled with smoke; so that, should the spirit of the departed come back to take away his wife, his eyes may be blinded; and, unable to distinguish the object of his search, he will go away disappointed and not return again. The widow, also, for some time, constantly carries in her hand a knife tied by a thong to her wrist, so as to frighten away her husband's spirit, should he wish to attack her out of doors, &c., &c. The Jollof language is guttural in itself, but is now so much mixed up with French and Arabic words, that it is half lost in these foreign dialects. It is copious and very expressive, but rough and vulgar, as might be expected from its contact with low Frenchmen and Arabs. It would be hard to determine the origin of this race of Africans. It appears to be either the remnant of a once powerful nation, or else a colony which has taken possession of part of the Foola country. The order in which the present possessors of Western Africa are located, is as follows:—The Moors have Barbary and the Desert; the Jollofs and Foolas are on the south bank of the Senegal. Next to these are Mandingoes on both sides of the Gambia; and then the Foolas of the mountainous regions near Sierra-Leone, &c.; and beyond the Kong mountains are the negro tribes of the Gulf of Guinea. The Foolas and Mandingoes are the most powerful nations, and are established in several distinct states and kingdoms, using different dialects of the same languages. The islands on the coast are peopled by a number of small tribes, of different languages and manners.

[To be continued.]

ORIGINAL POETRY.

MIZPAH.

Therefore the name of it was called Mizpah, for he said, "The Lord watch between me and thee, when we are absent one from another."
—GENESIS XXXI. 49.

WHEN the two patriarchs parted on the mount,
They reared a pillar for a mutual token;
Of Love—and called it Mizpah—to account,
That this agreement never should be broken;
And Jacob prayed,
Jehovah's aid,
To ratify the solemn compact they had made.

This was their watch-tower, here sat jealous Love,
Watching the varied course of each one's life;
Careful each fond affection to approve,
Anxious to check the first out-break of strife;
A common guard
By Love prepared
Whose sympathetic influence each household shared.

Thus two fond hearts united,—mark the spot
Where in life's journey they are forced to part,
This pledge in after scenes is ne'er forgot,
Though parted they—they still are one in heart,
In acts of prayer,
Their spirits share
The mutual assurance of a Saviour's care.

This spot is consecrated to their Lord,
One faith, one hope, one common grace they claim;
There, memory lingers oft time to record
His mercy—who has formed their joys the same.
Thus lost to time,
Their spirits climb
The Mizpa. of their hopes, and soar to things sublime.

We raise our Mizpah—on this watch-tower sits
An holy keeper, with his eyes of fire,
Whose watchfulness no weariness admits,
Whose overshadowing pinions never tire.
Continually,
The Lord shall be
A watch between our souls when I am far from thee.

△

THE CHRISTIAN CABINET.

FAITH.

I HAVE sometimes watched the progressive workings of a mind, which dealt uprightly with itself, whose changes were almost visible, and which, after all its false reasonings, had seen the necessity and duty of an immediate and implicit reliance on the word and the grace of the Lord Jesus Christ: and I have thought of the resemblance of such a case to that of the petitioner who said, 'I believe; help my unbelief.' Mark ix. 23, 24. Acceptable prayer implies real faith, though it may be weak, and though the object sought by that prayer be faith itself. In this instance, the applicant indicates a sincere belief in the power and sufficiency of Christ, while he implores assistance against his unbelief. He did what the disciples had done before him when they said, 'Lord, increase our faith!'

It is thus that the awakened sinner, in sight of his lost condition, in view of the sufficiency of Christ, and with the conviction of his own natural infidelity, cries, 'Help my unbelief!' This is the cry of a burdened soul, attempting to rest the weight of its cares on the Saviour, seeking assistance to do so, and complaining of that hardness of heart which weakens confidence. The light of heaven now poured into the mind, discovers more fully the depravity which it laments; while it reveals, so much more extensively, the inducements to an unconditional surrender of all its affections. There is, probably, not a single prayer adopted by successful inquirers more general than this; nor one, if this arise from the heart, which is more frequently

the immediate precursor of the all-important change.
—Dr. T. C. Henry's Letter.

If we have been made sensible of our lost condition by nature, of our misery by sin, of our unbelief; if we have been made weary and heavy laden with sin, so as to be truly willing to part with all sin: if we have been convinced of our absolute need of Christ, and of his incomparable excellency, of his all-sufficiency, and willingness to save us; if Christ be most precious to us; if those convictions have been powerful in us, to drive us from ourselves, and the creature, and sin; if we have hereupon been persuaded and enabled sincerely to come unto Christ upon his call in the Gospel, to accept of him upon his terms, and to receive him, as he is offered to us in the Gospel; if our whole hearts have opened to him, and closed with him, and we have given up our whole selves entirely to him, and taken him for our only Lord and Saviour, as the only way to God, and do most sincerely resign ourselves to his government, trusting in him alone, and relying upon him for life and righteousness, for grace and glory; then we do believe in him, then have we this true faith. This genuine belief is further to be known thus, that it works in us true, sincere love to him, and to all that is his, his word, and his people; our hearts will run out after him, all our affections will centre in him. This true faith draws virtue from Christ to purify the heart, and works sanctification and holiness; it crucifies our affections to the world, it works true repentance; it enables us to overcome the world, to realize the glory of heaven, and to bear us up under all the troubles in our way thither.—Bunyan's *Heart's Ease*.

DIVINE POWER AND MERCY.

If the Divine forbearance were owing to impotence, or a want of means for the infliction of punishment, our admiration would cease. But all the elements of nature are under the control of the Almighty; and in a thousand modes, incomprehensible by us, he could make them the instruments of his mercy to chastise a guilty world. "For in his hand is the soul of every living thing, and the breath of all mankind." Let us consider, for a little, some of the agents which lie within the sphere of our knowledge, in the system of nature.

Of all the elements of nature, there is none more delightful in its effects than LIGHT. "Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun." It diffuses a thousand shades of colouring over the hills, the vales, the rivers and the boundless deep, and opens to our view the glorious host of heaven. Yet this delightful visitant, by a slight modification from the hand of Omnipotence, is capable of being transformed into the most tremendous and destructive element in nature. Light flies from the sun at the rate of 200,000 miles in a second of time; and it is owing to its particles being almost infinitely small, that we feel no inconvenience from its velocity. But were the Creator to condense several millions of these particles into one, or impel them with a still greater velocity, the solid crust of our globe would be perforated and shattered in every point by this celestial artillery, and its inhabitants would soon be battered to atoms.

Again, the atmosphere which surrounds us, and in which we live and breathe, which contains the principles of life, which fans us with its gentle gales, and wafts to our ears the harmonies of music, is capable of being converted into an instrument of terror and destruction. It is composed chiefly of two different ingredients: one of them is the principal of flame; and were the other ingredient left to exert its native energy without control, instantly the forests would be in a blaze; the hardest metals and the most solid rocks would melt like wax; the waters of the ocean would add fuel to the raging element; and in a few minutes, the whole expanse of our globe would be enveloped in one devouring flame.

Again, the globe round its axis, and that Almighty power, cause their roots, cities, and destruction of the world. Nations, but even rotation, would facts.

The earth's points of the globe, but in a very Omnipotence different directions, sent bed, and universal deluge of human gratitude into a world.

Not only the us, but celestial removed to thousands of miles, might be. There, connected with the directions, and the other planets, in its reaction to that mena would globe, larger first announce every day this, all it appears its tremendous eclipsed; the would be thro' billows to the like a drunkard would seize length this accelerated crash, as if would shiver exterminate.

Any one of are within t only so, but rific energy i man, by his a stupendou if he can imp an hour; if tion of the at hardest of m moment, th mighty coul the compone foundations comet toward.

That God wickedness years; that so many ter has hitherto ishment on striking evic is "long-su that any sh repentance.

TRIALS.— they are rub hearts to re are enabled are necessa end, what a

Again, the globe on which we reside is whirling round its axis every twenty-four hours, and is carried round the sun with a still greater velocity. Should that Almighty arm which first impelled it in its career, cause these motions suddenly to stop, mountains would be tumbled into the sea, forests torn up by their roots, cities overthrown and demolished, all nature would be thrown into confusion, and terror and destruction would overwhelm the inhabitants of the world. Not only the stopping of the earth's motions, but even a new direction given to its axis of rotation, would be productive of the most fatal effects.

The earth's axis at present is directed to certain points of the heavens, from which it never deviates, but in a very small degree; but were the hand of Omnipotence to bend it so as to make it point in a different direction, the ocean would abandon its present bed, and overflow the land; and a second universal deluge would overwhelm all the monuments of human grandeur, and sweep the earth's inhabitants into a watery grave.

Not only the elements which immediately surround us, but celestial bodies which are now invisible and removed to the distance of a thousand million of miles, might be employed as ministers of vengeance. There are, at least, a hundred comets connected with the solar system, which are moving in all directions, and crossing the orbits of the earth and the other planets. Were the orbit of one of these bodies, in its approach to the sun, to be bent in a direction to that of the earth, the most alarming phenomena would be exhibited in the heavens. A ruddy globe, larger in appearance than the moon, would first announce terror to the inhabitants of the earth; every day this terrific object would increase in size, till it appeared to fill the celestial hemisphere with its tremendous disk; the light of the sun would be eclipsed; the stars would disappear; the ocean would be thrown into violent agitation, and toss its billows to the clouds; the earth would reel to and fro, like a drunkard; and universal alarm and confusion would seize upon the tribes of the living world. At length this tremendous orb would approach with accelerated velocity, and striking the earth with a crash, as if heaven and earth had burst asunder, would shiver the globe into fragments, and for ever exterminate the race of man.

Any one of these effects or all of them combined, are within the compass of Omnipotence; and not only so, but they might all be accomplished with terrific energy in the course of a few moments. If puny man, by his mechanical dexterity, can suddenly stop a stupendous machine which he has put in motion; if he can impel red hot balls at the rate of 500 miles an hour; if he can extract oxygen from a small portion of the atmosphere, and cause it to set on fire the hardest of metallic substances; we cannot doubt for a moment, that with infinitely greater ease, the Almighty could stop the earth in its career, separate the component parts of the atmosphere, set on fire the foundations of the mountains, or impel the blazing comet towards the earth to crush it to atoms.

That God has been a constant spectator of the wickedness of man for upwards of four thousand years; that he has, during all that period, wielded so many terrific ministers of vengeance; and that he has hitherto refrained from executing deserved punishment on the workers of iniquity, is therefore a striking evidence that his mercy is infinite, and that he is "long-suffering and slow to anger, not willing that any should perish, but that all should come to repentance."—*Dick's Philosophy of Religion.*

TRIALS.—Pure metals shine the brighter the harder they are rubbed. The Lord alone can prepare our hearts to receive the splendour of light, whereby we are enabled to shine forth to his glory. If sharp trials are necessary for the accomplishment of this glorious end, what a mercy from God when he sends them!

CORRESPONDENCE.

"THE DAIRYMAN'S DAUGHTER."

To the Editor of the Wesleyan.

DEAR SIR,—It was with no small degree of surprise that I read over the extract from the Wesleyan Magazine, contained in your last numbers, relative to that pious female, whose dying circumstances are so strikingly displayed in that justly celebrated tract, "The Dairyman's Daughter." The facts there disclosed were entirely new to me—as I always thought that her conversion was effected through the instrumentality of, and her Christian life passed in communion with, one of the other sections of the Christian Church. But I am satisfied by the evidence produced that she was indebted under God, to the Methodists, for her conversion from sin to holiness—and I must say that I felt considerably rejoiced on that account—not I trust through a feeling of party spirit, that on account of the scarcity of such memoirs, we should be glad to get hold of this, to add to our little stock. No, blessed be God, thousands of stars, as brilliant, have arisen, and shone with bright lustre, and at last have set in glory—in the hemisphere of Methodism. But I hail it because I think this explanation is calculated to put down prejudice. 'Can any good thing come out of Nazareth?' was the inquiry of a good, but prejudiced Jew, 1800 years ago; and the spirit of the inquiry has been manifested many times since that period. It was with difficulty that the Jews could believe the Gentiles to be in possession of the same privileges as they had, of being fellow-heirs to all the blessings of the Gospel—and when Jehovah, in his abundant mercy, raised up those men, who, in the power of his might, began the glorious work of purifying the church from the awful superstition into which it had fallen, many who doubtless were sincere before God, viewed the design with horror and amazement; and exclaimed, what good can possibly result from this dreadful schism?—and when our own Wesleys, and their coadjutors, began under God the work which has so astonishingly spread, and prevails in despite of the opposition it had to encounter,—how few there are that believed it to be the work of God, besides those that felt its powers. As it was in the beginning so it was then; the sect was every where spoken against; of little avail was it then to publish the lives of those, who were converted to God by their instrumentality, except for the use of their own body. But now mark the providence of God, and adore his wisdom in accomplishing his gracious design. A young woman, gay, vain, and thoughtless, is persuaded to go and hear a stranger preach—is convinced of sin,—and presently converted to God—the change is striking, the effects produced of the most convincing nature, that the change is real—she continues steadfast in the grace of God—after a time she is compelled by disease, to return to her paternal home—feeling that she is fast hastening to the Eternal World, she sends for the parish clergyman to help her in her journey to the heaven of glory—this minister of God attends her—becomes highly interested in her—and is fully assured of her having passed from death unto life—he attends her unto the grave, in sure and certain hope of her

rising to a glorious immortality, and then publishes all he knew about her life and death, in one of the most beautifully written works of the kind that has ever appeared, probably not knowing who were the honoured instruments of her salvation. The tract becomes exceedingly popular—is translated into many languages, and is the means of the conversion of hundreds, it is received by every department of the Christian Church as the history of a sound conversion, and truly glorious death; of one who was, as all by nature are, born in sin, and shapen in iniquity; and now the providence of God removes that screen, and shews clearly, she was converted under the instrumentality of a Methodist preacher, and was a member of the society. "And what of all this?" may some inquire. Why I firmly believe that the greater part of the good effected through the publication of "The Dairyman's Daughter", would not have taken place, had it been generally known that she was a Methodist, and I think I have solid reasons for what I say. Have we not the lives on record, of many who have been as soundly converted—have exhibited the life and power of godliness—have been extensively useful in their day and generation, and have at the close of life, gloriously triumphed in death; and yet for all this, where do we see their lives published beyond the circle of the Methodist body? rarely indeed does it occur; and may we not hope, yea, may we not be certain, that it is the design of God to cause these circumstances to work together, as far as their sound has gone, or yet may go, in pulling down the wall of prejudice, that has so long stood between us and those of other denominations who worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh. And is not the Lord using means in this our day, powerfully to convince the religious world, that he is with us. Look at the Isles that have waited for his law, in the Pacific Ocean, as well as in the Mexican Gulf; and behold what God has wrought there; never since the Apostolic age, has success in so great a degree attended any effort to spread the Redeemer's name, and the blessings of the Gospel; as has been effected through those Missionaries of the Cross, who bear the name of the Methodists? It is matter of triumph and rejoicing, when we hear of a single individual, brought over from dumb idols to the living God; but when it is known that thousands have at once, as it were, put away their idols, to the moles and to the bats, and, given convincing evidence that their hearts are renewed by the power of the grace of God; who that fear Him among men, but what must be constrained to exclaim, "Surely God is with you of a truth."

Division of sentiment, is certainly to be regretted; it is not calculated to produce good, as some have erroneously conjectured, it is one of the effects of the fall—had man not fallen, all would have been perfect harmony, as well in religion as every thing else. But to look for perfect union of opinion now, would indeed be visionary. It does not appear likely to take place; but I believe it is possible, and it ought surely to be acted upon, by every Christian, of every name, not only, not to impede each other in the least degree, but to yield every assistance in their power

with prayers, and offerings to every institution which has for its object the salvation of men. Then should be accomplished the prophetic declaration,—Judah shall not vex Ephraim, nor Ephraim vex Judah, then would the comparatively small streams that are now flowing through the earth, scattering spiritual life, and fertility wherever they flow, unite in one grand river, which, rolling its majestic waves over the wilderness of this fallen world, would soon cause the wilderness to blossom as the rose. I remain Sir, Yours truly,
July 4th, 1838. A METHODIST.

LITERARY.

To the Editor of the Wesleyan.

SIR—Pursuant to promise I send you another selection, similar to that which appeared in the sixth number of your miscellany. Yours truly,
GAMMA.

ENGLISH ETYMOLOGIES.

GOSPEL.—The word Gospel, is from the Saxon *Godspel*, or *Godespel*: which is a compound of *God*, the *Supreme Being*, also *good* or *goodness*; "no difference being discernable in writing, of these two words, unless when taken for *God*, it has an *e* after it. The word *spel* signifies *History*; and also a *charm*; which was certain words either spoken or written, and hung about one's neck, to drive away disease." Other Etymologists inform us, the word *spel*, meant also, *narrative*, *doctrine*, *mystery* or *secret*: and was applied by our ancestors to signify the revelation of that glorious system of truth, which had been in a great measure *hidden* or kept *secret* from the foundation of the world.

From the above etymology, two meanings have been given—*God*, the *Supreme Being*, and *spel*, *History*, has been explained as, "The mystic word of *God*; the *History* of *God*." From the word *God*, as signifying *good*, and *spel*, as signifying a *charm*; the Gospel was called the *good charm*, in opposition to the *spels*, the bad charms, or superstitious and diabolical practices of the heathen.

"It is possible," says Dr. A. Clarke, "that our ancestors gave this title to the preaching of Christ crucified, from observing the astonishing effects produced by it, in changing the hearts and lives of sinners. And very innocently might they denominate the pure powerful preaching of the death and resurrection of Christ, *God's charm*, that wonderful word, which, accompanied by the demonstration and power of the *Holy Ghost*, produced such miraculous effects among men."

GOSPIP.—This term is of similar etymology with the above. It was anciently written *Godsib*, or *Godesib*: and is compounded of *God*, the *Supreme Being*; and *Sib* which means *together*, *of kin*, or *chosen*. Hence *Gossip*, or *Godsib*, has been explained as, "of *kin* through *God*," or "*chosen* before *God*." For our Christian ancestors understanding a spiritual affinity to grow between the Parent, and such as undertook for the child at baptism, called each other *Godsib*; afterwards *Gossip*; and the child in like manner called each, his *God-fathers*, or *God-mothers*."

CHURCH.—Is derived from the Greek words *kurios* *oikos*, the *house of the Lord*; which words in process of time became contracted into *kurioik* and *kariaks*; and hence, *kirk* of our northern neighbours, and *kirk* of our Saxon ancestors, from which, by corruption, changing *k* or the hard *c* into *ch*, we have made the word *church*. This term, though it be generally used to signify the people worshipping in a particular place; yet by a metonymy, the *container* being put for the *contained*, we apply, as it was originally, to the *building* which contains the worshipping people."

1 See Glossographia by T. Blount. 2 Dr. A. Clarke's Introduction to Matt., p. iii. 3 Glossographia by T. Blount. 4 Dr. A. Clarke on Matt. xvi.

THE CHR

ON THE CAUSE

According to the will remain in a eternal cause; and cause to move with obstacle oppose the jected in a straight force, drawing i the centripetal fo will be either a c proportion betw force.

A body revolv from the centre and the greater i force. Its veloc it is nearer the c cord be whirled the ball will fly as to bring the more rapidly.

Two bodies c common centre unequal size be point in the wir this point is th will revolve, if ples that the me ed for. A pri ent bodies that tem, varying ac of the attractin

All the plane tracted by the it not for the c tions in their tendency to th their places.

off into space, go: were it l All the plane round the co of the sun's that luminary

Hence we are nearest t because they the same cau lipsis, they in sun, and mov same princip mary planets in their rev

It is impos traction whic the laws wh further than go; he coul ets, and gav this tendenc volve.

THE CHRISTIAN PHILOSOPHER.

NO. VI.

ON THE CAUSE OF THE CELESTIAL MOTIONS.

According to the established laws of nature, bodies will remain in a state of rest till moved by some external cause; and when once put in motion, will continue to move with a uniform velocity until some obstacle oppose their progress. If when a body is projected in a straight line, it be acted upon by another force, drawing it toward a centre (and hence called the centripetal force) it will describe a curve, which will be either a circle or an ellipsis, according to the proportion between the projectile and the centripetal force.

A body revolving in an orbit, endeavours to fly off from the centre [this is called the centrifugal force;] and the greater its distance, the greater will be the force. Its velocity will be increased in proportion as it is nearer the centre. Thus, if a ball fastened to a cord be whirled round, and the cord suddenly let go, the ball will fly off; but if the string be drawn up so as to bring the ball nearer the centre, it will revolve more rapidly.

Two bodies connected together, revolve round the common centre of gravity. If two balls of equal or unequal size be connected by a wire, there is a certain point in the wire where they will balance each other: this point is the centre of gravity, round which they will revolve, if put in motion. It is on these principles that the motion of the heavenly bodies is accounted for. A principle of attraction between the different bodies that compose it, pervades the whole system, varying according to the magnitude and nearness of the attracting body.

All the planets attract each other, and are all attracted by the sun, to which they would all tend, were it not for the centrifugal force generated by their motions in their orbits, which exactly balances their tendency to the centre, and thus preserves them in their places. Were this force greater, they would fly off into space, like the ivory ball when the cord is let go: were it less, they would rush toward the sun. All the planets, as well as the sun, must revolve round the common centre of gravity; but because of the sun's magnitude, the centre of our system is that luminary.

Hence we see the reason why those planets which are nearest the sun move with the greatest rapidity, because they are nearer the centre of gravity. From the same cause it is, that as the planets move in an ellipsis, they increase in velocity as they approach the sun, and move slower as they recede from it. The same principles that regulate the motions of the primary planets round the sun, govern the secondaries in their revolutions round their respective primaries.

It is impossible to say what is the cause of that attraction which thus holds the planets in their places; the laws which regulate it are known and understood: further than this, the researches of NEWTON could not go; he could only say, that He who created the planets, and gave them their motion, impressed upon them this tendency towards the centre round which they revolve.

If there be in the works of nature, that which baffles the greatest industry, and overwhelms the largest minds, need we wonder that in the works of grace and the operations of the Spirit of God, we should perceive mysteries not to be unraveled? We see the outward fruits that are brought forth in the life and conversation of the regenerate; and we know, from the Scriptures, that it is the Holy Ghost "who worketh in them both to will and to do;" but how he works we know not. The symptoms of the spiritual life are manifest, but its springs are hidden. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell, whence it cometh, and whither it goeth: so is every one that is born of the Spirit."

We may justly admire the wisdom and power of God in causing two opposite principles, like those of the centripetal and centrifugal forces, so to operate as to effect his purpose and preserve the order of nature. The same wisdom is displayed in bringing good out of evil, and in causing the opposite passions of men to counteract each other. How many men are there who would be monsters of avarice, cruelty, or lust, if pride did not interfere and lead them to seek the good opinion of their fellow-creatures, which they are conscious they should forfeit by giving way to propensities that all would condemn?

And even the oppositions of men to the interests of Christ, and all the persecutions and trials the Christian meets with, are *over-ruled* to promote the very cause they are meant to injure. Thus the persecution of Daniel, the three Hebrew Children, the first Christians, only served to advance the glory of God, the interests of true piety and the cause of the Redeemer.

MISSIONARY REGISTER.

GHAUT MURDERS.

THE exposure of the sick on the banks of the Ganges has been termed Ghaut Murder. A Ghaut is a flight of steps to a river, and at those places the acts of cruelty to the sick are generally perpetrated. The origin of this practice is probably to be traced to the absurd notion that the River Ganges is a goddess, and that to die in sight of it is beneficial. Hence also has arisen that idolatrous worship which has been paid to this river.

The Hindu character in many essential points, is so defective, and so much under the influence of deep-rooted prejudices and barbarous customs, that the greatest crimes are committed without remorse, and often under the sanction of their religious teachers. The aged Hindu parent is considered an incumbrance, and an unnecessary expense to the family, and is removed to the banks of the sacred Ganges. He is taken to the margin of the river on a bed, and a Brahman attends, to perform the religious ceremonies.—There can be no doubt that many who might recover are thus consigned to a premature death. The damp borders of the stream, with a burning sun, however favourable the season may be, rarely fail to put a speedy termination to the sick person's sufferings; but it often happens that the attendants become tired of the delay, and, perhaps with the intention of finishing his pain, place the bed at low water mark, if the spot be within flow of the tide, or smear the dying man with the slime of the holy waters and fill his mouth with mud. When a person has been taken to the side of the Ganges, or other substituted waters, under the supposition that he is dying, he is, in the eye of the Hindu law, dead;

his property passes to his heir, or according to his bequest; and in the event of his recovery, the poor man becomes an outcast. Not one even of his own children, will eat with him, or afford him the least accommodation; and if by chance they come in contact with him, ablution must follow. The wretched survivor from that time is held in abhorrence, and has no other resource than to associate himself with outcasts under similar circumstances.

The following details of this murderous custom are from the testimony, and in the words of eye-witnesses.

The Rev. H. Townley.—I have conversed with a dying Hindu on the banks of the Ganges, and the substance of his confession was, "I have no hope of heaven from the circumstance that I am dying near the sacred Ganges; nor do I expect future happiness from the worship of the gods. I know of no mode whereby I can be saved; and I believe that after death I must be cast into hell for the punishment of my many sins." To the same effect is the following affecting passage from the Rev. W. Ward: "Look at the heathen by the side of the Ganges, calling upon their relatives to repeat the names of Narayun, of Gunga, of Ram; and a host of other idols; pouring the waters of the river down the throats of the dying, exposing them in the agonies of death to the chilling damps by night and the scorching beams of the sun by day; and listen to the cries of the dying: 'Tell me not of works of merit; I have been committing nothing but sin. And now, where am I going? What is there beyond this wretched existence? Am I going into some reptile or animal body, or shall I at once plunge into some dreadful place of torment? I see the messengers of Yuma coming to seize me. O! save me—save me! How dark and heavy the cloud which envelopes me! Is there no certainty, no ray of light, to guide and comfort me in my departure? Must I take this plunge to be seen no more?'"

Rev. W. Yates.—At the Ghaut were great numbers of persons bathing, and performing their morning ceremonies; and among them a poor woman, laid on a low bed, raised only a few inches above the ground, in dying circumstances, left exposed to the blazing sun totally unheeded by all around her, waiting, to appearance destitute of all anxiety, to see her breathe her last.

Rev. W. Ward.—At nine o'clock in the morning a sick man was brought by his relatives to the river side, and was lain on the wet sand, in expectation of soon expiring. In this situation he remained, exposed to the scorching rays of the sun, till four o'clock in the afternoon, when he was immersed up to the breast in the river, and in this position one of his relatives vociferated in his ears, "Hurree! Ram! Krishna! Ram!" After some time, finding that death was not so near as had been anticipated, he was again replaced on the wet sand. The next morning the same ceremony was commenced, of immersing and repeating the names of their deities, until 5 o'clock P. M., when the man expired, having been literally murdered by his own relations.

Rev. S. Sutton.—I lived on the banks of the Ganges for six years. During the whole of that period scarcely a day passed without some circumstance occurring which strikingly reminded me of the language of the psalmist, "The dark places of the earth are full of the habitations of cruelty." I have seen some held up in the water by two persons, while a third has incessantly kept pouring water down the throat until life has become extinct. I have seen others laid on the wet sand, with their feet in the water when in the act of dying; and I have seen others who have been suffered to lie upon mats at a little distance from the water for several days before they have expired; but during that time no means had been employed for their recovery. In short, it is a rare occurrence for any sick person to be brought

back to his home after he has once been carried from it to die.

"One evening," says the wife of a missionary, "as I was walking with my husband by the river side, we saw two respectable looking natives carrying a woman in their arms. We asked them what they were going to do with her. They very coolly answered, 'We are going to put her in the water, that her soul may go to heaven, for she is our mother!' I asked them if she was ill. They said 'She is not very ill; but she is old, and has no teeth, and what is the use of her living?' I felt a great deal on hearing this, and said, 'What! have you no compassion on your mother? Will you drown her because she is old?' They said, 'Never mind,' and proceeded towards the river. Mr. R. then ran down the bank, and taking hold of the woman, insisted on their taking her home. They did so; but brought her again the next evening, and Mr. T. Cary saw them throw her into the water, without performing the usual ceremony of giving her water in the name of their gods."

Some years afterwards the same lady wrote as follows: "While I am writing I feel all the horrors I formerly felt respecting the sick in India. I once witnessed one of the scenes in all its aggravations. The sick person was a young woman, who was not willing to go to the river.—As they approached the Ghaut her screams were intolerable; crying 'Am, morey, jay, nay'—I am not dying. But the men who had taken her were firm to their purpose, and would not hear any thing that was said to them. They laughed at my entreaties; turned a deaf ear to my threats; and rushed forward into the water with their victim. The poor creature had often said, 'I am not dying,' but now she found herself in dying circumstances: a few cups of water poured down her throat, in the name of their gods, soon stopped her breath. I inquired whether it was common to take them to the river against their will. They said, 'Yes, or else a great many would disgrace their families by dying in their houses.' Sometimes they leave them to perish by the river. I found a poor old man one morning by the river side, who had been there all night. Those who had taken him had rubbed his body with mud, and had left him quite naked, exposed to the ants, so that he was completely covered with these insects! When I saw him move his head I went to him but was thrilled with horror to see a fellow-creature, in his dying moments, in such circumstances of misery. I ran for assistance, but the natives refused to do any thing for him, unless I would allow them to put him a little nearer the water, saying he was too far off for the tide to reach him. I said, 'Perhaps he may get better if taken care of.' They shook their heads, and said he was put there to die, and die he must. My husband soon came with some wine; we put a little into his mouth, which he swallowed, and said, 'It is very good.' I then thought he would revive; but he had lain all night on the damp ground, and it was now eleven o'clock, and the sun shining on him very hot. When we endeavoured to move him he said he was very faint, and wished to remain where he was for a few minutes. Alas! it was but a few minutes indeed, for he soon expired."

THE SURE FOUNDATION.—Mr. Briart, a Christian minister, when on his death-bed, being asked how he was, replied, "I have no fear of death." Being asked what was his hope, he said, "The finished work of our Lord Jesus Christ is the only ground of hope. I wish not to retract one sentiment I have held in reference to the truths of God. I have preached—I have ransacked the word of God, and find nothing equal to this,—'The blood of Jesus Christ cleanseth from all sin.'"

AMONG the various nations, there are favoured than pointed service for the avowed al worship—a mation as a so ant part of

MEETING.

Knowing— increase with surprise and more general dersod as faults of those the aggregate avoid being s bers of those who seldom d individuals in neglect. It is gally detain and yet are f

Feeling it ry part of the which God l souls, and ex copy the foll the States pe

Reader, d stay away fr sible that yo ble for you meet to offer ligion in you of the ways minister. To to assist and probably ad Scripture.

"Remember have spoken follow; con Again, in th have the ru they watch count, that for that is t lonians the brethren, to are over yo esteem the And be at p are involve ing upon y and which prayer-mee none but a that you st of the Chu trials. H nient for h invites you But week seen at the his heavie

THE WESLEYAN.

HALIFAX, JULY 30, 1838.

THE WEEKLY SERVICES OF THE CHURCH.

AMONG the various denominations of professing Christians, there are few sections of the church more highly favoured than the Wesleyans, in the number of appointed services held during the evenings of the week, for the avowed object of social intercourse and spiritual worship—amongst these we rank high in our estimation as a source of spiritual benefit, and an important part of our economy—THE PUBLIC PRAYER-MEETING.

Knowing—as all well do—that our responsibilities increase with our opportunities, it is matter both of surprise and regret, that these means of grace are not more generally attended. We are not to be understood as blaming those who do attend, for the faults of those who do not; but, looking abroad upon the aggregation of a numerous society, we cannot avoid being struck with the fact,—that there are numbers of those who are received as sincere professors, who seldom or ever attend the prayer-meeting. Such individuals involve themselves in a charge of serious neglect. It is true that some are unavoidably and legally detained; but there are many who might attend, and yet are found in the number of absentees.

Feeling it our duty and our privilege to uphold every part of the great system of means among ourselves, which God has so signally blest in the salvation of souls, and extension of the Redeemer's Kingdom; we copy the following appeal on this subject, from one of the States papers:—

Reader, do you belong to this number?—Do you stay away from the prayer meeting? How is it possible that you can willingly do this? *How is it possible* for you to remain at home, when your brethren meet to offer united prayer to God for a revival of religion in your Church? Attending this meeting is one of the ways in which you can stay up the hands of your minister. That it is your duty to do all in your power to assist and encourage your minister, is what you will probably admit. This is a duty made evident from Scripture. Says the sacred writer to the Hebrews, "Remember them which have the rule over you, who have spoken unto you the word of God, whose faith follow; considering the end of their conversation." Again, in the same chapter, he says, "Obey them that have the rule over you, and submit yourselves, for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief, for that is unprofitable for you." And to the Thessalonians the apostle says,—“And we beseech you, brethren, to know them which labour among you, and are over you, in the Lord, and admonish you, and to esteem them very highly in love, for their work's sake. And be at peace among yourselves.” In these texts are involved many important duties, which are binding upon you; duties which you owe your minister, and which you cannot well perform, and neglect the prayer-meeting. Your minister has many trials, which none but a minister, can fully realize. And the fact that you stay away from the weekly prayer-meeting of the Church is by no means among the least of his trials. He attends this meeting whether it is convenient for him or not: but he sees not you there. He invites you, he exhorts you, and urges you to attend. But week after week passes away, and you are not seen at the house of prayer. This constitutes one of his heaviest trials; one that often fills his heart with

grief and his eyes with tears. Independent of this, he has enough upon his mind to almost crush an angel in the dust. But as though he was not sufficiently tried, you add to that weight, by disregarding his invitations and his urgent requests, and stay away from the place where he and other members of your church meet to invoke the blessings of heaven, and to converse upon the all-important subject of religion. This practice of yours often cuts him to the very heart. He mourns over the low state of religion in his Church, and not unfrequently, while you are quietly sleeping in your bed, he, with a heart ready to break with grief, is profusely shedding his tears, on account of your neglect of the prayer-meeting. Yet you continue to stay away. In this manner you have been grieving him for a great length of time, and it seems you are willing to grieve him still longer. Why is this? Have you a right thus to injure the feelings of your minister, thus to throw an obstacle in the way of his usefulness. Ought you not to be willing to spend one hour in each week, in praying for a revival of religion, merely to encourage him, if it were for nothing else? Ought you not to be to your minister what Aaron and Hur were to Moses? Ought you not to do all in your power to encourage his heart, and strengthen his hands, and aid him in promoting the cause of Christ among you? But you cannot do this, and needlessly stay away from the Church prayer-meeting. Is it not your duty then, to immediately reform in this respect? And will you not do your duty? Will you not gladden the heart of your minister, by letting him see you at the next prayer-meeting of the Church? Time is short. Eternity is approaching. Your opportunities for attending this meeting will soon be gone. Very soon, you and your minister, will meet each other at the bar of God. If you continue to neglect the prayer-meeting, will he not there prove a swift witness against you? Prayerfully consider the course of conduct you are pursuing, and act with the judgment day, and all its awful and interesting scenes full in view. Remember your responsibility, and the Lord incline you to the path of duty.—*Hartford Watchman.*

THE next No. of the Wesleyan will complete the first half year, and will be entire in itself, so that new subscribers will be under no disadvantage in commencing in the middle of the volume.

The Agents for the Wesleyan are particularly requested to forward the list of subscribers, where they have not been sent before. The amount of subscriptions, likewise, must be collected, and sent in advance for the next half-year, to the general Agent,—Mr. J. H. Anderson, Halifax. Where parties have not paid for the first half-year, agents will oblige by requesting the full amount now, and forwarding it immediately.

N. B.—The entire profits of the paper, will be devoted to religious purposes.

All letters enclosing remittances from a fewer number than 10 subscribers, must be post-paid.

EXCHANGE PAPERS.—We have, since the commencement of our periodical, sent numbers to three religious periodicals published at Boston, U. S., soliciting an exchange. We have neither received in exchange their papers, or, in justice, the return of our own. In future we discontinue them. The Christian Advocate from N. York, Montreal Baptist Magazine, and Christian Guardian from Toronto, with others, are received, and thankfully acknowledged. We were glad to discover in the latter, a reprint of one portion of the excellent review of "Mammon" published in the Wesleyan. We rejoiced in the favourable notice inserted a short time since in the Lunenburg Colonial Churchman, (see page 135) we forwarded the numbers requested, and have never seen the face of the Churchman since. *Verbum sat.*

Exchange papers to be addressed,—“Wesleyan,” Halifax, N. S.

*** will see that his suggestion has been attended to. We have devoted more space to the department of general and local intelligence.

A short Memoir of Mrs. Smith, wife of Rev. W. Smith, late of Liverpool, may be expected in our next.

A heavy Thunder Storm passed over the town, on Thursday last, accompanied with incessant rain.

His Excellency the Lieutenant Governor, by and with the advice of her Majesty's Council, has offered a reward of £100 for the apprehension of ORMOND, who recently murdered a Mr. McIsaac, in Sydney, Cape Breton.—We have heard that he was seen in this town last week, and, a day or two since, on the road to Windsor. We most anxiously hope he may not escape from justice.—Gazette.

The examination of the ROYAL ACADIAN SCHOOL, which took place on Thursday, afforded much gratification to its numerous Patrons, and many others friendly to Education.—Among the company present were His Excellency Sir COLIN CAMPBELL, several Members of Her Majesty's Executive and Legislative Councils, the Solicitor-General, the Ministers of the Presbyterian Churches in Halifax, and a large number of Ladies.

There were about 200 Children in the School, who went through their examinations in a highly creditable manner, and gave good evidence of the attention devoted by the Reverend Teacher and his able Assistant to their instruction.

His Excellency and the other visitors expressed themselves much pleased with the progress made by the Children in their studies, and particularly so with their neat appearance and excellent behaviour. Rewards were distributed in very many of the Scholars for their meritorious conduct.—1b.

The Andromache frigate, after disposing of Sir John Harvey on board the Cape Breton steamer, as mentioned in our last, proceeded to Newfoundland, from whence she is to take Capt. Prescott, Governor of that Island, to Quebec. On her return from Newfoundland, she will call at P. E. Island for the Lieut. Governor, Sir Charles Fitzroy, who will also proceed to meet Lord Durham. Sir Colin Campbell, has, we understand, orders to proceed to Quebec also, and will embark this week, for that port.—Times.

FROM JAMAICA.—The Colonial Legislature of Jamaica, have resolved that the system of negro apprenticeship shall terminate, and emancipation be rendered complete on the 1st of August, 1838, instead of 1840. The vote was unanimous. Number of Slaves, 330,000.

ENCOURAGING TO ABOLITIONISTS.—West India papers say, that the Legislatures of St. Vincent, Barbadoes, and Grenada, have passed bills for the entire abolition of the Negro Apprenticeship system; the system to close on the first of August next. In Antigua, it appears, where the slaves were unqualifiedly emancipated, the most gratifying results, in every respect, have been experienced.—St. John, N. B. paper.

BRITISH COUNTENANCE OF IDOLATRY IN INDIA.—It gives us great pleasure to intimate that we have learned that a despatch has been just received at the India House from Sir Peregrine Maitland, the Commander-in-Chief at Madras, either resigning his situation in consequence of being called on to enforce the regulations of the Company on the officers under his command, in relation to their attendance on the idolatrous worship of the natives, or expressing his intention of doing so, unless an immediate change is directed.—London Record.

GREAT BRITAIN:

THE arrival of the Mersey from Liverpool, at St. John, has brought London dates to the 12th, five days later than our files by the Packet.

The Irish questions are making considerable progress in

Parliament. Sir Robert Peel and Lord John Russell divided as to the amount of the franchise in the Corporation Bill, and divided the House, which left Sir Robert in a minority of 20, the vote having been—for Lord John Russell and a 25 qualification 187; for Sir Robert and a £10 qualification 111. The Conservative leader thought this a breach of contract on the part of his opponent, and intimated that in consequence other portions of the Bill would require to be altered. The differences, however, will be ultimately reconciled, and the Bill passed.

During the whole of Wednesday vast crowds of respectable persons were attracted to the house of Mr. Edward Howe, a silk-weaver in Castle street, near Shoreditch church, to view the splendid robes to be worn by Her Majesty, at the approaching coronation, and which were just finished and cut from the loom on that morning. The robe, which is a most superb piece of manufacture, is ten yards in length, and of the same pattern as that worn by George IV. at his coronation. The ground or warp is of the most rich gold-coloured silk, and the shoot, consists of gold and silver twist, and rich silks of various shades. Some idea may be formed of the variety, when twenty shuttles were obliged to be in work at the same time. The principal surface appears to be of various gold, and the figures which are bold, and considerably raised, are of the most magnificent description. Those of the royal crown, the rose, the shamrock, and the thistle are truly beautiful. The eagles, the flour-de-lie, and other foreign national emblems are also very prominent, and beautifully executed. The fact of the order for these splendid articles having been sent to Spitalfields has given the greatest satisfaction to the whole of the industrious operatives of that district.

STEAM-SHIP FOR NEW YORK.—It will be seen from an advertisement in another column, that the fine steam-packet, the Royal William, belonging to the City of Dublin Steam-packet Company, will leave Liverpool on Thursday the 5th of July, for New York. She will be commanded by our townsman, Lieut. Swainson, R. N. It is intended that the Royal William shall remain at New York ten days, so as to allow time for travellers to visit some of the beautiful scenery of that country, and her return from New York is fixed for the 28th of July.

The Royal William is 617 tons burthen.—She is constructed on the new “safety plan,” which has been found by actual experiment to render the sinking of a vessel next to impossible, unless she were to be battered to pieces. The plan is the division of the hull into several compartments, by water-tight bulk heads, so that though one part of the vessel be stove so as to allow the water to rush in, the rest of the ship will remain dry and buoyant. This is undoubtedly a great improvement, and one which, when its merits become known, will beget extreme confidence. The Royal William will be fitted up in the most elegant and convenient style, and from her well-known reputation for speed she will doubtless make a quick passage. This movement is intended as the prelude to the establishment of a regular line of steamers between this port and New York. For the route we have no fear. The speculation must be successful, for the reasons which we have before mentioned, and we expect ere long, to see Liverpool holding the same high position with respect to transatlantic steam navigation as she has hitherto done in general commercial intercourse with America.—*Liverpool Courier*, June 13.

The above vessel was off Sandy Hook July 21, 16 days out.

Chief Baron Joy, of the Irish Bench, is dead. The papers talk of Mr. O'Connell as his successor.

At a Privy Council held on the 8th June by Her Majesty, the Earl of Gosford was again sworn as a member of the Council, having been a member during the reign of William IV.

Captain Roberts, of the Sirius, was presented to the Queen at her levee on the 8th.

NEW BRUNSWICK.

ST. JOHN.—LAYING THE FOUNDATION OF THE NEW WESLEYAN CHAPEL.

DIVINE SERVICE was held on Sabbath afternoon last, upon the floor of the new WESLEYAN CHAPEL which is being erected in St. George's Street in this City. The Rev. Enoch Wood addressed a concourse of people, in the open air, supposed to amount to 2000, from 1 Cor. 1st chap. 2nd

and 24th verses. by the Rev. Me 11 o'clock, a la the same place, the Wesleyans in their Houses for by the Rev. Ric the Rev. Messrs. sorted various de preservation. T been a member years, laid the co manner, giving, account of the which not a sing town it might th by 90 feet, from there will be a the Chapel, and air. Provision vantage will be finishing the in a strict regard silks, and first fl is in such a state of it will be com standing upon b enlarging very f ing of it, not on of Christians un it is advancing, of religion, but —Observer.

In an apertur an account of t Reign—the Go who was Presic the Secretaries New Brunswick of the Trustee Committee for Wesleyan Soci the District. &

THE followi cency the G the Chief Just treat, Mr. Jus Vallieres de St

The Popalai losses sustained in churches an and volunteers in the county there were two windmill, 111 burned, and 57 lued at £57,56 troyed, valued burnt and pill troops and vol days after the five houses, w at £19,800.

From Uppe new outbreak but the dange sufficient forc be apprehend porter of the

“We have on Wednesda who is cruisin of the Bear C the lake on b of which wen from authority Indians had

and 24th verses. This interesting exercise was concluded by the Rev. Messrs. Busby and M'Nut.—On Monday, at 11 o'clock, a large and respectable assembly convened at the same place, to witness the ceremony usually observed by the Wesleyans in laying the corner or foundation stone of their Houses for sacred worship. The service was begun by the Rev. Richard Shepherd, and the people addressed by the Rev. Messrs. Busby and Wood. In the stone were inserted various documents, &c., so guarded as to secure their preservation. The venerable John Ferguson, Esq., who has been a member of the Wesleyan Society for forty-seven years, laid the corner stone in a most devout and impressive manner, giving, before the conclusion of the ceremony an account of the first winter he spent in the country, during which not a single sermon was preached in the town, if a town it might then be called. The building will be 60 feet by 90 feet, from a very chaste design by Mr. Cunningham; there will be a large school room and vestry underneath the Chapel, and a furnace for heating the building with hot air. Provision will be made for 400 sittings to be free. Advantage will be taken of the most modern improvements in finishing the interior so as to secure ease and comfort, with a strict regard to prudence and economy. The foundation, sills, and first floor are all ready to receive the frame, which is in such a state of forwardness that in a few days the raising of it will be commenced. The situation is a very suitable one, standing upon high ground, and in a part of the city which is enlarging very fast. If proper attention be paid to the finishing of it, not only will it be creditable to the numerous body of Christians under whose immediate auspices and exertions it is advancing, and a powerful auxiliary in the great cause of religion, but it will be an ornament to our flourishing City.—*Observer.*

In an aperture in the stone was placed a bottle containing an account of the date when it was deposited there, in whose Reign—the Governor of the Province—Mayor of the city—who was President of the British Wesleyan Conference—the Secretaries for the Foreign Missions—Chairman of the New Brunswick District.—Preachers on the Station—names of the Trustees for the Germain-street Chapel—Building Committee for the new one—the number of Members in the Wesleyan Society in the City and Portland and throughout the District. &c. &c. &c.

CANADA.

QUEBEC, JULY 5.

The following gentlemen have been summoned by his Excellency the Governor-General, to the Executive Council:—the Chief Justice of the Province, the Chief Justice of Montreal, Mr. Justice Panet, Mr. Justice Rolland, Mr. Justice Vallieres de St. Real, Mr. Arthur Builer, Barrister at Law.

The Populaire of the 6th instant contains a detail of the losses sustained by the rebels since the 25th November last, in churches and houses burned and pillaged by the troops and volunteers. The total amount is estimated at £84,935. In the county of the Lake of Two Mountains it appears that there were two churches, two presbyteries, one convent, one windmill, 111 inhabited houses, 12 barns, and 168 sheds burned, and 575 families pillaged, the claim for which is valued at £57,566. At St Charles there were 18 houses destroyed, valued at £1950, and the grain and merchandize burnt and pillaged is valued at \$5330. At St Denis the troops and volunteers under the command of Col. Gore, ten days after the repulse on the 23d November, burned forty-five houses, which, with other property consumed, is valued at £19,800.

From Upper Canada we learn nothing decisive as to the new outbreak on the Detroit frontier. The alarm was great, but the danger, we believe, was over-rated—at all events sufficient force was speedily on the spot, and nothing may be apprehended. We find the following in the Niagara Reporter of the 6th instant:

"We have just seen a gentleman who left Point au Pele on Wednesday last.—He states that Lieut Elmsley, R. N., who is cruising on Lake Erie, told him that he had taken six of the Bear Creek pirates. The same gentleman came down the lake on board the Erie and Ontario schooner, the Captain of which went ashore at Amherstburg, where he learned from authority on which he placed implicit reliance, that the Indians had brought in 30 prisoners, among whom were

Spencer and another person who had been released at Toronto; our informant says he has no doubt that Spencer is taken. This is a good practical comment on the amnesty policy. The Indians had just left to make a further search in the woods.

The New York Commercial Advertiser asserts that all the late reports about invasions into Canada from Michigan and elsewhere, disturbances in the London District, &c. are totally destitute of foundation.

SACKETT'S HARBOUR, JULY 12.

About 10 o'clock this morning, the steamer Telegraph, in the service of the United States, arrived from a cruise among the Thousand Isles, and brought with her 2 prisoners of Johnson's gang of desperadoes, and Johnson's famous 12 oared boat, so much extolled for its swiftness.

On the morning of the 11th, Capt Gwyng, of the first regiment of the infantry, commanding the Telegraph, obtained information of the haunt of Johnson, and with the British party made arrangements for surprising and capturing the gang, but owing to the difficulty of approaching the house, on account of the roughness of the country, and the density of the woods and thickets, the parties did not approach the house simultaneously, as was intended, the British party getting to the ground a little sooner than the other, and approaching on the same side. The whole of Johnson's gang, with the exception of two men made their escape. The two men taken were asleep. There was found in the house belonging to John Farrow, on Grindstone Island, a quantity of arms—pistols, rifles and muskets. The names of the prisoners taken are Riely Toney and Jonathan Turncliffe.

Those who made their escape were William Johnson, John Farrow, Robert Smith, William Robbins, John Van Clute, and Allen Early. They were fired on, but with what effect is not known.

The boat of Johnson is 28 feet long, and 4½ feet wide clinker built painted black at the bottom, white above, with a yellow streak about 6 inches wide, just under the gunwale, ornamented with a red stripe above and below. The inside of the boat is red. She has one set of sweeps, and one set of short oars so as to row either single or double handed.

This boat is so light that two men can carry her with ease, and she is capable of transporting twenty men with their arms. She had on board when taken, besides some arms, an American flag, which no doubt was intended to be used when passing British vessels as a deception. The Telegraph returns to the vicinity of the Thousand Islands to-morrow morning.

MARRIED.

On Tuesday evening last, by the Rev. Mr. Churchill, Mr. John Miss Weeks, to Elizabeth Slayter, both of this town.

On Saturday last, at Sackville Church, by the Rev. Archibald Gray, Septimus Ellis Scaife, Esq. of Liverpool, England, to Ann, daughter of the late John Henry, Esq.

At St. John's Church, Sackville, on the 12th inst. by the Rev. H. Gray, Mr. John Peters, to Miss Agnes Maria Roukes, both of that parish.

At New York, 30th June, Mr. William Bolton, formerly of this town, to Miss Mary Ann, eldest daughter of Stephen King, Esq. of that city.

Thursday evening, by the Rev. W. Cogswell, Mr. Christopher Bolton to Miss Elizabeth Granville, daughter of Mr. Henry Wright, of this town.

DIED.

On Saturday afternoon, in the 73rd year of her age, Mrs. Francis Whiston.

SHIPPING INTELLIGENCE.

ARRIVALS.

Tuesday, 24th—brigt. London Packet, Harvey, Demerara and Mayaguez, 19 days, rum and sugar to Frith, Smith & Co.; Schr. Nile, Vaughan, St. John, N. B. 7 days, salt and salmon to W. J. Starr; brig John, Young, Falmouth, Jam. and New York, 8 days—rum, molasses, etc. to D. & E. Starr & Co; Triton, Reap, Quebec, 18 days, bound to St. Kitts—leaky on the 29th ult, experienced a gale off the Magdalen Isles and was obliged to throw over deck load and 12 horses;—brigt. Adventure, Jersey, 42 days to Creighton & Grassie; schr. True Friends, Godin, Quebec, 12 days, flour, etc. to Frith, Smith & Co.; Esperance, Gagnion, Montreal, to S. Binney.

Friday, 27th—brigt. James, Hatchard, Trinidad, 19 days, sugar to Saltus & Wainwright; schr. Isabella, St. Andrews, 13 days; Sunday, Schr. James Clarke, Beck, St. John N. B. 5 days; Schr. Lively, Prospect; Enterprise, Barrington.

Monday, Brig. Daphne, Young, Porto Rico, 15 days, to Saltus & Wainwright.

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

DURING the last forty years, many excellent Sermons, Tracts, and Pamphlets, have appeared on the subject of Missions to the Heathen; but the want of a comprehensive work, embracing 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 investigation 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 Righteousness 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 advance the kingdom of the Redeemer by means of prayer, counsel, pecuniary 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 design, and inspire universal confidence in the rectitude of the decision, the following Gentlemen have been requested, and have kindly consented, to become adjudicators, viz.:

The Rev. David Welsh, D.D., Professor of Church History in the University of Edinburgh.

The Rev. Ralph Wardlaw, D.D., Glasgow.

The Rev. Henry Melville, B.D., Camberwell, 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, 1839, by the Secretaries 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 Foreign 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 Essays 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 arising from the sale of the Copyright 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.
CHRISTIAN LIBRARY.

A SMALL CHRISTIAN LIBRARY has been for a short time established, under the superintendence of members of the Church of England, with the design of promoting religious reading by providing the principal religious publications of the day, on as easy terms as possible. Since a recent importation, the number of books on the Catalogue, amounts to about 250, among which are all the works of the Rev. H. Blunt, the Rev. Dr. Krummacher, author of "Elijah the Tishbite," the Rev. C. Bridges, author of "Exposition of 1199 Psalms," the Rev. R. Philip, author of "Experimental Guides," "The Martyrs," &c. and those of Charlotte Elizabeth; and the Life Letters, and Journals, and Sermons of Henry Martyn, lives of Thomas, Brauerd, &c. The small subscription of 5s. a year, entitles the subscriber to receive a book a week. The Library is at present placed in the house of H. Pryor, Esq., Hells-street, where books can be had every Tuesday, from 2 to 4 o'clock—and by whom subscriptions and donations either of books or money will be thankfully received.

THE CHILD'S DEPARTMENT.

WATER.

"**SEE,**" said Robert to his father one day, "what a beautiful cloud yonder is in the sky! I wonder what it is made of?"

"My dear boy," replied his father, "it is nothing but water."

"Why, pa, you astonish me!" cried Robert. "What is that water which lies on a heap up high in the air, and has such beautiful colours and curious shapes?"

"It is even water, my son. Do you not know that rain is water, and that rain falls out of the clouds?"

"But, pa, if rain does fall out of the clouds, does that prove that clouds are water; I have seen rain fall out of the tree-tops; but that never led me to think that trees are water. Do explain this to me."

"It pleases me, Robert," said his father, "to see you so desirous of knowing the truth of things, as not to be satisfied with bare appearances. I will endeavour to clear up this difficulty to your satisfaction. You have seen water boil in a pot, and you have seen steam come out of it. Now the water will all boil away; and when it is gone, the steam will stop rising; so the water all goes out in steam, or very small particles of water raised by the heat, which float in the air and become invisible."

"Yes," said Robert, "I remember putting a piece of cold iron in the steam of a pot, and it was soon covered with large drops of water. I suppose that it was the steam settling on the iron."

"Yes, Robert; and now I will tell you more about the operations of water. You know that when things are wet, they will become dry, and you cannot see the water run out of them. The reason is, it goes off in steam or vapour, which is invisible to the eye. In this way water rises into the air continually, which is always full of it. Set a bottle of cold water in a warm room, and it will soon be covered with drops of water, which collect on it out of the air. The little invisible particles of steam are attracted by the cold glass—they touch one another till they become large enough to be seen, and by that means collect by degrees into drops. In this way the rain is formed. A cloud is nothing but fog or steam become visible in small drops of water, but not heavy enough to sink down in the air. By some means, which God has provided for that purpose, those little bits of water which float round in the air like dust, touch one another by the force of attraction, and when they become large enough they fall down. While they are falling, they continue to increase in size till they become a heavy rain."

"I thank you, pa," said Robert; "now I understand it. But what gives the clouds so many colours?"

"The colours, Robert, are the reflection of the light of the sun. There are colours in the sun's light; and the things on which he shines have the power of throwing back the light to our eyes, and showing colours. But let us return to the clouds and water. You see what a fine contrivance the clouds are for watering the fields when they become dry. The heat of the sun or air dries up the water from the sea; the air carries it over the land and throws it down on the fields to make the grass and other things grow. And then again the sun dries out the water after the grain grows, and causes it to ripen and become hard, fit to keep in the barn, and be made into bread; which water goes off again in the air, to fall in rain in another place. This is the way that all green things grow; by which it appears that steam supports the life of men, beasts, trees, and plants. Steam does more: it makes all rivers and streams of water, and springs. For these all are the offspring of vapour and rain, which falls on the land and runs off in rivers. Did you never hear people complain of too much rain?"

"Yes, papa, I have often. I heard neighbour Brown say the other day, that he wished it would always stop raining when the ground became wet enough to make his crops grow. But now I see if the silly man could have his wish, we never should have rivers for steam-boats to run on; no, nor grist mills to grind our wheat. This makes me think of what you once told me, that God is a much better contriver than man, and knows best in every thing."

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 Shillings and Sixpence per annum; by mail, Eight Shillings and Ninepence (including postage) one half always in advance. All communications must be addressed to the Agent of the Wesleyan, Halifax, N. S.

NOTICE TO AGENTS.

The Agents for the Wesleyan, are requested to observe the following 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 regulation, 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.