

THE WESLEYAN.

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

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

VOLUME II.

HALIFAX, N. S., MONDAY, SEPTEMBER 23, 1839.

NUMBER 17.

Original Poetry.

ELIJAH'S TRANSLATION.

SAD was the hour to every prophet's son,
When good Elijah's race was nearly run,—
And God, by inspiration, had foreshown
Their Master soon should reach Jehovah's throne.
His work of zealous warning now was o'er,
And Baal's worshippers must grieve no more,
Nor Israel's sins distract his pious mind,—
Israel to idol worship oft inclined.—
No more fatigued, disconsolate, distressed,
Beneath the *juniper* he seeks for rest,—
No longer called to stem a Tyrant's rage,
And with the priests of Jezebel engage—
To vindicate before a nation's eye
The God of truth and awful majesty;
To prove to Israel, faltering in their zeal,
That Jacob's God can wound, and kill, and heal.
No more, midst deserts rude, to pine and cry,—
That truth had filled—that Israel loved a lie;—
The altars of the living God forsook,
And not a prophet, but himself, to brook
The mal displeasure of a vicious mind,—
With Jezebel's infuriate zeal combined:
A King and Queen, by love of sin possessed,
Intent to have the faith of God suppressed.
No more to see the land beneath the rod
Scourged, wither'd, barren, by the hand of God;—
No flowers in Spring; in Summer's hours no bloom,
No fruit in Autumn—Desolation's gloom
Spread wide and far o'er Canaan's wither'd land;
Where smiling plenty dwelt at God's command.
No rains descending clothed the earth with green;
No nurturing dews like pearly drops were seen—
The land was burned beneath a parching sun,
And dreadful famine ruin's work begun.
Three years and more, the zealous prophet's eye,
And heart, were pained with Israel's misery:
But well he knew the hand that dealt the blow,
Would mingle mercy in the cup of woe;—
And Israel chasten'd by the God of love,
Was loudly called from Baal to remove:—
These scenes of woe had passed. His eye was bright,
And glory's visions seemed to cheer his sight.

As if to nerve him for the rapid car,
Which soon would bear him from the world afar,
He wish'd! to be unnoticed, and alone,
To send his ardent offerings to God's throne;
To mourn while yet he can the evils done,
Or pray for Israel's good before his crown is won.
This wish is vain—for lo! Elisha's love,
Will not allow him from his friend to move:
Nought, less than death, can sever friendship's tie,
Or place the Tishbite from Elisha's eye.—
His last sad blessing he will not forego,
But share his converse while he stays below,
See how a living man ascends the skies,
And catch his falling mantle as he flies!

To Jordan's stream they came—Elijah threw
His mantle on the waves—the waves withdrew!
On either sides the obedient waters stand,
And let the prophets pass on solid land!

"What now," enquires the Tishbite, "shall be done
Before we part for thee, my son? my son?"—
"A double portion of thy spirit I require,
Tho' thy whole soul is touched with heavenly fire—
So great my love of good I this desire."
"Thy prayer is great indeed," Elijah cried,
"But if thou see'st me taken from thy side,
Thy large petition shall not be denied."

Just as he spoke,—a whirlwind sweeps around,
A flaming car and steeds now touch the ground:
Elijah mounts aloft on eagle's wings—
The fiery chariots of the King of Kings!—
Elisha saw him with a bleeding heart;
Though soon to have his gifts, yet griev'd to part,
And cried,—"My Father! leave me not alone!
The chariot of Israel and horsemen are gone!"

Elijah's mantle now the prophet bears,
And in his grief his robes in sunder tears;
To Jordan's stream with burning thoughts proceeds,—
His mind revolving the lost prophet's deeds:
"Where is Elijah's saving God?" he cried,
And smote the waves—the waves again divide:
The Tishbite's wondrous gifts, by bounteous heaven
For Israel's good, again to man are given:—
The youthful prophets own Elisha's seal,
And at his feet, with frank submission, kneel;
Rejoiced to feel, that God's own goodness reigns,
And still, in Israel's midst, Elijah's fire maintains.

Prince Edward Island, 15th Oct., 1838.

T. H. D.

Communications.

THE MUTUAL OBLIGATIONS OF THE MINISTERS OF CHRIST, AND THE MEM- BERS OF THEIR RESPECTIVE CONGREGA- TIONS.

THE history of the Church, no less than that of the world, affords convincing evidence that mankind are prone to run into extremes. To instance in one particular, some periods of ecclesiastical history have witnessed the tyranny of ghostly monitors, and the consequently crushed and abject state of the people; while others have been equally notorious for the prevalency of the opposite manners. Christianity, however, commends to its subjects the spirit of moderation, enforces a due regard to all acknowledged duties, and frowns at the principles which seek to exalt one class of obligations at the expense of another. In offering a few remarks on the subject under notice, we shall proceed to lay down the following propositions, viz. :—The God of order has established the relation that subsists between the Ministers, and the people of Christ. Some indeed have supposed, that a standing order of Ministers, was peculiar to the days of the Apostles, and that consequently all have an equal right to exercise their gifts, in whatsoever way

they think proper. But God, says St. Paul, is not the author of confusion but, of peace, and certainly this great truth is written as with a sunbeam upon every work of his hands, and upon every appointment of his providence. The first announcement we have of his counsels and operations, forcibly impresses us with this sentiment. The most admirable order succeeding to chaos,—every part of the “*extremely beautiful*” creations adapted to its specific end,—each particular subservient to the general purpose,—the whole wonderfully illustrating the wisdom of Him, whose understanding is infinite. His providential ordinances in the succession of the seasons, the laws of vegetation, and the precise and uniform qualities of the different elements, inviting philosophy to trace the various agencies, which the creative energy of God has brought into exercise, and from the regularity of his plans to adduce convincing proofs of the one supreme CAUSE : abundantly amplify our evidence, while they proportionately confirm it. Nevertheless, it is in the Church that this manifold wisdom of God is pre-eminently seen ; he having constituted her the depository of those doctrines, which ensure salvation to all who obey them ; and commissioned them to her Ministers to commit them to such as they deem faithful, and able to teach others :—thus provision is made for the perpetuation of the Christian ministry to the end of time. And who that properly considers the numerous, varied, and important duties of the sacred vocation, can remain unconvinced, that it requires the devotion of all the time, and all the mental and physical strength of such as are consecrated to it, and that in proportion as their attention is divided by secular concerns, their sacred work must be proportionably neglected. This view of the subject receives confirmation from the words of inspired authority : “No man that warreth entangleth himself with the affairs of this life, that he may please him who hath called him to be a soldier.” And not only is the courage of soldiers employed to illustrate the Christian minister’s duty and calling, but the tenderness of nurses, the fidelity of stewards, the vigilance of watchmen, and the affectionate assiduity of parents also, thereby greatly amplifying our views of its multiplied, and various, and onerous engagements. This having established, let us briefly remark upon the mutual duties enjoined. From the highest authority we learn that “the priest’s lips should keep knowledge and the people should seek the law at his mouth.” “Study to show thyself approved, a workman that needeth not to be ashamed, rightly dividing the word of truth” is St. Paul’s directions to Timothy. The minister is hereby required to impart knowledge, pure, scriptural knowledge ; in season, with wisdom and with prudence, and in the spirit of love, exercising itself agreeably to the character and circumstances of the people. For this important purpose, God has furnished him with his own word, which contains a vast fund of knowledge, admirably adapted to this end, and “able to make us wise unto salvation.” And thus as the circumstances of the people vary from time to time, and the Church

presents a variety of experience according to the religious standing of her members, even so being furnished out of the treasury of truth, he will be enabled to administer a word in season, whether of counsel, or reproof, or encouragement, or admonition, that will prove as apples of gold in pictures of silver. Thus the wisdom of Paul manifested itself in speaking “wisdom among the perfect” and truths more simple unto the less advanced.

As an affectionate parent will carefully adjust the quantity and quality of food to the age and health of the several members of his family, even so the wise and prudent minister of God’s holy word, will give milk to babes, and stronger meat to those more advanced.

Richly endued with the spirit of love, it will deeply and feelingly interest him in their welfare, and prompt him to vigorous exertion, and render him willing to spend and be spent in their service. Such ministerial fidelity demands respect and esteem, commending itself, as it must do, to every ingenuous mind. Well may we enquire, what greater gift could our heavenly Father afford, than that of such a ministry, combining, as it does, the light of truth with the heat of love,—the authority of precept, with the persuasive lure of example ! Beautiful upon the mountains are the feet of such a messenger, and welcome to their community his establishment among them. This just sense of the Divine goodness, in so estimable a gift, must be practically exemplified, in a conscientious adherence to those great principles, for the defence and maintenance of which it is given.

We have already seen that the obligation is mutual, and that while the Teacher’s lips are to keep knowledge, the people are to seek the law at his mouth. As it is for his work and office sake that they respect him, so in the discharge of the interesting, and sometimes painful duties of his office, he should be supported. The faithful ministry of the word, the conscientious discharge of pastoral duties, the vigilant maintenance of discipline,—and the monitions of apprehended dogmas, may possibly subject him to the opposition of evil-minded men ; but so much the more zealously should he be encouraged by the countenance of the faithful. Great was St. Paul’s glorying in the Corinthians, and most abundant his comfort, when thus responded to by them, in the exercise of a most painful but necessary duty.

The remark of an eminent Divine of the last century, “that a good man will highly esteem the approbation of the pious,” will especially apply to the Christian minister, who, next to the approbation of heaven, will desire that of God’s holy Catholic Church, also are repeatedly enjoined in Scriptures. How much importance St. Paul attached to this, and how earnestly he solicited an interest in their prayerful regards, is well known to those who are familiar with his invaluable writings. How much good has resulted to the ministers of Christ from the united prayers of his people, can only be known to Him who heareth prayer ; but accustomed as we, perhaps, are, to trust implicitly in inspired authority, we must

supp
ave
of th
cons
doub
wate
perfo
and r
the g
Fi
muni
To
appe
good
as to
obser
impe
pitali
needy
forts.
alway
those
to ste
sick
Se.
Fu
sooth
respe
dence
provi
One
means
terial
means
Fin
quite
Script
his ho
dren,
family
of his
househ
childre
ition,
hibit
lect, a
The
quire
to fear
So whe
cated,
that he
too mu
tality,
To
be able
consist
Char

suppose that clearness of apprehension, ready utterance, and large measures of the hallowing influence of the Holy Spirit, with their potent and permanent consequences are ascribable thereto. And who can doubt that he who in this way waters others, shall be watered himself, inasmuch as the exercise, when performed aright, must yield much gracious increase, and more fully prepare the heart for the reception of the good word of the Lord.

Finally, "let him that is taught in the word, communicate to him that teacheth in all good things."

To mention food and clothing, and habitation may appear to some superfluous; none will dispute the goodness of these things, or that they are so good as to be indispensable. But possibly, some further observations on this head, may not be unseasonable or impertinent. Something is good for purposes of hospitality to strangers, and beneficence to the poor and needy, as this will frequently facilitate his pious efforts. Health is an inestimable blessing, but it is not always to be enjoyed by mortals, and especially by those who, as Christian ministers, are much exposed to storms and various atmospheric changes, and the sick man will find it good to have a medicine chest, &c.

Furthermore, age will come, and it has cares to soothe, and the careful aunt teaches us prudence in that respect, by providing against the winter of life. Prudence and foresight are good, if there be any means provided to bring them into exercise.

Once more, books are necessary as a subordinate means to qualify a man for the discharge of his ministerial duties, and a minister without a library, or the means of obtaining one, is greatly to be pitied.

Finally, admitting that he has a family, (which is quite possible, and indeed probable too, seeing the Scriptures make provision for the due regulation of his household, and the religious education of his children,) the foregoing observations will apply to his family also. For his life is wrapped up in the lives of his family; and if they are hungry, or naked, or houseless, or destitute, he suffers with them. If his children, through his destitution, are deprived of tuition, grow up in comparative ignorance, and exhibit the melancholy monuments of niggardly neglect, an arrow pierces his vitals.

Therefore, as it is not the manner of love to enquire how little will suffice to meet its obligations, or to fear lest the line of strict duty should be surpassed. So where the love of the faithful minister is reciprocated, there will be no fear expressed or intimated, that he will have it in his power to indulge himself too much in sympathy, and benevolence, and hospitality, and mental exercise, and domestic quiet.

To conclude, if this be God's plan, we shall not be able to amend it, and our wisdom and interest consist in its obedience.

Charlotte Town, Aug. 3, 1839.

W. S.

Review.

A Memoir of the late Rev. William Black, Wesleyan Minister, Halifax, N. S., including an Account of the Rise and Progress of Methodism in Nova Scotia, Characteristic Notices of several individuals; with copious extracts from the unpublished Correspondence of the Rev. John Wesley, Rev. Dr. Coke, Rev. Freeborn Garretson, etc. By MATTHEW RICHEY, A. M., Principal of Upper Canada Academy. Halifax, printed by William Cannabell 1839. pp. x. 370. Royal 12mo. Cambrie. 6s. 3d.

No kind of subject, brought before the public, is perhaps, more interesting in itself, and, speaking generally, more beneficial in its effects, than that of RELIGIOUS BIOGRAPHY. In the well authenticated experience of individuals, eminent for piety, we have placed before us, in meridian brightness, the visible manifestations of the powerfully operating and renewing influence of Divine Grace on the human mind, and an irrefragable proof of the *Divine origin* of our most holy religion. Infidels may unreasonably cavil at the external claims put forth in behalf of the ecclesial character of Christianity, and absurdly repudiate them on the ground of their not being supported by the evidence of *mathematical demonstration*, a species of evidence totally and absolutely irrelevant to the nature of the subject to be substantiated: but, in the living experience of the humble followers of Christ, in the radical change effected in their hearts, — a change exhibited in holy affections and desires, a chaste, and well-ordered conversation, and a conduct, free from the prevalent and reigning sins of the day, in many instances presenting the most striking contrast to that which had once and for many years been characteristic of the parties — and adorned with the beautiful assemblage of the various and acknowledged virtues, — is presented a species of evidence in favour of the divine character of the Christian religion, which will sustain successfully, the puny attacks of ten thousand *deistical* assailants, and "put to silence the ignorance of foolish men." That such changes have been effected, as these we have just mentioned, cannot be denied, as they are matter of public notoriety: but the cause of them is attributed by sceptics to any other than the real one. The influence of Divine Grace, as the result of the *true and proper atonement* of our ever-to-be adored Lord Jesus Christ, employed in changing and sanctifying the human heart, and producing holy principles, which eventually in a godly conversation and life, is something which they studiously exclude in whole and in part, from their creed; and therefore as a legitimate consequence, the religious transformations of internal and external character and deportment, with which the world has abounded and does still abound, are to be accounted for only on *natural* principles. The cause thus assigned is, however, inadequate to the production of the effect. For example, let us take the case of Saul of Tarsus. He was a bitter enemy of Christianity, and was qualified by natural and acquired abilities to wage a successful warfare if Chris-

tianity had been only a fable. Into his entire history it is not now necessary to enter. One thing is evident—he became a Christian, and one of the most able and successful champions of the very cause he had previously so assiduously laboured to destroy. Was this change the mere effect of the operation of natural causes or principles? Let the whole case, in all its bearings, be considered, and we hesitate not to say, that the idea that it was, is stamped with the grossest absurdity, and that nothing short of the exercise of a divine power upon his heart could have produced the wondrous change. So also in the case of the primitive Christians, and believers of modern times. The changes in these have been such that, to have effected them, no human, and merely moral or intellectual motives or principles were at all competent, and the true cause must be sought for in the divine energy of the Holy Spirit, the operation of which in the heart and life of the sincere penitent believer, rich provision has been made for, in the sacrifice of Christ our Saviour, and which forms the subject of many gracious promises. This change in the hearts and lives of individuals through the instrumentality of the Apostles in preaching the glorious Gospel of the ever-blessed God, was often appealed to by the Apostles, not only in confirmation of their own true ministerial character, but as a proof that such change was effected primarily by the "Spirit of the living God" only. "Do we begin again to commend ourselves? or need we as some others, epistles of commendation to you, or letters of commendation from you? *Ye are our epistles*, written in our hearts, *known and read of all men*: forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink but with the Spirit of the living God: not in tables of stone, but in fleshy tables of the heart," 2 Cor. iii. 1-3. Real conversions, with their consequent proper fruits, afford, therefore, a species of proof, that ought to satisfy every beholder of the genuineness of the Christian religion: for, the power to effect them belongeth only unto God. To the immediate subjects of these changes no evidence can be stronger or more satisfactory. It is brought within the province of their own consciousness. They know what they *once were*—they know what they *now are*—they know the means by which this mighty change has been effected—they have the *witness in themselves* that they "*are born again of the Spirit*" and "*created anew unto Christ Jesus unto good works.*" These are matters of personal experience, personal consciousness, and the effort might as rationally be made to argue them out of the consciousness of their own existence, as to argue them out of the firm conviction of the reality of the spiritual change through which they have passed, and by which their condition with God has been both relatively and actually altered.

What we have felt and seen,
With confidence we tell;
And publish to the sons of men
The signs infallible.

In this point of view, the value of Religious Biography is incalculable, affording a *continued* proof of the

divinity of the CHRISTIAN SYSTEM. It has other uses. It is profitable to the *Christian believer*, serving frequently to animate his hope, quicken his desires, and stimulate to increased activity, whilst pursuing his celestial journey. It also affords comfort and encouragement to the *sincere penitent*, as it presents to his view the method which others have successfully adopted in obtaining "peace with God," detailed in the minutest manner, and brought before him in all the freshness of actual life. Nor should it be forgotten, that Religious Biography has, not unfrequently, been the means, employed by INFINITE WISDOM and GOODNESS, to arrest the *careless, indifferent sinner* in "the error of his way," and turn his wandering feet to the "testimonies of the just;"—thus advancing the spiritual and eternal good of men, and contributing to the promotion of the glory of God.

We have been led to these reflections by the perusal of the very excellent and interesting volume now under notice, to the contents of which we intend more particularly to direct the attention of our readers.

(To be continued.)

Poetry.

ON HEARING THE REV. ——— COMPLAIN OF WANT OF MEMORY.

BROTHER: I've heard thee late complain thy memory served thee not;
But sure I am that one great point thou hast not yet forgot—
The sufferings of thy dying Lord—seem printed on thy breast.
Regret not then, that lesser things should lightly be impress'd,
Thy mind too sensitive may be to hold a weight of care,
Like tremulous aspen leaves unskilled the dewy drops to bear.
If memory would, in silken dress, come when we'd court her stay,
In sombre garb she'd oft intrude,—we'd wish her far away.
Remembrance of an unkind word, where kindest words were given,
Ingratitude, from man to man, how deep the wound is riven!
Oh! if my mind was but a blank I think I'd not deplore:
If memory dwelt on Jesus' love I'd wish for nothing more.
Ambassador of Christ, our Lord still guard thy wand'ring sheep.
And when thou pray'st where'er thou art, me in thy memory keep.
Guyborough March 7th, 1839. MARY.

From the New York Mirror.

HARVEST STANZAS.

The harvest! the harvest! how fair on each plain
It waves its golden luxuriance of grain;
The wealth of a nation is spread on the ground,
And the year with its joyful abundance is crowned;
The barley is ripening on upland and lea,
And the oatlocks are drooping all graceful to see,
Like the long yellow hair of a beautiful maid,
Where it waves in the breeze, unloosed from the braid.

The harvest! the harvest! how brightly the sun
Looks down on the prospect—its toils are begun,
And the wheat-sheaves so thick in the valley are piled,
That the land in its glorious profusion has smiled;
The reaper has shouted the furrows among—
In the midst of his labor he breaks into song—
And the gleaners laugh gayly, forgetful of care,
In the glee of their hearts as they gather their share.

The harvest! the harvest! once more we behold
Fair plenty arrayed in its livery of gold;
We are spared to exult in its bounties again;
A year hath been granted, and shall we remain
Forgetful of Him who hath lengthened our days?
Great God of the harvest! to thee be the praise!
Thou hast prospered our toils, and hast given increase,
And established the land in abundance and peace.

Mr. R
ed, tha
ate mo
ple wh
to her
human
mind—
such b
improv
eminer
The
her dy
that st
tained
trained
and if
educat
mote i
came t
about
suppos
The
seems
blessin
spond
tual g
pher,
youth
to his
admo
lar, U
impre
him,
course
The p
tions
bless
comm
Dr.
was c
ing in
educat
parat
"the
their
had fa
the fo
section
of her
exem
Bater
ligion
child
all his
unha
mate
plant
many
with
to "g
plete
ing th
piest
Th
cy of
to an
mark
who
red t
that
prosp
n the

Miscellaneous.

From the Christian Guardian.

MOTHERS.

Mr. Roscoe, that eminent philanthropist, has remarked, that to the instructions of his kind and affectionate mother he might safely attribute any good principle which appeared in his conduct during life—that to her he owed the inculcation of those sentiments of humanity which became a ruling principle in his mind—and that she did not neglect to supply him with such books as she thought would contribute to his improvement. His character of beneficence was eminently the fruit of maternal virtue.

The mother of Christian Frederick Swartz, on her dying bed, inform'd her husband and pastor, that she had dedicated her son to the Lord, and obtained a promise from them that the infant should be trained in the remembrance of this sacred destination, and if he should in due time express a desire to be educated for the ministry they would cherish and promote it to the uttermost of their power.—Swartz became the missionary apostle to India, and died when about 74 years old, having been instrumental, it is supposed, in the conversion of thousands of souls.

The early, though ripe piety of John Urquhart, seems to have been the result, through the divine blessing, of early consecration to God, and corresponding means employed by his parents for his spiritual good. It is remarked by Mr. Orme, his biographer, that the parents of this bright and interesting youth felt the importance of devoting their offspring to him, and of bringing them up in the nurture and admonition of the Lord. To his mother, in particular, Urquhart was indebted for his earliest ideas and impressions; and of her tenderness and attention to him, he retained, during his short but brilliant course, the liveliest and most grateful recollections. The prayers breathed over his cradle, and the instructions given him in infancy, seem to have been richly blessed, in the production of a piety so sweet and uncommon, even in the history of piety.

Dr. Bateman, an eminent English physician, who was converted from a skeptic to a saint, was a striking instance of the salutary influence of a religious education on the character and mind even at a comparatively late period of life. His parents were of "the excellent of the earth," and he owed much to their care. After the death of a talented father, who had faithfully instructed him in religion, the place of the former was supplied with great judgment and affection by a pious and devoted mother. The effect of her moral guardianship was clearly traced in that exemplary filial reverence and obedience which Dr. Bateman exhibited through life. That awe for religion which was one of the earliest sentiments of his childhood, saved him from open immorality, amidst all his unbelief—a state of mind into which he had unhappily fallen, and prepared the way for the ultimate triumph of divine grace. The seed had been planted in the virgin soil; it had been watered with many tears; the divine blessing had been sought with fervent prayers, and God was pleased at length to "give the increase." The change was as complete as it was marvellous, and constituted him during the short remainder of his days, one of the happiest of believers.

The writer will mention another case of the efficacy of maternal faithfulness, and prayer in reference to an abandoned son. A distressed mother once remarked, "I have only one painful trial."—A person who heard the sentiment, presuming that she referred to the mortal state of her graceless son, observed that parents must feel intense agony of mind in the prospect of having their children separated from them in the eternal world. "I have not that prospect to

agonize my mind," said the mother; "I have three already in heaven, and I doubt not but the grace of God will reach the heart of my prodigal son. I cannot doubt it. It would be a sin to doubt it. I have felt such a spirit of prayer coming upon me at times in his behalf, that I have wrestled for his conversion, as Jacob wrestled with the angel, and though I have heard no voice saying to me, it shall be unto me even as thou wilt, yet I have departed from the throne of mercy in peace and found my faith strengthened with power from on high. My faith is so strong and so uniform in its exercise, that it has cast out all fear from my breast, and I can rejoice in the prospect of meeting all my children in my Father's house."—The believing expectation of this devoted mother was not disappointed. As she lay on her dying bed, her only remaining child, who had been a rover on the sea, returned to pay his parent a visit.—After a very touching and tender meeting, "You are near port," said the hardy-looking sailor, "and I hope you will have an abundant entrance."—"Yes, my child, the fair heaven is in sight, and soon, very soon, I shall be landed

"On that peaceful shore,
Where pilgrims meet to part no more."

"You have weathered many a storm in your passage, mother, but now, God is dealing very graciously with you, by causing the wind to cease, and giving you a calm at the end of your passage." "God has always dealt graciously with me, my son. But this last expression of his kindness, in permitting me to see you before I die, is so unexpected, that it is like a miracle wrought in answer to prayer." "Oh, mother," replied the sailor, weeping as he uttered the remark, "your prayers have been the means of my salvation, and I am thankful that your life has been spared till I could tell you of it." With devout composure she listened to the story of his conversion; and at last, grasping the hand of her son, she pressed it to her dying lips, and said, "Yes, thou art a faithful God, and as it hath pleased thee to bring back my long lost child, and adopt him into thy family, I will say—Now lettest thou thy servant depart in peace for mine eyes have seen thy salvation."—*Christian Intelligencer.*

THE REV. ROWLAND HILL.

From Anecdotes published by the Rev. John Mason, London.

THE Rev. Rowland Hill was known to acknowledge, that his ancestors were anciently citizens of London, one of whom was the last Mayor during the reign of Henry VIII., and afterwards, during the brief period in which his son Edward VI., wore and adorned the British crown.

And though educated for the Church of England, and admitted to Deacon's Orders, he became the Minister of Surrey Chapel, until his death, during a period of more than fifty years. He nevertheless, retained a friendly relation with both his clerical and dissenting friends; while he was equally opposed to sectarian bigotry in episcopalians, as among other religious denominations; and was known to confess, though facetiously, that, "he knew little difference between the Diocesan Bench, and the Board of the Independants."

While on another occasion, he was assembled with many ministers of the three denominations, in Dr. Williams's library, mention being made of the Rev. Richard Watson, he added "that his Theological Institutes were admirable, and that he would defy the learning and the talents of the whole of them, to disprove the principles contained in that work."

"On this subject," says Mr. Jackson, the late Mr. Watson once received a remarkable concession, from a man who, in the earlier years of his life, had been

It has other
believer, serv-
quicken his de-
ty, whilst pur-
affords comfort
tent, as it pre-
thers have suc-
with God," de-
brought before
Nor should it
y has, not un-
ed by INFIXIT
careless, indif-
y," and turn his
of the just;
eternal good of
on of the glory
s by the persua-
ng volume now
we intend more
our readers.

N OF WANT OF

memory served thee
yet forgot—
on thy breast—
be impres't,
of care,
drops to bear.
e'd court her stay,
r far away.
t words were given,
ound is riven!
ot deplore:
hing more.
wand'ring sheep.
e in thy memory keep.

MARY.

or.

S.

n each plain
;
e ground,
is crowned;
ea,
eful to sec,
maid,
from the braid.

tly the sun
are begun,
valley are piled,
has smiled;
nong—
to song—
of care,
her their share.

e we behold
ld;
again;
ve remain
d our days?
the praise!
st given increase,
e and peace

On Friday the committee of the schools at Kingswood and Woodhouse grove, where the ministers' sons are educated, heard the reports of the two local committees. Both schools were stated to be in a flourishing condition, and the income to the general fund was improved.

At the meeting of the committee of the fund for contingent expenses in the connexion, and for extending the ministry of the Gospel, it appeared that the subscription made by the societies in March was larger than last year, and that the religious state of the circuits generally was very prosperous.

The committee of the auxiliary fund for the relief of supernumerary preachers, widows and orphan children of preachers, had, as usual, brought before it a number of touching cases of distress; and we sincerely hope that the proposed new plan of meeting these cases, by a regular and competent allowance, will be adopted by the body of Christians to whose service the worn-out and deceased ministers devoted their lives.

On Tuesday morning a number of gentlemen belonging to the Wesleyan Society, and connected with nautical affairs, met to arrange the business connected with the Polynesian Wesleyan missionary ship, which is intended to proceed to the South Seas in the course of a few weeks, by which opportunity a considerable addition is to be made to the number of missionaries now employed in those regions, which the vessel will visit on her voyage out.

In the forenoon the missionary committee assembled. The business was to review the proceedings, acts, and expenditure of the general committee in London, for the year, and to receive a statement of the prospects and intended proceedings of the society for the ensuing year. It appeared, from the details laid before the committee that the society had incurred a debt of nearly ten thousand pounds during the year 1839. The liquidation of this debt can only be effected by raising the income of the society beyond the amount necessary for its annual expenditure.

The most ardent expressions of attachment to the cause of missions, and the promise of augmented liberality, were given by some of the gentlemen present, and it is hoped that the feelings thus expressed will become general throughout the country, to the advancement of the cause of humanity and religion in the distant regions of the earth. It will encourage the friends of missions to learn that the members of society, or communicants, under the care of three hundred and forty-one missionaries in foreign stations, are 72,777, being an increase of 5919. A proportionate increase has taken place in the schools of the society. It is proposed, we understand, that thirty-six missionaries, or more, be sent out to strengthen the missions already formed, or to commence new stations, as soon as they can be prepared for their respective appointments. It is supposed that about twenty-two of these will sail in the missionary ship.

In the afternoon of Tuesday the committee of the theological institution made a most interesting report, which showed that important establishment to be realizing the most sanguine hopes of its friends in the improvement of the rising ministry of the connexion.—Some resolutions were passed recommending measures to the conference which will still farther increase its efficacy.

The subscriptions to the centenary fund amount to £215,000, of which sum above £86,800 have been received by the treasurer.—*Liverpool paper.*

THE EDUCATION QUESTION.

(Continued from page 246.)

LORD ASHLEY, in a most luminous and conclusive speech, distinguished equally by sound reasoning and

Christian sentiment, and breathing the finest spirit of truly English as well as truly religious feeling, the speech which was heard with respectful attention by the house,—alluding to the documents which had recently issued from the United Wesleyan Committee, inquired.—

“What said the resolutions of the Wesleyan Methodists? (Hear, hear.) Were not those resolutions as strong as any of the language which he himself used in addressing the house that evening? Would the noble lord set aside the feelings, and regard the remonstrances, of those most excellent and exemplary men, who, though differing little in faith from the Established Church, in ordinary times were aloof from her, but who had now, in the present momentous state of affairs—forgetting all minor differences—come forward, most manfully and magnanimously, in defence of their common principles? (Cheers.) The Wesleyan body had, heretofore, been excluded from any participation in the educational grants, because they had not, directly, any connexion with either of the two societies to which allusion had been made; but by the regulations which had been recently proposed, they would now be entitled to a share of the grants. They had, however, generously abandoned all considerations of private interest, they had sacrificed individual and personal advantage, because they saw that if they did not protest against the admission of the principle contained in the minute of council, they would open a door for the establishment of erroneous creeds and doctrines, from which they most conscientiously and decidedly dissent. This ought to be known to the praise and credit of that exemplary body of men, because it proved that they are not actuated by any political considerations, or any worldly motives, but by the most exalted and conscientious motives that can adorn and dignify human nature. (Loud cheer.) He therefore now gave notice, that if it should be deemed advisable by her Majesty's ministers, to revert to their first principles, he should move an address to the crown, praying that the Wesleyan Methodists should be admitted within the terms of the grant as a third society.”

The Methodist Societies are deeply indebted to the noble lord for his kind intentions towards them in the last sentence here quoted, grounded on his candid and generous estimate of their disinterestedness in coming forward in this hour of danger, not to the Church of England only, but to the interests of our common Christianity.

It is worthy of remark, how exactly the views expressed by Lord Ashley agree with those entertained by Sir Robert Peel; and in how true and just a light the position of Wesleyan Methodism is placed in connection with the Education Question, by the forcible and liberal remarks of the Right Honourable Baronet. He asks Lord John Russell,

“Why, when the scheme had met their universal disapprobation, had they not the manliness to come forward and allow that it had failed? Why should it have been opposed by the Wesleyan Methodists, if they had not sincerely believed that it was fraught with the most injurious consequences to religion? They could have no pecuniary interest in rejecting this scheme, for towards them it was more favourable than the schemes of former years. Under the principle which was acted upon last year the Wesleyans were excluded. They could receive grants either from the British and Foreign School Society or from the National School Society. But they had now proposed a plan which would have admitted the Wesleyans to a participation of the parliamentary grants, and yet they had come forward to record their opposition to the scheme by which, in a pecuniary point of view, they would have profited. Why then the Wesleyans exerted themselves for the abolition of

slave
for th
forw
catio
could
the s
men,
them
The
good
and
above
insti
relig
and
W
admi
tiona
His
of th
educ
mull
“I
of a
lieve
ly to
mitte
and
fess,
even
cons
this
can
tion.
A
by th
their
in ec
peop
T
and
the S
pel,
bette
“I
sitati
uenn
in re
I thi
churc
other
their
gious
whic
may
plaus
cating
ask h
your
the s
(Hea
their
educa
those
we co
own.
Ro
the P
Catho
they
Arch
the J
they h
and t
the m
sales

slavery, hon. gentlemen opposite gave them credit for the highest disinterestedness, but when they came forward in opposition to this scheme of national education, and when nothing but the purest motives could have actuated them, then they were called by the supporters of that scheme the dupes of designing men, and every improper feeling was attributed to them" (Hear.)

The Methodists will not feel very anxious about the good opinion or the displeasure of Mr. O'Connell and his adherents, while such men as those quoted above,—who are nobly seeking to conserve the best institutions of our land, and to preserve inviolate the religion of our country, can appreciate their sincerity and do justice to their motives.

We may appropriately add, a quotation from the admirable speech of the Bishop of London, on National Education, delivered on the 25th of May last. His lordship observed, in reference to the necessity of the clergy of the Established Church patronising education only in connexion with the creeds and formularies of that Church,—

"I am sure, from what I know of the sentiments of a very large, influential, and important, and I believe, sincere body of christians—I allude particularly to the Wesleyan Methodists, who I must be permitted to say, have very lately evinced their sincerity and their attachment to the religion which they profess, by a demonstration of an unquestionable kind;—even they, I say, and others who dissent from us from conscientious motives, will readily admit the truth of this proposition, that we, as clergymen of the Church can only give or superintend one kind of Education."

A principle which, of course, is readily admitted by those who also recognise the right of claiming, on their own behalf, the exercise of a similar freedom in educating the children of their separate charge or people.

This point is so clearly set forth in the luminous and conclusive speech of the Rev. Dr. Bunting, at the School Anniversary, in Great Queen-street chapel, on the 10th June, that we cannot close this article better than with a brief extract from that address:—

"I therefore, for one, heartily and without any hesitation, approve of the ground which many excellent members of the Church of England have lately taken in reference to the Government scheme of education. I think it right and just, that the members of every church should educate their own children, and such other children as may be voluntarily placed under their care, in their own way, and in their own religious principles, without any attempt at compromise, which, I conceive, cannot produce any benefit, and may lead to very gross and lamentable evil. (Applause.) I approve of the Church of England educating her own children, in her own principles, and I ask her to make no exception on my behalf, or in favour of any other religious body; but I then claim the application of the same principle to myself. (Hear, hear. Let other religious bodies educate their children in their own way; let us endeavour to educate our children in our way, and according to those views of christian doctrine and discipline which we conceive best adapted to their welfare and our own."

ROMANISM IN THE UNITED STATES.—According to the Protestant (American) Vindicator, the Roman Catholics, although some thirty or forty years ago they were hardly known in the U. S., have now one Archbishop of Baltimore, 17 sees, 19 bishops (when the list of them is filled,) and 1500 ecclesiastics; they have also five hundred mass-houses, or churches; and three hundred other places, or stations, where the mass is performed: making in all 800 places: besides thirty convents, 33 schools under the "Sisters

of Charity," 60 female schools, and 19 colleges (chartered and unchartered.) In 1831, the Provincial Council of Bishops, at Baltimore, stated the number of "the Pope's subjects in the United States" to be 600,000; in 1839, they amount to 1,800,000! We may therefore set down the number of "Popish members in full communion" at about 1,700,000, more or less!

Narrative.

From the Christian Advocate and Journal

RACHAEL ROWE.—A SKETCH.

Far from the madding crowd's ignoble strife
Her sober wishes never learned to stray;
Along the cool sequestered vale of life
She kept the noiseless tenor of her way.

On the head waters of the Conestoga, Lancaster county, Pennsylvania, lived an obscure family about the year 1807. They were distinguished for nothing but their deep poverty, frugality and honest industry. It may seem strange that poverty should be associated with such circumstances; but this will be explained when it is added that they were dependent on the scanty subsistence afforded by an over-grown factory owner, who had established himself there in an early day, remote from competition, and beyond the influence of those salutary regulations which now generally controul such establishments.

Methodism had been introduced into the lower part of the county some years previously, but had not until the period of which we speak, found its way into this part. About this time an Irish weaver, by the name of McElroy, came into the neighbourhood, and being a Methodist, invited the preachers to his house, opened it for preaching, and for years continued to bear alone the burden, and was rendered a blessing to that community as the instrument of introducing Methodist preaching.

Among others who went to hear this new doctrine and teaching, as it was esteemed, was Mrs. R. Rowe, a member of the family referred to in our opening remarks. In early life she had felt the need of some moral change in order to the enjoyment of happiness and the divine favour. She had sought it in the quiet meetings of the Quakers—for she was brought up among them—amidst the "pompous ceremonials" of the Protestant Episcopal Church, the orderly teachings of the Presbyterians, and even among the more unpretending Menonites. She persevered for years, but she sought in vain. Their ministrations in those days, and in these places, were powerless, as far as her case was concerned, and "disappointment ever laughed at hope's career," until she was brought within the sphere of Methodist preaching. True, it was still four miles distant, and on the afternoon of a week day, too; nor had Mrs. Rowe carriage, horse, or even ox-cart, to convey her to the place—but this presented no insurmountable obstacle. She had learned something of the character of Methodist preaching from an acquaintance, and resolved to go and hear for herself. This she did, and soon found that the preacher understood her case, and that the Gospel, as preached by the Methodists, was exactly suited to her wants. She at once became a regular attendant on the preaching and, in fact, was one among of the first to unite in the class which was soon formed.

Up to this time Satan had kept his goods in peace in that region, and the humble cottagers were permitted to live as they might list—none caring how much sabbath-breaking, drinking, and iniquity of all kinds was practised; but no sooner was it noised abroad that Mrs. Rowe and one or two others had been at the Methodist preaching, and had even become members of society, than the emissaries of Satan became furious, and resolved that such things

should not be tolerated there : so that by the time of next preaching day Mrs. Rowe was compelled to go more than a mile up the Conestoga—for she lived on its banks, and it lay between her and the preaching place—to avoid being suspected of a design to go to the preaching.—There she waded the creek and mud, as best she could, and having sent a companion, another female—for by this time Christiana had a Christiana—in another direction to prevent suspicion, they met some two miles on their way, recounted their difficulties, thanked God, took courage, and went on their way rejoicing. They soon arrived at the preaching place, were greeted with a hearty welcome, and greatly edified by a sermon from the Rev. Asa Smith.

Opposition did not cease ; but it seemed to crane up to the most determined point of perseverance the courage of Mrs. Rowe. Nor did she persevere in vain in her attendance on the means of grace. She was soon added to the number of those who could testify, from blessed experience, that God hath power on earth to forgive sin. From thistime until the day of her death, which occurred June 20, 1889, in Harrisburg, Penn., she continued to give evidence of the reality of the change by a life of the most spotless purity and lofty Christian heroism.

Perhaps a few of her more prominent Christian traits, might be properly enumerated, as they will serve "to show the form and manners of the age." Brought up in the humblest walks of life, she was destitute of those advantages which are afforded by a liberal education. Indeed she could do little more than read the Bible when brought under religious influence ; but it was her constant companion, and by it and the discipline of the Church her conduct was directed. To these, as opportunity served, she added Wesley's Sermons, the Preachers' Experience, the Lives of Mrs. Fletcher, Hester Ann Rogers, &c. Nor were Fletcher's Checks entirely overlooked. In these works she found the doctrines of her choice explained, illustrated, and defended—matters of no small importance to her, surrounded as she was on every hand by prejudice the most inveterate, and ignorance of Methodist doctrines the most invincible ; and such illustrious examples of piety and sufferings as the biographies contained, greatly encouraged her to persevere. To these she added the hymn-book, which completed the catalogue of her library.

She was familiar with our best hymns, and often, at eventide, or when her heart was warmed by divine love, and in the class room, has her mellow voice charmed and enchained the hearts of friends and enemies, while in accents sweet as angels sing she has chanted forth the song of Zion.

Many old Methodists, should they cast their eyes on this sketch, will recollect with what feelings of delight they have listened to her in the class room while she has sung,—

Jesus the corner stone,
Did first our hearts unite, &c.

Or thus,

Come on, my partners in distress,
My comrades through this wilderness, &c.

They will remember the springings of hope and the increased sense of the fulfilment of God's promises, which they have realized while taking a little more latitude, she has sung in an enquiring, yet confidential tone,—

And will this friend be with me
When through the gates of death I pass ? &c.

And thus,—

Could I the spacious earth obtain,
And the more boundless sea,
For one blest hour at God's right hand
I'd give them both away.

True, some of these lines are not precisely such as

suit modern taste, but association has imparted to them a value which, in this instance, abundantly compensates for the absence of rythmical smoothness and precision.

How highly she valued her class meeting, as well as the public means of grace, will be seen when we state that for fourteen years she lived four miles from her class, which she regularly attended every Sabbath, if circumstances would at all permit—walking the whole distance summer and winter, and often when the roads and weather has bid defiance to all but this moral heroine. Nor was she less punctual in her attendance on the preaching at the same place, on the week day, once in two weeks. And so certain was it that Mrs. Rowe and her companion would come, that the people along the road would wait to be warned by their approach of the time to set out for "meetin," as they called it ; and if from any circumstance they should be delayed beyond the time, the services would not commence until their arrival—so certain was it that they would be there.

In those days the word of the Lord was precious, the circuits large, and the quarterly meetings remote ; and to enjoy these special seasons of spiritual profit, she has been known frequently to walk ten, fifteen, and twenty-five miles, with a piece of ryebread in her pocket, to recruit the wasted energies of nature ; nor would she partake of this homely fare until she had first devoutly thanked God for so merciful a supply !

One other point should not be overlooked. We would naturally expect that piety so deep and ardent would produce all the fruits of faith ; and so it did.—Unlike many others, whose consciences are always hurt, and all their good feelings taken away, whenever the subject of money is mentioned, deep as she dwelt in poverty's vale, the call always found a ready response with her, according to the ability which God had given, yea, and beyond it. Never did a quarter pass without witnessing from Mrs. Rowe a due credit for her quarterly contribution ; and could the old class books speak, they would tell a tale concerning the amount and regularity of her contributions which would put to the blush some of her cotemporaries who own as fine farms as can be found in the far famed valley of the Conestoga.

To her punctuality in attendance on the public means of grace, she added constancy in the use of all the private duties which the word of God and the discipline of the Church enjoin. And often while at prayer in the closet, or meditating on the goodness of God, while pursuing the ordinary avocations of life, has the shout of joy burst from her quivering lips, and the place been rendered vocal with the high praises of God which have spontaneously flowed from her full soul. On these occasions the stout-hearted have been seen to blench and retire with trembling knees. She was a light, shining in a dark place, and her godly example was not lost ; for numbers through her instrumentality were brought to consider their ways, and "turn their feet unto the testimony of the Lord."—The neighborhood where she resided was proverbial for irreligion. The profanation of the Lord's day was general, godliness was despised, and to profess the remission of sins, and to lead a corresponding life, were deemed the height of fanaticism ; but notwithstanding all this, she won the confidence of her neighbors, and in the circle of her most intimate acquaintances was esteemed an example of primitive Christianity. Her walk, her conversation, and her spirit, were a living exemplification of the Gospel. Few were willing to encounter her reproofs, and frequently have men, as well as youths and boys, been known, when engaged in profaning the day of the Lord, either by labor or improper relaxation, as soon as they would descry her approach, to run and secrete themselves—not

being able to resist the spirit with which she spoke. In 1823 she removed to Harrisburgh, Pa. And in the decline of life, being destitute, the Rev. Mr. Gallaher, of that place, took her to reside with him, where she remained until a short time previous to her death, for which work of faith he will doubtless be rewarded by Him who hath promised to regard even a cup of cold water given to a disciple in his name.

Concerning her last days the Rev. Wm. Barnes, her pastor, writes as follows.—

"Through her afflictions, and at her death, she had not that flow of religious joy which she desired: yet her confidence in God was strong, and her hope of a glorious immortality bright. She bore her afflictions with great fortitude, and breathed her last in peaceful triumph. She was one much beloved and highly esteemed in this place. Her remains were decently interred in the burial ground of the Methodist Episcopal church, and due religious ceremonies performed."

Thus lived and thus died one who, for lofty Christian heroism, sterling virtue, and unswerving character had no superior, and few equals. She was a wild flower gathered from the forest and transplanted into the garden of the Lord on earth, where she flourished awhile, and now blooms eternally in the paradise of God in heaven.

Well, she is gone! and on those beautiful plains she has overtaken some of her class-mates, of blessed memory, who had gone before: and who by their mutual counsel and songs of rejoicing in the house of their pilgrimage, had often cheered each other on the way, and now, near to the throne of God,

"They join by turns the bursting joy,
And all eternity employ
In songs around the throne!"

Well may we write, "Blessed are the dead who die in the Lord, from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

This illustrious example of divine grace is chiefly snatched from oblivion to encourage the minister to persevere in his efforts to cultivate a field which, at first sight is of all others the most forbidding, but which, nevertheless, contains some of nature's choicest productions; and, glowing as the foregoing picture is, it is but a bare narration of facts, and Mrs. Rachael Rowe is but one of the thousand sparkling gems, which Methodism has gathered from this soil, and which shall be stars in the crown of her rejoicing in the morning of the resurrection. D. G.

Columbia, Pa.

Missionary Register.

LONDON MISSIONARY SOCIETY.

A Special General Meeting of the members and friends of the above society was held at Exeter Hall, on Tuesday, the 14th inst, for the purpose of receiving to the protection of the society, and the sympathy of the religious public, six Christian refugees from the island of Madagascar. The great room was crowded by an audience of the highest respectability.

At twelve o'clock, T. Wilson, Esq., came upon the platform attended by the committee and the refugees, the latter were placed on the right and left of the chair. They were received with enthusiastic cheers.

Thomas Wilson, Esq., having been called to the chair, the service commenced by singing part of Dr. Watt's paraphrase of the 80th psalm.

The Rev. J. Campell (of the Tabernacle) implored the divine blessing.

The Chairman then rose and said—We are met on a very interesting occasion. It is to receive under the protection of the society—and to elicit your sym-

paties, and prayers on their behalf—these six Christian refugees who have fled for their lives from Madagascar. These persons furnish a demonstration that the Gospel of Christ is the power of God to salvation, to every one that believeth. We find that in all countries the great point of attraction is the cross of Christ. But we also have a proof of that Scripture which says, "Those that will live godly in Christ Jesus shall suffer persecution." The Queen of Madagascar has determined to suppress Christianity in her dominions. She has dismissed the Missionaries, shut up the schools, forbade the reading of the Scriptures or any other Christian books; and where persons have persevered though secretly in the cause of Christ, she has put them to death, or sold them into slavery, and placed irons upon their legs and feet. Thus she is endeavouring under the prince of the power of the air to prevent the Gospel of Christ from extending in her dominions. But it is not in her power effectually to oppose the Gospel there. There is one encouraging circumstance of which you will hear more by and by, viz., that the number of converts has been doubled since the persecution began. This proves that the blood of the martyrs is the seed of the church. (Hear, hear.) I have no doubt that your feelings will be greatly excited on the present occasion. When we look around and see these Christians from a foreign country, it reminds us of that passage of Scripture, "They shall come from the east and the west, from the north and the south, and shall sit down with Abraham and Isaac and Jacob in the kingdom of God." I will not detain you longer. You will hear a very interesting account of their profession of faith in Christ, of their love to him, and of the sufferings they have endured in his cause. This will be brought before you through Mr. Freeman, who was a missionary there, and who will interpret the questions which may be put to these converts. We hope we shall have the presence and blessing of God with us, and shall have reason to say, "It was good for us to be here." (Applause.)

The Rev. J. J. Freeman then stood forward and said;—In the arrangements which have been made by our Directors, for conducting the business of the morning, it has devolved upon me to place before you a brief account of the present state of Madagascar, in reference to that persecution which has driven to our shores the Christian converts who are amongst us on the present occasion, and to state the circumstances connected with their escape from their own land and their arrival here. After having made this brief statement, I am to introduce the individuals to our Chairman, who will then receive them in the name of the Society, and in your presence as witnesses, and as sympathising with them in their sufferings, while at the same time we express the joy we experience in having them among us as proofs of what the grace of God has effected in that island. It may be desirable to put you in possession of the state of things in Madagascar at the moment when the persecution broke out, in order that you may more distinctly apprehend the contrast between that and the circumstances which have supervened. It is now rather more than four years since the direct persecution of the Madagash government against christianity commenced. There had been previous indications of opposition to the ordinances of christianity. But it was not till about that period that the Queen published her edict, making the profession and the teaching of Christianity, a capital offence. At that time the prospects of the mission appeared to be highly satisfactory and encouraging. There were about 5,000 children enrolled in our missionary schools, and some few thousands of the natives, including a vast multitude of adults, were also, by their own voluntary determination, acquiring the art of reading, so that many thousands had become capable

of perusing the Holy Scriptures, which were in circulation amongst them. Two places of worship had been erected, and were well filled with native congregations. About 200 natives had submitted to the rite of christian baptism, nearly all of whom were received into christian fellowship. About 20 meetings for prayer were established by the natives themselves in their respective houses in various parts of the capital and the immediate vicinity. Nearly the whole volume of the scriptures, was translated, revised, printed, and put into circulation; but especially the New Testament and the book of Psalms. In these labours we were abundantly assisted by the kindness of the British and Foreign Bible Society. (Applause.) During this state of things the Queen published her edict, a copy of which has been circulated in this country. At the time of the suppression of christianity, all who had made a profession of it fell under the condemnation of the severe measures of the government. Several hundreds of the officers in the army were reduced in rank, and the whole of those who had voluntarily acquired the art of reading, and attended our chapels, and especially those who had instituted voluntary prayer-meetings, were placed under penalties; so that perhaps from 2000 to 3000 natives suffered at once in consequence of the publication of that edict against christianity. The first direct measures of persecution fell upon that eminent woman, of whom we have all heard with the deepest feelings of sympathy—Rafaravavy. She had been a convert prior to the suppression of christianity. Previous to her conversion she was a most devoted idolater. Brought under the influence of the Gospel through the medium of conversation with a native believer, the inquiry was awakened in her heart, how she might escape the broad road, walk in the narrow path, and obtain eternal life. Brought afterwards into immediate connection with the missionary, we have reason to believe that the heart of the savage was changed by the grace of the Holy Spirit. She then became one of the most zealous converts; she obtained one of the largest houses she could in the capital, for the purpose of instituting a prayer-meeting. We have attended there on various occasions. By her simplicity, fervour, and consistency, she became the means of inducing the regular attendance of many on the means of grace. This awakened the enmity of those around her, and three of her own servants accused her to the government. She was charged with encouraging meetings for prayer, having the Scriptures in her possession, and keeping holy the Sabbath-day. At that time one of the principal officers had fallen under an accusation by his servant, and he, to screen himself, had effected the re-issuing of the law by which accusations were not to be laid against masters by servants. When her servants, therefore, laid an accusation against her, the government could not, even in that unjust land, receive the charge. She was, therefore, merely fined on that occasion, after having been some time detained as a prisoner. Her father, who was not a converted man, filled with indignation against the servants, put them in irons. The moment she was released, her heart cherished a burning desire to become the instrument of their conversion; she obtained a house at some distance from that where her father lived, for the very purpose of having them immediately under her care, direction, and instruction. Her earnest and persevering efforts were devoted to effect the conversion of her accusers. She prayed with them, and wept over them, till at last they wept for themselves, and confessed, "We thought there was something in this religion, when we saw you, instead of reproaching, pitying us; and now we begin to feel in our own hearts what this religion is." There is reason to hope that two of those servants became savingly converted to God through her

means. (Hear, hear.) One of these has since been subjected to severe punishment on account of attachment to the Gospel, and she is not without hope that the whole three have become lovers of the Saviour. After this she was again accused, with several others, of continuing to read and pray. They were apprehended, and she was ordered for execution, simply because she retained her profession of faith in Christ. It was declared publicly that she had been put to death, and the news reached us that she had suffered martyrdom. In the providence of God, however, it occurred that that very night, when at the cock-crow the next morning she was to have been led forth to execution, an alarming fire broke out in the capital where she was prisoner. The confusion became general; the soldiers who had her under guard, and the very executioners, forgot at the moment their duty, and the order for execution remained in suspense—not countermanded by higher authority, unless it was that of Him in whose hands are the issues of life and death. (Cheers.) Two or three days passed away amidst this confusion, and during that time another eminent woman uttered boldly her feelings on behalf of christianity. They were conveyed to the Queen, and upon her head the indignation fell. She was led forth to the place of execution, and died there a believer in Jesus, pleading with God for the conversion of her beloved country. Rafaravavy was then put in irons, and for five months was kept in that situation, unable to move a single inch day or night. Five soldiers were appointed to guard the house, but even there the desire of converting others to God never forsook her. She seized moments for conversing with one of her guards, and there is reason to believe that her affectionate prayers and counsels became the means of turning his heart to God. After this confinement, she was sold into slavery, first in a private house, but as that was not deemed a sufficient disgrace, it was ordered that she should be taken into the most public part of the capital, and there, under the eye of all her friends and relations, sold publicly into slavery. She counted it a high honour to suffer shame for the sake of Christ. But again she was found, ere long attending at a meeting for prayer, and a young man was accused of having permitted her to meet at his house. That young man was apprehended. He was one of the house, and I believe the only one of the Christians, who ventured to attend the martyrdom of the first female put to death. He returned from that scene with a heart prepared to yield his life to God, if called upon to do it. He was the next martyr. (Hear, hear.) He fell on the same spot. He supplicated the executioners, before the spear was plunged into his heart, to allow him a few moments to commit his soul to the hand of Christ. The very executioners, hard-hearted men as they were, granted his request. He knelt down on the spot where he was to die, lifted up his heart in prayer to God for the Queen, the government, his fellow-countrymen, and pleaded that the Gospel might spread and triumph in that land. There are usually four or five executioners, sometimes more. They were about to throw him with violence on the ground. "No," he said, "there is no occasion for that, I have no fear of dying." He calmly prostrated himself on the ground, and the spears transfixed his heart. The government then sent their officers to the wife of that young man to ascertain who the parties were that had been assembling for prayer at his house; she refused to name them. They then threatened to torture; they brought their pincers that they might pluck the flesh from the bones. They then brought the hammers, that they might crush the several joints of her fingers. She was then scourged, and her nails were extracted. It was more than flesh and blood could sustain, though we have reason to believe that

she wa
conce
matter
were c
broug
among
presen
and p
west, t
who lo
A leadi
hand o
long as
as long
He con
us, assi
to the
and es
the lea
nor sp
Christ.
rived, a
she wa
the sol
served.
pecting
it was
During
to each
country
They c
tion ca
on the
year.
filentia
rival t
crecy,
to the
that th
(Loud
escape
and a
officer
brother
—(Che
them f
they sn
a numb
merly
quently
their p
reason
slaves,
Jesus.
there a
are des
country
laboure
ceded
the Ch
Hottent
deed as
their ov
tion on
in 23s.
friends.
Hope, I
ing to t
in them
Thus er
and the
been be
convers
them co
and ha
them be
of the h
to add t

she was a pious woman, and we know that she long concealed their names. It has since been to her a matter of regret that she divulged them. The names were carried to the government, and the parties were brought under fresh accusations. Rafaravavy was among them, and also two young men who are here present. Six of them instantly fled from the capital, and passed about 60 miles across the country to the west, to a village where they knew there were many who loved the Saviour. They were welcomed there. A leading man in the district gave them the right hand of fellowship. "Come," said he, "to me. As long as I have food to eat you shall share it with me; as long as I am safe, you are safe." (Applause.) He concealed them there, and his wife, who sits by us, assisted in their concealment. The soldiers came to the house and searched for those who had fled, and especially for Rafaravavy, for she was deemed the leader of this little band, which neither threats nor spears could induce to relinquish their faith in Christ. She was in the house when the soldiers arrived, and there seemed no possibility of escape; but she was concealed behind a piece of matting which the soldiers did not desecrate. Her life was thus preserved. The soldiers retired from the village, expecting to find her in an adjoining mountain, where it was known that she and others retired to pray. During the absence of the soldiers they were enabled to escape and find refuge in another part of the country, where they were mercifully watched over. They continued there for a few months, till information came of the arrival of Mr. Johns (a missionary) on the coast of Madagascar, in the autumn of last year. Communications were made by means of confidential friends, and as soon as they heard of his arrival they travelled by every possible means of secrecy, and arrangements were made to conduct them to the shores of Great Britain, where they might feel that they could worship God, and enjoy liberty. (Loud applause.) Mr. Johns mentioned their escape among our Christian friends at the Mauritius, and a young man there in the Queen's service, an officer in the army—(Applause)—went among his brother officers, and collected in one day 70*l* sterling—(Cheers)—towards paying the expense of bringing them from the coast of Madagascar. Thus aided, they safely reached the Mauritius, where they found a number of their fellow-countrymen who had formerly been in slavery in that land, and had subsequently obtained freedom; with those they mingled their prayers and thanksgivings to God. There is reason to hope that in the Mauritius some of those slaves, now freemen, have become freemen in Christ Jesus. If no other door of usefulness should open, there are one or two of these Madagash friends who are desirous of going back and labouring among their countrymen and countrywomen who are at present labourers in the Mauritius. From thence they proceeded to Algoa Bay, and were kindly welcomed by the Christians of South Africa, particularly by the Hottentots. (Cheers.) The Hottentots, poor indeed as to this world's goods, but rich in faith, of their own accord voluntarily made a little subscription on the morning of their departure, and handed in 23*s.* as a mark of their affection to these persecuted friends. (Applause.) Arriving at the Cape of Good Hope, Dr. Philip received them and urged their coming to this country, that British Christians might see in them what the Gospel had done on their behalf. Thus encouraged, Mr. Johns brought them forward and they arrived last Saturday week. They have been before the Directors of your Society, who have conversed with them, put numerous questions to them concerning their knowledge, piety and history, and have felt themselves warranted in presenting them before you as fellow-citizens and saints—a part of the household of God. It merely remains for me to add that two of the men have been subjected to the

ordeal of the tangena. I hold one in my hand. It is the nut of a tree, the kernel of which contains poisonous qualities. It is used by the natives to ascertain what guilt attaches to persons concerning whom they have no obvious proofs of guilt. One young man was near death at the moment of taking it. A pit was dug before him, he was placed on its border, and compelled to undergo the ordeal. If he had refused it would have been instant death, and by taking it he was momentarily in danger of dying: at that solemn juncture he cried to the Saviour to deliver him, and committed his soul into the hands of Christ for life or for death. The Saviour mercifully interposed, his life has been spared, and he is here with us this morning. I could read letters regarding the condition of their country at this moment, but I feel that it is unnecessary. The general condition of Madagascar is extremely deplorable—wars ravage and desolate a large part of it. From the oppressiveness of the government desertions from the army have become very extensive. So many have become the executions that the government has been compelled to reduce the money paid to the executioners to one-half the usual amount. Since reaching this country, we have reason to believe that these, our Christian friends, have spent much of their time in fervent prayer to God. Last Tuesday morning,—and I say these things in their presence the rather because they are not familiar with our language, who know not what I am relating to you, so that I am not feeding their vanity,—last Tuesday morning the two women, who reside in the house of Mrs. Johns, did not come down at the usual hour, and on ascertaining the cause of their detention she found that they had consecrated that day to prayer and fasting that God might preserve them in our midst, bless them in this visit to our land, and make them a blessing through the remnant of their days. On Saturday last the younger of the two women not coming down, Mrs. Johns listened at her door, and heard her engaged in earnest prayer to God. The substance of her expressions was this, "We see that in this country the gospel of Christ is allowed to circulate freely. Oh that it might in our country?" What they had seen and witnessed already of the happiness of British Christians induced them to pour out their whole heart before God, that Madagascar might receive such blessings too. Having related all that I need state on the present occasion, I shall have the pleasure of introducing them by name to the Chairman as the organ of the meeting. *Rafaravavy* is this excellent woman who was at the point of death, and in the spirit of a martyr prepared for it, but whom God has preserved to this moment. They have all adopted new names, and she has chosen the name of Mary. She has read so much of Mary in the gospel, that she wishes to have that name herself. The second is *Razafy*. Her husband preserved their lives when wandering over Madagascar. He remains at the Mauritius to obtain a vessel that he may go and visit the creeks on either side of the island, that if possible he may rescue his countrymen from destruction. This young man is *Andrianemanana*. He has assumed the name of Simeon, because he said when he took the Saviour in his arms, "Mine eyes have seen thy salvation." The next is *Rasoanaka*, who has taken the name of Joseph. He is a young man of eminent piety. Though he is young, he has been looked up to during the persecution by all the friends in Madagascar with the utmost affection and confidence as a wise and prudent adviser. Next to him is a young man *Ratiarakomba*, David; he drank the tangena. The other is a youth *Andrianisa*, James; whose father was the means of assisting them to get out of the island. He felt that whatever might be his duty to the Queen on earth, it was equally his duty to endeavour to rescue that intelligent and interesting youth. (Applause.)

The Rev. J. Blackburn then offered up special prayer on behalf of the refugees, at the conclusion of which,

The Rev. J. Arundle announced that in order that the meeting might become better acquainted with their dear friends from Madagascar, the Rev. J. J. Freeman would in the name of the meeting proceed to put to them certain questions touching their personal religion, their sufferings, and their escape from Madagascar.

The Rev. J. J. Freeman then put the following questions in the Madagash language to *Rafaravavy*. Her answers, as interpreted, are subjoined:—

Q. What are your views concerning the love of God towards our world? A. God's great love has been shown towards our world in the gift of his beloved Son, who came down from heaven for the salvation of sinners.

Q. Do you believe that you have in your heart love to God in return? A. Yes, I trust that through the Holy Spirit whom God has given, I have the love of God in my heart, so that I have come to Christ: for without being drawn by that Spirit no man cometh to Christ.

Q. What do you think of the condition of your countrymen who are not believers in our Lord Jesus Christ? A. They are all dead; they neither understand, nor can they walk, and unless their hearts be changed by the Holy Spirit they cannot serve God.

Q. What is the design for which the Gospel has been sent to them? A. To proclaim to them that God said concerning his beloved Son, "This is my beloved Son, hear ye him;" and the declaration that "Whosoever cometh to God by him shall in no wise be cast out."

Q. What were your thoughts and feelings when accused by your servants and near to death? A. It was not with me a matter of astonishment, because I recollected what the prophets and apostles had suffered. Although I did not know but that I must die, I had a hope in Christ concerning everlasting life.

Q. Was there no sentiment in your heart against those that accused you? A. No, there was nothing to make me angry, but to awaken my grief for them; because what they did was without knowing God—without believing in the Saviour.

Andrianisa was next interrogated.

Q. What was the word of God that first impressed your heart, and led you to desire to serve the Saviour? A. The words that first impressed my heart and won upon me were these, "He that believeth on me shall have everlasting life;" "Him that cometh unto me I will in no wise cast out."

Q. Should you return to your own country, is it your desire to serve God while you live? A. Yes, that is my hope: not, however, that I have any strength of my own to do it, but trusting in the strength of God, my desire is to serve him as long as I live.

The Rev. ARTHUR TIDMAN, after a long speech, moved—

"That this meeting expresses its deepest sympathy with the persecuted Christians of Madagascar in the accumulated sufferings they have sustained in the cause of Christ, and rejoices in the grace of God, which has supported them in the hour of trial, and in the kind Providence which has protected in circumstances of extreme danger, those now present; and confiding in the promises of God our Saviour, this meeting cherishes the devout assurance, that although obstacles may for a season impede the progress of his Gospel, persecution itself shall be made subservient to the extension and purity of his church, and the ultimate universal triumphs of his kingdom."

The Rev. Dr. VAUGHAN seconded the resolution, which was put and carried.

The Rev. J. J. FREEMAN then proceeded to interrogate *Raliarahamba*, to the following effect:—

Q. Before the light of the Gospel came among your countrymen, had they any hope in death, or any knowledge of the future? A. No, they had no hope in death; for they were sitting in perfect darkness; they had no knowledge of God, or the way of acceptance with him.

Q. How may we be accepted, and pardoned, and saved? A. Through that which Christ hath done we obtain the forgiveness of our sins; and through love to God we rise to the enjoyment of life and happiness; and through believing in the name of Christ we have life everlasting.

Razafy was next called upon:—

Q. You have come far away from your husband, your relations, your country—you are here in a land of strangers what are your thoughts and feelings now about those you have left behind you? A. I have relations and friends there, but they know not the Lord; they know not the Saviour. It is not with me a matter of deep grief to make separation from them if they may be brought to know the way of salvation.

Q. Do you purpose to pray to God much that he would have compassion upon them and save them? A. I have prayed, I wish to pray continually that God may have compassion on my friends and relations whom I have left in that dark land; and my hope is, that on returning I may be able to seek their salvation by teaching them the knowledge of the true God.

The Rev. J. BURNET moved, "that in the affecting condition of Madagascar generally, in the success with which God had been pleased to crown his Gospel in that island, and in the sufferings and sacrifices of the native Christians, this meeting, deeply sensible of the responsibility connected with their own religious advantages, and means of usefulness, recognises the most solemn obligations to personal devotedness, and pecuniary contributions, in aid of the proclamation of the message of mercy to all tribes and kindreds of the world."

The Rev. Dr. ROSS, (of Kidderminster,) seconded the Resolution.

The Rev. J. J. FREEMAN then addressed the following questions to *Rasoanarka*:

Q. Your country is now the land of martyrdom: there is the blood of the saints; there are many suffering for the sake of Christ; but will the Gospel spread?—A. There are sufferings, there are tribulations, in Madagascar; but the Christians there are confiding in God. God is stirring up their spirit, and I do not fear that the Gospel will spread in that country.

Q. Can your Queen overthrow the Gospel—can she overthrow the Kingdom of the Saviour in Madagascar?—A. No; our Queen can do no more than she is permitted of God to do. With him rests the supreme power; she cannot hinder the progress of the Gospel.

Q. Do you believe, from your own knowledge, that there are many in Madagascar who, amidst all tribulations, are yet persevering? A. Yes, there are now to the full 170 with whom we have been in the habits of visiting and conversation, and who are, amidst all tribulations, in the strength of God, desirous of persevering.

The Rev. J. J. Freeman informed the meeting that this young man was of the highest rank of nobility. He did not mention it because he placed a higher value on the soul of a nobleman than on the soul of a slave; they had been redeemed by the same blood; but it was interesting to know that all ranks had more or less come under the power of the Gospel.

Andrianomanana was asked by the Rev. Gentleman whether he had a single word to say to the friends

of mis-
first of
he has
your h
known
ing you
love of
as being
salvati
my frie
ers to
will ple
permit
means
of salv
of the
but we
that Ge
a blessi
we will
may en
cheers.
The
Townsh
service.

IT
The a
from Ed
later than

THE
and har
pearance
pect wa
crops, no
another
Parlian
A great
new Pos
the post
is reduce
is a good
from a
pleasures
separated
The C
of impor
convicted
two years
The C
MORE
blishing
West Ind
and once
years, wi
is said,
the Atlan
Liverpool
1840. T
horizon fo
vances, an

of missions before him, to which he replied, "I wish, first of all, to offer thanks to God for the compassion he has shown to us, that in his mercy he put it into your hearts to send the missionaries to us to make known the way of salvation. I feel that in addressing you I am speaking to those who have felt the love of Christ in their hearts, and while I thank you as being the means of having sent to us the message of salvation, I have one thing on behalf of myself and my friends to ask of you, which is, that in your prayers to God, you will remember our country; that you will plead with God for that dark land, that God may permit us to return there in due time, and to be the means of making known to our countrymen the way of salvation. Our lives are in the palm of the hand of the Almighty: we are safe under his protection, but we ask the prayers of the christians of this land that God may in due time restore us to that land to be a blessing there, and in return for your prayers for us, we will continue in prayer for you, that the holy spirit may enable you to persevere to the end." (Loud cheers.)

The Doxology was then sung, and the Rev. Henry Townley concluded by prayer this most interesting service.

The Wesleyan.

HALIFAX, MONDAY, SEPTEMBER 23.

From the Colonial Pearl.

ITEMS—FOREIGN, DOMESTIC, &C.

The arrival of the Great Western at New York, 16½ days from England, has furnished news from Europe some days later than that in our last.

BRITISH.

THE weather had, providentially, cleared up in England, and harvest operations were going on under promising appearances. Throughout the continent of Europe the prospect was good, so that, most happily, scarcity from short crops, need not be feared in any part of Europe or America: another year has been crowned with goodness.

Parliament was expected to be prorogued on the 27th.

A great boon has been given to the people of England; the new Postage Bill had received the Royal assent. By this, the postage on single letters, to every part of the kingdom, is reduced to one penny! double letters in proportion! This is a good work in every sense of the word. It relieves from a burden which pressed on a great source of the pleasures and morals and affections: intercourse between separated friends and relatives.

The Chartist agitation appears to furnish nothing new of importance. Several of their leaders had been tried, convicted and sentenced to imprisonment for periods up to two years. The Rev. Mr. Stephens was among the number.

The Canada Act received the Royal assent on Aug. 17.

MORE STEAM.—The government had arranged for establishing a steam communication twice a month with the West Indies and some southern ports of the United States, and once a month with Mexico. £240,000 a year, for 10 years, will be the cost to government. By October 1841, it is said, there will be 13 large steam ships running across the Atlantic, not one of which will be smaller than the Liverpool. The four Halifax Steamers will be ready early in 1840. These are gigantic efforts in civilization. The horizon for enterprise and intellect, expands, with these advances, as if new creations had taken place.

The House of Lords had agreed to an Address to the Crown requesting the appointment of a commission to enquire into the existence of poverty and disease in several parts of the kingdom.

Mr. O'Connell gave notice that he would move, that the independence of Texas should not be recognized unless with the consent of Mexico, and unless the abolition of slavery and the making the slave trade piracy were parts of its constitution,—also, that he would move steps towards the obtaining a portion of the northern territory of Mexico, to be used as an asylum free state for persons of colour.

The Great Western experienced a severe gale, in which some damage was done to her deck works, and three men were driven from the wheel.

A temporary Act passed the Imperial Legislature, compelling Captains of vessels laden with timber from any port in British North America, to procure a certificate from the Clearing Officer that all the cargo has been placed below the deck.

The Thames Tunnel is completed to within 5 feet of the Middlesex side, so that passage, under the Thames, to and fro between its banks, may be soon expected as one of the common place characteristics of wonderful London.

RAG FAIR.—Late London papers state, that Rag Fair is to be abolished. The assemblage thus denominated, met in one of the back streets of the eastern part of London, and formed one of the strange sights which amused visitors to the metropolis. At a certain hour of each day, Sundays excepted, the perambulating Jews congregated from all quarters, on this spot, exhibiting the articles which they had picked up during the day, and making sales of them to collectors of such wares, and to other purchasers. In this street, which generally went by the name of Rag Fair, many persons kept stores for laying away the articles purchased, and at about the hour appointed, the doors of these receptacles used to be thrown open, their owners taking post at the thresholds, there to examine the garments presented to their notice. Then a system of haggling and huckstering would proceed until the bargain closed,—and either the Jew walked away to another market with his *ole'clo*, or the merchant flung his purchase behind him into the dark house at whose door he stood. The noise and bustle, and the masses of hard-cunning countenances, Hebrew, Irish, Scotch and English, which might be met daily in this market, formed a curious feature of the great metropolis. Its suppression will make a great change in the neighbourhood;—the Jews expressed much concern and repugnance respecting the reformation, considering that ancient usage was almost equal to a charter.

UNITED STATES.—The Great Western Steamer, trader on the Lakes, was destroyed by fire near Detroit, recently. She cost \$100,000. No insurance.

The yellow fever has been committing dire ravages in New Orleans. Many fled from the city, but numbers fell victims to the disorder, which, it appears, preyed on all alike, the stranger and the acclimated. The sickness was abating at last accounts.

CANADA.—The trial of Jalbert for the murder of Lieut Weir was preceding at Montreal and excited intense interest. On the jury were eight Canadians, two Scotchmen, and one Irishman. An effort was made to get the prisoner the benefit of Lord Durham's amnesty, on his pleading guilty. This was overruled. Jalbert is about 65 years of age. The jury

were addressed in English and French, by the Counsel and Judge. They were for some hours in deliberation without having decided on a verdict.

Suspicious existed that late fires in Toronto were the work of incendiaries. A watch had been set, and a negro girl was found endeavouring to set other premises on fire. She was arrested and implicated some persons.

NEW BRUNSWICK.—The Steamer North America was launched a few days ago at St. John. She is owned by Messrs. Whitney & Co. and is to run between St. John and Boston. Her length on the keel is 157 feet,—breadth of beam 25 feet;—her engines are 75 horse power each. She is said to be elegantly fitted up, and is rigged as a three masted schooner. It is expected that she will make a weekly trip to Windsor Nova Scotia.---A new whale ship was launched at St. John the day before the launch of the North America. She was built for the St. John Mechanic's Whale fishery company,---they now own four ships. A new Brig, built at Weymouth, N. S. arrived at St. John, for P. Duff, Esq.

The legislature was in session. A proposition that Rev. Mr. Stirling be chaplain in the place of Rev. Mr. Somerville, absent, was met by a resolution for the appointment of Rev. Mr. Brinkmyre, Presbyterian: this was negatived.

A Bill for the prevention of Fires in St. John has been published in the papers of that city. It provides that all buildings which shall be erected within certain limits, shall be of Stone or Brick, or other non-combustible materials, with parting or fire walls rising at least six inches above the roof, and shall be covered with non-combustible materials,—except buildings which shall not exceed 15 feet in height, in any part, from the level of the street. It also provides that the height of wooden buildings beyond the limits shall not be more than thirty feet,—and that buildings, within the limits, which do not at present conform to the Bill, shall not be enlarged or built upon, &c.

NOVA SCOTIA.

Messrs. Huntington and Young had an interview with the Marquis of Normandy, at the Colonial Office, on the 19th ult.

THE GALE.—We experienced a violent gale from the north east, on Friday last. Several vessels were much injured, some shallops sunk at the wharves. Several wharves were injured, trees were blown down, sheds and fences prostrated, and new buildings shaken and shifted from their foundations. The chimney of a house in Barrington street, fell on a shed used as a workshop, by Mr. McAgly, and seriously hurt three out of six persons who were employed in it at the time. A man employed by Mr. E. Lawson had his leg broken by the fall of a fence. The Medea, with his Excellency, Miss Campbell, Sir C. A. Fitzroy, and family, was off the harbour, and rode out the gale well; she got in next day. We hear, from the coast, of vessels ashore, others dismasted, hove on their beam ends, sails split to pieces, and other evidences of the fury of the elements. Intelligence from Boston mentions effects of the storm in that vicinity and along the coast of the United States; several lives were lost.

PICTOU.—The Pictou Observer announced, that a locomotive was to start on a line of rail road between the Albion Mines and New Glasgow on Thursday last.

The first number of a semi-weekly paper, called the Conservative, appeared at Yarmouth Sep. 12th, published by Richard Huntington.

MARRIAGES.

At Dartmouth, on Wednesday, the 11th inst, by the Rev. Mr. Parker, Rector, Mr. John Costley, of Cape Harbor, to Miss Susan Bisett, daughter of Mr. Joseph Bissett, of the latter place.

On Sunday last, by the Rev. Archibald Willis, Mr. John Harrison, to Miss Jane Banko, both of this town.

At Horton, on Thursday last by the Rev. Mr. Pope, Mr. Elijah Fowler, to Mrs. Edward Dwyer. On Wednesday, by the same Mr. Esch Nere, to Miss Phoebe Currie, all of Horton.

At Bermuda, 6th inst. by the Rev. Francis T. Tadrig, the Rev. James Morrison, Minister of the Presbyterian Church, to Miss Elizabeth Smith, daughter of James Smith, Esq. of Halifax.

DEATHS.

On Thursday morning, Joanna, wife of Capt. John Pengilly, in the Poor Asylum, J. Yewdall, aged 81 years, a native of England.

At Maitland, on Saturday the 7th inst. aged sixteen months Amelia, third daughter of Mr. A. Dickie.

On Monday the 10th inst. Evan Murray, son of Dr. Gregor aged 2 years.

EDUCATION.

THE MISSES TROPOLET,
Granville Street,

CONTINUE to instruct young Ladies in English Reading, Writing and Arithmetic, Ancient and Modern History, Geography, Plain Needle Work, and Fancy Work, Music and Drawing, and the Use of the Globes.

REFERENCES.—Rev. R. Alder, General Secretary of the Wesleyan Missionary Society, Rev. John Marshall, Halifax; Rev. William Bennett, Newport; Rev. E. Wood, St. John, and Rev. William Temple, Miramichi, New Brunswick. August 12, 1858.

AT PRIVATE SALE.

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

Terms &c.

The Wesleyan each number containing 16 pages imperial octavo, is published every other Monday (evening) by Wm. Cannabell, at his Office, head of Marchington's wharf, Halifax, N. S. Terms: Seven Shillings and Sixpence per annum; by mail, Eight Shillings and Ninepence (including postage) one half always in advance. All communications must be addressed to the Agent of the Wesleyan, Halifax, N. S.

N. B.—Exchange Papers should be addressed to the Office of the Wesleyan, Halifax, N. S.

Halifax, General Agent—John H. Anderson Esq.

Windsor—Mr. T. McMurray.

Liverpool—John Campbell, Esq.

Yarmouth—Mr. Daniel Gardiner.

Guyborough—E. J. Cunningham, Esq.

Lower Rawdon—J. J. Blackburn, Esq.

The Gore—Wm. Bleis, Esq.

Shubenacadie—Richard Smith, Esq.

Horton—J. N. Crane, Esq.

Wolfville—R. Dewolf, Esq.

Bill Town—N. Tupper, Esq.

Cornwallis—J. Lockwood and H. Harrington, Esqrs.

Newport—Rev. W. Wilson.

Kennetcook—Mr. C. Haywood.

Digby—N. F. Longley, Esq.

Lawrence Town and Kentville—S. B. Chipman, Esq.

Aylesford—Rev. Peter Sleep.

Annapolis and Bridgetown—Rev. G. Johnson.

Facelburne—A. H. Cocken, Esq.

Lunenburg—Rev. W. E. Shenstone.

Wallace—Mr. S. Fulton.

Parrsboro—Rev. H. Pope.

Amherst—Mr. Amos Trueman.

Sydney, C. B.—Lewis Marshall, Esq.

Charlotte Town P. E. I.—Mr. Isaac Smith.

Bedeque, P. E. I.—John Wright, Esq.

St. John, N. B.—Henry J. Thorne, Esq.

Fredericton, N. B.—Rev. F. Smallwood.

Richibucto, N. B.—Thomas W. Wood.

St. Davids, N. B.—D. Young, Esq.

Westmoreland, N. B.—Stephen Trueman, Esq.

St. Andrews N. B.—Rev. A. Desbrisay.

Miramichi, N. B.—Rev. W. Temple.

Esthurst, N. B.—Rev. W. Leggett.