

THE WESLEYAN.

"HOLD FAST THE FORM OF SOUND WORDS."

Scripture.

VOLUME I.

HALIFAX, N. S. MONDAY EVENING, MAY 21, 1838.

NUMBER 7.

POETRY.

TO A STAR.

By J. G. WHITTIER.

Wonderful, yet familiar! fadeless gem,
Set by the hand Divine, in the arch
Of the eternal heaven! how beautiful
Thy soft light resteth on the unquiet sea,
That gathereth up its waves, as if the winds,
Of yesterday were prisoned in its depths,
And struggling to be free!

The hazy clouds,
Pale relics of the recent storm, have drawn
Their thin, grey shadows out upon the sky,
And curtained it in beauty. Thou alone
Lookest upon the darkness. The great wave
That cometh onward to the guarded shore,
With its eternal thunder, hath received
Thy solitary beam, yet paused not
In its mad turbulence. So have I seen
The light of woman's love, poured out upon
The darkness of man's soul, yet hushing not
The tempest of its passions—a blessed beam
Crossing the troubled surges of the mind,
Like moonlight glimpsing on a sky of storm.

Sole watcher of the heaven: I have not learned
Chaldea's mystic faith, yet thou dost seem
The emblem of a solitary heart
Companionless like mine. No kindred star
Hath gladness in thy presence: and thy light
Falleth upon the waters, like the love
Of a young heart upon the hollow world,
Unanswered, unregarded.

BIOGRAPHY

MEMOIR OF THE REV. WILLIAM BLACK. *Of Halifax, Nova Scotia.*

By THE REV. RICHARD KNIGHT.

Extracted from the Wesleyan Methodist Magazine, for July, 1837.
Concluded from page 58.

In the year 1791 he found the work of God has so extended, that he could no longer manage the societies alone. In the September of this year he visited the United States, to have an interview with Dr. Coke, and obtain some help. In the States, especially at Boston, his labours were greatly blessed. Very large congregations assembled to hear him preach; and to many the word came with saving power. In some instances, the beams of the rooms in which he preached were not strong enough to bear the weight of the people, and gave way. Several meeting houses were offered to him, but even these were too small. To this day his name is revered by many in Boston.

In the year 1794, after much deliberation, and prayer to God, he entered upon the most important of all domestic relations. He observes, on the occasion: "For some time I had thoughts of marriage. I prayed again and again that the Lord would direct me. I advised with my principal friends, and they approved of my design. I still brought the matter before the

Lord, and prayed that he would direct me in so important an engagement; and believing it to be the will of God, on the 17th of February I became united by marriage to Miss Mary Gay, of Cumberland." In this excellent woman he found a help meet for him; one in whom were united those properties which adorn the female, the wife, the parent, the friend, and the follower of Christ. She strengthened him by her counsel, stimulated him by her example, and sympathized with him in all his joys and sorrows. Called, as he was, in those days, to be frequently from home, (for his circuit embraced the whole province,) she watched over the society, in the place of her residence, with all the zeal and devotion of a "mother in Israel," while she carefully sustained the duties of the domestic circle. In short, if the words of Solomon were ever literally verified, "Whoso findeth a wife, findeth a good thing, and obtaineth favour of the Lord," they were so in their application to our departed friend. Her memory is blessed, and through the length and breadth of this province is her name had in affectionate remembrance.

In the year 1786 we find his name on the Minutes of Conference, as a duly authorized and regularly appointed Minister of our connexion. He had, however, for five years previous to this, devoted his whole time and energy to the important work of calling sinners to repentance. He had, amidst much labour and opposition, and sometimes even peril, been singularly successful; but now a more special and regular path of ministerial duty was marked out for him. To the itinerant work (as may be seen from his journals and letters) he brought a constitution of more than ordinary strength; a strong, sound, and discriminating judgment; the very desirable possession of great Christian prudence; and ardent thirst for the attainment of knowledge; talents for the ministry of the most useful kind; a heart intensely inflamed for the salvation of souls, and a fixed purpose to labour for God. These varied and important qualifications became more valuable when strengthened by faithful exercise, and matured by experience. Since I have read his pastoral letters and journals, and have thus caught some glimpses of him in the closet, in the family, in the church, and in the world, I can see how it is, that his memory is embalmed in the most endearing recollections of the churches. I had heard him called, long before I saw him, the Apostle of Methodism in Nova-Scotia. I have since found, that to this distinguished honour he has an unquestioned claim. Some favourable opinion must be formed of his zeal, when we find the devoted Dr. Coke, who was a Missionary in body and soul, thus writing to him—"You cannot be so useful in

one Circuit in England as you are now ; but do not kill yourself. I am almost angry with you for shortening your useful life." His zeal and love for souls, was as the "fire upon the Jewish altar," always burning ; and to the Missionary devotion of his early life doubtless it was owing, that he so soon came upon the supernumerary list : but he worked while it was day. With the venerable Wesley and Dr. Coke he kept up a regular correspondence, and to his judgment they paid considerable deference. In their letters to him, they speak of him in terms of warm commendation ; and therefore it was that so early as 1789, three years from the commencement of his regular itinerancy, we find him appointed as "presiding Elder, or general Superintendent of the Missions in Nova-Scotia, New-Brunswick, and Newfoundland." The estimation in which he was held by Dr. Coke (on whom then rested the principal management of the foreign Missions) may be seen from the following fact,—that the Doctor wished him to take the general superintendence of the Missions in the Leeward Islands. To this appointment Mr. Black acceded ; and, as preparatory to his entering upon the regular performance of its onerous duties, visited, in the year 1793, in company with the Doctor, the scene of his intended labours. The exercises of his mind at this period were intense and interesting. He thus sets them before us :—"To-morrow we are to sail for St. Eustatius. O my Lord, let thy presence go with us ; and if it is not for thy glory that I should go to the West Indies, let me not go ! I desire not to choose for myself : rather let infinite wisdom choose for me. Sometimes the thought of going to those islands appears to me like death and the grave ; but I feel resigned. 'Not my will, but thine be done !'" The day after they sailed, he thus writes in his journal :—"My great desire is to enjoy God, and to live in his will. His love, his favour, his will, are dearer to me than life itself. O, what is life without him ? But a dull, empty round !" This submissive state of mind he held fast throughout the voyage ; for we find him, when approaching its close, thus recording his feelings :—"I have had much pleasure this evening in my closet duties. I said, with the disciples on Mount Tabor, 'It is good to be here.' I feel thankful at the thought that infinite wisdom is at the helm of affairs, and directs the whole ; and here my soul would rest. Let me cheerfully go wherever thy providence appoints. Though the flesh would incline me to prefer England to any other part of the world, especially to the sultry climes of the West Indies, yet I wish to walk not after the will of the flesh, but after the will of my God. Sovereign of the world, sanctify my will ! Let all within me be in sweet subjection to thyself. A thousand times rather would I die, than live to sin against such goodness and purity as are in thee. To lose my place in the scale of being, would be a less evil, than to lose the image of God, and sink into the base drudgery of sin, and the vassalage of Satan."

His stay, however, in the West Indies was short. The brethren in the Nova-Scotia District thought his removal from among them would be attended with injury to the Mission ; and making their opinion known to Dr. Coke, he was continued in his former station.

In July 1791, he visited the island of Newfoundland. The result was a large accession to the Methodist society there, and the dawn of that brighter day which has since shone upon our Mission in that island. Newfoundland had early engaged the attention of Mr. Wesley. Some years previous to the visit of Mr. Black, Mr. Wesley, and Lady Huntingdon had prevailed on the Bishop of Bristol to give episcopal ordination to Laurence Coughlan, who had for several years travelled in our Connexion. He was sent thither. On his arrival he found the moral and spiritual condition of the people too much resem-

bling the bleak and gloomy coasts of the country in which they resided. After three years' toil and dis-appointment, he was the means of effecting much good. He established a society ; but its discipline and modes of worship, owing to the peculiar relations in which he stood, had neither the simplicity nor the freedom of Methodism in England. This want of independence marred, in some considerable degree, the good which had been effected. Mr. Black therefore found religion at a very low ebb on his arrival. He observes :—"I reached Carbonear, where I was joyfully received by B. M'Geary, a Methodist preacher. He said he had been weeping before the Lord over his lonely situation, and the deadness of the people, and that my coming was like life from the dead to him. There was a great work here, a number of years ago, under the ministry of Mr. Coughlan ; but some of the fruits of it are gone to heaven, some gone back unto the world, and now only about fifteen women meet in class." The arrival of Mr. Black retrieved the Mission from abandonment, (for Mr. M'Geary had determined to leave the island) and laid the foundation of its future prosperity. His visit to Newfoundland may be considered as forming the most useful and interesting portion of his Missionary life. As such, he thought it himself, and spoke of it to the last with feelings of great pleasure. He was indeed to that land as the messenger of mercy. No sooner did he open his providential embassy, than the Lord crowned his labours with success, and a blessed revival broke forth, marked by depth, and extent, and all the characters of a work truly divine. No less than two hundred souls were converted to God during his brief sojourn in Conception Bay. Nor are the fruits of that visit to be limited by its immediate results. He organized Methodism, settled the Mission property, and secured it to the Connexion, increased and inspirited the society, and, by laying their case before Mr. Wesley, obtained for them the help they needed. He then left their shores, and thus describes the circumstances connected with his departure :—"I think I never had so affecting a parting with any people before in my life. It was hard work to tear away from them. I was nearly an hour shaking hands with them, some twice and thrice over ; and even then we hardly knew how to part ; but I at last rushed from among them, and left them weeping as for an only son." In Newfoundland, though most of those who knew him have passed away, his memory is still blessed.

He reached Nova-Scotia from this Missionary excursion in October, 1791, after a rough and dangerous passage. But here new trials awaited him. "On my arrival," he says, "I was sorry to find that some painful and difficult circumstances had occurred, in consequence of which Mr. M—— is out of society, and we have no meeting-house to preach in. Lord, make all things to work for the best !" Mr. M—— continued for some time untractable, and would agree to no arrangements either for selling or letting the preaching-house. The mind of Mr. Black was much exercised ; but on this occasion, as on many others, he found a comforter in the excellent woman who was so truly a help meet for him. Several letters had passed between him and Mr. M——, who was still obstinate. "I was much affected," said he, "in reading the letters. The Lord pity that untoward man ! But the following letter from my dear wife much comforted me. She says, 'Blessed be God, you have a friend who can and will bear you up under all your trials. Fain would I help to bear your burdens ; for they are great at present. Long has our heavenly Father kept us from almost every thing that might disturb our peace ; but at length he sees fit in his godly wisdom to try us ; but O ! be faithful unto the end. May our gracious Lord be with you, to bless, direct, and comfort you.' The unyielding disposition of Mr. M—— rendered it necessary that measures should be used to procure another chapel. Our venerated friend engaged ar-

denly in this business opened, and in one day place of worship in due

In the year 1812 his stations as Supernumerary the period of his decease many and important services her most endearing recollections Nor did he forget her chapel, to which he was visiting associations, her pounds ; and to the poor Halifax, the sum of fifty where are they ? and ever ?" The time can be seen for so many years Methodism in this Province lowship of the military church. Indications of were perceived by his they were scarcely perceived when it actually took a few days before his which was raging in heavenly smile, said, soon go : whether it be to his swollen legs) this leave it to my Master were numbered. On Sept he felt himself worse than fore the time of event towards me was, as it saw him, that of the ut Knowing that my whole visiting the cholera pa their habitations, and duties of the Circuit, be careful of my health of the church. I did not was so near.

When called to visit which he died, Sept. 9th quoted language of Dr.

"The chamber where I is privileged beyond the Quite in the verge of he

I found him contending perfect possession of his sed by the complicated laboured in his last hour culty in speaking. "I to Saviour to be precious long to others." He said no fear, no doubt; let what is best." I refer He said very impress more. All is well." spirit was evidently mu exercise. On leaving the be in that glory of whi in the course of your l be there," he said, "me." After this he su and that with considera were, "Give my fare and to the society ;" well."

As a man, Mr. Black dent, and one that follo tian, his piety was deep As a Minister, he p knowledge of divinity reading and study, and of truth. He was we ture ; possessed a long souls ; was faithful, at short, he had all those to make the Minister, As the head of a family

denly in this business. A subscription-list was opened, and in one day £100 were raised, and a place of worship in due time was erected.

In the year 1812 his name was put down on the stations as Supernumerary: but from that time to the period of his decease, he continued to render many and important services to the church; and in her most endearing recollection is his name enshrined. Nor did he forget her in his last will. To the old chapel, to which he was connected by so many affecting associations, he left two hundred and fifty pounds; and to the poor of the Wesleyan society in Halifax, the sum of fifty pounds. But "our fathers, where are they? and the Prophets, do they live for ever?" The time came, when the man who had been for so many years looked up to as the father of Methodism in this Province, must pass from the fellowship of the militant to that of the triumphant church. Indications of the rapid approaches of death were perceived by his friends for some weeks; but they were scarcely prepared to hear of his removal when it actually took place. Conversing with him a few days before his death, on the awful disease which was raging in our town, he, with his usual heavenly smile, said, "It does not matter; I must soon go: whether it be by the cholera, or" (pointing to his swollen legs) this dropsy, it is all the same; I leave it to my Master to choose." But his days were numbered. On Sunday, September 6th, 1834, he felt himself worse than usual. I saw him just before the time of evening service. His conduct towards me was, as it has been from the first hour I saw him, that of the utmost kindness and affection. Knowing that my whole time had been occupied in visiting the cholera patients at the hospital, and in their habitations, and in attending to the regular duties of the Circuit, he feelingly entreated me to be careful of my health for the sake of my family and the church. I did not, however, think that his end was so near.

When called to visit him early in the morning on which he died, Sept. 9th, I felt the force of the often-quoted language of Dr. Young:

"The chamber where the good man meets his fate
Is privileged beyond the common walk of virtuous life,
Quite in the verge of heaven."

I found him contending with the last enemy, but in perfect possession of his reason, although so oppressed by the complicated afflictions under which he laboured in his last hour, as to find very great difficulty in speaking. "I trust, Sir," said I "you feel that Saviour to be precious whom you have held forth so long to others." He said, "All is well; all is peace; no fear, no doubt; let Him do as he will; He knows what is best." I referred to his long and useful life. He said very impressively, "Leave all that; say no more. All is well." We joined in prayer; and his spirit was evidently much engaged in the solemn exercise. On leaving the room, I said, "You will soon be in that glory of which you have so often spoken in the course of your long ministry." "I shall soon be there," he said, "where Christ is gone before me." After this he sunk very fast, and spoke little, and that with considerable difficulty. His last words were, "Give my farewell blessing to your family, and to the society;" and, "God bless you. All is well."

As a man, Mr. Black was affable, generous, prudent, and one that followed after peace. As a Christian, his piety was deep, uniform, active, and growing. As a Minister, he possessed a very considerable knowledge of divinity. He had given attention to reading and study, and could rightly divide the word of truth. He was well acquainted with human nature; possessed a longing desire for the salvation of souls; was faithful, affectionate, and assiduous. In short, he had all those qualifications which never fail to make the Minister, respected, beloved, and useful. As the head of a family, "he walked before his house

in a perfect way," as his journals and letters abundantly testify. His reward is with his God; and being dead, he yet speaketh. To Ministers he has left an example, and to the church an admonition to be faithful. A funeral sermon was preached in the old chapel, from 2 Tim. iv. 7, 8; when a gracious feeling pervaded the congregation. May the effects be permanent and saving!

SELECT REPOSITORY.

STEAM ENGINES IN 1834.

It appears from a late valuable publication, *Navarrete's Collection of Spanish Voyages and Discoveries*, that the first known experiment of propelling a vessel by the agency of steam, was made at Barcelona, more than eighty-five years before the idea of procuring motion by means of it was first started by Brancas in Italy; more than a century before this power was applied to any useful purpose by the marquis of Worcester in England; and near three centuries before Fulton, adapting and combining the inventions of a host of contemporary mechanics, successfully solved the same wonderful problem in the United States. Singular, however as the fact may be, it is fully established by various documents lately found in the archives of Simarcas, and is so circumstantially stated as to be incontrovertible.

In the year 1543, a certain sea-officer, called Blancas de Garcay, offered to exhibit before the Emperor Charles V. a machine by means of which a vessel should be made to move, without the assistance of either sails or oars. Though the proposal appeared ridiculous, the man was so much in earnest, that the Emperor appointed a commission to witness and report upon the experiment. The experiment was made on the 17th of June, 1543, on board a vessel called the Trinidad, of two hundred barrels burden, which had lately arrived with wheat from Colibra. The vessel was seen at a given moment to move forward, and turn about at pleasure, without sail or oar, or human agency, and without any visible mechanism, except a huge boiler of hot water, and a complicated combination of wheels and paddles.

The assembled multitude were filled with astonishment and admiration. The harbour of Barcelona resounded with plaudits; and the commissioners, who shared in the general enthusiasm, all made favourable reports to the Emperor, except only the Treasurer Ravago. This man, from some unknown cause was prejudiced against the inventor and his machine. He took great pains to undervalue it, stating, among other things, that it could be of little use, since it only propelled the vessel two leagues in three hours; that it was very expensive and complicated, and that there was great danger of the boiler's bursting frequently. The experiment over, Gavay collected his machinery, and having deposited the wooden part in the royal arsenal, carried the rest to his own house.

Notwithstanding the invidious representations of Ravago, Gavay was applauded for his invention, and taken into favour with the emperor, who promoted him one grade, gave him two hundred thousand *maravedises*, and ordered the jealous treasurer to pay all the expenses of the experiment. But Charles was then taken up with some military expedition, and an occasion of conferring inestimable benefit on mankind was neglected for the business of bloodshed and devastation; while, the honour which Barcelona might have received from perpetuating this noble discovery was reserved for a city which had not yet started in the career of existence.

The fact that a vessel was propelled by steam as early as the sixteenth century, thus rendered certain, the question next occurs, whether it in any way detracts from the honour due to Fulton, not for having made the first successful application of steam to purposes of navigation, (for he was even anticipated by

Fitch, in the U. S.) but for having brought it into use over the whole civilized world. By no means. This experiment, at Barcelona, owing to the absence of journals and newspapers, those modern vehicles and wings of intelligence, was unknown to the world generally, at the time of making it, as it ever was to Fulton. And, besides, who can tell but that in like manner many inventions, which constitute at once the pride and spirit of the present age, may have existed centuries ago, in countries of forgotten civilization.—*A Year in Spain by a young American.*

[The circumstance above related is not generally known: a later date is usually ascribed to the invention of the Steam-engine, but it is not so recent as many have thought. From a work now lying before us we learn, that, "the earliest accounts of" a steam-engine, if we except the above, "is that in the Marquis of Worcester's History of Inventions, published in the year 1663; the description here is too scanty to work upon, but it furnished the idea, which has afforded to ingenious men of all nations the opportunity of putting forth their skill and their talents, in executing a number of important improvements on the subject. Captain Savery was the first person who attempted to realize the noble Marquis's project: he made the pressure of steam act immediately on the surface of water contained in a close vessel, and the water was forced by the elasticity of the steam to ascend through a pipe." To Mr. Watt, however, the public are indebted for the greatest improvement in steam-engines.]—ED. WESLEYAN.

A CURIOUS RIVER.—In the province of Andalusia, in Spain, there is a river called the TINTO, from the tinge of its waters, which are as yellow as Topaz. It possesses the most extraordinary and singular qualities. If a stone happen to fall in and rest upon another, they both become, in one year's time, perfectly united and conglutinated. All the plants on its banks are withered by its waters whenever they overflow. No kind of verdure will come up where its water reaches, nor can any fish live in its stream. This river rises in the Sierra Morena mountains, and its singular properties continue until other rivers run into it and alter its nature.

CIRCULATION OF THE BLOOD.—For the discovery of this wonderful function of nature, we are indebted to Dr. Harvey, who lived in the time of Queen Elizabeth; the knowledge of which has conferred incalculable advantages upon mankind. The velocity with which the blood must flow when the heart beats violently is inconceivable; for in the ordinary course of nature, the heart contracts 4000 times in one hour, each time ejecting one ounce of blood.

To be more particular in our description, it is necessary to state, that there is provided in the central part of the body a hollow muscle, invested with spiral tubes, running in both directions. By the contraction of these fibres, the sides of the muscular cavities are necessarily squeezed together, so as to force out from them any fluid which they may at that time contain: by the relaxation of the same fibres, the cavities are in their turn dilated; and, of course, prepared to admit of every fluid which may be poured into them. Into these cavities are inserted the great trunks, both of the arteries which carry out the blood, and of the veins which bring it back. This is a general account of the apparatus; and the simplest idea of its action is, that by each contraction a portion of blood is forced as by a syringe into the arteries; and at each dilation an equal portion is received from the veins. This produces, at each pulse, a motion and change in the mass of blood to the amount

of what the cavity contains, which in a full grown human heart is about an ounce, or two table-spoonful. Each cavity at least will contain one ounce of blood. The heart contracts 4000 times in one hour; from which it follows, that there passes through the heart every hour 4000 ounces, or 350 pounds of blood. Now the whole mass of blood is about twenty-five pounds; so that a quantity of blood, equal to the whole blood within the body, passes through the heart fourteen times in one hour.

COAL.—From plants has arisen that most needful and comfortable of all things, beyond the limits of the torrid zone,—the grateful warmth and use of our domestic fires. Even in this respect we may perceive that there has been a benevolent foresight and provision speedily exerted, in order that this daily comfort might continue to accrue to us, after our dissuading population should have levelled the forests which supplied the fuel. Buried in the earth just deep enough to remain unknown till wanted, that primeval vegetation, which was overwhelmed and supported by the deluge, has, during its long sepulture, become converted into bituminous coal, sufficient to yield us fire for all our purposes, though every wood should be consumed, and mankind last for more ages than they are likely to continue. In this beneficial supply of a mineral so invaluable, we have an instance of a great destruction directed by a prospective benevolence, to prepare and produce for a future age one of the kindest additions to human comfort. What a demonstration of the most deliberate goodness presiding amid the most awful displeasure.—*Turner's Sacred History of the World.*

THE REV. JOHN WESLEY.

From the New York Christian Advocate.

MR. EDITOR.—When in Leeds, England, the Rev. Robert Newton presented to Mrs. Fisk, a small bust of the Rev. John Wesley, said to be a perfect likeness of him at the time it was taken. A friend, in addition, procured for us the accompanying account of the circumstances and the occasion in which it is said the original likeness of this was taken. As the whole is very interesting and characteristic, I have herewith forwarded it for publication. If you think well of it, please to insert it in the Christian Advocate and Journal.

W. FISK.

Wesleyan University.

ANECDOTE OF THE REV. JOHN WESLEY.

Mr. Duley was one evening taking tea with that eminent artist, Mr. Culy, when he asked him whether he had seen his gallery of busts. Mr. D. answering in the negative, and expressing a wish to be gratified with a sight of it, Mr. Culy conducted him thither, and after admiring the busts of several great men of the day, he came to one which particularly attracted his notice, and on inquiry found it was the likeness of the Rev. John Wesley. "This bust," said Mr. C., "struck Lord Shelbourne in the same manner it does you, and there is a remarkable fact connected with it, which, as I know you are fond of anecdote, I will relate to you precisely in the same manner and words that I did to him." On returning to the parlour, Mr. C. commenced accordingly:—"I am a very old man; you must excuse my little failings; and, as I before observed, hear it in the very words I repeated it to his lordship. 'My lord,' said I, 'perhaps you have heard of John Wesley, the founder of the Methodists.' 'O yes,' he replied; 'He—that race of fanatics!' 'Well, my lord; Mr. Wesley had often been urged to have his picture taken, but he always refused,—alleging as a reason that he thought it nothing but vanity; indeed, so frequently had he been pressed on this point that his friends were reluctantly compelled to give up the idea. One day he called on me on the business of our Church. I began the old subject of entreating

him to allow me to do good, if you sit, time, you shall we do wi morning, and

The first obj was a poor wren hanging reently too you On enquiring learned that the ging him to pr which were in shillings, whic One guinea m on followed by ther. On Mr his friend, wh replied he kne he more accep They accordi turakey to poi his care, he an poverty, they entered they v poor wretch w skins. On he had been in al aims of com without any be for the debt of Wesley gave the utmost gra ing him liber The poor man said, Gentlem rerty, pray go instantly proce called forth a with his back skeleton, for b bone; his ha seemed to be chamber, whe young woman apparently life was quite de medical assist unate female, from starvation imagine, my l would not go expense was s surviving suff to which he w fore he could tory. It appe and had marr accomplished happily togeth speculation i barked, he w he become ac called all his statement of which were willingly sign who owed his

him to allow me to take off his likeness. 'Well,' said I, 'knowing you value money for the means of doing good, if you will grant my request, I will engage to give you ten guineas for the first ten minutes that you sit, and for every minute that exceeds that time, you shall receive a guinea.' 'What!' said Mr. Wesley, 'do I understand you aright, that you will give me ten guineas for having my picture taken! Well, I agree to it.' He then stripped off his coat, and lay on the sofa, and in eight minutes I had the most perfect bust I had ever taken. He then washed his face, and I counted to him ten guineas into his hand. 'Well,' said he, turning to his companion, 'I never till now earned money so speedily—but what shall we do with it?' They then wished me a good morning, and proceeded over Westminster Bridge.

The first object that presented itself to their view was a poor woman crying bitterly, with three children hanging round her, each sobbing, though apparently too young to understand their mother's grief. On enquiring the cause of her distress, Mr. Wesley learned that the creditors of her husband were dragging him to prison, after having sold their effects, which were inadequate to pay the debt by eighteen shillings, which the creditors declared should be paid. One guinea made her happy! They then proceeded on followed by the blessings of the now happy mother. On Mr. Wesley's enquiring of Mr. Barton, his friend, where their charity was most needed, he replied he knew of no place where his money would be more acceptable than in Giltspur-street Compter. They accordingly repaired thither, and on asking the turnkey to point out the most miserable object under his care, he answered if they were come in search of poverty, they need not go far. The first ward they entered they were struck with the appearance of a poor wretch who was greedily eating some potatoe skins. On being questioned, he informed them that he had been in that situation, supported by the casual alms of compassionate strangers, for several months without any hope of relief, and that he was confined for the debt of half a guinea. On hearing this, Mr. Wesley gave him a guinea, which he received with the utmost gratitude, and he had the pleasure of seeing him liberated with half a guinea in his pocket. The poor man, on leaving his place of confinement, said, Gentlemen, as you come here in search of poverty, pray go up stairs, if it be not too late.' They instantly proceeded thither, and beheld a sight which called forth all their compassion. On a low stool, with his back toward them, sat a man, or rather a skeleton, for he was literally nothing but skin and bone; his hand supported his head, and his eyes seemed to be riveted to the opposite corner of the chamber, where lay stretched on a pallet of straw a young woman, in the last stage of a consumption, apparently lifeless, with an infant by her side, which was quite dead. Mr. Wesley immediately sent for medical assistance, but it was too late for the unfortunate female, who expired a few hours afterwards from starvation, as the doctor declared. You may imagine, my lord, that the remaining eight guineas would not go far in aiding such distress as this. No expense was spared for the relief of the now only surviving sufferer. But so extreme was the weakness to which he was reduced, that six weeks elapsed before he could speak sufficiently to relate his own history. It appeared he had been a reputable merchant, and had married a beautiful young lady, eminently accomplished, whom he almost idolized. They lived happily together for some time, until by failure of a speculation in which his whole property was embarked, he was completely ruined. No sooner did he become acquainted with his misfortune than he called all his creditors, together, laid before them the statement of his affairs, and showed them his books, which were in the most perfect order. They all willingly signed the dividend excepted the lawyer, who owed his rise in the world to this merchant; the

sum was £250., for which he obstinately declared he should be sent to jail. It was in vain the creditors urged him to pity his forlorn condition, and to consider his great respectability, that feeling was a stranger to his breast, and in spite of all their remonstrances he was hurried away to prison, followed by his weeping wife. As she was very accomplished, she continued to maintain herself and her husband solely by the use of her pencil in painting small ornaments on cards. And thus they managed to put a little aside for the time of her confinement. But so long an illness succeeded this event that she was completely incapacitated for exerting herself for their subsistence and their scanty savings were soon expended in procuring the necessaries which her situation then required. They were driven to pawn their clothes, and their resources failing, they found themselves at last reduced to absolute starvation. The poor infant had just expired from want, and the hapless mother was about to follow it to the grave, when Mr. Wesley and his friend entered; and, as I before said, the husband was so reduced from the same cause, that, without the utmost care he must have fallen a sacrifice; and as Mr. Wesley, who was not for doing things by halves, had acquainted himself with this case of extreme misery, he went to the creditors and informed them of it. They were beyond measures astonished to learn what he had to name to them; for so long a time had elapsed without hearing of the merchant or his family, some supposed him to be dead, and others that he had quitted the country. Among the rest, he called on the lawyer, and painted to him in the most glowing colours, the wretchedness he had witnessed, and which he (the lawyer) had been instrumental in causing; but even this could not move him to compassion. He declared the merchant should not leave the prison without paying every farthing! Mr. Wesley repeated his visit to the other creditors, who, considering the case of the sufferer, agreed to raise a sum and release him. Some gave £100., others £200., and another £300. The affairs of the merchant took a different turn: God seemed to prosper him, and in the second year he called his creditors together, thanked them for their kindness, and paid them the sum so generously obtained. Success continuing to attend him, he was enabled to pay all his debts, and afterwards realize considerable property. His afflictions made such a deep impression on his mind, that he determined to remove the possibility of others suffering from the same cause, and for this purpose advanced a considerable sum as a foundation fund for the relief of small debtors. And the very first person who partook of the same was the *inexorable lawyer*."

This remarkable fact so entirely convinced Lord Shelbourne of the mistaken opinion he had formed of Mr. Wesley, that he immediately ordered a dozen of busts to embellish the grounds of his beautiful residence.

SWEDISH MISSIONARY SOCIETY.—We have learned with much pleasure that the Swedish Missionary Society in Stockholm, has presented the sum of Fifty Pounds sterling to the Wesleyan Missionary Society, to defray the expense of repairing the damage done to the Chapel and Mission premises in the Swedish island of St. Bartholemew's in the West Indies, during the recent hurricane. The Swedish Missionary Society has offered its aid for the support of a Teacher in that island, to supply the place of the benevolent lady who lost her life in the hurricane.

CHRISTIAN LIBERALITY.—Mrs. Ayre, of Lynn, has presented to the Wesleyan Missionary Society the munificent sum of Six Hundred Pounds: five hundred of which are to be devoted to Missions and Schools in the West Indies, and one hundred towards sending an additional Missionary to Van Diemen's Land.

CHRIST THE TRUE LIGHT.

BY THE REV. CHARLES WESLEY, M. A.

"That was the true light, which lighteth every man that cometh into the world."—John 1. 9.

1. True light of the whole world, appear
Answer in thy true character,
Thou uncreated Sun;
Jesus, thy beams on all are shed,
That all may by thy beams be led
To that eternal throne.
2. Lighten'd by thy interior ray,
Thee every child of Adam may
His unknown God adore;
And following close thy secret grace,
Emerge into that glorious place
Where darkness is no more.
3. The universal light thou art,
And, turn'd to thee, the darkest heart,
A glimmering spark may find:
Let man reject it, or embrace,
Thou offerest once thy saving grace
To me and all mankind.
4. Light of my soul, I follow thee,
In humble faith on earth to see
Thy perfect day of love;
And then with all thy saints in light,
To gain the beatific sight
Which makes our heaven above.

REVIEW.

MAMMON; or
Covetousness the Sin of the Christian Church. By the
Rev. John Harris, author of "the Great Teacher," &c.
Royal 12mo., pp. xvi. 311. London, 1836.

WE closed our remarks in the last number by the astounding declaration of Mr. Harris, that the reason the Gospel has not accomplished its original purpose of infusing into "the entire mass of humanity," the one "spirit of divine benevolence," is "owing entirely to the selfishness of the Church;" and we also promised to show, in this article, the grounds which Mr. H. assigns for his uncompromising assertion. We now redeem our pledge.

SECTION VI., (*First Part*) is headed THE FORMS OF SELFISHNESS IN THE CHURCH. These are distributed into six particulars, viz.:

1. *The selfishness of the Sect.*

The illustrations under this head are very striking, as are also those under the other head: but our limits will only allow us to make some brief extracts; sufficient, however, to justify Mr. Harris's position.

"When the Church should have been spending its energies for the good of man, devoting its passions, like so much consecrated fuel, for offering up the great sacrifice of love which God is waiting to receive, it is wasting its feelings in the fire of unholy contention, till that fire has almost become its native element. And thus Christianity is made to present to the eye of an indiscriminating world the unamiable and paradoxical spectacle, of a system which has the power of attracting all classes to itself, but of repelling them all from each other;—forgetting, that in the former they see Christianity triumphing over selfishness, and in the latter selfishness defeating Christianity." (33—35.)

2. *The selfishness of the Creed.*

"Under a pretence of zeal for God, bigotry violates the sanctuary of conscience, and creates an inquisition in the midst of the church. Erecting its own creed into a standard of universal belief, it would fain call down fire from heaven, or kindle a furnace seven times hotter than an ordinary anger would demand, for all who presume to question its infallibility;—thus justifying the world in representing the *odium theologicum* as a concentration of all that is fierce, bitter and destructive, in the human heart."—(35. 36.)

3. *The selfishness of the Pulpit:—*

"That fearful spirit which presumes to limit what God meant to be universal—the overtures of redemption to a rained world. Selfishness, indeed, in this repulsive form, is of comparatively limited existence; and, as if, by a judicial arrangement of providence, it is commonly, in our day, associated with errors and tempers so unamiable, that its nature forbids it to become general. It daringly undertakes to number Israel; to determine not only that few will be saved, but who that few will be. Its ministers, faithful to their creed, stand before the cross, and hide it; lest men should see it who are not entitled or intended to behold it;—a danger which they jealously avoid, a responsibility they tremble to incur. The gospel charters redemption to the world,—but they have heard that there are divine decrees; and until they can logically reconcile their views of the divine inflexibility with the universality of the divine compassion, the charter must stand over; and souls perish unwept; the gospel of Christ, God's great gift, the adequate image of the infinitude of his love, be branded with the stigma of exclusiveness. Put the affairs of the kingdom of Christ into their hand,—and under the affectation of a pious dread of contracting the sovereign purposes of God, or of forestalling his appointed time,—they would forthwith call home the agents of mercy in distant lands, break up the institution, and stop the whole machinery, of christian benevolence." (36. 37.)

4. *The selfishness of the Pen.*

"This, is that modification of selfish piety which lives only to be personally comforted; which, in all its reading and hearing, makes it our individual comfort, not a means but an end; and which, in pursuit of that end, goes up and down in the world, crying, 'Give, give, and is never satisfied.'—It will consent to listen just once a year to the claims of the perishing heathen; but it feels as if more than that was too much, were pressing the subject unnecessarily on its attention. The amplitude of the divine love seeks to comprehend the universe in its large and life-giving embrace, and calls on our affections to arise and follow it in its vast diffusion; but this selfishness stays at home, builds itself in, sees no glory in that love but as it embraces a single point, and that point itself. (38.—40.)

5. *The selfishness of the Closet.*

"It penetrates even to the throne of God, and there where if any where, a man should give himself up to what is god-like, there where he should go to engage an Almighty agency in the behalf of his race, it banishes from his thoughts every interest but his own, rendering him a suppliant for himself alone. He (God) has so laid his vast and gracious plans, that he can be enjoyed fully only in communion in the great assembly of heaven; but, in contravention of these plans each one seeks to contract for himself separately with God, as if he would fain engross to himself the whole of the divine goodness. What an affecting view is this of the power of selfishness! and of the infinite patience of God in bearing with it! (40.—42.)

6. *The selfishness of the purse.*

"It was the the design of Christ, in redeeming and saving his people by the sacrifice of himself, to convince them that his interest and theirs were identical, that he and they were one, that to enjoy any prosperity distinct from the prosperity and glory of his kingdom was impossible. And by further proposing to employ their instrumentality for the enlargement of his kingdom, he intended to give them an opportunity of evincing their love to his name, and of consecrating all the means they could abstract from the necessary demands of time, to the great cause of salvation. It was only warrantable to expect, that the exhibition of his love, and the claims of his kingdom, coming with full force upon their hearts, would overwhelm all worldly considerations; that they would bring forth their wealth, and present it with the ardent devotion of an offering; that henceforth they would desire to prosper in the world only that they might have the more to lay at his feet; that they would instantly devise a plan of self-denial, each one for himself, the object of which should be to augment to the utmost their contributions to his cause; that nothing but the fruits of such self-denial would be dignified with the name of Christian charity and that the absence of such self-denial and the consequent fruits of it, would be regarded as a forfeiture of the Christian name; that the Church, is the bride

the Lamb's wife, have no interest in possessions belonging to them; had been ten thousand.

"To ask if it would be worse things which are."

"Why seek the nothing equal to that. The cause only held secondly tends to increase mind to think of it soul has to wait to complain of the MAMMON can be devoted servants."

"They seek the idol to which ter whose ravens and which eats up of dressing and it, of consulting its various gratifications. Self is faring sumptuous Lazarus lying a which fall from."

Mr. Harris statements in and which we present article.

"These are selfishness, who has been the at times even to word. What is world. possession a congregation of five useless man ends, and separate as regardless of selves inhabited nations of which many sources which makes th of its boast and of eternal life ment, defrauding church of its redemption providence the great Antichrist of prophecy v antichrist of the rights of C universal reign which are J's."

The first deration of S GOSPEL. Pa —THE PRIN NATURE, F TAIN, DISGU To illustr suitable and us, is out of the most imp interesting.

The natur "If selfish may be regard very little refl forms of self universal; th like the atm ability of its tions; that

the Lamb's wife,' would feel that she had, that she could have no interest apart from his, that all her worldly possessions belonged to him, and that she would gratefully surrender them to him, wishing that for his dear sake they had been *ten thousand-fold more*.

"To ask if such is the conduct of the Christian church would be worse than trifling. 'All seek their own, not the things which are Jesus Christ's?'"

"Why seek then *worldly prosperity*? They know of nothing equal to that. Every thing is made to give way to that. The cause of Christ itself must wait for that, and is only held secondary to it. What! neglect any thing which tends to increase their gains!—they would deem themselves mad to think of it, even though the salvation of an immortal soul has to wait in consequence. And thus while God has to complain of them as slothful and unfaithful in his service, MAMMON can boast of them as among his most diligent and devoted servants.

"They seek their *worldly enjoyment*. *Self, self*, is the idol to which they are perpetually sacrificing; the monster whose ravenous appetite they are perpetually feeding, and which eats up nearly all they have. So great is the cost of dressing and decorating this idol, of serving and feasting it, of consulting its voracious appetites, and ministering to its various gratifications, that but little is left for the cause of Christ. *Self is Dives* in the mansion, clothed in purple, and faring sumptuously every day,—the cause of Christ, is Lazarus lying at his gate, and fed only with the *crumbs* which fall from his table." (42.—45.)

Mr. Harris thus convincingly applies his precious statements in proof of the declaration he had made and which we referred to at the commencement of this present article:

"These are some of the leading forms of that demon of selfishness, whose name is Legion; and which, in every age, has been the great antagonist of the gospel, threatening at times even to drive the principle of benevolence from the world. What is it but this that keeps the piety of the individual possessor, joyless to himself? which renders many a congregation of professing christians, a company of inactive useless men, assembling merely for their own religious ends, and separating only to pursue their own worldly ends, as regardless of the welfare of others as if none but themselves inhabited the earth? which turns the several denominations of which the Christian Church is composed, into so many sources of mutual disquietude and weakness? and which makes that Church the sun of an infidel world, instead of its boast and glory? It has defrauded millions of the offer of eternal life; and what but selfishness is, at this moment, defrauding God of his glory long since due? and this church of its promised prosperity? and the world of the redemption provided first? Well has self been denominated the great Antichrist; for though it may not be the antichrist of prophecy which is to appear in the latter day, it is the antichrist of every day and every age; the great usurper of the rights of Christ, the great antagonist and obstacle to his universal reign. 'For all seek their own, not the things which are Jesus Christ's.'"

The first part of Mammon is directed to the consideration of SELFISHNESS, THE ANTAGONIST OF THE GOSPEL. Part the Second is styled—COVETOUSNESS, —THE PRINCIPAL FORM OF SELFISHNESS,—IN ITS NATURE, FORMS, PREVALENCE, ESPECIALLY IN BRITAIN, DISGUISES, TESTS, EVILS, DOOM, and PLEAS.

To illustrate the entire of these sub-divisions by suitable and numerous extracts from the work before us, is out of our power; but a few quotations upon the most important of the above topics may neither be uninteresting nor unprofitable.

The nature of Covetousness.

"If selfishness be the prevailing form of sin, covetousness may be regarded as the prevailing form of selfishness. A very little reflection will suffice to show that, while the other forms of selfishness are partial in their existence, this is universal; that it lies in our daily path and surrounds us like the atmosphere; that it exceeds all others in the plausibility of its pretensions and the insidiousness of its operations; that it is, commonly, the *last form of selfishness*

which leaves the heart; and that Christians, who have comparatively escaped all the others, may be unconsciously enslaved by this. Covetousness, denotes the state of mind from which the Supreme God has been lost, labouring to replace him by some subordinate form of enjoyment. The determinate direction which this craving takes after *many* is purely accidental; and arises from the general consent of society, that money shall be the representative of all property; and, as such the key to all the avenues of worldly enjoyment. (1.—553.)

Forms of Covetousness.

"By *worldliness* we mean cupidity in its earliest, most plausible, and most prevailing form: not yet sufficiently developed to be conspicuous to the eye of man, yet sufficiently characteristic and active to incur the prohibition of God.

"*Rapacity*, is covetousness grasping; "making haste to be rich." Determined to gratify itself, it overlooks the morality of the means, despises alike the tardiness of industry, and the scruples of integrity, and thinks only of the readiest way of success.

"*Parsimony*, is covetousness parting with its life-blood. It is the frugality of selfishness; the art of parting with as little as possible.

"*Avarice*, is covetousness hoarding. It is the love of money in the abstract, or for its own sake.

"*Prodigality*, though directly opposed to avarice or hoarding, is quite compatible with cupidity; and is, indeed, so frequently found in combination with it, that it may be regarded as one of its complex forms.—The character which Sallust gives of Cataline, that "he was covetous of other men's wealth, while he squandered his own," is one of very common occurrence. (56.—60.)

The Prevalence of Covetousness.

"The charge of covetousness, under one or other of these various forms, how large a proportion of mankind, and even of professing Christians, must plead guilty!

"The truth is, covetousness is native to our fallen nature; and, unless religion vanishes it, in its indiscriminate ravages, it will vanquish religion.

"Gold is the only power which receives universal homage. It is worshipped in all lands without a single temple, and by all classes without a single hypocrite; and often has it been able to boast of having armies for its priesthood, and hecatombs of human victims' fruits of its sacrifices." (61.—78.)

The present Predominance of Covetousness in Britain.

"How large a proportion of what is cast into the Christian treasury must be regarded merely as a kind of *quit-rent* paid in the cause of benevolence by the spirit of trade that it be left free to devote itself to the absorbing claims of the world. How small a proportion of it is subtracted from the varieties and indulgences of life; how very little of it results from a settled plan of benevolence, or from that self-denial, without which, in Christian principles, there is no benevolence. Never, perhaps, was self-denial a rarer virtue than in the present age." (88.)

Tests of Covetousness.

"Are you what the poor denominate, *hard-hearted*? capable of driving a hard bargain? rigid and inexorable as an Egyptian task-master in your mode of conducting business?"

"Are you, what is commonly denominated *mean*? cutting down the enjoyments of those who are dependent on you to the very quick?—doling out requital for services with so niggardly a hand, that want alone would submit to your bondage?"

"Can you 'go beyond, and defraud another in any matter?' Do not hastily resent the question. Now we take it for granted that you would not violate the law; that you shudder at the bare shadow of dishonesty;—but do you never avail yourself in business of the *ignorance and weakness* of others?"

"He whom you acknowledge as your Lord and Master has declared that 'it is more blessed to give than receive,' a saying which falls like a paradox, an enigma, an impossibility on the infidel covetousness of the human heart,—do you find that your heart, when left to itself, sympathizes more cordially on this point with your Master or with the world?"

"And when the hour returns for your appearance in the closet, in the sanctuary, at the post of christian usefulness and benevolence, but returns to mourn your absence—where

then are you to be searched for with the greatest likelihood of being found? At the altar of Mammon? Amidst the engrossing cares and services of the world?

"Does not the dread of a petty loss, or the prospect of a petty gain, fill you with emotions beyond what the magnitude of either would warrant?"

"You confess that God may justly complain of you as slothful and unfaithful in his service;—would Mammon be justified in urging a similar complaint? Or, rather, may he not boast of you as one of his most diligent and exemplary servants?"

"Are you, at times, tempted to vow that you will never give any thing more in charity?"

"Which, think you, would make the greater demand on your patience; an argument to prove that you ought to give more to the cause of benevolence? or, an excuse and justification for giving less?"

"When you see an individual more than ordinarily careful of his money, do you regard him with a feeling of complacency? When you hear his conduct condemned, are you disposed to speak in his defence? Or, when you see a person prodigal of his property, is your feeling that of astonishment, as if he were guilty of a crime which you could not comprehend?"

"It is highly improbable that your worldly affairs are precisely the same now as they were at that distance of time; but if the change has been on the side of prosperity, have the obligations which you have laid on the altar of gratitude been proportionally increased? or, if the change has been adverse, have your gifts been decreased only in proportion? and, among your regrets at the change, are you conscious of a pang at the necessity of that decrease?"

"You may hear occasionally of a magnificent donation made unexpectedly by christian gratitude to the cause of God; what is your first emotion at the report? Admiration of the act? and gratitude to the grace which produced it? or a feeling that the donor has unnecessarily exceeded the rules of ordinary benevolence? and a disposition to impute motives of vanity and ostentation?"

"True benevolence, is not only voluntary as opposed to reluctant—it is often spontaneous as opposed to solicited; but does your always expect to be waited on? has it always to be reminded? does it need to be urged? does it never anticipate the appeal, and run to meet its object? And, when you do give, is it your object to part with as little as you can without shame, as if you were driving a hard bargain with one who sought to overreach you? and is that little parted with reluctantly, with a half-closed hand, as if you were discharging a doubtful debt on compulsion?" (116—126)

The Guilt and Evils of Covetousness.

"Of the love of money, the Apostle declares that it is the root of all evil." Not that he meant to lay it down as a universal proposition that every act of wickedness originates in cupidity. But that, while many other sources of sin exist, there is no description of crime, which this vice has not prompted men to commit.

"To exaggerate the evils of a passion which exhibits such a monopoly of guilt would certainly be no easy task. It has systematized deceit, and made it a science. Cunning is its chosen counsellor and guide. It finds its way, as by instinct through all the intricacies of the great labyrinth of fraud. It parts with no company, and refuses no aid, through fear of contamination. Blood is not too sacred for it to buy, nor religion too divine for it to sell. From the first step in fraud to the dreadful consummation of apostasy or murder, covetousness is familiar with every step of the long, laborious and fearful path. Could we only see it embodied, what a monster should we behold! Its eyes have no tears. With more than the fifty hands of the fabled giant, it grasps at every thing around. In its march through the world, it has been accompanied by artifice and fraud, rapine and injustice, cruelty and murder; while behind it have dragged heavily its swarm of victims—humanity bleeding, and justice in chains, and religion expiring under its heavy burdens, orphans and slaves and oppressed hirelings, a wailing multitude, reaching to the skirts of the horizon; and thus dividing the earth between them, (for how small the number of those who were not to be found either triumphing in its van, or suffering in its train,) it has, more than any other conqueror, realized the ambition of gaining the whole world, of establishing a universal empire. From the first step of its desolating course, its victims began to appeal to God; and as it has

gone on in its guilty course, their cries have been thickening and gathering intension at every step, and in every age, till the whole creation, aiding them in their mighty grief, has become vocal with woe, and their cries have ascended, and entered into the ears of the Lord of Sabaoth." "And shall I not visit for these things saith the Lord?" Even now his ministers of wrath are arming against it. Even now the sword of ultimate justice is receiving a keener edge for its destruction: it is at large only by respite and sufferance, from moment to moment. During each of these moments, its accumulation of pain is only an accumulation of wrath against the day of wrath. And when those dreadful stores shall be finally distributed among the heirs of wrath, covetousness shall be loaded with the most ample and awful portion. Its vast capacity, enlarged by its perpetual craving after what it had not, shall only render it a more capacious vessel of wrath, fitted to destruction." (129—146.)

(To be continued.)

THE CHRISTIAN CABINET.

THE UNION OF JUSTICE AND MERCY IN HUMAN REDEMPTION.—Mercy pleads, if man be ruined, the creation is in vain: Justice pleads, if man be not sentenced, the law is in vain; Truth backs Justice, and Grace abets Mercy. What shall be done in this seeming contradiction? Mercy is not manifested, if man be not pardoned; Justice will complain, if man be not punished. The Wisdom of God answers, I will satisfy your pleas. The pleas of Justice shall be satisfied in punishing, and the pleas of Mercy shall be received in pardoning. Justice shall not complain for want of punishment; nor Mercy for want of compassion. I will have an infinite sacrifice to content Justice; and the virtue and fruit of that sacrifice shall delight Mercy. Here shall Justice have punishment to accept, and Mercy shall have pardon to bestow. The rights of both are preserved, and the demands of both amicably acceded in punishment and pardon, by transferring the punishment of our crimes upon a Surety, exacting a recompense from his blood by Justice, and conferring life and salvation upon us by Mercy, without the expense of one drop of our own. Thus is Justice satisfied in its severities and Mercy in its indulgences. The riches of Grace are twisted with the terrors of Wrath. The bowels of Mercy are wound about the flaming sword of Justice, and the sword of Justice protects and secures the bowels of Mercy. Thus is God righteous without being cruel, and merciful without being unjust; his righteousness inviolable and the world recoverable. Thus is a resplendent Mercy brought forth in the midst of all the curses, confusions, and wrath threatened to the offender.—Charnock.

GENERAL REDEMPTION.—The word [*Mesites*] *Mediator*, signifies, literally, a *middle person*, one whose office it is to reconcile two parties at enmity; and hence *Suidas* explains it by [*eirenopoics*] a *peace-maker*. God was offended with the crimes of men: to restore them to his peace, Jesus Christ was incarnated; and being God and man, both God and man met in and were reconciled by, Him. But this reconciliation required a sacrifice on the part of the peace-maker, or Mediator; hence what follows, *who gave himself a ransom for all*. The word *lutron* signifies a ransom paid for the redemption of a captive; and *antlutron* the word used here, and applied to the death of Christ, signifies that redemption which consists in the exchange of one person for another or the redemption of life by life: or as *Schlesner* has expressed it in his translation of these words: *Qui, morte sua omnes liberavit a vitiositatis vi et penis; a servitute quasi et miseria peccatorum*: "He, who by his death has redeemed all from the power and punishment of vice, from the slavery and misery of sinners."—As God is the God and Father of all; for there is but one God, ver. 5., and Jesus Christ the Mediator of all; so he gave Himself a ransom for all: i. e. for all that God made; consequently for every human soul;

unless we could of which God of the Apostles—2. This God a revelation of all men to be truth; and 5. who has given God has created died for all men and revelation J. Clarke (on

REASONS we ask, "Why the whole law and cause of any desire in the dead 32.) Whatever cannot be his v they declare, "ish, but that (ii. Pet. 3. 9.) saved." And cause why all will not be say will not come v. 40.) "The them, but they counsel" the n selves," as di therefore are would save the is the condemn thered you tog xxiii. 37.)—W

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NEXT to the S the celestial of earth, flattened sphere. It re 240,000 miles, it is carried ro her axis only of the earth, she wards the ear exactly unifo side. In the is turned from on her axis tu er parts of he As the axis ways parallel all situations, and sometime we see more of the moon v motion is call mer is denom time in whic round the ear and forty-thr

* "The time lation of her ow eleven seconds advanced throug

unless we could suppose that there are human souls of which God is not the Creator : for the argument of the Apostles is plainly this : 1. There is one God—2. This God is the Creator of all.—3. He has made a revelation of his kindness to all—4. He will have all men to be saved, and come unto the kingdom of truth ; and 5. He has provided a Mediator for all, who has given himself a ransom for all. As surely as God has created all men ; so surely has Jesus Christ died for all men. This is a truth which the nature and revelation of God unequivocally proclaim.—*Dr. A. Clarke* (on i. Tim : 2. 5. 6.)

REASONS WHY ALL MEN ARE NOT SAVED.—If you ask, "Why then are not all men saved?" the whole law and the testimony answer, First, Not because of any decree of God ; not because it is pleasure in the death of him that dieth." (Ezek. xviii. 3, 32.) Whatever be the cause of their perishing, it cannot be his will, if the oracles of God are true ; for they declare, "He is not willing that any should perish, but that all men should come to repentance ;" (ii. Pet. 3. 9.) "He willeth that all men should be saved." And they secondly declare, what is the cause why all men are not saved, namely, that they will not be saved : So our Lord expressly says, "Ye will not come unto me that ye may have life." (John v. 40.) "The power of the Lord is present to heal" them, but they will not be healed. "They reject the counsel" the merciful counsel of God, "against themselves," as did their stiff-necked forefathers. And therefore are they without excuse ; because God would save them, but they will not be saved : This is the condemnation, "How often would I have gathered you together, and ye would not !" (Matt. xxiii. 37.)—*Wesley.*

THE CHRISTIAN PHILOSOPHER.

For the Wesleyan.

NUMBER IV.

ON THE MOON.

NEXT to the Sun the Moon is the most remarkable of the celestial objects. In its form, it is not like the earth, flattened at the poles ; but it is a perfect sphere. It revolves round the earth at the distance of 240,000 miles, in an ecliptical or oval orbit ; and with it is carried round the Sun. As the Moon turns round her axis only once while making one revolution round the earth, she always keeps nearly the same side towards the earth ; but as her motion in her orbit is not exactly uniform, we see something more than one side. In the swiftest part of her revolution, her face is turned from the earth a little more than her rotation on her axis turns it in the contrary way ; in the slower parts of her revolution the reverse will happen.

As the axis of the moon, like that of the earth, is always parallel to itself, or directed to the same star in all situations, it will sometimes incline from the earth, and sometimes towards it, in consequence of which we see more or less, at different times of those parts of the moon which lie about each of her poles. This motion is called her *Libration in Latitude*, as the former is denominated her *Libration in Longitude*. The time in which this planet performs her revolution round the earth, is twenty-seven days, seven hours, and forty-three minutes.*

* "The time in which this planet performs the complete revolution of her own orbit is twenty-seven days, forty-three minutes, eleven seconds and a half ; but as, during this period, the earth has advanced through a considerable portion of her annual course, the

It is evident that the spots on the Moon are mountains, from their casting a shadow in the direction opposite to the Sun. The height of some of these mountains has been found, by observation, to be 25,000 feet in perpendicular altitude ; which is greater than any of those on the earth. Several of these mountains appear to be volcanoes.

It has been a general opinion, that the Moon has no atmosphere ; but the latest discoveries seem rather to favour the idea. The continued change of figure to which the Moon is subject, depends upon her relative situation to the earth and the Sun. That side of the Moon which is towards the Sun, will be enlightened. When we see the whole of the enlightened side, it appears in the *full*. In order to this, the earth must be between the Sun and the Moon. When the enlightened side is wholly turned from us, she is invisible ; being then between the earth and the Sun : in this case, the Moon is said to be in *conjunction* with the Sun ; in the former, in *opposition*.

As the Moon advances in her orbit, after being in conjunction, a small part of her enlightened side is seen and we have a new moon ; and we continue to see more and more of the enlightened side as the Moon approaches a state of opposition. The waning of the Moon takes place in the same manner, but in a contrary order.

These changes of the Moon may be easily illustrated by an ivory ball, which, being held in various positions near a candle will present a greater or less portion of its illuminated hemisphere to the view of the observer ; appearing, like the Moon, *horned, full and gibbous*.

The attraction of the Sun and Moon produce the *tides*.—When the Sun and Moon are in conjunction, or in opposition, which is the case at "change" and "full," they act together, and occasion *spring-tides* : when the moon is in her first or third quarter, they counteract each other's attraction, and *neap-tides* are experienced.

If the orbit of the Moon were in the same plane with that of the earth, whenever the Moon was between the earth and the Sun, or in conjunction, the Sun's light would be interrupted, and an eclipse of the Sun take place ; and whenever the earth was between the Sun and the Moon, or in opposition, the Moon would come within the earth's shadow, and be eclipsed : but as the plane of the Moon's orbit makes an angle with that of the earth of five degrees, she is sometimes north, and at others south, of the earth's orbit ; so that if the time of the opposition or conjunction does not happen at or near the time of her crossing the orbit of the earth, she will be either too high or too low to come within the shadow of the earth, and there will be no eclipse of the Sun, or at least only a partial eclipse ; for the same reason there will be no eclipse of the Sun, except the Moon cross the earth's orbit at the time of her being in conjunction.

It seems to belong to the Christian Philosopher to

moon must make more than a complete revolution, in order to finish a lunation, or arrive at the same position, in relation to the sun and earth. This period is the synodical or chronological month, and consists of twenty-nine days, twelve hours, fifty-four minutes, and three seconds."

remark, that the darkness which took place when our blessed Saviour hung on the cross, could not have been produced by an eclipse of the Sun; since this event can never happen when the Moon is in *opposition*; which was the case at this important period, as the passover was always kept at the time of the *full moon*. The darkness which, in that awful season, overspread the face of nature, was, doubtless, occasioned by a particular interference of Divine power; and perhaps intended as a lively emblem of the darkness and distress of spirit with which the Lord of all things was then overwhelmed.

"A midnight nature shudder'd to behold:
A midnight new: a dread eclipse (without
Opposing spheres) from her Creator's frown.
Sun, didst thou fly thy maker's pain? or start
At that enormous load of human guilt
Which bow'd his blessed head?"—YOUNG.

He, who then hung on the accursed tree, made the lesser lights to rule by night. By her pale reflected beams, she, in some degree, supplies the place of the Sun when he is set; and when she shines, preserves the earth from being wrapt in total darkness. Whilst the the Moon enlightens our world, the earth answers the end of a moon, more than fifteen times as large, to enlighten that planet.

Thus has the Creator formed his works, that one part of them is useful to another; so should the followers of Christ endeavour to confer benefit as well as to receive it; thus realizing, in the moral world, what the wisdom and goodness of God has produced in the world of nature. "I am sure," says Dr. C. Mather, in his *Christian Philosopher*, "to be under such influence of the Moon, as to see the Great God managing many of his gracious intentions by such an instrument; and to be awakened to his praise in the night, when we see the Moon walking in brightness, would not be a lunacy that the most rational man could be ashamed of."

WESLEYAN MISSIONARY SOCIETY. INCOME FOR 1837.

| | | | |
|--|-------|----|---|
| 1. The Contributions sent directly to the Mission-House in London, and those received through the medium of the Various Auxiliary Societies, at home and abroad amount to..... | 70693 | 15 | 1 |
| N. B. This item shows an increase above the Contributions, from the same sources, for 1836, of 644 <i>l.</i> 17 <i>s.</i> 3 <i>d.</i> | | | |
| 2. The Legacies received in 1837 amount to..... | 8162 | 6 | 1 |
| N. B. The Legacies received in 1836 amounted to 8735 <i>l.</i> 8 <i>s.</i> 6 <i>d.</i> ; exceeding those of this year by 566 <i>l.</i> 8 <i>s.</i> 3 <i>d.</i> | | | |
| 3. Special Donations for the Foulah Mission and Translations for Dr. Clarke's Irish Schools, &c., and other Miscellaneous Income..... | 540 | 0 | 8 |
| N. B. This item is less by 1123 <i>l.</i> 3 <i>s.</i> 9 <i>d.</i> than the similar item of last year; the stipulated term of the allowance for the Foulah Mission from the Southampton Committee having now expired. | | | |
| 4. Donations on Annuities for Life..... | 4754 | 4 | 0 |
| 5. Amount collected (chiefly by the Rev. Edward Frazer,) towards the erection of Negro School Houses, to meet the Parliamentary Grants of 1835 and 1836, and towards the Passage and Support of Teacher, &c..... | 3787 | 8 | 9 |

From the preceding statement our friends will see, that the two great items of Contributions and Legacies, which constitute what can alone be considered as the regular and ordinary income of the Society, have amounted in 1837 to the noble and heart-cheering sum of 73,875*l.* 1*s.* 2*d.*, being a nett increase, under those two heads conjointly, of 5,891*l.* 13*s.* 10*d.*

But it is our duty to add, that the Expenditure of the Society, during the year 1837, has exceeded the ordinary income from Contributions and Legacies, large as that income is, by a very considerable sum. The increase of Expenditure has in fact far surpassed the income; so that, with abundant reason for joy and gratitude, the friends of the Society will perceive the absolute necessity of further exertion on behalf of its funds.

THE WREATH.

NATURE.

For the Wesleyan.

Be mine the task to sing of Nature's charms,
Eschewing worldly noise and bustle, I
Emerging thence to catch the vernal breeze,
And scour amongst the hills in truant sport,
Am like the bird escaped from fowler's toils;
On whom the dread of long confinement there
Makes its release more gladsome—even so,
Having escaped the city's hurrying throng,
And glad to pour the song of gratitude,
I make this wood my study—where the wind
Laughing so wild amid the foliage round,
Now rising to a roar, now breathing calm,
Seems fraught with melody—while I survey
The page of Nature's beauties; and my mind
Wanders with pleasure indescribable,
Over the rural and enchanting view
Of this gay landscape—with the city's towers
In the perspective, and the nearer view,
Of the more humble dwelling of the peasant
The distant hills, rising with barren peak,
And skirted with the forests darkling shade;
The stream, meandering through the grassy mead
The rich luxuriance of the fertile plain,
Which, deck'd in nature's emerald, lovely shines,
Rivers and meadows, trees, and blooming flowers
Which, in their most minute perfections stand,
Stamp'd with the impress of Jehovah's skill;—
And the all glorious Sun, whose gushing beams,
Burst in bright radiance, o'er the fairy scene.

I turn the page, and near these mountain heights,
Which frown and topple o'er the plain below;
Scenes which are calculated to arouse,
The native and impassion'd energy,
Of the enraptured muse. To feed that fire,
That quenchless fire, which burns within the breast
And in the impulse of romantic zeal,
Climbs every steep—breasts every mountain's side—
Hangs o'er each precipice, and talks with Death—
Dives in the bosom of the forest-depths,
Which the enlivening beams of solar fire
Have never, never pierced. And this same zeal
Is burning in this bosom, while I view
These master-pieces of the grand designs
Of Nature's great and glorious architect,
There, towering to the skies with hidden top,
These everlasting barriers of the world
Stand fronting heaven: I climb, till all below
Is lost in mist! Wandering on vacancy,
The eye returns, it seeks a rest in vain.
There, deep in darkness—pure, unbroken night,
Yawns the deep chasm—ever unexplored—
Speaking some vast reiterated shock,
Some fierce convulsion which has shook the world!

Again the scene is changed;—the setting Sun
Lingers upon the horizon's utmost verge;
Its rays reflected on a silvery lake,
Which, not the summer zephyr wanton wing,
Or laughing breeze disturbs. The softened shade
Of summer, gloaming from the mountain heights,
Is deepening around;—the cheerful melody
Of feathered warblers, pouring forth the notes
Of vesper song—the silence deep, profound—
And Nature all, hushing to sweet repose,
Awake within my breast a holy calm:
My thoughts are soaring heavenward on the wing
Of contemplation; and I recognise,
In the deep stillness which pervades this scene,
The presence of that Being, who is veil'd
In the fierce whirlwind, and the red wing'd storm.
My mind is led from Nature to her God;
I mark the mighty workings of his hand,
In the luxuriant plain, and frowning steep,
Alike upon the blast, and in the breeze.
That power, which rolls the rushing cataract
Down the abyss, lives in the gurgling rill,
Which plants the forest—in the lowliest flower
Conspicuous shines—which rules the starry spheres,

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HALIVAX
LINES ON

CUTSOB

The unnumbered orbs of lights, which blaze on high;
Conducts each change in man's eventful life!
And will, (if faithful) guide his spirit home,
To changeless glory in the upper skies!

GOOD NATURE.
A SCHOOL ESSAY.

For the Wesleyan.

Some plants there are so low and void of grace,
We scarce in gardens deem them worth a place,
But viewed more closely, and their virtues known,
We then are forced their real worth to own;
Medicinal power they have, to ease our pain,
Remove disease, and make us well again.
Some moral plants there are which seem to me,
Like these unjustly slighted flowers to be.
One in particular,—of little fame,
(Of modest worth,—Good Nature is its name.
Not anxious to be seen, it hides its head,
Yet is the sweetest fragrance round it shed.
Say, did you ever give or e'er receive,
A harsh ungracious answer, meant to grieve,
A frowning look, like dark and cloudy day,
Driving affrighted love, far, far, away,
A frown fit only to proceed from bears,
That was Ill-Nature, such the form she wears.
But have you never seen the courteous, look,
That pleased attention to your wishes spoke,
The smile that lent a sweet bewitching grace,
And made a beauty of the plainest face.
Heard you the pleasant voice so soft and clear?
It falls like music on the ravished ear;—
You loved but could not see the hidden spell,
'Twas my sweet modest plant, I know it well,
And while it charmed you, yet you could not trace
This unpresum'g flow'ret dwelling place.
Say, shall I tell you? in the heart and there
Would you possess it—it must be your care
To plant, to nurse, to watch it, day and night
Nor let self-love, nor cold indifference blight,
But should you find ill-nature in that spot
With anxious speed uproot it, tarry not;
Go to your heavenly Father, humbly pray
That he will take the noxious weed away,
And he will listen to your meek request,
And by his grace remove it from your breast,
Will cause his love through all your heart to flow,
And sweet celestial plants to live and grow.

HALIFAX 17th May.

LINES ON THE DEATH OF THE INFANT SON OF MR. T. H.

For the Wesleyan.

Thou wast like the dew drop shaken,
From the leafy sheltering bough;
To the earth in wisdom taken,
None admire, or see thee now.

Thou wast like the transient bubble,
Floating on the passing stream;
Borne above a world of trouble,
Where thy brighter beauties beam.

Like the little violet bending,
On the bosom of its sod;
Fearless of the storm impending,
Or the foot, that rashly trod.

Short they bloom, each art withstanding,
To withhold thee here a while;
Thou didst hear thy God remanding,
Died—and on thy lip a smile.

Low thy head! thine eye is faded,
Cold thy little marble frame;
And an angel's wing hath shaded,
Thy lone bed till Christ shall claim.

Nope shall e'er disturb thy pillow,
Or extort from thee a moan;
Thou art safe across the billow,
Where's no sigh, nor tear, nor groan.

Yet a mother hoped to rear thee,
And a father loved thee dear;
But they ne'er again can see thee
While thy tabernacle here.

But when the last trumpet sounding,
Shall awake thy sleeping clay;
Mays't thou, then, with joy abounding,
Meet them in the realms of day.

OTTERBORO', April, 1832.

WESLEYAN MISSIONS.

SOUTH AFRICA.

From the London Watchman.

The anniversary meetings of the Cape Town Auxiliary Missionary Society, and of the Branch Associations of Wynberg and Simon's Town, Cape of Good Hope, have been recently held in the Wesleyan Chapels at those places; and it is with feelings of gratitude to God that we are able to state, that the services of those anniversaries have been of a very gratifying nature, and have left impressions on the public mind, highly favourable to the cause of Christian missions. From the reports which were read, it appears, that at each place there had been during the present year, increased exertions made, and larger local assistance afforded to the mission funds than in any past year, a fact, which, taken in connexion with the unusual degree of interest excited at this season, promises, under the divine blessing, to have a very beneficial influence on our future proceedings in this part of the world.

On Sunday evening, the 24th Sept., preparatory sermons were preached at Wynberg, by the Rev. B. Clough, from Ceylon; and at Simon's Town, by the Rev. T. L. Hodgson, in the place of the Rev. J. Pears, of the Scotch church, who had engaged to preach on the occasion, but was prevented by domestic affliction. The congregations were large and respectable, particularly at Wynberg, where many gentlemen from India, both of the civil and military services of the East India Company, and now visiting the Cape on account of health, attended, and appeared to take a lively interest in the cause of Christian missions. On Monday evening, 25th Sept., the public meeting was held at Simon's Town. The interest excited was so great, that it was thought some from every family in the Town, attended. The chair was taken by T. Matthew, Esq. of Wynberg, supported by J. Osmond, Esq., resident Magistrate of Simon's Town, while the platform was occupied by ministers and lay gentlemen, some of whom were visitors from a considerable distance, particularly J. Evans, Esq., from Clan William; the Rev. B. Clough, from Ceylon;—Monkeur, Esq., belonging to the Admiral's ship, now lying in the harbour at Simon's Bay, who delighted the assembly, by a most eloquent, pious, and fervent Missionary speech, which, in connection with the details of missionary operations in the East Indies, given by Mr. Clough, produced a very powerful sensation in the meeting, and such as will not soon be forgotten. The general state of things connected with our cause in this town, required such an excitement at the present period. Events, over which we have had no controul, have subjected our missionary labour to some serious drawbacks, in Simon's Town; hence it was regarded by our small society, and our greatly reduced congregation, as quite in the order of Providence that they were favoured with such a service at the present season, for it not only cheered their own hearts, and encouraged them to engage in renewed efforts to promote the interests of the cause of God, but has gratified the public in general in no small degree. On Tuesday evening the 26th Sept., the Wynberg Missionary Meeting was held. We had exceedingly to regret, on that occasion, the smallness of the chapel. The pulpit had been taken out, the end of the chapel thrown open into the vestry, and every spare corner filled up with additional seats; yet great numbers who came could not gain accommodation, and remained round the windows outside the chapel, during the whole time of the meeting. The chair was taken by H. Nisbet, Esq. of the Bengal civil service, and brother to the gentleman who some time since contributed the sum of £200 towards the establishment of a Wesleyan Mission in Great Namaqua-land, where, in memory of this noble minded, pious

gentleman, the station has been named, "Nisbet Bath." The truly Christian spirit in which Mr. Nisbet opened the meeting, threw a delightful feeling into all its proceedings, for the speakers felt they had a congregation to address whose rivetted attention showed that they eagerly received what was advanced, and they felt that they were supported by a chairman who had brought both heart and hand to engage in the blessed cause. Resolutions were moved and seconded by the following gentlemen: The Rev. Dr. Adamson of the Scotch church; the Rev. Messrs. Williams, (Independent,) Clough Hodgson, and Edwards; R. Williams, Esq., Bengal Civil Service; Captain Van Heythuysen, Bengal Army; J. Steward, Esq., Hugh Sheriff of Cape Town; J. Merrington, G. Thomson, and W. Cook, Esqrs., and Mr. Townley, son of the late greatly respected Dr. Townley. Notwithstanding the chapel was crowded almost to suffocation, and the services were extended to a late hour, yet the deep interest which all appeared to take in the proceedings of the evening, kept them seriously attentive to the last, when a collection was made in behalf of our mission, which, together with the one made after the sermon on the Sunday evening, amounted to £315s. 4d., which was nearly four times the amount raised at the anniversary of last year; and, considering that this is only a small village, affords a most gratifying evidence of the strength and extent of the missionary spirit by which the people here are actuated.

On Sunday evening, Oct. 1st. the anniversary sermon for the Cape Town Missionary Society, was preached by Mr. Clough, in Wesley Chapel, to a very large and seriously attentive congregation; and on Monday evening following, the missionary meeting was held in the same place. Seldom, if ever, was such a congregation seen in the Cape Town Chapel as on this occasion. Even the aisles and recesses were crowded; and the attention of the meeting was kept up to the last, so that scarcely an individual retired before the meeting was closed. The chair was taken by our respected friend Dr. Cock, Esq., formerly of Graham's Town, who, on opening the meeting, made a powerful appeal to the feelings of the assembly in behalf of the Wesleyan Missions, particularly as it regarded South Africa; Mr. Cock, having been many years a resident in the country, and having as a public member of the Wesleyan body, watched with great care and attention our operations in this part of the world, was considered on all hands as one competent to lay before the meeting a correct view of the real state of the missions, especially of those in the South Eastern districts. The delicate manner in which he referred to some of the conflicting opinions of the day, in reference to what might almost be termed the *civil* as well as the Evangelical proceedings of the Christian Missions on the eastern shores of Africa, and the noble testimony he bore to the efficient as well as the judicious plans and conduct pursued by the Wesleyan Missionaries in those parts, excited applause from the delighted audience; and the impressions made on the occasion, are, no doubt, steadily combining with others of a similar nature, to disabuse the public mind, on some seriously important points connected with our missionary proceedings in this country. This well-timed address opened the way for one of the most lovely and interesting missionary meetings ever witnessed in Cape Town; and, although subsequent speakers confined themselves exclusively to the single object of the meeting, yet life and energy characterized their addresses, some of which deserve greater publicity than can be given by a mere notice like the present, especially the one delivered by the Rev. Mr. Stegmann, one of the Lutheran ministers of the Town. The meeting was also addressed, at considerable length, by Captain Alexander, the celebrated African traveller, who had just returned from a tour into the interior. This gentleman having, in the course of his travels, visited many missionary stations, felt it to be a duty, he said, to come forward

and bear his humble testimony, from what he had seen, to the importance and efficiency of those missions, and the beneficial influence they are exerting among the native tribes of the interior of South Africa. Captain Alexander gave a very affecting view of the destitute state of many of the regions through which he passed, and of many fine openings which presented themselves for the immediate entrance of missionaries with every prospect of success; the natives throughout the line of his travels, every where expressing their anxiety to have Christian missionaries amongst them. In fact, he left the impression indelibly fixed on the mind of the meeting, that if ever Africa is to be brought to rank among the civilized and Christian parts of the world, it must be effected mainly by the efforts of missionaries, as human governments could only act a very subordinate part in this great work, owing to the peculiar localities, habits, and moral condition of the natives. The other speakers, movers, and seconders of the resolutions, who took part in the delightful proceedings of the evening, were the Rev. Dr. Adamson of the Scotch church; the Rev. J. Pears, M. A., of the same church; the Rev. J. H. Beck, of the Dutch Reformed Church; the Rev. Messrs. Loch, (Independent,) Jackson, Edwards and Clough; Dr. Underwood, from Madras; Dr. Abercrombie of Cape Town, and G. Thompson, Esq.,—The Report, read by the Secretary, the Rev. T. L. Hodgson, presented a most encouraging view of the state of the Missionary Society of the Cape District, and of its successful operations during the present year. It gave evident proofs that Cape Town, and its populous neighbourhood, only required to have its attention excited, and its energies aroused by well-timed and judicious efforts on the part of the active members of the Wesleyan body, to produce an extensive influence in our favour. Here is a vast and closely congregated population of all classes, the native portion of which, owing in a great degree to the neglect of the missionaries, is falling into the errors and trammels of Mahomedanism; and to rouse the attention of such a community to missionary operations is of the first importance, not merely in a pecuniary point of view, but chiefly as it gives the missionary a moral and religious ascendancy over their minds, which must in the end be productive of the best effects.—The following is an abstract of the financial part of the report:

"In presenting the Annual Report of the Auxiliary, your committee embrace the opportunity of acknowledging, with the most grateful feelings, the support which the institution continues to receive from the public,—a support communicated with the most cheerful readiness, and it is a satisfaction to their minds to announce an increase of 68*l.* 6*s.* to the ordinary receipts in subscriptions, &c., during the past year, viz: Simon's Town 7*l.* 0*s.* 3*d.*; Wynberg 19*l.* 1*s.* 2*d.*; Cape Town, 42*l.* 4*s.* 7*d.*; total 68*l.* 6*s.*; making the sum of 228*l.* 2*s.* 11*d.*; to be accounted for to the Parent Society. It is due from your committee here to remark, that this pleasing state of the funds of this auxiliary is chiefly owing to the persevering and laborious exertions of the female collectors in Cape Town, who in producing the sum of 71*l.* 10*s.* 11*d.* have more than met the pledge given at the last anniversary by one of the secretaries, that they would increase their collections from 55*l.* to 50*l.* To the ladies of this auxiliary your committee will say: Christian women, go forward, for whatever is committed to your hands must succeed.—To the sum stated as the ordinary receipts of this district, must be added 10*l.*, presented by a friend for the mission to the Shetland Islands, 11*l.* 1*s.* 6*d.*, as subscriptions to the chapel sinking-fund, towards reducing the debt on that building; 57*l.*, the nett produce of a Bazaar, 50*l.* of which was presented to the Sydney-street Chapel trustees, 7*l.* to the Dorcas Society lately established; making a total sum of 336*l.*, raised for the missionary purposes during the year.

"THE WESLEYAN SPIRIT.—Geographical Anti-Sectarianism claim this motto, our exposure other essential. Our last edition this motto, distinctive character may be made a complete success. It is were intended truly Catholic a latitudinarian, a Catholic differ one from last editorial spirit we op "makes it a son's religion, a Socinian believer in propriety as said we had balance of public spirit?—said that w contrary following choi Wesleyan tudinarian res a Catholic ain against dinarianism leyuanism inculeated ous opinion gian, Socian in Christ, when he p his point. True Ca religious e such impo rendered u all men, ne be with a sincerity, perfect in the world. ER OF ME proclaims, posed erro rs, whos obstruct t ged war a tems of Pharisaism

THE WESLEYAN.

"THE WESLEYAN" NOT OPPOSED TO A CATHOLIC SPIRIT.—Genuine Wesleyanism has for its motto, *Anti-Sectarianism and a Catholic Spirit*: we rejoice to claim this motto as our own: confident we are, that our exposure of the errors of Universalism or any other essential errors, cannot deprive us of the claim. Our last editorial is not in opposition to the spirit of this motto, neither does it contain a surrender of the distinctive character of Methodism: any effort that may be made to prove the contrary cannot but exhibit a complete specimen of argumentative disingenuousness. It is evident that the whole drift of our remarks were intended to bear against a *latitudinarian*, not a truly Catholic spirit. Is a latitudinarian the same as a Catholic spirit? The answer is,—“A Catholic is not a latitudinarian spirit.” If a person oppose a *latitudinarian*, can it, with equal truth, be said, he opposes a *Catholic* spirit? Surely not: for it is allowed they differ one from the other. What is the heading of our last editorial? LATITUDINARIANISM. What is the spirit we opposed? A *latitudinarian*: a spirit which “makes it a matter of perfect indifference what a person’s religious creed is, so he professes to be a Christian,” and maintains that “an individual may be a *Pelagian*, a *Socinian*, a *Papist*, a *Universalist*, or a *sincere believer in the Lord Jesus Christ, with equal regard to propriety and safety* :” this is the spirit with which we said we had no “*fellowship*.” With the least semblance of propriety, can we be said to oppose a Catholic spirit?—With the same propriety only as it can be said that white is black and black white. To force a contrary conclusion upon our remarks, exhibits the following choice specimen of logic: “The Editor of the Wesleyan opposes a latitudinarian spirit—but a latitudinarian is not a Catholic spirit—therefore he opposes a Catholic spirit!!!” Before any person can sustain against us the charge, that our remarks on latitudinarianism are opposed to the spirit of genuine Wesleyanism—he must first show that MR. WESLEY inculcated *latitudinarianism*, an indifference to religious opinions, and taught that a person may be a *Pelagian*, *Socinian*, a *Universalist*, &c., a *sincere believer in Christ, with equal regard to propriety and safety*: when he proves this, then, and not till then, he gains his point.

True Catholicism is opposed to indifference as to religious creed: it recognizes TRUTH as a matter of such importance as not to be tamely or cowardly surrendered up to ERROR. Whilst it teaches us to love all men, not excepting our *enemies*, and pray, “grace be with all them that *love the Lord Jesus Christ in sincerity*,” it does not teach us that it is a matter of perfect indifference whether *truth or error prevail in the world*. That these were the views of the FOUNDER OF METHODISM, the whole history of Methodism proclaims. While he loved all men, Mr. Wesley opposed *error* in almost every form, especially those errors, whose tendency, he sincerely believed, was to obstruct the progress of vital godliness: hence he waged war against what he considered error in the systems of Popery, Calvinism, Socinianism, Pelagianism, Pharisaism: to represent Mr. Wesley as indifferent

to the prevalence of truth or error is to mis-represent him. His followers, walking in his steps, have contended and still do contend, for what they conscientiously believe to be “the faith once delivered to the saints”—knowing, that the spread of the Redeemer’s kingdom, depends, in a great measure, on the spread of *purity of doctrine*. We will now place before our readers some of MR. WESLEY’S own words on the subject; and they can then better judge of the degree of credit to be attached to the unfounded charge, which any person might feel disposed to urge, that our last editorial is at variance with “Genuine Wesleyanism.”

“From hence we may learn that a *catholic spirit* is not *speculative latitudinarianism*. It is not an indifference to all opinions: This is the spawn of hell, not the offspring of heaven. This unsettledness of thought, this being “driven to and fro, and tossed about with every wind of doctrine” is a great curse, not a blessing; an irreconcilable enemy, not a friend to true catholicism.” (Works 5. 6. vol. 502.)

Again:—

“Am I quite indifferent to any man’s opinion in religion? Far, very far from it; as I have declared again and again in the very sermon under consideration, in the “character of the Methodist,” in the “Plain account,” and twenty tracts besides. I have written severally, and printed against *Deists, Papists, Mystics, Quakers, Anabaptists, Presbyterians, Calvinists, and Antinomians*. An odd way of ingratiating myself with them, to strike at the apple of their eye! Nevertheless, in all things *indifferent* (but not at the expense of truth.) I rejoice to “please all men for their good to edification;” if happily I may “gain more proselytes” to *genuine, scriptural christianity*; if I prevail upon the more to love God and their neighbour, and to walk as Christ walked. [So far as I find them obstructive of this, I oppose WRONG OPINIONS with my might.”] (15. 13. 183.)

Thus, it is evident, that, though MR. WESLEY believed there were many pious persons in some of the sects above named—(for as to *Arians, Semi-Arians, and Socinians*, he asserts they cannot believe in the Lord Jesus Christ, God over all, blessed forever—(16.—179 p.) and consequently cannot be *pious* in the scriptural sense of the word;—yet this did not prevent him from opposing what he thought to be error in their respective systems, especially if he believed it to operate greatly to the advantage of religion; and yet Mr. Wesley was no bigot. Such precisely, is the line of conduct, which, though at an humble distance, we have endeavoured to pursue. So far from involving the Universalists in indiscriminate censure, we have admitted (see Treatise page 127) “that a Universalist who *builds on CHRIST by a living, open active faith &c.* will be saved” &c.: yet sincerely regarding the system as one greatly opposed to the extension of Bible-religion, and of the most dangerous tendency, and believing that many are depending their hopes of heaven upon the peculiar doctrines of Universalism, such as, there is *no place of future punishment*, and the *wicked when they die shall be infallibly saved*, or that if there be a future punishment, it will only be of a limited duration, instead of placing them upon a personal and saving interest with Christ, we have assailed the system itself, and have endeavoured to show its anti-scriptural character; and yet we do not conceive that we merit the character of a bigot—certainly we merit it no more than he would merit it who published a treatise on *Christian Baptism*.

There is, we acknowledge, a great difference in the

manner in which persons treat the subjects they discuss. Some have a bland, *insinuating* manner—their pen appears to be dipped in oil, and at the same time they have much *bitterness* in their hearts—they may, indeed, assume a suavity of manner for the very purpose of concealing, as far as possible, inward acrimony and vengeful feelings—"the words of his mouth were smoother than butter, but war was in his heart: his words were softer than oil, yet were they drawn swords."—(Ps. lv. 21.) Others tell plain truth in a plain, blunt manner; and yet it remains to be proved that the latter are the less pious, charitable, and honest characters of the two.

We shall now make two or three extracts from the Review in the March number of the Wesleyan Methodist Magazine for 1838, respecting the works of the Rev. R. Watson: speaking of Mr. Watson the Reviewer says—

"He was no *latitudinarian*."

"He well knew that to the cause of truth no advantage is ever gained by *misrepresentation*, and he never allowed himself to be guilty of it."

"Occasions there might be when he felt that his duty was to be *severe*, but he was never *dishonest*."

"He always endeavoured to place the arguments and inferences of his opponents in the right point of view."

In conclusion we observe, as to that "class of Christians," of hundreds of whom it may be affirmed, they are *Deists, Unitarians, Socinians*, denying equally the Divinity, and vicarious sacrifice of our blessed Lord, and the Divinity and personality of the Holy Spirit, and are utterly fruitless as to the necessity and reality of a *change of heart*, whose lives only afford a practical comment on their professions, and whose religious system, if such it may be called, is, in its leading doctrines, subversive of the whole christian scheme,—if these are "fellow christians," we honestly say, we claim them not as our "fellow christians"—if these are "the children of God" in an evangelical sense, we aspire not to the honour of being a child in such a family, nor to the privilege of being an heir to their inheritance.

TEMPERANCE MONITOR.—Two numbers, March and April, of a paper bearing this designation, have just been received. It is a monthly periodical, containing 4 pages small quarto. The enterprising Editor and Proprietor is Mr. A. W. Smith, a young gentleman of St. Andrews N. B.—The paper is got up with much spirit and bids fair to exert a favourable influence in the good cause it has espoused. Mr. Smith has our hearty wishes for a large subscription list.

We are pleased to witness the additions which are made to our **PROVINCIAL TEMPERANCE PAPERS**. New Brunswick, however, takes the lead of Nova Scotia in this species of enterprise. The former has three temperance papers: The Christian Repositor and Temperance Advocate, an increasingly-interesting periodical, published weekly in St. John, by Mr. William Till: the Temperance Friend published in Chatham, Miramichi, and mentioned in our second number: and the one above mentioned. Nova Scotia, as far as we are aware, has not a single paper either exclusively or prominently devoted to the Temperance cause.

TO CORRESPONDENTS.—To the question proposed by *An Inquirer*, "In what way can the publication of advertisements respecting THE THEATRE in a volume devoted to religion promote the cause of true piety?"—we, for reasons satisfactory to our own minds, decline giving an answer.

GENERAL AND LOCAL INTELLIGENCE.

Since our last—several arrivals from England having very short passages, have brought dates as low as the 21st April.

ENGLISH.

DISCOVERY OF THE NORTH WEST PASSAGE.—The question which has been a geographical problem for upwards of two centuries, the North-West Passage around the continent of America, is at length determined. The fact of the continent of America being circumnavigated—the determination of the latitude of its northern extremity, in the attempt to ascertain which so many expeditions of different nations have been unsuccessful—the knowledge that the great mountain ridge extending from Magellen Straits to the most northern part of the Asian continent, previously known, actually reaches the shores of the Arctic Sea; all these are highly interesting discoveries, and we owe them, as we do so many other valuable geographical discoveries, to commercial enterprise. The result appears to prove that even in boats, the northwest passage is impracticable, since with all the credit due and that can be given to Mr. Simpson and his brave companions, if they had not found the Esquimaux, and got their skin canoe, it is evident they never could have reached Cape Barrow; and many other similar expeditions might set out without one of them obtaining the same success. The discoverers of the North West Passage, are Messrs. Dease and Simpson, two gentlemen employed by the Hudson's Bay Company.—*Morning Chronicle*, April 19.

GRAND ENTERTAINMENT TO HER MAJESTY.—The most extensive preparations, on a scale of surpassing grandeur have commenced at Goldsmith's Hall in London, for the entertainment of the Queen, who has most graciously consented to accept the invitation of this, the richest company in the world. The festival is arranged to take place on the 24th of May, when a magnificent dress ball will be presented. It is proposed that afterwards there shall be a banquet in the superb hall, or dining room of the company, the grand painted window of which is to be illuminated from without by jets of gas light, and within the noble suit of rooms are to be lighted with gas in glass, so as to produce the effect of moonlight. The rarest flowers and exotics will add to the decorations, and it is said a miniature lake, containing gold and silver fishes, will be a prominent and novel part of the spectacle. Vocal and instrumental performers of first-rate talent are to be engaged. It is not generally known that the carpet in the banquet room is valued at 1,600 guineas, and that the chairs cost 40 guineas each.

NEW PEERS.—We have received from we believe to be very good authority the following sketch of the projected coronation peerages:—Peers to be raised to dukedoms—Marquis of Lansdowne, Marquis of Westminster, Marquis of Anglesey. Several other promotions in the peerage. Commoners to be raised to the peerage—Sir John Wrottesley, Sir Jacob Astley, Sir J. Hobhouse, Mr. Paul Methuen, Mr. Hanbury Tracey, Mr. Spring Rice, Sir F. Lawley, Sir C. Lemon, and about eight others. The whole number of British and Irish expected is about 26, exclusive of promotions from one rank to another within the peerage. The daughter of the Earl of Liverpool is to be created a peeress in her own right. The Irish peerages are all to be given to Mr. O'Connell's chief supporters. One Irish Dukedom is to be created in favour of Lord Sligo. The constituencies of Cambridge and Nottingham ought to lose no time in providing conservative successors for Mr S. Rice and Sir J. Hobhouse.—*Standard*.

THE QUEEN'S VISIT TO IRELAND.—We have it on excellent authority, that her Majesty will visit Ireland early in August next.—*Dublin Freeman*.

A banquet upon the most magnificent scale is to be given to Sir R. Peel on the 12th May, by the conservative members of the House of Commons. Already the list of hosts exceeds the number of 280.

It is the Earl of Durham's intention to pay a short visit to the north before his departure for Canada; and it is stated that his lordship is expected at Lambton Castle this day. It is considered that a voyage across the Atlantic will be more agreeable in May than in April, and therefore the departure of his lordship is again deferred to some unknown day.

The depots of all the Regiments in North America have received orders to send out further draughts to the service companies.

AMERICAN.

CINCINNATI, April 25, 8 o'clock, P. M. **MOST AWFUL STEAM BOAT ACCIDENT.** Loss of 125 LIVES.—It becomes again our painful duty to record one of the most aw-

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ful and destructive occurrences known in the terrible and fatal catalogue of steam boat accidents.

This afternoon about six o'clock, the new and elegant steamboat Moselle, Captain Perin, left the wharf of this city (full of passengers) for Louisville and St. Louis, and with a view of taking a family on board at Fulton, about a mile and half above the quay, proceeded up the river, and made fast to a lumber raft for that purpose. Here the family were taken on board, and during the whole time of the detention the Captain was holding on to all the Steam he could create, with an intention of showing off to the best advantage the great speed of the boat as she passed down the whole length of the city. The Moselle was a new *drag* boat, and had made several exceedingly quick trips to and from each place.

Soon as the family were taken on board from the raft, the boat shoved off; and at the very moment her wheels made the first evolution, her boilers burst with a most awful and astounding noise, equal to the most violent clap of thunder. The explosion was destructive and heart-rending in the extreme, as we are assured by a gentleman who was sitting on his horse on the shore, waiting to see the boat start. Heads, limbs, bodies and blood, were seen flying through the air in every direction, attended by the most horrible shrieks and groans from the wounded and the dying. The boat, at the moment of the accident, was about thirty feet from the shore, and was rendered a perfect wreck. She seemed to be torn all to splinters as far back as the gentlemen's cabin, and her hurricane deck (the whole length) was entirely swept away. The boat immediately began to sink rapidly, and float with the strong current, down the river, at the same time getting the farther from the shore.

The Captain was thrown by the explosion entirely into the street, and was picked up dead and dreadfully mangled. Another man thrown entirely through the roof of one of the neighboring houses, and limbs and fragments of bodies scattered about the river and shore in heart-rending profusion. Soon as the boat was discovered to be rapidly sinking, the passengers who remained unhurt in the gentlemen's and ladies' cabins, became panic struck, and with a fatuity unaccountable, jumped into the river. Being above the ordinary business parts of the city, there were no boats at hand except a few large and unmanageable wood flats which were carried to the relief of the sufferers as soon as possible, by the few persons on the shore. Many were drowned, however, before they could be rescued from a watery grave, and many sunk who were not seen afterwards.

We are told that one little boy on shore was seen wringing his hands in agony, imploring those present to save his father, mother and three sisters, all of whom were struggling in the water to gain the shore, but whom the poor little fellow had the awful misfortune to see perish, one by one, almost within his reach. An infant child belonging to this family, was picked up alive, floating down the river, on one of the fragments of the hurricane deck.

It was supposed that there was about two hundred persons on board, of which number only fifty to seventy-five are believed to have escaped, making the estimated loss of lives about one hundred and twenty-five. Oh! tale of woe.

The accident unquestionably occurred through sheer imprudence. The Captain of the boat was desirous of showing off her full speed as she passed the city, and to overtake and pass another boat which had left the wharf for Louisville a short time before him. Dearly has he paid for his silly ambition. The clerk of the boat, we understand, escaped unhurt.

FIRE IN S. C.—A slip from the office of the Charleston Mercury, of the 30th, gives the following information concerning the late dreadful fire in that city:

"Total number of dwellings and stores destroyed, including Norton's old rice mills, Kerr's wharf set on fire by flakes falling on a pile of light wood, and burnt to the ground—560. The number of out buildings destroyed, estimated at about 598—total number buildings destroyed, 1158. Such is the mere arithmetic of this frightful calamity, who shall count the mental suffering—the loss of hope, of security, of comfort? Upon the best estimates which have been made to us, up to the latest hour, we set down the loss of property at over \$3,000,000. The whole amount covered by insurance is not far from \$1,500,000.

PROVINCIAL.

ST. JOHN'S N. F. April 10.—Several vessels belonging to the Northern Ports have arrived here from the Ice within the last day or two with pretty good trips of seals. Only

one St. John's vessel (the Kingarloch, with about 2200) has yet reached port.

The Toronto Patriot says, that the delivery up of Dawson, who was seized at Lewiston, has been formally demanded of the Governor of the State of New York. The Patriot expects no compliance.

CORONER'S INQUEST.

An inquest was held yesterday before J. F. Gray Esq. Coroner—To inquire concerning the death of Eleanor Jennings, lately resident at the house of Mrs. Eli in Barrack street. Witnesses were examined whose evidence went to show the state of mind in which the deceased was in prior to the act of self destruction, which she committed, and who likewise beheld the rash act, but were unable to prevent it. Her death was caused by precipitating herself into the well near the house. Verdict—Temporary insanity.

MARRIED.

On Saturday last, by the Rev. Mr. Churchill, Mr. George Room, to Miss Rebecca, eldest daughter of Mr. John Cleverdon. At Rawdon, on Tuesday, 1st inst. by the Rev. Mr. Morris, Mr. William F. Bugge, to Jessie, youngest daughter of David Clough Esqr. Royal Navy.

On the 19th April, at St. James', Piccadilly, (by the Rev. Arthur Brooking, M. A. George R Young, Esq. to Jane Francis, eldest daughter of Thomas H Brooking, Esq.

Wednesday evening, by the Rev Mr Cogswell, Mr James Roberts, of Beach Hill, to Catharine, daughter of the late Isaac Leeds, of this town.

On April 26th by the Rev. Wm. Smith, Mr. John Paysant to Miss Hammet both of Liverpool.

At Guysborough, on the 30th of March, by the Rev. Robert Cooney, Wes. Miss Mr. Auley McAuley, Antigonishe, to Anne Miller, daughter of Mr. Michael Harty, of the former place.

DIED.

On Sunday morning last, Montague Irving, youngest son of Mr John F. Muncey.

At Harriett's Fields, yesterday morning, in the 46th year of his age, Mr. Hugh W. Dugwell, son of the late Mr John Dugwell, of this town. At Mills Village, in the 28th year of her age, Mrs Abigail N Mack Consort of Mr James Mack.

At Liverpool, N. S. on the 9th March, Mrs. Lucy Morton, wife of Mr. James Morton. Born aged 76 years, for many years a consistent member of Mr. Paysant's church—she died in the full hope of a blessed immortality.

At Maitland on the 2nd of May, in full triumph of Faith, Robert Alexander aged 81 years.

SHIPPING INTELLIGENCE.

Arrivals.

Tuesday 16; schr Jane Brier Island, 120 qnts. dry fish, & lumber; Robert Noble, ballast to J. L. Starr; Barque Norman, Bermuda, Kenny, 10 days, cotton to master.

Wednesday, Brig William, Boudroit, New York, bound to Quebec, brig William IV, Cockan, Grenada, 27 days, rum and sugar to D and E Starr and Co; schr Stranger, M' Ewing, Antigua, 20 days, to W H Roach; schr Evelyn Gould, Baltimore, 16 days—sugar to S Binney; schr Ion, Hammond, Yarmouth, 2 days; her majesty's brig Charybdis, Hon Lieut Gore, Portsmouth 23 days; her majesty's steamer Dee, sailed in company for Halifax; the steamer endeavoured to get into Sydney for coal, having but one days supply on board—could not get in, in consequence of the ice; schr Ann, Reynolds, Barrington, bound on a fishing voyage; brig Elizabeth, Minnet, Hamburg, 37 days, wheat, flour, etc. to P Furlong.

Thursday—brig Jane, Walker, Barbice, 81 days—rum and molasses to D and E Starr and Co; schr Yarmouth Packet, Tooker, St John, N B, and Yarmouth, salt to R Noble; Thistle, Port Med way, lumber, Irene, Crowell, St. Andrews, 4 days, lumber to master.—Hazard and Favourite sailed in company; left schr Thomas Myer, hence, Amethyst, Hokin, St Andrews via Yarmouth 60 hours, lumber to master.

Friday—Brig Jane Smith, Swainson, Leith, 27 days, wheat, barley, wine, etc. to Deblois and Merkel, M'Nab, Cochran & co. and others; Am. Packet brig Acadian, Lane, Boston 60 hours, naval stores, flour, apples, etc. to J. Clarke, D & E Starr & co. and others. Passengers—Mr. Lippincott and lady, Mrs. Shofenburg and child—Miss Throckmorton, Dr. Dewolf, consul for Sydney—Messrs W. Metzler, Findlay and 11 in the steerage. Schr Hazard, Crowell, St. Andrews; Am. schr Laurel, Jenkins, Portsmouth, bound fishing.

Saturday, 19th, H. M. Steamer Dee, Portsmouth, 25 days—short of coal. On board the Dee, there are 80 Sappers, under the command of Capt. McKenzie, formerly of this garrison, and a few artillery men.

Sunday 20th, Packet Schr. Industry, Simpson Boston, 4 days.—14 Passengers; brig. Abcona, Townsend, Ponce, 22 days. schr. Speculator, Young, Lunenburg, 5½ days, schr. Mary, Liverpool N. S. 7 hours.

INFLUENCE OF THE MOON ON TIMBER.—A very intelligent gentleman, named Edmonstone, who was for nearly thirty years engaged in cutting timber in Deocerara, and who made a number of observations on trees during the period, says, that the moon's influence on trees is very great. So observable is this, that if a tree be cut down at full moon, it will immediately split, as if torn asunder by the influence of great external force. They are likewise attacked much earlier by the rot than if allowed to remain to another period of the moon's age. Trees, therefore, which are intended to be applied to durable purposes, are cut only during the first and last quarter of the moon; for the sap rises to the top of the tree at full moon, and falls in proportion to the moon's decrease.

SINGULAR IMPRISONMENT.—In 1501, King Edward I. ordered the Countess of Buchan to be placed in a wooden cage in the shape of a crown, and shut up in one of the towers of Berwick Castle, for crowning Robert Bruce, at Scone. She was attended by two Englishwomen, and remained six years in this confinement.

ADVERTISEMENTS.

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

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

The **BIBLICAL STUDENT'S POCKET BOOK**. In which the Chapters are Alphabetically arranged, and classified. 12mo. 2s.
ABBOT'S WAY TO DO GOOD, abridged from the American Edition. Royal 32mo., cloth, 1s. 3d.

Just Published, and for sale at the Bookstores, a Sermon entitled
THE "JUDGMENT SEAT OF CHRIST,"
Preached in the Wesleyan Chapel, at Guysboro', on Sunday January 7, 1858. By Robert Conroy. May 21.

HALIFAX WESLEYAN CONGREGATIONAL LIBRARY.
THE COMMITTEE of the above Library take the liberty to announce that it is open for the use of any who may wish to become subscribers—at the sum of 1s. 3d. per quarter—including the valuable works added last year, with those received this spring, it numbers upwards of 600 useful volumes—chiefly Religious.
Open every Wednesday evening in the Meeting School Room, from half past 8 till 9 o'clock.
May 21, 1858. 2 nos. JOHN F. SMITH, Libr.

PAINTING, GLAZING, GUILDING.
THE SUBSCRIBER announces to the Inhabitants of Halifax, and its vicinity, that he has commenced business in Merchington's Lane, in the following branches:—
House, Shop, Sign, Furniture, and Fancy PAINTING; Looking Glass, Picture Frames, and general GLAZING; Paints, Oils, &c., of the best quality, kept for sale.
From his experience in the business, and strict attention, he trusts to receive a share of public patronage. Shop, Merchington's Lane, next house to the brewery of Hugh Bell, Esq.
Halifax, N. S., May 21, 1858. 4 nos. JOHN F. SMITH.

Recently Published, and for sale at the Stationary Store of Messrs A. & W. McKinlay, Mr. C. H. Belcher, Mr. J. Munro, and by the author in Windsor, a Treatise against
UNIVERSALISM; In which Universalism in its Ancient Form, as embodied in the Restoration-scheme, and in its Modern Form, as implying no future punishment, is shown to be Anti-Scriptural. By Rev. Alexander W. McLeod. April 23.

To convince of his error a thorough Universalist, so as to cause him to abandon it, is almost a hopeless task. In not a few instances, those who have been given over to "strong delusion that they should believe a lie." By such, Truth, tho' supported by the whole weight of scripture-testimony, is despised; on their wilfully perverted understandings and obdurate hearts it makes no deep, no permanent impression:—the consequences of such perversity and obduracy, fearful and dismaying as they are, must be borne by themselves under circumstances of hopeless remedy. Sufficient, however, it is thought, is contained in the following pages, to satisfy the enquiries of every sincere seeker after truth and to assure him of the falsity of Universalism. To all such, and the community generally, the present publication is now committed, with an earnest desire, that it may be rendered instrumental, under the Divine blessing, of reclaiming, if possible, such as have wandered in the labyrinth of this destructive error, settling the doubts of those who are about to overstep the Rubicon of scepticism—and confirming others in the all important verities of the Gospel, which they have already embraced.
—Extract from the Preface.

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

CHEAP GOODS.—The Subscriber has now on hand an assortment of British Dry Goods—consisting of:—
Carpetings, Broad Cloths, Buckskins, silk and Valencia Vestings, Flannels, Plaids, black and col'd Gros de Naples, silk Velvets, double and single Merinoes, black Bombazeens, rich twilled and plain prints, Ginghams, printed Muslin dresses, jaconet, mull, cambric, book and barred Muslins, blond, thread and bobbinet Edgings, filled and thibet Shawls and Handkerchiefs, Furnitures, furniture Fringes and Bindings, coloured Lining Cottons, black lace Veils, black and coloured silk Handkerchiefs, satin, gauze, and lustrating Ribbons, worsted and cotton Hosiery, Braces, Lace, silk, kid, and Berlin Gloves, coloured and damask Table Cloths, white and grey Shirtings, Checks, Homespun, Drills, Canteons, Irish Linen and Lawns, white and coloured Stays, Damask Drapery, Huckaback Ducks, Tickings and Moleskins, gents' beaver Hats, boys' Cloth Caps, ladies' cloth and prunella Boots and Shoes, &c.; the whole of which he offers at extraordinary low prices, for cash. Also,—a general assortment of Groceries, Boots and Shoes; Sole and Upper Leather; Crockeryware, &c. &c.
Windsor, April 4th. THOS. MACMURRAY.

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

REMOVAL.

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

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

LONGARD & HERBERT.

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

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

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

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

The Memento will be neatly executed, as to the mechanical part, done up in cloth, and delivered to Subscribers through the politeness of Agents appointed for that purpose.
Bathurst, 21st Dec., 1857.

Also, to be published,

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

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

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

TERMS, &c.

The Wesleyan (each number containing 16 pages imperial octavo,) published every other Monday (evening) by Wm. Cunnebell, 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 Editor of the Wesleyan, Windsor, 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 Editor.

NOTICE TO CORRESPONDENTS.

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

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

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

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VOLUME I.

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