

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, MARCH 18, 1839.

NUMBER 3.

Poetry.

SONNET.

FLOWERS have language—every perfumed cup
Upturned, with dew-drops trembling on its brim,
When the gay lark, warbling her matin hymn,
Leaves her low nest, and soars exulting up
To cloud built palaces in summer skies :
And when their heads are droop'd at sultry noon,
Or leaves close folded 'neath the placid moon,
While stars watch o'er them with their myriad eyes :
Flowers have language—to the heart they speak—
Why trust ye not your Heavenly Father's care,
O ye of soul so faint, and faith so weak,
Are ye less valued than the lilies fair ?
God robes in beauty flowers that turn to dust,
Ye are immortal—why his love distrust ?

American Monthly.

Biographical.

BRIEF MEMOIR OF NEIL CAMPBELL.

Late of Port Mutton, Queen's County, N. S.

BY THE REV. W. SMITH.

NEIL CAMPBELL was born in the year 1760, in the
isle of Lewis, Ross Shire, North Britain, of pious pa-
rents who brought him up in the fear of God. Some
time previous to the first American war, his parents
removed to America, and when hostilities commenced,
their son, the subject of this memoir, enlisted into
the British Legion, commanded by Lord Cathcart.
While thus engaged, he experienced some gracious
deliverances while in circumstances of imminent dan-
ger, to which in after life he frequently adverted with
devout expressions of gratitude. At the termination
of the war, the soldiers were brought to Nova Scotia
and discharged; and land having been granted to him
in Port Mutton, he settled there, and in the year 1790
was married to a young woman of amiable disposi-
tion, with whom he lived very happily until her death.
Some years after his marriage, the people belonging
to the settlement began publicly to worship God on
the Sabbath, commencing their service with singing
and prayer, after which they read one of Wesley's
sermons, and concluded as they commenced; and
sometimes they were visited by the Wesleyan Minis-
ters, among whom the names of Linsford, Jessop,
&c., were gratefully remembered by the subject of
this memoir.

It was while hearing read Mr. Wesley's sermon on
the "Almost Christian," that he first became aroused
to enquiry respecting salvation; and on the following
Sabbath he was deeply convinced of sin, under the

reading of another sermon of the same venerable au-
thor, from "Awake thou that sleepest, arise from the
dead, and Christ shall give thee life." Being, howe-
ver, of a very reserved disposition, he did not open
his mind to any one, until Mr. Francis Newton went
to the place, preaching the kingdom of God with
power and demonstration of the Holy Spirit, whose
heart-searching discourse and engaging manner so
wrought upon our friend, that he was constrained to
tell him all his heart.

Upon this Mr. Newton gave him suitable advice,
and urged the necessity of being earnestly engaged,
and the danger of becoming gospel-hardened; and the
Lord greatly blessed these judicious remarks to his
spiritual profit.

A revival of religion having about this time been
experienced in Liverpool, wherein many found joy
and peace in believing, some of them, being filled
with love to Christ and poor perishing sinners, visited
the destitute settlements along the shore, in order to
bear their humble testimony to the power of saving
grace.

Nor were their humble zealous efforts in vain. The
people who had previously been awakened by the
faithful word were encouraged, and among these was
our brother Campbell, who after very severe and pro-
tracted mental sufferings, was blessed with the most
cheering discoveries of God's abounding grace to the
chief of sinners, and with full assurance of his perso-
nal interest in it. He received his ticket of admission
into the Wesleyan Methodist Society in the month of
August, 1796, from the Rev. Mr. Mann—at that time
and to his death a faithful and laborious Minister of
the Wesleyan connexion. In the latter part of the
summer it pleased God to remove his wife—who had
also become a partaker of saving grace—to her hea-
venly home: a bereavement this, which he bore with
becoming fortitude and pious resignation.

Having a small family, and being deeply solicitous
for their welfare, he, in the course of the year ensu-
ing, again entered into the marriage state, with her
who is now his sorrowing widow.

He was a man of prayer, ever sanctifying the bless-
ings of Providence by a conscientious adherence to the
duty of family worship; and blessed be God, his
prayers were heard, and his offerings in behalf of his
household received. Three of his children died before
him, and left very encouraging evidences of having
become the subjects of saving grace, and heirs of ever-
lasting life. His second son was brought to a saving
acquaintance with God under the faithful ministry of

ing on the floor; each in
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"are you all conquered?"
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but with no better success
the king, "avelao mba atao
the white man try now."
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the Rev. Matthew Cranswick;—he died at sea, six months after the death of his father.

For the last few years of his life he was blind; but so long as he was able he attended the house of God very diligently, and when by his bodily infirmity confined to his house, he appeared to be generally much engaged with God.

In the Wednesday-evening prayer-meetings, which, on his account, were held in his house, he took an active part, exhorting his family and friends to "give all diligence to make their calling and election sure." He encouraged the young convert to press forward, regardless of opposition, and endeavoured, by the combined force of example and precept, to stimulate them heavenward.

His last sickness commenced in January, 1838, and became so oppressive as to render him incapable of lying in his bed for four months, and in some measure deprived him, at intervals, of the due use of his reason; nevertheless, he still had his especial seasons for prayer; his patience was great, his confidence continued unshaken, and his will was sweetly swallowed up in the will of God. His last words were—"Jesus is mine—and I am his." Thirty years he was a class-leader; and as he greatly loved the faithful people of God, so also was he greatly beloved by them; which was abundantly evidenced at his interment: the crowded congregation responding to the testimony given by an aged member of the connexion to his work, in the following manner:—

"He was a man of sound judgment, great firmness of character, strict integrity, evident spirituality of mind; and were I to travel from Cape Canso to Cape Sable, I should expect to find few to equal, and none to excel him. To God be glory!"

Theological.

THE MIRACLES OF CHRIST.

PART I.

THE miracles of our Lord, and the peculiarities which distinguish them from all others, are the subjects of our present inquiry; and the questions which we propose to answer we shall arrange in their natural order, so that each one may prepare for the elucidation of that which immediately follows.

I. Our first inquiry relates to the nature of miracles in general—what is the proper definition of a miracle? Many able writers, who have discussed this subject, have varied greatly in the terms in which they have attempted to describe it. Some have defined it in a language too loose and equivocal; and have thus confounded that which is unaccountable with that which is miraculous; others, to avoid this extreme, have so narrowed the definition as to make it inapplicable even to events which are truly entitled to that denomination. We shall endeavour to avoid these extremes. "A miracle is an event produced through the instrumentality of a human agent, which altogether transcends human powers, and which could not have been accomplished by the unassisted operations of the general laws of nature, or the combination of contingent circumstances."

Thus our Lord, when he speaks of himself as a man,* performing such works as none other man

ever did, at once establishes the supernatural character of those works, and intimates that their transcendent superiority to all former miracles is the basis on which he challenges a reverence and a homage, due only to the Divinity which wrought within him.

In this definition, thus cautiously worded, we have avoided stating any absolute contrariety between miraculous operation and the laws which the Almighty has impressed upon the universe, because certain objectors have argued against the possibility of attesting a miracle, on the supposition that it involves the violation of the ordinary and settled laws of nature, and is contrary to universal experience. Now this supposition, in both its branches, is gratuitous—it is altogether without proof—assumed, it is to be feared, for the mere purpose of sophistry, and raising an argument at the expense of reason, and to the discredit of Divine revelation; yet it must be admitted, that vague statements of miracles, as if they suspended the laws of nature, or were wrought in direct opposition to them, have given some colouring to the assumption. We deliberately affirm, that we know of no miracles that can be pronounced contrary to the laws of nature, or which have changed their essential characteristics. The sun and the moon lost none of the properties of matter when the power that ordained them to perpetual motion appeared suddenly to arrest their progress in the heavens. The waters of the Red Sea obeyed the law of their nature when they flowed on in a confluent tide: their dividing asunder on a particular occasion, and for a special purpose, was not in opposition to this law; but other powers, equally the laws of nature, before unknown to human science, and which even now baffle our research, came in at the bidding of the Almighty, and produced the miraculous result. So much we have a right to assume till the contrary be proved. Sceptics and infidels talk of the laws of nature as if they were perfectly acquainted with all the springs of universal being; as if when the Omnipotent stretched the heavens over their heads, and laid the foundations of the earth beneath their feet, they had been admitted to his council; as if he had revealed to them all the combinations and influences which are at work in the most hidden recesses of his dominions.

There is, therefore, no general, much less any universal experience, that can pronounce a strange and wonderful occurrence, which may have assumed the character of a miracle, as contrary to the laws of nature, or the real order and harmony of the universe. It is an interposition of an extraordinary kind, and certainly supernatural as far as human agency is concerned. But who will presume to assert that it contravenes the nature of things, and is, therefore, impossible?

So far from being contrary to the laws of the universe, as far as we can understand their application to ourselves, and the globe which we inhabit, the miracles of our Lord especially were wrought to counteract those accidental inequalities and those physical evils which belong not to the original constitution of things, but which had arisen from some signal disturbance in the economy of nature. What are miracles, in many cases, but the restoration of things to that course from which they had been wrested by foreign and adventitious causes. As the phenomena of evil are continually putting on strange forms, and struggling with all that is uniform and beautiful in the world, why should we deem it inconsistent with the wisdom and goodness of its Creator sometimes, and for some ulterior and greater purpose, to interpose for the re-establishment of his violated arrangements? As the body was not originally formed for paralysis or death, is it inconsistent with the law of its construction to emancipate it from the power of both; especially when the supernatural actions bring forth to the view the Great Restorer of our nature, exclaiming "I am the resurrection and the life?"

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But whether miracles be considered as absolutely opposed to the laws of nature, or only signal manifestations of powers before hidden from our knowledge, and which Omnipotent wisdom reserved to be brought forward on occasions where his moral government demanded the interposition of his power, we contend that the objection against them, on the ground of their contradicting the concurring and general experience of mankind, is a figment and a fallacy. It surely will not be maintained that this experience is acquainted with the deep arcana of the universe, with all the powers of nature which may exist, but which have not yet been put forth in the sphere in which human beings move and act? Nor even if this were the case, and this experience surpassed the perfect knowledge of all things and powers that have ever been created, with all their laws and usual operations, would it be able to predicate what an Almighty agent, in the infinite resources which he possesses in himself, may choose to exhibit in contradistinction to what he has hitherto done. Who can control the Divine will, fathom the Divine wisdom, or limit the manifestation of the Divine power? If sufficient reasons, founded on what we know of the moral government of God, can be assigned for the production of miracles in any given case, then incredibility, resting on what is termed universal or general experience, falls to the ground. Because they are in their nature deviations from this experience, as they cannot be ordinary and frequently occurring events; when they take place; must they be seen by all, or rejected by all? Must those who witnessed a miracle, deny that it ever existed, because it was not witnessed at the same time by all the rest of mankind? The supposition is absurd. But are miracles indeed opposed to experience? Certainly not; for strictly speaking, as Dr. Paley judiciously remarks, "The narrative of the fact is then only contrary to experience when the fact is related to have existed at a time and place, at which time and place we, being present, did not perceive it to exist. As if it should be asserted, that in a particular room, and at a particular hour of a certain day, a man was raised from the dead; in which room, and at the time specified, we, being present, and looking on, perceived no such event to have taken place. Here the assertion is contrary to experience, properly so called; and this is a contrariety which no evidence can surmount." If, according to the definition of this excellent writer, such a contradiction of positive evidence alone can be fairly deemed contrary to experience, then can it never be said of the miracles affirmed in the Scripture, that they were contrary to experience, seeing that they were performed in the face of open day, before many witnesses, both friendly and inimical to the cause which they were brought to support, whose testimony agrees in their favour, the one evincing their conviction by their silence, the other proclaiming their triumph by the propagation of these facts, uncontroverted by their contemporaries and adversaries. Dr. Paley goes on to say, "Short of this I know of no intelligible signification which can be affixed to the term, contrary to experience, but one, viz., that of not having ourselves experienced any thing similar to the things related, or such things not being generally experienced by others. I say, not generally; for to state concerning the fact in question, that no such thing was ever experienced, or that universal experience is against it, is to assume the subject of the controversy." He concludes, "The force of experience as an objection to miracles is founded on the presumption, either that the course of nature is invariable; or that, if it ever varied, variations will be frequent and general.

Of the first part of this presumption we have neutralized the force, in order to clear our definition of a miracle from the entanglements of Mr. Hume's

sophism, and the other may be soon despatched. For variations that are frequent and general can scarcely be deemed variations at all; those things which occur almost every day, and from year to year, so as to make their appeal to universal experience, seem to belong to the common and settled course of nature; but miracles, especially when received in connexion with their moral purpose, must, of necessity, be few, and confined within a comparatively narrow sphere, as to their actual exhibition. "The whole system of miracles requires only the admission of an occasional departure from the ordinary course of things, neither including frequency nor perpetuity." Unless miracle be sparingly used it loses its effect. The power which has wrought one may produce any number; but the same act, though repeated most monotonously, may be altered in its character, and that which *was* miracle, is so no longer. Miracles, the grandest displays of Divine power, change their nature the moment they are interwoven into a strict order and uniform series. Let a chain of miracles be drawn through every age, and around every individual, and the term is a solecism. The circumstance of frequency is the vitiating principle.

Thus have we endeavoured to define the nature of miraculous interposition, and to clear the definition of most of those difficulties with which infidel insinuations might perplex and embarrass it.

To be continued.

STUDY OF THE SACRED SCRIPTURES.

BY THE REV. ALEXANDER W. McLEOD.

(Continued from page 20.)

THE natural inference from the preceding observations is, *the Sacred Scriptures should be read*. Allusion has been already made to those who entirely neglect this depository of truth; they neither read the Sacred Volume, nor care to hear it read, and must, therefore, to a very alarming degree, remain ignorant of those truths which alone can make them wise unto salvation. These should be prevailed upon to lay aside their prejudices, become sensible of the value of the Scriptures, and with candid and unfettered minds, peruse their important contents.

They, who have read but occasionally should read them frequently. As an eminent painter once said respecting his profession, "*nulla dies sine linea*," no day without a line, so they should not allow a day to pass without seeking instruction and direction from God in his written word. As steadily as they endeavour to repair by temporal refreshment, the wastes which time makes in their bodies, they should seek to have their souls supplied with knowledge and heavenly wisdom from the pure source of divine inspiration. —As the mariner has, at least, daily recourse to his charts, safely to steer his course over the depths of ocean, so they should, at least, daily have recourse to the Word of God, the divine chart, to steer their course safely over the sea of life to the haven of eternal rest. Frequency of intercourse, as in the case of persons, will ripen into friendship and love; so that they who were once averse to this sacred exercise will exclaim, "O how love I thy law!" This love of the Word of God and constant examination of its contents, are characteristic of the pious man: "*My delight is in the law of the Lord, and in his law doth he meditate day and night.*"

The Sacred Scriptures should be read *regularly*. Much of their interest, as well as beauty and profit, is lost, which a proper perusal is calculated to impart, by the common, but reprehensible practice, of *dipping here and there* into the Sacred Volume. Such is not the manner in which works of literature and amusement are read. A literary author, treated in this way, would esteem the practice an insult—his designs and arguments could not, by this method, be perceived, traced, and felt—to understand an author, his work should, at least, be read in order. So, also, in reading the book of God, method should be observed: in this way only can its several parts be harmonized—its beauties seen—its designs perceived—and its powerful appeals to our consciences as well as understandings felt. It is impossible to form a correct acquaintance with its contents without the observance of regularity in its perusal. Commencing with Genesis in the Old, and Matthew in the New Testament, a portion of this precious word should be read in order every day.

I am anxious, not only to recommend persons frequently and regularly to peruse, but also to *study* the Sacred Volume: by which I mean to guard against the hasty, inconsiderate, unreflecting manner, in which it is to be feared, the best of books is too often read. They should not satisfy themselves with the mere reading of it, but strive, by deep thought, and the vigorous exercise of their intellectual capacities, to *understand* what they read. The Bible, though not written in a metaphysical style, nor replete with abstruse reasoning, requires *thought, reflection, study*. The most sublime truths are presented to the mind, calculated to enwrap the soul in wonder, and call forth the pleasing exercise of all its powers. These truths demand application; and individuals should not pass them over with as little thoughtfulness as if they were only glancing over a tale of childhood. They should *meditate* in the Word of God, search into its meaning, its bearings and connections. Calmly and with minds free from distracting cares and anxieties, they should address themselves to the study of this important book, and avail themselves of every proper help to "the better understanding of the Sacred Scriptures."

In this study *an humble docile spirit should be carefully cherished*. Every thing necessary to salvation is plainly revealed—so plainly, that he that runneth may understand. Yet in the Inspired Volume are some things to be found "hard to be understood." There is a class of truths, which claim our full and unqualified assent, the reasons or grounds of which are not given. This is, doubtless, wise in their Author, and intended to teach us that whilst some truths with their reasons, when once the truths themselves and their reasons are made matter of revelation, are quite level to our understandings, there are other truths, which in their grounds or reasons, transcend our limited faculties, and which we must believe and receive and act upon, on the sole authority of their Revelator. This calls for humility and docility on our part—a willingness to be taught and led by God—the suppression of every haughty principle which would oppose itself to

the knowledge of God—the entire subjugation of every disposition which would lead us indignantly to reject those truths, the reasons of which we are inadequate to comprehend. "That which I see not teach thou me," is an address to Deity which is very befitting all that study the revelation of His Sacred Will.

(To be continued.)

The Christian Cabinet.

DIVINE PROMISES.

GRACE AGAINST TEMPTATION.

In all these things we are more than conquerors, through him that loved us. Rom. viii. 37.

God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it. 1 Cor. x. 13.

My grace is sufficient for thee; for my strength is made perfect in weakness. 2 Cor. xii. 9.

In that he himself has suffered, being tempted, he is able to succour them that are tempted." Heb. ii. 18.

The Lord knoweth how to deliver the godly out of temptation. 2 Peter ii. 9.

Ye are of God, little children, and have overcome them; because greater is he that is in you, than he that is in the world, 1 John iv. 4.

He that feareth God shall come forth of them all. Eccl. vii. 18.

VICTORY OVER THE WORLD.

Be of good cheer, I have overcome the world. John xvi. 33.

I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. John xvii. 15.

Who gave himself for our sins, that he might deliver us from the present evil world. Gal. i. 4.

By whom (Christ) the world is crucified unto me, and I unto the world. Gal. vi. 14.

For whosoever is born of God, God overcometh the world: and this is the victory that overcometh the world, even our faith. 1 John v. 4.

Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? v. 5.

Ye are of God, little children, and have overcome them; because greater is he that is in you, than he that is in the world. 1 John iv. 4.

FACE THE ENEMY.—The believer never turns his back on his foe. Show, Christian, thy shining breast plate of righteousness, go forward, advance towards thy enemy, and God shall protect thee behind; he has promised it; "the glory of thy God shall be thy reward."—*Rev. Rowland Hill*.

CONFORMITY TO THE WORLD.—Conformity to the world, in all ages, has proved the ruin of the Church. It is utterly impossible to live in nearness to God, and in friendship with the world.—*Id.*

CONTROVERSY.—Controversy, among Christians, should not lessen their esteem for each other.

Religious Intelligence.

REMARKABLE CONVERSION.

[We have for some time hoped that some friend would, ere this, have favoured the Wesleyan with some account of the revival of the work of God in Aylesford and the neighbourhood. We have heard some few detached accounts of considerable interest, and hope, ere long, to be able to present some authentic statement to our readers. In the mean time, we were much pleased to have the following case brought under our notice by the kindness of a friend.—Ed.]

THE individual who describes his own present circumstances in the subjoined letters, had, for a long period, been the champion of Universalist doctrines in the neighbourhood where he resided; he had been successful in inducing others to embrace the same unscriptural views, and was at all times glad to have an opportunity of exhibiting his opinions. His only parent was a Methodist, who had long prayed for his conversion; and repeatedly had he declared to her, when she expressed her anxiety respecting his state, that he would willingly submit to have his head severed from his body at that time, if he thought his views would ever change.

On one occasion he attended the Methodist Chapel; and though his intentions were not to receive conviction, yet it pleased the Lord fully to reveal his state,—he was convinced of sin,—threw aside the reeds of delusive doctrines,—and was converted to God. He is now engaged in exhorting others to seek the Lord. The following letters were written to his mother.

Wilmot, 17th Sept, 1838.

MY DEAR MOTHER,

I now take up my pen to address you on a very different subject, from any that I have ever done; for how could I speak of things that I knew nothing about? Blessed be the Lord God and Father of our Lord Jesus Christ,—in his own appointed time he called me from nature's darkness into his marvellous light, and to the glorious liberty of the sons of God. On the sixth day of last month it pleased the Lord to reveal his will to me, brought me to see myself a guilty sinner in the presence of God, condemned to eternal burnings. My feelings are more easily imagined than described. For fourteen days I was in that horrible state; felt it justice in God to send me to hell, and saw no way of escape, for I thought the day of grace was past and gone; but glory be to his holy name, on the fifteenth night I purposed to spend all night in prayer to God, as Jacob of old did wrestle with the angel till day-break,—so I besought my God in strong prayers and tears; when about midnight, the messenger of peace, the Lamb of God said, Thy sins that are many I freely forgive.

"How sweet was that moment, he bade me rejoice,
His smiles oh how pleasant, how charming his voice;
I flew from my knees to spread it abroad,
I shouted salvation, oh glory to God!"

Eleanor became deeply concerned, and has since

found peace with God. Blessed be his holy name! My dear Mother, our life is just beginning; we have both joined the Methodist society, and I trust with the help of Him who has redeemed our souls from hell, that we shall ever adorn the doctrine of our Lord and Saviour Jesus Christ, ever bearing about in our bodies the dying of our Lord Jesus. For myself, I feel the weakest and poorest of all sinners; but my prayer to my God is,—to give me his wisdom to guide me, his counsel to direct me, and his Spirit to strengthen me, that I may grow to the stature of a man in Christ Jesus.

As soon as the Lord pardoned my sins, I purposed having prayer-meetings at six o'clock every Sabbath morning;—blessed be God we have met two Sabbaths, and found it was good to wait on the Lord. When there is no preaching, we have prayer-meetings in the neighbourhood, which prove seasons of refreshing from the presence of the Lord to our waiting souls. My dear Mother, I long to see you; I long to have you come, and join your prayers with ours at the throne of grace.

I wrote a letter to send you a fortnight ago on Saturday, but the stage went on Friday. I went down again on Monday, but was so much exercised in my mind, and getting in conversation with some person, did not think of the letter till I got part of the way up the mountain road. I then stopped, and prayed to my God to direct me, when the thought came to my mind, it would be better not to send it, as over joy sometimes operates as great trouble. As some persons have went from here, I trust you have had the news by report; and to remove all your doubts, I now write you with my own hand.

Dear Mother, pray the Lord to strengthen us in his faith, fear, and love. Now may the blessing of our God, who hath bought us with his blood, so keep us, that we may join the ransomed of the Lord, having our robes washed white in the blood of the Lamb, to sing praises to his name for ever and ever; is the prayer of

Your son in the flesh, and

Adopted in Christ Jesus our Lord. Amen.

Wilmot, Nov. 6th, 1838.

MY DEAR MOTHER,

We had a very good and blessed meeting in Aylesford, which lasted for five days; the Lord was pleased to grant a special blessing to many souls. There were about twenty-two struck under conviction, only two came into liberty, the rest are seeking the Lord with full purpose of heart, and I trust before long will be brought into the glorious liberty of the sons of God, that they too may testify that Jesus hath yet power on earth to forgive sins. We have our meetings every Sabbath, in some part of our neighbourhood, or the one joining. We hold prayer-meetings when there is no preaching; the Lord always meets with us, and that to bless us. Dear Mother, as I hope soon to see you face to face, I shall not at this time write at much

length. We would say to all our friends that address the throne of grace, --when it is well with them remember us; for among all that profess the name of Christ, I am the least. I often think of the words of the Apostle when he says, "I am not meet to be called an Apostle, for I have persecuted the church of Christ;" so I think I am not worthy of having a name or a place among any Christian people, -- for I have striven to destroy the faith once delivered to the saints. But my prayer to God is, that he may sanctify me throughout body, soul, and spirit, that I may be enabled to glorify him in my body and spirit which are his.

And now may the God of Heaven direct, guide, keep, and bless us, with a double portion of his Holy Spirit, until he has served his righteous will with us here below, and finally receive us to heaven; is the prayer of

Your, I trust
Ever dutiful, Son,

Narrative.

AN AFFECTING INCIDENT.

SOME time ago, while attending an eminent surgeon, for the purpose of having an operation performed on one of my ears, I met with the following case: One morning a friend of mine led into the same room a fine looking young woman who was completely blind and completely deaf. This sad condition had been brought on suddenly by a violent pain in the head. Her case was examined by a number of surgeons then present, all of whom pronounced it incurable. She was led back to the house of my friend, when she eagerly enquired what the doctor said about her case, and whether he could afford her any relief. The only method by which her enquiries could be answered was by tapping her hand, which signified "no;" and by squeezing it, which signified "yes;" for she could not hear the loudest noise, nor distinguish day from night. She had to receive for her answer on this occasion the unwelcome tap No. She burst into tears and wept aloud in all the bitterness of despair.

"What," said she, "shall I never again see the light of day, never hear a human voice? Must I remain incapable of all social intercourse, shut up in silence and darkness, while I live?" Again she wept.

The scene was truly affecting. Had she been able to see, she might have been pointed to the Bible as a source of comfort. Had she been able to hear, words of consolation might have been spoken; but alas! these avenues to the mind were closed, to be opened no more in this world. Her friends could pity, but they could not relieve; and what made her case still more deplorable, she was an orphan; had no father or mother, or brother or sister, to pity and care for her. She was entirely dependent on a few pious friends for her support. This she felt -- and continued to weep, till my friend, with great presence of mind, took up the Bible and placed it to her breast. She felt it and said, "Is this the Bible?" She was answered that it was. She held it to her bosom, and said, "This is the only comfort I have left -- though I shall never be able to read it any more;" and began to repeat some of its blessed promises, such as, "Cast thy burden on the Lord and he will sustain thee" -- "As thy day, so shall thy strength be" -- "Call upon me in the day of trouble, and I will deliver thee" -- "My grace is sufficient for thee," &c.,

&c. In a moment she dried her tears, and became one of the happiest persons I ever saw. She never seemed to deplore her condition afterward. I many times heard her tell of the strong consolation she felt. She appeared to enjoy uninterrupted communion with the Father of spirits.

Happily for this young woman, she had been taken, when a very little girl, to a METHODIST SABBATH SCHOOL, where she enjoyed the only opportunity she ever had of learning to read the Bible, and where she had committed to memory those passages of Scripture which now became her solace and the food of her spirit. With what gratitude she used to speak of her teachers, who she said not only taught her to read, but took pains to instruct her in the things that belonged to her eternal peace! "What would have become of me, had I not *then* been taught the way of salvation? for *now* I am deprived of all outward means," was her constant language.

I never look into a SABBATH SCHOOL, and notice the children repeating portions of God's holy word, but I think of the above case. How precious was that handful of seed, cast in by some pious teacher, who little thought, perhaps, at that time, that she was furnishing the only means of salvation to an immortal spirit! What multitudes will have to bless God in eternity for like instruction! Let not, then, our School teachers ever grow weary in well doing, for in due season they shall reap their reward. -- *Meth. Protestant.* [We wish our readers to reflect awhile on the above remarkable case; it is worth more than a cursory reading; *much thought* would not be bestowed upon it in vain. It presents to us, 1. The value of the Bible. 2. The advantage of Sabbath Schools; and 3. A source of abundant encouragement and consolation to Sabbath-School teachers.]

Ministerial.

TO YOUNG CLERGYMEN.

BY DR. SPRING.

IN the whole course of your ministrations, therefore, let your mind be directed toward that department of labour to which it must always be mainly applied. Aim early, aim constantly to furnish yourself to become a preacher. Every thing you do, or leave undone should have an influence on your usefulness as a preacher. Instruction from the pulpit is to be your great business. It is a part of a minister's duty, which holds the first place, and which may never be yielded to any other. No other contributes so much to his usefulness. Other duties he has. He must visit the sick and the dying. He must bind up the broken-hearted in the house of mourning. He must lift the consolatory and warning voice in the land of silence and amid the memorials of the dead. He must, be watchful, too, how he neglects to cultivate those social affections whose cheerful and benignant influence the piety of the gospel elevates and purifies, and which wind their way into the kindest sympathies of those he serves. But after all, he must remember that his great business is to prepare for the public service of the house of God. In no other ought he to be, and for no other does he need to be, so well furnished. Nothing may interfere with his duty of preparing for the Sabbath. Next to actual immorality, and that want of personal religion, there is no such defect in a minister's character as deficiency in his public instructions. I look upon the minister who neglects the wants of the whole body of his people, from the false regard to the wants of a single family, or a single individual, as criminally unfaithful to his high and holy trust. Judge ye whether it is the more profitable to discourse instructively, appropriately, tenderly, with a single family, or to discourse instruc-

tively, appropriately, tenderly, with the assembled tribes of God's Israel? I would not have you depreciate pastoral visitation. God forbid! But I would have you appreciate the paramount duties of the sanctuary. A minister should never leave the place of study and prayer, except for the performance of duties which do not interfere with his preparations for the pulpit. I have known men who devoted five days in the week to pastoral visitation, and satisfied their consciences with a single day's preparation for the Sabbath. And I have heard their congregations exclaim, *My leanness! My leanness! Wo unto me!* And I have seen their once verdant and prolific field of labours becoming like the heath in the desert.

Literary.

THE MIND BEYOND THE GRAVE.

BY MRS. SIGOURNEY.

WE cannot but feel that we are beings of a two-fold nature—that our journey to the tomb is short, and the existence beyond it immortal. Is there any attainment that we may reserve, when we lay down the body? We know that of the gold which perishes we may take none with us when dust returneth to dust. Of the treasures which the mind accumulates, may we carry aught with us to that bourne whence no traveller returns?

We may have been delighted with the studies of nature, and penetrated into those caverns where she perfects her chemistry in secret. Composing and decomposing—changing matter into nameless forms—pursuing the subtlest essences through the air, and resolving even that air into its original elements—what will be the gain when we pass from material to immaterial, and this great museum and laboratory, the time-worn earth, shall dissolve in its own central fires?

We may have become adepts in the physiology of man, scanning the mechanism of the eye, till light itself unfolded its invisible laws—of the ear, till its most hidden reticulations confessed their mysterious agency with sound—of the heart, till that citadel of life revealed its hermit policy; but will these researches be available, in a state of being which "eye hath not seen, nor ear heard, nor the heart of man conceived?"

Will he who fathoms the waters, and computes its pressure and power, have need of this skill, "where there is no more sea?" Will the mathematician exercise the lore by which he measured the heavens, or the astronomer the science which discovered the stars, when called to go beyond their lights?

Those who have penetrated most deeply into the intellectual structure of man, lifted the curtain from the birth-place of thought, traced the springs of action to their fountain, and thrown the veiled, shrinking motive into the crucible, perceive the object of their study taking a new form, enter disembodied an unknown state of existence, and receiving powers adapted to its laws and modes of intercourse.

We have no proof that the sciences, to which years of labour have been devoted, will survive the tomb. But the impressions they have made, the dispositions

they have nurtured, the good or evil they have helped to stamp upon the soul, will go with it into eternity. The adoring awe, the deep humility, inspired by the study of the planets and their laws, the love of truth, which he cherished who pursued the science that demonstrates it, will find a response among archangels. The praise that was learned amid the melodies of nature, or from the lyre of consecrated genius, may pour its perfected tones from a seraph's harp. The goodness taught in the whole frame of creation, by the flower lifting its honey-cup to the insect, and the leaf drawing its green curtain around the nursing chamber of the smallest bird, by the pure stream, refreshing both the grass and the flocks that feed on it, the tree, and the master of its fruits, the tender charity caught from the happiness of the humblest creature, will be at home in His presence who hath pronounced himself the "God of love."

The studies, therefore, which we pursue, as the means of intellectual delight, or the instruments of acquiring wealth and honour among men, are valuable at the close of life, only as they have promoted those dispositions which constitute the bliss of an unending existence. Tested by its tendencies beyond the grave, religion, in its bearing and results, transcends all other sciences. The knowledge which it imparts does not perish with the stroke which disunites the body from its ethereal companion. Whilst its precepts lead to the highest improvement of this state of probation, its spirit is congenial with the ineffable reward to which we aspire. It is the preparation for immortality which should be daily and hourly wrought out, amid all the mutations of time.

INFINITUDE.—Mr. Goodacre, in concluding his recent series of lectures on astronomy, at Sheffield, gave the following happy and original illustration of infinitude:—Let us, said he, compare the great solar system (of which this earth forms so inconsiderable a part) to the single habitation of a family in a thinly peopled district; the brightest of the stars, Lyra and Sirius, and others of the first magnitude, though distant from us millions of millions of miles, are our nearest neighbours; the less brilliant of the visible stars are similar scattered dwellings at somewhat greater distances; the small groups, such as Pleiades and the Dolphin, are the little hamlets of our vicinity; while the brighter and more crowded portions of the milky-way are the villages and towns dispersed throughout the country: yet those eight or ten millions of suns make but one region—one firmament. Aided by the telescope, in those lucid spots called nebulae, are brought to view thousands of such firmaments, each perhaps separated from our region of stars by spaces as much exceeding the distances of stars from us, as the mighty ocean exceeds the little brook that divides two hamlets; and some of these firmaments are so distant, that the combined radiance of millions of suns never reaches our vision; nay, it is only presented as a faint streak of light to the most powerful telescope. Yet is all this infinitude? Ah no! This assemblage of myriads of firmaments, each firmament composed of millions of suns, and each sun with its respective system, capable of sustaining millions upon millions of millions of created beings, forms but a mere speck, an all but nothing, midst the boundless regions of existence throughout which the Eternal reigns.

Poetry.

"THERE'S JOY ALONE IN HEAVEN."

There's joy in grateful merry hearts :
 In childhood's reverie ;
 When naught can cloud those sunny hours,
 Of bright and guileless glee.
 Unwelcome cares and worldly woes,
 Are left for following years ;
 When tales of grief and faithless love
 Are waste in sorrow's tears :
 These prove, in every step through life,
 In hearts whose peace is riven ;
 That solid joy is no where found,
 But with the blast in heaven.

There's joy in humble hearts who claim,
 One hearth—one home as theirs ;
 And who by sympathising love,
 Divide life's bliss and cares
 Tho' fleeting, all of earthly gifts,
 So may'd the cup that's given ;
 Fragile and false the hopes of man,
 True joy is found in heaven

There's joy around the cottage fire,
 When daily toils are past ;
 And glad some hearts together join
 To share the homely feast.
 Tho' storms of fate may blight that joy,
 Those hearts in twain be riven ;
 And disappointment blight life's dreams,
 Yet still there's joy in heaven.

There's joy amid the bridal throng,
 When happy hearts are join'd ;
 And holy vows are plight'd twin'd
 Those, one in soul and mind
 Tho' envy may its thorns intrude,
 Where peace and love are given ;
 O, hatred crush those high resolutions,
 For such there's joy in heaven.

Joy lifts the sorrow-stricken sire,
 And triumphs o'er his pain ;
 When the lost prodigal returns,
 To bless his home again
 When from that home no more to roam
 The pledge that hour is given ;
 Joy fills each heart, the nearest kin
 To that enjoy'd in heaven.

The saints of God taste solid joy
 Tho' all besides is brief ;
 They find in every woe a charm,
 And e'en "a joy in grief"
 Trace happy hearts to whom such joys,
 Such blissful views are given ;
 Yours' is the home of joy and peace
 Yours' are the joys of heaven.

Sheilburne, March 1, 1839.

A. B. C.

Correspondence.

To the Editor of the Wesleyan.

THE value of a religious periodical, conducted on enlightened, liberal, and evangelical principles, to individuals, families, and the community generally, cannot be fully described. It not only supercedes the necessity of that species of light, frothy reading which can serve no better purpose than to fill the minds of persons with ideas of imaginary things, at the expense of informing their understandings and improving their hearts, but it also supplies a source of the most valuable and truly interesting and profitable information on

all subjects which concern them as individuals and in the various relations they sustain to their fellow-men, and as candidates for an eternal state of existence. It is continually presenting truth in new and inviting aspects, whilst error is pursued through all its windings and in its deceiving qualities and dangerous tendencies exhibited to the public view. A messenger of this kind finding a ready entrance stately and regularly into the domestic circle cannot fail of arresting the attention of its members, contributing to the store of their intellectual gains, exciting the operations of their judgments on the subjects discussed, insensibly calling into existence a feeling of disgust against evil in its protean forms, and fostering a state of mind which will materially prepare the way for the successful application of the pure, spiritual, energetic, and sublime verities of the Gospel delivered by the faithful servants of God. In fact it will prove a constant monitor, silently, yet powerfully presenting truths, admonitions and instructions, to which some might not feel disposed to lend a willing ear coming from a living teacher. It has, therefore, been a matter of observation that those families, which have the advantage of a religious paper of the above character, present in their deportment a marked superiority in point of morality and general good conduct to those who deny themselves of this valuable privilege. If this, then, be the case, may I not reasonably infer, that religious periodicals of this description *should not exist by mere sufferance*, and their supporters, so far from considering they are conferring a favour upon the conductors and proprietors, should esteem themselves privileged in being able thus to secure the powerful aid of so true a friend. This is the light, I am persuaded, in which religious papers should be regarded : they should receive from all their patrons that hearty and welcome reception which, from their obvious utility, they eminently merit. The comparative cheapness of such periodicals, together with the ever recurring variety of each number, is another characteristic much in their favour. They certainly do afford the cheapest vehicle of information of which we can avail ourselves, or they yield the greatest amount of real substantial and beneficial information for the pecuniary sum advanced that can be procured in the literary market. This is a peculiar advantage to the poorer classes of our wide-spread population. Without calling for any material sacrifice or retrenchment of their general expenditure, they can possess themselves of all the great and manifold advantages which a periodical of the kind in question is so well calculated to impart : and thus elevate their character in the scale of intellectual attainments, and religious knowledge. What an interesting variety, also, is furnished in each and every successive number of a properly conducted religious paper ! If preserved and formed into volumes, it will in the course of time present a variety of interesting articles on important subjects, such as cannot be found in the same number of volumes of ordinary works. How inviting and profitable this will prove to their owners and readers requires no lengthy remarks to substantiate. From the

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whole, then, I conclude, that, to take a religious periodical, is not only the duty, but the decided privilege, of every head of a family.

I wish every religious paper published in the Provinces a wide and prosperous circulation. I think, in giving utterance to this wish, I am free from that narrow mindedness which would desire the prosperity only of that periodical which advocated principles most in accordance with one's own belief. There is such a thing as bigotry—envy—hostility. For fear that it might interfere with certain personal interests, some would decline all courteous intercourse and studiously refuse to mention the name of another periodical which proposed to advocate the doctrinal and disciplinary views of another denomination. From all such narrow, sectarian, and bigoted prejudice, I pray that you, Mr. Editor, and I as your correspondent, may ever be delivered: it can, in the end, work out results only prejudicial to the parties actuated by it. Of such uncourteous conduct, *in one instance*, on the part of a contemporary provincial religious paper, I believe the conductors of the Wesleyan have had reason to complain: but notwithstanding every disadvantage under which its appearance had to labour, I am happy to learn from your statements from time to time, that the circulation of the Wesleyan is increasing, and is such as to warrant the confident hope of its permanent establishment.

It is but justice to say, that, as far as I have had an opportunity of ascertaining the deliberate and impartial opinion of persons of different denominations, THE WESLEYAN, in point of ability in the manner of its being conducted, the character of the articles inserted, the arrangement observed, the liberal spirit evinced, the firmness of principle displayed, the quality of the paper, and the beauty of its typographical appearance, is *second to none in the provinces*. In one particular it is unequalled, that is, the cheapness of its price. *The Wesleyan is now without exception, size and matter considered, the cheapest periodical circulating in the British provinces*. It has therefore a peculiar claim on the patronage of the religious public; that support it will doubtless obtain, and its honourable and useful course thus be secured in perpetuity. Wishing you a happy and a prosperous year in your editorial capacity,

I am,

Yours sincerely,

A SUBSCRIBER.

March 4, 1839.

Obituary.

COMMUNICATIONS RESPECTING DR. FISK'S SICKNESS AND DEATH.

EVERY thing relating to the sickness and lamented death of a man so much and so justly beloved by the Church, will no doubt be perused with interest by all our readers. We therefore publish the following communications, though they do not embrace all the particulars we promised last week, which we shall give

as soon as they are furnished. That certain allusions in the letter of Dr. Miner may be understood, it is proper to remark, that when intelligence arrived in this city of the illness of Dr. F., the Missionary Board deputed a committee to repair to Middleton for the purpose of communicating to him their affectionate regards, if alive, or attend his funeral, if deceased. Of this committee, three, namely, Dr. Bangs, Rev. J. Lindsey, and G. P. Disosway, Esq., went. They found him still alive, with his intellect as bright and vivid as ever, and his soul calmly stayed on his God. It was two or three days after their return that Dr. Miner, Dr. Fisk's attendant physician, wrote the letter below to his brother-in-law, Rev. J. Matthias. We did not, however, deem it proper to publish it while our beloved friend, of whose manly intellect and fervid piety it speaks in such glowing terms, survived, although we could set down nothing it contained to the score of exaggeration. We have known Dr. Fisk too long and too intimately not to expect that he would show himself mighty in his conflict with the king of terrors. The letter of Dr. Miner is followed by a series of resolutions adopted by the students of the University, expressive alike of their high sense of propriety and their affectionate regard for their lamented president. May each one of them emulate his worthy example.—*New York Christian Advocate*.

Middleton, Feb. 15, 1839.

MY DEAR SIR,—I presume that Professor Smith informs the committee appointed to visit Dr. Fisk of his situation from day to day. Of this, however, I know nothing. He passed the last night with a degree of quiet not common in this stage of the disease, and through the forenoon to-day his noble countenance exhibited appearances more than human; and it seems for a time that disease could not be permitted to exert its influence any longer upon him. But, alas! these symptoms were the consequence of morbid action, and only deceptive. I informed Mrs. F. that doubtless some great change was about to develop itself, and hoped she would be prepared if it should be unfavourable. At half-past 2, P. M., a paroxysm of a spasmodic affection of the lungs commenced, and continued nearly an hour, which left him very low, and to-night at 8 o'clock he is still suffering that extreme debility or sensation of sinking which succeeds those paroxysms.

I have seen men die, but not such men as he is, or *has been*. I have seen the physical and mental powers decay; but here it seems that the intellectual portion still declares its superiority and proclaims its lofty destination. We have his body *down here*, a receptacle for such medicines as seem indicated in the case, but have no doubt that the causes which are in operation to prostrate it will soon give wings to its soaring spirit, and it will ere long be crowned with freedom and triumph.

The immediate cause of his sufferings is an affection of the nerves of respiration, which do suffer a sort of paralysis during the paroxysm, and for some time before and after it. Indeed, this has been evident from the first of his last illness. Add to this the previous

state of his lungs, and a system diseased "all over"—lymphatic swellings of the joints, and anasarous swellings of the feet and legs, and you can begin to appreciate the condition of our patient. I of course dread the coming night under such a state of things. The symptoms of hydrothorax are too evident, and a frequent termination of such complaints. We have then to apprehend not only suffocation but strangulation. But our trust is not in an arm of flesh. Every day and almost every hour seems to develop some important characteristic of the man, or some cheering evidence of his hopes of high heaven. There is nothing strange in his disease, unless it be that life has continued so long under such a weight of disease. The important influence which the mind has over the physical system is quite evident, and assists us greatly in controlling the symptoms: besides, the system has always been very susceptible to the influence of medicine, which it still retains. At present he lies a living lecture of the mighty truths published by a voice from heaven, that the soul is immortal, and scepticism cannot avail itself of a single expression of his, even in the moments of greatest suffering, to aid its cause; and perhaps at no period of his life has the cause of religion felt his influence more than during this sickness. There are reasons why he would be glad to live. His family, the Church, and the Wesleyan University, are objects of his peculiar regard. Of the latter his own words are the most appropriate: "I think it is of God, and if so he will no doubt take care of it; if not, certainly I have been connected with it long enough."

I have hastily thrown together a few observations, interrupted often, and with great haste, which are for your perusal. The amount of his conversation is perhaps preserved, and, if needed, at a proper time will doubtless be furnished.

I remain, dear sir, respectfully yours,
THOMAS MINER, 2d.

To Rev. J. J. Matthias.

RESPECT TO THE MEMORY OF DR. FISK.

At an extra meeting of the managers of the Missionary Society of the Methodist Episcopal Church, it having been announced that the Rev. Dr. Fisk, president of the Wesleyan University, had departed this life, the following preamble and resolutions were unanimously passed:—

Whereas the Methodist Episcopal Church has been thus called to mourn the departure of one of her ablest ministers and brightest ornaments, and the Missionary Society of our Church especially has been bereaved of one of its most gifted advocates and most zealous friends, therefore,

Resolved, 1. That in the death of the Rev. Dr. Fisk the members of this board and the society, whose representatives they are, while they would meekly and submissively bow to this mysterious dispensation of divine Providence, cannot but feel deeply and lament this heavy bereavement, and to regard the decease of Dr. Fisk as a public calamity, a loss to the Church and the world, and particularly to the Wesleyan University.

Resolved, 2. That this board tender to the afflicted widow of our deceased brother in this her bereavement their condolence, and to the faculty and students of the Wesleyan University their Christian sympathy in the loss they have sustained in the death of their beloved and respected president.

Resolved, 3. That a copy of the above preamble and resolutions be forwarded to the widow of the late Dr. Fisk, and likewise to the faculty of the Wesleyan University; and that they be submitted to the editors of the Christian Advocate and Journal for publication.

FUNERAL OF PRESIDENT FISK.

The last sad tribute has been paid to departed worth by a bereaved and sorrowing community. All that is mortal of our revered and beloved friend, the late president of the Wesleyan University, was yesterday deposited in the house appointed for all the living. As may be well supposed, a gloom overspreads the city of Middletown; the conviction having taken a deep hold upon the minds of all that "a prince and a great man has fallen in Israel," and that not only their flourishing institution is deprived of its head, but they have lost a common father, counsellor, and friend.

It need scarcely be said, that he died as the Christian dieth, "full of faith and of the Holy Ghost." "Having served his own generation by the will of God, he has fallen asleep," and now rests from his labours among the blessed and illustrious dead.

Truly a bright light is extinguished. A star of the first magnitude is seen no more in the firmament of the visible Church; and yet it has not fallen from heaven, but is now taking a higher, holier, and wider range in the unseen distance, even within the veil of that glory into which we cannot look. "Though dead, he yet speaketh—having left us an example that we should walk in his steps." And surely the name and memory of Wilbur Fisk will be fondly cherished as long as human minds can estimate high intellectual, moral, and religious worth.

The following was the arrangement of the funeral procession:—

- Joint Board of Trustees and Visitors of the University.
- Missionary Committee from New-York.
- Mayor and Common Council.
- Physicians.
- Clergy.
- Officiating Clergymen.
- Company of Artillery, of whom Dr. Fisk was chaplain, who request to bear upon their shoulders his body to the grave—(in citizen's dress.)
- Twelve Assistant Bearers.
- Six Clergymen, pall bearers, of the several churches in the city.
- Relatives of the deceased.
- Faculty of the Wesleyan University.
- Students of the University.
- Preparatory School of Rev. Mr. Saxe.
- Young Men's City Lyceum.
- Mr. Webb's School.
- Citizens.

After prayer at the house, the procession moved to the Methodist Episcopal Church, where, after a funeral dirge from the choir, the funeral service was performed by the Rev. L. Clark, of Hartford district. An eloquent and appropriate address was delivered by

Rev. Professor Means, of Emory College, Georgia. Concluding prayer by Rev. E. E. Griswold, of New Haven. The procession then proceeded to the college cemetery, and, after the burial service, by Rev. H. Banks, of Hartford, the body was committed to the grave till the resurrection morning.

HON. SIR CHARLES PAGET.

Bermuda, February 19.

Arrival of the remains of the late Vice Admiral the Hon. Sir Charles Paget, K. C. H. and G. C. H. Naval Commander-in-Chief on the North American and West India Stations.

ARRIVED, on Thursday last, H. M. Steamer Flamer, Lieutenant Pothbury, in five days from St. Thomas, with the remains of Vice Admiral the HONORABLE SIR CHARLES PAGET, on board.—The Flamer received the body from the Tartarus, on board of which vessel he died, when on his way from Jamaica to these Islands, on the 29th ult. The Reverend E. Paget, and Lieutenant Brownlow Paget, R. N. came passengers in the Flamer.

Yesterday, the remains of Sir Charles were removed from the Dock Yard, Ireland Island, and deposited with the customary forms and honours, in a vault in the Naval Burial Ground, beside the one wherein were laid the remains of that gallant officer, Admiral Colpoys.

We have in vain sought in "James' Naval History," and other similar publications, for some account of the services of Sir Charles Paget. In the absence of such information, we are compelled to compile a Biography from data kindly furnished us. We fear, however, that there will be some inaccuracies in our performance, from the limited time we had for its completion.

The subject of this biography was the fifth son of the late Earl of Uxbridge, born in October, 1778, and entered the navy in the year 1791, in the Sanspareil, Lord Hugh Seymour. He was Flag Lieut. to Admiral Pasley, who tried the mutineers at the Nore. Was promoted on the hauling down of Admiral P's flag to Commander, and appointed to the Martin sloop of war, employed in the north sea, under Admiral Duncan; and was his repeater at the battle of Camperdown, and was promoted in the Bedford, 74, after the action. In the following year he fitted out the Penelope, 36, which he took to the Mediterranean, and exchanged with the late Sir Henry Blackwood into the Brilliant, 28. He was then attached to the Channel Fleet blockading Brest.—He was employed without intermission during the whole period of the war with France in the following ships:—Endymion, Hydra, Egyptienne and Cambrian, frigates. While in command of the Endymion on the breaking out of the Spanish war, he took four Galeons of vast value, his own share of prize money being 80,000*l.* sterling. He afterwards served in the Revenge, 74, and Superb, 74; and when in the latter vessel, was one of two line-of-battle-ships that succeeded in forcing the boom and getting within range to silence the batteries upon the occasion of the destruction of the French Fleet in Basque Roads. He subsequently served in the American war under Admiral Sir Borslase Warren.

On peace being restored, he retired from his active duties; he, however, was shortly afterwards called on by his Sovereign, George the Fourth, then Prince Regent, to command the royal yacht, the Royal George; which ship he kept till made Rear Admiral, but was always selected to command the squadron which accompanied the King, whenever he went afloat. He was then appointed to the command of the fleet on the Irish station, in which he continued

the customary period, and returned, for a short time, into private life.

In July, 1836, he was appointed to the command of the Experimental squadron which was to determine the relative merits of naval architecture. He hauled his flag down on the fleet being dispersed, after frequent trials; and was appointed, in January following, to the North American and West India stations.

Sir Charles arrived at Halifax in July, 1837, as Vice Admiral of the white, in command on this station, on board the Cornwallis, 74, Sir R. Grant. Little or nothing worthy of record took place till the Canadian Rebellion, when he instantly despatched his flag ship to convey troops; and from the alacrity and zeal with which this duty was performed by that zealous and active officer, Sir Richard Grant, not less than 2000 troops were conveyed to the North American Provinces, which aided materially to the suppression of anarchy and rebellion in the Canadas.

During last winter Sir Charles visited the West Indian portion of his command; and immediately on the opening of the St. Lawrence in May he proceeded to Quebec, where he was at once appointed one of the Special Council by the then Governor-General Lord Durham; and the deference which his lordship always paid to his opinions at that critical period, will show how highly valuable were considered his services. Lord Durham having no further necessity for his councils, from the speedy restoration to comparative tranquillity and confidence in the Canadas, he returned in H. M. S. Inconstant to Bermuda. From the effects of frequent exposure to the inclemencies of the weather, while on his Canadian mission, he was attacked with severe acute Rheumatism, which nearly confined him to his bed during the whole period (two months) he remained here. His flag-ship was during this time at Halifax refitting.—In the interim, orders were received from England, to repair with the whole of his disposable force to Mexico. Although in a very debilitated state, he embarked with a determination to fulfil his duty; but on his arrival at Jamaica, no improvement having taken place in his health, it was thought by a Medical Board, that proceeding to Vera Cruz would endanger life; and only after most earnest solicitations could he be prevailed on to depute the command. On January 21, he was attacked with the epidemic fever of Jamaica, from the effects of which he sunk on the 29th January, on board the Tartarus Steamer.—As a last resource he embarked on board that vessel on the 17th January, and was off these Islands on the 27th, it blowing a severe gale at the time; when unfortunately the land could not be discovered, they bore up for St. Thomas, where the body was removed to the Flamer, and brought by that vessel to Bermuda.

During thirty years, the subject of this biography, represented the borough of Caernarvon, in North Wales, in the Imperial Parliament. He was employed during the last ten years of the life of George the Fourth, immediately about that Sovereign's person, as groom of the bed chamber, by whom he was knighted, receiving the order of K. C. H. On the accession of William the Fourth, he was continued as groom of the bed chamber, and retained that post during the whole of this King's life. In his reign he received the additional honour of G. C. H.—He lost the sight of his right eye from continued use of the telescope, during his long and arduous services; and had a severe injury in his left knee, from a blow which he received in a fall overboard, while in the Emerald Yacht, which produced permanent lameness, and occasionally gave him much inconvenience.

Upon reviewing the biography of this distinguished officer, we remark that during a period of 47 years, he was scarcely ever unemployed, being continually engaged in important commands from his appoint-

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IDENT FISK.

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ment of Flag Lieutenant to Admiral Pasley, till we find him as our naval Commander-in-Chief. The important offices which were held by him about the persons of two successive Sovereigns, and the circumstance of the Emerald, which was George the Fourth's own private yacht, being placed at his disposal, are striking proofs of the esteem in which he was held by their Majesties.

There is one trait in Sir Charles's character, which has come under our own immediate notice, and which alone would be sufficient to raise him in the opinion of every right thinking mind. In January, 1833, intelligence was received here of the death of the Commander of H. M. S. Harpy, the honorable Lieutenant Clements, and although his son would have been eligible in two months for the vacancy, and it was in the power of the Admiral to retain it, he bestowed it upon Mr. Henry Georges, a Mate of H. M. S. Cornwallis, who received a severe gun shot wound in the face, from the accidental explosion of a fowling piece while out shooting at Halifax, and which it was thought would perfectly incapacitate him for any further employment in the naval service!

Sir Charles married, in 1805, ELIZABETH ARAMINTA, daughter of Henry Monck, Esquire, and had issue three sons, and five daughters; the former are all actively employed in the service of their country.

The Wesleyan.

HALIFAX, MONDAY, MARCH 25.

ORPHAN ASYLUM AND HOUSE OF INDUSTRY AT HALIFAX.—Before this meets the public eye, the Appeal which follows will have been published in nearly all the town newspapers; to which have been added remarks by the several editors in recommendation of so praiseworthy an undertaking. A single visit to the present Asylum of the Poor will convince every individual of the paramount importance of the combined objects aimed at by the Commissioners, while every householder will be glad to have a place of reference to which he can point street beggars, where they can obtain work and remuneration. The condition of the orphans has, for some time past, been, indeed, lamentable. There are now upwards of sixty in the establishment, and it has been calculated that scarcely one in six of those admitted are reared—owing to the confined situation and insufficient accommodation; while those who live are from the earliest age associated necessarily with the sick, the depraved, and the insane.

We believe the minimum of the intended subscription is fixed at £1200. We trust the liberality of the public will not allow it to stop here. His Excellency has munificently headed the subscription list with £100, and the subscription only just opened, is exceedingly satisfactory.

TO THE PUBLIC.

An appeal to the Public, in behalf of the establishment of a House of Industry, in connexion with an Orphan Asylum.

THE evil of street begging, which has long been of a crying nature, has of late reached such a height, that it is believed there will not be one heart in Halifax to which an appeal on the subject contemplated in this address will seem ill-timed or unnecessary. So numerous indeed have been the expressions of desire

that such an institution should be undertaken, that nothing more can be supposed necessary than to submit a plan, which shall afford a reasonable prospect of effecting the desired end.

The Commissioners of the Poor desire to submit to their fellow-townsmen their plans and wishes on the subject, and to appeal to them for the support of an undertaking in which the feelings of every member of the community is interested.

At a meeting of a joint committee of Clergymen with some of the undersigned, it appeared desirable to aim at the following objects, with a view to put an effectual stop to street begging, and to provide for the comfortable accommodation of the numerous orphans who are now inmates of the Asylum.

It is proposed to erect a building which shall furnish complete accommodation for 100 children and their nurses; and in which there shall be also various apartments for the prosecution of different branches of industry by male and female applicants.

That this building shall be under the direction and control of the Commissioners of the Poor, who are ready to give such superintendance, and afford such assistance as may be necessary for the efficient operation of the system, together with a committee of twelve other gentlemen, one of whom shall be associated with the Commissioner of the month, as visitor of the Institution.

That men shall be employed in parties of from 10 to 20, in making mats, brushes, baskets, fish-boxes, &c., picking oakum, cracking and grinding gypsum, and such other mechanical operations as shall afford a reasonable prospect of making a fair return; and the women in similar parties in spinning, knitting, weaving, plaiting straw, making cotton wick, sloop work, &c. &c.; and that the children shall be distributed during the day among these different parties to learn from them such branches of industry as may be thought desirable.

It is hoped, that in these various ways, the present Asylum of the Poor would be relieved of a number of its inmates, who are there merely from poverty, and might there be made not only more efficient as a refuge for the respectable poor, as a hospital for the diseased, and, an Asylum for lunatics, the want of which has been severely felt, but that the poor of the town may find employment, and that every applicant at the door for relief may be referred to this Institution with confidence of earning that sustenance which now they obtain by the demoralizing practice of public mendicancy.

The establishment of an Orphan Asylum in connexion with the House of Industry, (which is an important feature of the plan) will furnish a remedy for an evil long and justly lamented, viz., the inadequacy of the present provision for the accommodation of orphans; their removal to more healthy and detached premises will be effected, they will be thus freed from their present necessary association with the sick and the depraved, and a school will be provided for their education, and for their instruction in different branches of industry, which will be useful to them in after-life.

It is with this hope that the undersigned appeal to the public for co-operation and support, and while they doubt not, that, in the process of time, such an institution would maintain itself, they pretend not that it can be set on foot, or for the first four or five years sustained, without liberal contributions from their fellow-townsmen.

If, however, the hope be well grounded, that the present numerous applications for relief at the doors can thus be met, and the public freed from any other demand upon their charities than that which this institution makes, there are many by whom sums of 20l. 50l. or even 100l. might be contributed without taxing their means any further than they are already

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called upon, while they would have the comfort of knowing that the sums they gave were not only affording relief to the indigent, but tending also to the cultivation of industrious habits and the promotion of an improved moral feeling among them.

In this confidence the undersigned earnestly call upon their fellow-townsmen to come forward with liberal contributions towards an institution whose necessity has been loudly insisted on, and they trust, that, with the blessing of God upon their undertaking, they shall provide an effectual remedy for the present painful and degrading condition of the pauper population, while they also furnish means for bringing up the now ill-furnished orphans, who are in the Asylum, as healthy persons with industrious habits and improved morals.

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| H. BELL, | JOSEPH ALLISON. |
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| J. W. NUTTING, | LEWIS JOHNSON, |
| J. WILLIAMSON, | C. TWINING, |
| THOMAS TOBIN, | W. LAWSON, JUNR. |
| W. M. ALLAN. | |

For the purpose of ascertaining the feelings of the public towards the above object, a Committee of gentlemen will wait upon the inhabitants of this town to receive their contributions.

By the Mail yesterday we received New York papers to the 9th inst., and Fredericton and St. John to the 16th—from which we have made the following extracts:—

OFFICIAL CORRESPONDENCE.

Washington, Feb. 27th, 1839.

Sir—I received on the 23d inst. your Excellency's letter of the 13th, containing your proclamation of that day's date, and conveying to me information of an armed incursion by the people of Maine, into a part of the disputed territory situated on the Restook river.

I herewith transmit to you copies of an official correspondence, which has since passed between the United States Secretary of State and myself.

You will perceive by this correspondence that the American Government is now prepared categorically to deny the existence of an agreement as understood by us, respecting the exclusive exercise by Great Britain, of jurisdiction over the disputed territory, pending the negotiation for the settlement of the boundary.

The two governments are thus placed pointedly at issue upon this subordinate branch of the boundary question. It is only by direct negotiation and free discussion between them, that a definite understanding upon the point at issue can be arrived at.

In this state of the affair, I think it best becomes us, as the servants of a Sovereign whose generous forbearance is unequalled in the history of nations, to refrain from further action until time shall have been afforded to Her Majesty's Government to attempt the adjustment of the difference by friendly means.

Governed by these feelings, I have this day signed with the Secretary of State for the United States, the enclosed memorandum, containing terms of accommodation, which we have agreed to recommend to the adoption, respectively, of your Excellency and the Governor of Maine.

I am aware, considering the nature of your instructions, of the grave responsibility which you incur, by acceding to the proposed terms of accommodation; but I think that in the present conjuncture, such responsibility ought to be fearlessly met; and any share thereof that may fall upon me for the advice which I am now giving, I will cheerfully accept.

We shall be making a large and generous concession to the pretensions of the people of Maine, by admitting the question of present jurisdiction to be in any way open and debatable; but I deem the conces-

sion worth making, if it enables us to preserve peace honourably between the two countries.

The question of present jurisdiction is after all, from its nature, subordinate, and provisional; it will cease to be any question at all, as soon as the boundary controversy is determined. Surely it would be a lamentable act of imprudence, if, while the two governments are gravely, and in a friendly spirit, negotiating the general question of disputed boundary, the nations should rush to war in order to decide the inferior point, which of them shall in the mean time, exercise temporary jurisdiction within the district in dispute.

The duplicate of the enclosed memorandum is forwarded to the Governor of Maine, who I have no doubt, under the recommendation of the President, will comply with the terms proposed, if your Excellency shall be willing equally to accede to them.

I have the honour to be,
With great respect and consideration,
Your Excellency's most obedient
And humble servant,
(Signed) H. S. Fox.

His Excellency Major General
Sir John Harvey, K. C. B.

Government House, Fredericton, N. B. }
March 6th, 1839 }

Sir—Your Excellency's letter of the 27th ult. with its inclosures, was this day delivered to me by Mr. Scott, a special messenger.

Yielding to circumstances, which I admit with your Excellency to constitute a sufficient justification for a departure from the strict letter of the instructions from her Majesty's Government, under which it is made my duty to act, in reference to the territory in dispute between Great Britain and the United States on the South West frontier of this Province, and I will add to the anxious desire which I have always felt that matters of obviously secondary and minor import connected with the great question should not be allowed to involve this Province in border collision with the state of Maine, which might lead to a National War, I do not shrink from the responsibility imposed upon me by those instructions, of deferring all offensive measures, as relates to the occupation by Militia of the State of Maine of a certain portion of disputed Territory, for a period which may be sufficient to enable me or your Excellency to receive the decision of her Majesty's Government upon the subject. My measures shall accordingly be confined to the protection of the communication between this Province and Lower Canada, through the Valley of the St. John, and of Her Majesty's subjects of the Madawaska Settlement.

I cannot conclude this Despatch without tendering to your Excellency my best thanks, for the frank and manly offer which you have made, of sharing with me the responsibility of a deviation on my part, from the strict letter of my instructions:—The letter is in strict accordance with the whole tenor of the correspondence, which I have had the honour and the pleasure of holding with your Excellency upon this subject, during the short period of my administration of the Government of this Province; and I beg you to believe, and I know that your Excellency will not doubt, that I sincerely participate in the sentiments embodied in the paragraph, immediately succeeding that conveying this tender.

I have the honour to be,
With the highest respect, &c. &c.
(Signed) J. HARVEY.

His Excellency the Right Honorable
H. S. Fox, &c. &c. &c.

Government House, Fredericton, N. B. }
March 7th, 1839. }

Major General Sir John Harvey, presents his com-

pliments to Governor Fairfield, and with reference to a communication he has just received from Her Majesty's Minister at Washington, transmitting a memorandum under the joint signatures of Mr. Forsyth, Secretary of State, and Her Majesty's Minister Plenipotentiary, to Governor Fairfield and himself, respectively, begs to say that he will be happy to enter into such amicable communication with his Excellency upon the subject, as may conduce to the attainment of the very desirable and important object thereby proposed to be effected.

Sir John Harvey has answered Mr. Fox's communication, by expressing his entire readiness to give effect to the proposed agreement, so far as may be dependent upon him.

Fredericton, March 16.

We learn by last night's Mail, that Governor Fairfield sent a message on Tuesday last to the Legislature, accompanied by numerous documents, together with the note from Sir John Harvey. The tenor of the message amounts to this,—that the State of Maine has a right to the disputed territory, and the jurisdiction of course he considers as belonging to that State, in which they are supported by the General Government; and he recommends, that if the British troops are withdrawn from the territory in dispute, then the militia of Maine will retire, leaving a sufficient force, under the direction of the Land Agent, armed or unarmed, to carry into effect the original resolutions of the Legislature.

New York, March 8.

ON DIR.—It is said that the Maine Delegation in Congress, signified to the President, just at the close of the session, that they would be much gratified at the appointment of Daniel Webster as Special Ambassador to England, under the Act of March 31, relative to the North Eastern Frontier. The President, it is said, replied, that their wishes in the case were entitled to great consideration, and that he should feel every disposition to gratify them; but that an intimation had been already made to Mr. Calhoun in reference to the appointment. We think it most probable that one of these gentlemen will be appointed. Either of them would be admirably qualified to fulfil the important trust, and between the two, all things considered, we don't know that there is much to choose. If there is any objection to Mr. Webster, it is, that he belongs to a State which has a large pecuniary interest in the question at issue.—John Quincy Adams has been mentioned in some of the papers as a very fit man, but we decidedly hope that he will not be appointed. Besides being liable to the same objections as Mr. Webster, on the score of resiliency, he is too hot and too testy to be a good negotiator on a question of so much delicacy, and concerning which so much feeling has been elicited. We want not only a clear head on this occasion, but a cool head.

We learn that the first division of Pennsylvania militia, under the command of Major General Patterson promptly volunteered their services to the President, under the Act recently passed by Congress, to raise fifty thousand men.—*Philadelphia Herald*.

It will be time enough for men to volunteer when they are called for. As yet, the President has not called for volunteers, and we presume he will not. In other words, we presume there will be no occasion for such a call. We "calculate" that the difficulties on the N. E. frontier will soon be adjusted *pro tem* by the governments of New Brunswick and Maine, aided by the influence of the National government and the British Minister at Washington, and then that the two national governments will set about a final adjustment of the affair in good earnest.

St. John N. B., March 16.

BORDER AFFAIRS.—Our limits would not permit us to give a title of the reports which are daily current respecting the proceedings growing out of the difficulties on our Border territory, nor could any good arise from our doing so. The whole Union, we may say is hot for war, and some of the *savants* of the press have already portioned out the spoils of the contest. Nova Scotia for the noble stand she has taken in behalf of New Brunswick, is to be captured *instantly* by an expedition to be fitted out for the purpose—to be despatched, we presume with greater promptitude and efficiency than the exploring expedition, recently sent out by our calculating neighbours, and with the Canadas, this province, Prince Edward Island, &c. fall to the United States; while Russia, which the Americans have made sure will assist them in the contest, is to have a large slice off the North Western part of America, with the British possessions in the East Indies, as her share. These are a few specimens of the vain boastings of the American press: the chances, however, it must be acknowledged by every thinking man in the Union, are fearfully against such results in favour of America, while contending with so powerful a nation as Britain; and the end, we have no doubt, would prove it so.

Fredericton, March 9.

Yesterday forenoon upon the motion of Mr. End, the message of the Lieut. Governor of the preceding day was read, together with a despatch from Sir Colin Campbell; communicating the Addresses and Resolutions of Nova Scotia in consequence of the recent invasion of New Brunswick. A Resolution expressive of the high sense entertained of the generous and patriotic sentiments, by which the Legislature and inhabitants of the Sister Province are actuated, was unanimously passed; and a Committee consisting of Messrs. End, L. A. Wilmot and Col. Wyer, were appointed to frame an address to His Excellency upon the subject.

The House then resolved itself into a Committee upon the state of the Province, Mr. Barbara in the chair, when several hon. gentlemen addressed the Committee, and animadverted very freely upon the treacherous proceedings of the United States, as evinced in the frequent attacks by their citizens upon the frontier of Upper and Lower Canada, and the recent corresponding advantage which had been taken of the absence of the Queen's troops, from the Province.

But one feeling actuated members upon this interesting occasion, and there was a prevailing desire manifested to strengthen the hands of the Executive Government during the present exigency; although there was a diversity of sentiment as to the best manner in which that was to be effected. At length a Resolution, moved by Mr. End, placing at the disposal of the Lieut. Governor the available means of the Province, was unanimously adopted; and upon motion of that gentleman, that the House give three cheers, and that the gallery be permitted to join, the members rose; and three times three hearty and patriotic cheers were given from the body of the House and galleries, and the House adjourned.

If any thing were wanting to show the fallacy and insincerity of the American state papers, among which we class the recent message of the President of the United States; it would be found in the fact stated by His Honor the Speaker, that most of the lumberers on the disputed territory, went there under licence from the State of Maine, and several of them are at present cutting timber there, protected by the militia of the State who have invaded this Province.

The Transport Barque Numa, Lieut. Crawford, arrived yesterday morning from Halifax with a detachment of the 69th Regiment.

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Lieut. Crawford,
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Fredericton, March 13.

Capt Boyd of the 11th Regiment, who arrived ex-
press, yesterday, reports the arrival of Colonel Goble
and the gallant Corps, at the Madawaska. The whole
are in high spirits, and appear to have gained fresh
vigor from the rapid marches and countermarches to
which they have this winter been exposed.—*Royal
Gazette.*

We have nothing of importance to communicate
from Restook, further than that we learn that part
of the American force in that quarter have either
been withdrawn, or, which is more probable, have
returned to their homes, having become dissatisfied
with their winter quarters, or fearing the consequen-
ces which must inevitably follow, should they attempt
to overstep the line of our acknowledged territory.—
Ibid.

Montreal, March 5.

Private letters, received in town from sources known to
be well informed on the subject, state that the Earl of Dur-
ham had considerably modified his views in respect to a com-
prehensive measure for these provinces. His Lordship, with-
out abandoning his views as to a confederation of all the Bri-
tish American Provinces, is now prepared to support the im-
mediate union of Upper and Lower Canada, with the expec-
tation of being able to bring forward his favourite scheme of
a General Union at some future period.

It has been said in town that the Ministry have followed up
their approval of the suspension from their judicial functions
of Messrs. Panet and Bedard, by their dismissal from office.
If this be the case, the intelligence has, probably, been re-
ceived from the last named gentleman, now in England, as no
official intimation of the fact has, we understand, reached
town. Our readers will feel indignant, but can scarcely be
surprised, to learn that the Earl of Gosford is using his best
efforts to obtain his friend, Mr. Bedard's re-employment.

It is now understood, that Dr. Holmes, the supposed murder-
er of Mr. Tache, will not be given up by the American
Government. As the reasons of presumed refusal have not,
as yet, been received officially from the Executive at Wash-
ington, we shall not offer any remarks upon the matter, till
we are made acquainted with the grounds assumed for this
most extraordinary screening of atrocious criminals from jus-
tice.

March 8.

It is our painful duty to announce the death of the Hon.
Michael O'Sullivan, Chief Justice of the court of King's
Bench for this district, which lamentable event took place
yesterday morning at half-past eleven o'clock. Mr. O'Sulli-
van was appointed by Lord Durham to the office of Chief
Justice on the retirement of Chief Justice Reid, in Novem-
ber, 1838, and had presided in the court for but one term—
that of February last. He was possessed of a remarkably
acute mind, which enabled him to seize with great facility on
the real merits of those intricate questions, which the prac-
tice of law so frequently furnishes. His discharge of the
duties of the high office which he filled for so brief a period,
was such as to have made a most favourable impression on
the members of the bar, and as to render his death a source
of great regret.

The Legislature of Upper Canada has again as-
sembled. The speech delivered by His Excellency
Sir George Arthur, possesses much interest.

MELANCHOLY DISASTER.—The French transport *La
Desiree* left Brest on the afternoon of the 27th of December,
with criminals on board for transportation. About six o'clock
in the evening of that day she struck on the rocks at the ex-
tremity of Les Baleines, a short distance from the harbour,
and before any assistance could be rendered, the ship was
swallowed up, with every soul on board. Some who saw
the ship about dusk, remarked something strange in her ma-
nœuvres, and from that argued that a revolt had taken place.

We are concerned to state that the Brewery and
Nail Manufactory of Robert Lawson, Esq., situated
on the North-West arm, was at an early hour this
morning destroyed by fire. There was some insu-
rance, we understand, upon the property.—*Gaz.*

CENTENARY OF METHODISM.—[The following are
the Resolutions of the Methodist Episcopal Church
in the States, on this interesting subject.]—At an ex-
tra meeting of the Managers of the Missionary So-
ciety of the Methodist Episcopal Church, on Friday,
the 1st of March, the subject of the approaching cen-
tenary of Methodism was called up, and, on motion,
reconsidered, when the following preamble and reso-
lutions were presented and adopted:—

Whereas, by information received from various
quarters, it appears to be the opinion of many of our
respected brethren and friends, both preachers and
laymen, that other objects, besides the missionary
cause, should be embraced in the collections to be
made: And, whereas, this board of managers did not
feel themselves authorized to act beyond the bounds
for which they were instituted, and, therefore, they
recommended, simply, to the several annual confer-
ences to consider and adopt such measures as they,
in their wisdom, might see fit: And, whereas, it is
most desirable that the whole Church should harmon-
ize, as far as possible, on this occasion, and act with
a view to the general good of the whole connexion,
and hence, feeling the importance of a general and
united concurrence of judgment and action: there-
fore,—

Resolved 1. That, if the bishops and the several
annual conferences, who may deliberate upon and
adopt any measures for the due celebration of the ap-
proaching centenary, shall think it advisable to divide
the sums, which may be collected, between the Mis-
sionary Society and the superannuated preachers, wi-
dows and orphans, and the colleges under the patron-
age of the Church, or to restrict them to the two first
objects, we will most heartily concur, and use our
best efforts to co-operate with them in accomplishing
those objects, in such way, and in such proportion,
as shall hereafter be agreed on.

Resolved 2. That, for the purpose of harmonizing
our views and producing a concentration of action,
our corresponding secretary be instructed to attend
the Baltimore conference, and present to them the
above preamble and resolutions, and likewise to con-
fer with the bishops, who are expected to meet at the
session of the Philadelphia conference, on the 3d of
April next.

TO CORRESPONDENTS.

A FABLE.—A certain Captain left a certain port on a foreign voyage.
Many commissions were given to him by his friends to make purcha-
ses on their account; but only one enclosed the money with his re-
quest. When the Captain returned, only one of all the commissions
entrusted to him, was executed: and in reply to the enquiries of the
rest, the Captain informed them, that one day, while at sea, he spread
the wishes of his friends before him on the poop of his vessel, in order
that his attention might be drawn to them, and upon the order to
which it belonged, he placed THE CASE; when suddenly a gust of
wind blew the others into the sea, and this only was preserved, and in
consequence, this only was executed.

N. B. We have placed the above upon record for the lasting ad-
vantage of some of our particular friends. We shall have the great oc-
casion to point the attention of some to this graph, and we are
obliged to commence with our friend at Liverpool, N. S.

Communications have been received from Mr. W. Smith, with
remittance; A. H. Cocken, with one; and Mr. Lewis, do.

POSTSCRIPT.

Just as we were going to press we received letters from Rev. H.
Poole, Rev. A. W. McLeod, Rev. J. McMurray, and "A." They
shall all be attended to immediately.

MARRIAGES.

March 5, at Mr. K. Russell's, Cole Harbour, by the Rev. C.
Churchill, Mr. Henry Smith, to Miss Catharine Monroe, both of
that place.

At Onslow, by Mr. Barnaby, John Higgins, Esq. to Miss Mary,
second daughter of Robert C. Higgins, both of Onslow.

At St. John, N. B. on the 5th inst. by the Rev. Mr. Harrison,
Mr. John Zwicker, of Halifax, N. S. to Miss Susan Jane Nor-
wood, of the Parish of St. John.

DEATHS.

On Sunday the 31 inst, Mrs. Margaret Towaley, a native of
New Brunswick, aged 30 years.

On Saturday morning 15th inst. after a lingering illness, Robert,
son of the late John Davis, in his 15th year.

Varieties.

FREEDOM OF MIND.—I call that mind free which is not imprisoned in itself or in a sect, which recognizes in all human beings the image of God, and the rights of his children, which delights in virtue and sympathizes with sufferings whenever they are seen, which conquers pride and sloth, and offers itself up a willing victim to the cause of mankind.

I call that mind free which is not passively formed by outward circumstances, which is not the creature of accidental impulse, but which bends events to its own improvement—acts upon an inward spring, from immutable principles which it has deliberately espoused.

I call that mind free which protects itself against the usurpations of society, which does not cower to human opinions, which feels itself accountable to a higher law than that of fashion, which respects itself too much to be the slave of the many or the few.—*Dr. Channing.*

TALENTS.—Men of splendid talents are generally too quick, too volatile, too adventurous, and too unstable, to be much relied on; whereas men of common abilities, in a regular, plodding routine of business, act with more regularity and greater certainty. Men of the best intellectual abilities are apt to strike off suddenly, like the tangent of a circle, and cannot be brought into their orbits by attraction and gravity; they often act with such eccentricity as to be lost in the vortex of their own reveries. Brilliant talents in general are like the *ignes fatui*; they excite wonder, but often mislead. They are not, however, without their use; like the fire from the flint, once produced, it may be converted, by solid thinking men, to very salutary and noble purposes.—*Trusler.*

PEACE.—Peace is the chief good of a commercial, and indeed of every people. European nations, with all their improvements in civilization, are still too near the savage state while they terminate their contests by war. Nothing but self-defence can justify it.

And if those who declare that it shall take place, under any circumstances but the necessity of self-defence, were compelled to go into the field in person, it is probable that national disputes would be settled by the intervention of neutral powers, and the sword converted into the ploughshare. To avoid war, the direct calamity of human nature, should be the chief object of every humane man and wise minister.—*Vicesimus Knox.*

INEQUALITY OF COMFORT.—The difference of the degrees in which the individuals of a great community enjoy the good things of life, has been a theme of discontent in all ages; and it is doubtless our paramount duty, in every state of society, to alleviate the pressure of the purely evil part of this distribution, as much as possible, and by all means he can devise, secure the lower links in the chain of society from dragging in dishonour and wretchedness.—*Sir John Herschel.*

METHOD OF READING.—Every man should keep minutes of whatever he reads. Every circumstance of his studies should be recorded—what books he has consulted, how much of them he has read; at what times; how often the same authors; and what opinions he formed of them, at different periods of his life. Such an account would much illustrate the history of his mind.—*Boswell.*

People are commonly so much employed in pointing out faults in those ahead of them, as to forget that some asters may at the instant be descending on theirs in like manner.

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