

THE WESLEYAN.

"HOLD FAST THE FORM OF SOUND WORDS."

Scripture.

VOLUME I.

HALIFAX, N. S. MONDAY EVENING DECEMBER 3, 1838.

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POETRY.

From the British Magazine.

THE WATCHMAN.

"Watchman, what of the night?"

WATCHMAN, what of this dim, tempestuous night?
Foes all around—
Scarce sleeps their thirsty steel or wasting fire—
The holy ground
Trampled by feet impetuous for the fight;
The brazen sound
Of Hell's great trumpet, waxing nigher and nigher,
Makes many a godless heart with wanton triumph bound.

Watchman, within what seest thou of the night?
Foes, too, are there—
Hearts cold and dead, or cankered with base gold,
And this world's care.
Yet some are girding for the uttermost fight
In fast and prayer,
And keep high watch upon their ramparts old;
The Spirit's sword they wield, the shield of faith they bear.

Watchman, the night above! Is there no ray?
A sleepless eye
Dwells in the pillared darkness of the cloud
And boding sky.
Be faithful unto death! He shall display
Power from on high.
One glance at morn shall trouble soon the proud,
And smite to clay and dust their impious pageantry.

Watchman, go bid thy brethren to hold fast
In one true band;
The glorious banner of the cross unfurled;
So shall they stand;
So shall they conquer in his name at last,
Whose mighty hand
Can move the old foundations of the world,
And bow the heavens, and shake the sea and solid land.

MINISTERIAL.

From the Christian Advocate and Journal.

MINISTERIAL FIDELITY.

(Continued from page 270.)

SECONDLY. A minister should maintain fidelity in the announcement of his message.

Having obtained the truth, with the utmost scrupulousity let us proceed to declare it with the same integrity that marked our pursuit of it, when upon our knees, we often spread the holy volume with jealous distrust of our closest thought, and poured out strong crying and tears for the unfailing guidance of the light of Heaven. We now enter upon an awful work. And whether we awake interest in our audiences or not, there is unquestionably a thrill of it streaming through celestial ranks every time we ascend the desk, more intense than was ever borne upon a mortal nerve. A minister may carry this awful embassy and not feel a bosom oppressed with its burden; but if so, his eye has never yet been unsealed to a vision of the

everlasting glories of heaven, nor to the eternal pains of hell. And if he even nod over his solemn charge, there is a world that is all awake to its issue.

In the announcement of this message several things should be kept distinctly before the mind. He is neither commanded nor allowed to seek the applause of the multitude. Hence, in the choice of subject he is not at liberty to select such as are most popular. Every person acquainted with divinity and with human nature knows that there is a certain class of subjects belonging to pure Christian theology, of such a character as not to assail the fallen heart even in its most sullied attitude of rebellion. A preacher may descant upon the sublime topics of Jehovah's illimitable wisdom, power, and goodness, or upon the eternal felicities of the heavenly state, and yet be certain to give no umbrage to the most carnal of his audience. This circumstance is calculated to operate on him as a powerful inducement to make these the more frequent theme of his public ministrations. And if he be not swerved by it he must be a man of rigid moral principle. He must keep his heart alive to that impressive charge, "Thou shalt bear the word at my mouth, and give them warning from me."

The above-named points are certainly to constitute a part of his message, but they are never to be separated from those vital and pungent truths with which they stand so uniformly connected in the word of God. Mark that admirable declaration of the Apostle, "The love of Christ constraineth us, because we thus judge, that if one died for all, then are all dead; and that he died for all, that they which live should not live unto themselves, but unto him that died for them." Here the doctrine of atonement is urged as invincible proof of human apostasy, and this amazing display of Divine love, as laying the most imperious obligation on man to live to him that died for him. Again: hear the alarming exclamation of the Apostle as he closes that grand developement of infinite goodness, "How shall we escape if we neglect so great salvation?" It were a most shocking perversion of any truth in God's book to make such use of it as would soothe and please a man intent on a wicked life. If, then, an ambassador would acquit himself in the prosecution of his great work, let him invariably seize on such a topic as will be most likely to lead his congregation to a better life. Are they slumbering in the midst of danger? Let him ascertain the very pillow on which they rest their drowsy heads, and wrest it from beneath them, or plant it with thorns. That principle or practice which is operating with most mischievous influence is the one at which he must aim his deadliest blows. The grand inquiry should always be, What subject is best adapted to the wants of the con-

gregation? even though it be repulsive to their taste. This may be so vitiated that he who would invariably seek its gratification might be sure to lead them to hell.

But this fidelity should take its most unyielding position in giving lessons on experimental and practical religion. However harmless any doctrinal error may be, an error in experience is fatal. A man whose heart receives a moral fitness for heaven will reach that blissful state though his mind be considerably shaded with erroneous sentiments during the days of his pilgrimage. But he who retains an unrenewed heart till he has passed the bounds of his probationary state, must be a certain outcast from heaven's untainted society, though the correctness of his opinions might have challenged the severest scrutiny of orthodoxy itself. With what jealous care, then, should every branch of inward religion be set before people of all ranks and conditions! How carefully should the messengers of God point out the difference between the spurious ebullitions of sympathy, excited by affecting anecdotes or moving circumstances, and that godly sorrow which arises from a clear and painful apprehension of the exceeding sinfulness of sin! With what earnestness should they insist also that it must not only embrace a mental change of purpose, but assume such a poignancy as will urge the soul to cry out, "God be merciful to me a sinner!"

We know the world would be pleased with a smoother way—a repentance without tears—a crucifixion without pain: and it is an alarming truth that some have made a fearful approximation to their views. But let him that would stand in the terrible day of the Lord beware how he pampers such desires or gives countenance to such doctrine.

Another important branch of Christian experience is the witness of the Spirit. God never designed that the dubiousness of night should envelope the minds of his people. He is not only ready to effect a deep and powerful work, but also to add his own unequivocal testimony that it is done. But alas, how few now press this great truth on the people of God with that energy which characterized the venerable Wesley! Salvation from all sin is another branch, and an indispensable pre-requisite for heaven. The great object of preaching with Paul was, "that he might present every man perfect in Christ Jesus." No minister should consider himself at liberty to leave a single individual till he has brought him to that state. That unwelcome story of deadness, doubts, and fears, repeated almost every Sabbath by the generality of Christians, should meet a faithful rebuke, and every soul be given to understand that "it is the will of God, even our sanctification," and that "without holiness no man shall see the Lord." There is, perhaps, no point less palatable to the common mass of mankind than this; and on that very account the temptation becomes stronger to pass it over in silence, or to preach it in so vague a manner as to render it perfectly nugatory. Why is it that so many Methodist preachers never present it definitely before the people? And have we not reason to fear that in some instances a meagre thing is substituted for it which falls altogether below the Bible standard? The great

mainspring of the astonishing revivals in Mr. Wesley's day was the faithful preaching of repentance, present salvation by faith, the witness of the Spirit, and heart holiness. These formed the burden of all those sermons which shook Great Britain from its slumbers, and roused the nation to piety and prayer. And whenever, as a body of ecclesiastics, we shall presume to lay these aside, or suffer them to deteriorate in our hands, we may look for a correspondent wane in the spirit and extent of revivals.

MINISTERIAL VISITS TO JESUS.—The disciples returned to Jesus and told him all that they had done. This is a good rule for every minister and every Christian. Every night go to Christ and tell him what you have been doing during the day, and the motives which influenced your conduct.—*Payson.*

HISTORICAL.

SKETCHES OF WESTERN AFRICA.

By REV. MELVILLE B. COX.

American Meth. Missionary.

PORT PRAYA.

PORT PRAYA is situated at the south-east part of St. Jago, in latitude 15° north, on a table-eminence of land, about seventy or a hundred feet above the level of the sea. The town—or city, as it is called—is surrounded at a distance by mountains without number, thrown in every variety of form which a burning volcano could give to an uplifting mass of earth.

To me, the appearance of the place is perfectly unique. There is nothing analogous, to it in the United States; and to an American who has never been out of them, all descriptions must be more or less deceptive. Search for the poorest little village on our rivers, or in some of our farthest wildernesses, nay, I might say by the side of a good mill-stream, and in appearance it would have by far the pre-eminence. When you enter the village, there is something a little redeeming about it; the sight of what is called the public square, and a garden or two, make it quite tolerable; but at best, to use the homely phrase of our supercargo, "it is a beggarly place." In the harbour it strikes one as nothing but ancient ruins crumbling under the weight of years. In its midst, you see it animated with human beings, too ignorant to make it better if they would, and too indolent to do it if they could.

Still, as a port for water, and refreshment for ships, it is one of great importance, and seems to have been thrown from the bottom of the great deep, as a common resting place for vessels from every quarter of the globe, by that Hand which so constantly and so abundantly provides for the wants of his creatures.

The buildings are generally remarkably low, built of a dark coloured kind of free-stone, stuccoed with plaster, and covered with tile, or thatched with grass. The number of inhabitants are estimated at from two to three thousand. It has a church, a custom-house, a jail, and a "palace," as it is called, though less like one than almost any ordinary house in America.

Religion here, as in countries exclusively Catholic, consists in mere ceremony. I saw nothing that looked like the Gospel, in church or out of it, except in a few gentlemen from America. The Sabbath has but little respect paid to it, though on that day they profess to worship God; but morning, noon, and evening, the market was open; and hides, horses, and clothes, as well as provisions, were exposed for sale. Form obliges them not to forget that there is such a day, but when it comes, instead of the evangelical worship of a holy and intelligent Spirit, you see

nothing but the show of military parade, and the merest mummeries to which a rational could stoop.

At nine o'clock, the Sabbath I passed there, the bell rang, the drums beat, and the fife blew, and in a few minutes his Excellency and suite were escorted to a neat little church by a company of soldiers, with a "pomp of circumstance," which was really pitiable, if not ridiculous. They were soon followed by some eight or ten gentlemen and ladies, and perhaps twenty or thirty of the poorer classes of society, making in all about forty-five or fifty. This was all the congregation, out of a population of twenty-five hundred. When comfortably seated, at a heavy tap of the drum, all fell on their knees, while the fife continued to play, and the drum to beat. The devotions lasted from fifteen to twenty minutes, and consisted only of kneeling twice, making a few crosses, a little tattooing of the drum, an air from the fife, and about a dozen words from the priest. I am not sure but that while we were kneeling, the holy sacrament was administered to his Excellency and suite. But such an exhibition of Christianity I never saw before, and hope never to see again. Men of common sense cannot believe in such nonsense; and viewed in the most charitable light, I believe it is only made a stepping-stone to further the designs of a set of men whose only object is self-indulgence and a lordly pre-eminence over their fellow beings. I do not believe they either know or fear God. How much they love their fellow beings, their recent interest for the dying will tell.

This is the place where, a few year since, "his Holiness" ordered a public bonfire to be made of some Bibles, which had very kindly been sent out to them by the American Bible Society. What greater proof can be given to the world, that the Papists are wrong, and that they know it? Else why fear they the light of the Word of God?

Our stay was too short on the Island to become familiar with the manners and customs of the people; but we were there long enough to witness some of the sufferings which this group of islands has recently experienced. They are not yet at an end. They are still dying daily, and some of the poor I saw picked up by the limbs, as a butcher's boy would pick up a slaughtered sheep, carried through the streets without even a "grave-cloth," and buried as you would bury a horse or a dog.

Famine is sweeping over these little "specks on the ocean," with far more fearfulness than has the cholera in America. Not less than thirty-three thousand, out of a population of one hundred thousand, have perished within the last twelve months; and the prospect of any relief from the produce of their own country is still very dubious. A vessel from Portland, and another from Philadelphia, we heard had just arrived, laden entirely with provisions for the dying. They will be as life to the dead. What we had was little among thousands, but it will no doubt save the lives of some.

The scenes of wretchedness, as pictured by those who had witnessed it at Antonio, Bravo, and Togo, are beyond description. At St. Jago, there was but little of it, comparatively, except from those who flocked there for relief from the other islands. Those of them who still lived were grouped together in a large yard, under the direction of the police, or the American Consul, and fed from provisions which our country has so kindly sent to them. The scene was an affecting one. Here and there I was pointed to little orphan children, who had neither father, mother, brother, nor sister left. Some of them were sitting on the ground, with a little garment thrown over them to screen them from the hasmattan winds—which were then blowing very coldly—so far gone as to be entirely insensible of what was passing around them, and as if patiently waiting for death to relieve them from their sufferings. Others were walking as mere skeletons on earth, crying with piteous moans

for "bread," but whose stomachs, when supplied, were grown too weak to derive any nourishment from it. Mothers, with nothing but skin and bones themselves, were seen bowing and courtesying for a copper to buy something for their children, with an impotency that might move a saint. Such a sight I had never before witnessed, and it has left an impression which cannot be forgotten. But God is just and good. Sin, sin hath done it all. Mercy has cried to heaven for the rod of correction, and mercy and love, though unseen to us, are directing and measuring its stripes. The misery of these poor little children is only preparatory for a bliss where death and want are unknown, or designed impressively to teach them, and a guilty word, that this is not the home of man.

The weather was not so intensely hot while we were on the island as has generally been represented. Most of the time it was pleasantly cool; sometimes too much so for comfort; and no day, I believe, was the thermometer above summer heat at noon.

MISCELLANEOUS.

CONSISTENCY.

We often hear it said, Consistency is a jewel," and perhaps we may add "of inestimable value." But in no character does it appear so conspicuous as in the Christian, nor the want of it so glaring as in the Christian minister. What avails the most eloquent preaching, if unaccompanied by a holy life!—or the most splendid gifts in exhortation, singing and prayer, without deep and corresponding piety!—or the loudest professions of faith unconnected with good works! The whiteness of the onion bulb, while hid in the earth, is perfectly consistent with the greenness of its blade, which groweth upward; but to see an old man, with snowy locks, dancing on the verge of the sepulchre, with all the gayety of youth in his steps, is quite inconsistent; and to see a Christian, whose professed hope is in heaven, with his heart and affections clinging to earth, is equally incongruous. But to see a Christian minister, holding a torch to light others in the way to heaven, while he is in the way to hell himself, is monstrous!

General seriousness, blended with cheerfulness; zeal, combined with heavenly wisdom; courage, united with modesty; gentleness with decision, may be considered as rare instances of human excellence, but not at all inconsistent. A godly conversation without covetousness, fraud or guile; a straight-forward course in the way of duty, without wavering, will always commend themselves to the thinking part of mankind. The consistent Christian, whether man, woman, or youth—son, daughter, or parent, master, tradesman, or scholar, will always be respected, and useful to a greater or less extent. As among fruits and flowers, every thing looks in its own place, order, time, and season, so among men, and especially among Christians, every one appears best when clothed with the garment of consistency.

USEFUL APHORISMS.

To be proud of learning is the greatest ignorance.—*Bishop Taylor.*

Whatever you dislike in another person, take care to correct in yourself by the gentle reproof.—*Sprat.*

It is one thing to do that which is justifiable; but another, that which is commendable.—*Marville.*

In forming a judgment, lay your hearts void of fore-taken opinions; else, whatever is done or said will be measured by a wrong rule; like them who have the jaundice, to them every thing appeareth yellow.—*Sir Philip Sydney.*

Trust not the world, for it never payeth that it promiseth.—*Augustin.*

Be not ashamed of thy virtues: honour's a good brooch to wear in a man's hat at all times.—*Ben Johnson.*

In the Scriptures we find four things: precepts for life; doctrines for knowledge; examples for illustration; and promises for comfort.—*Herbert.*

The Bible is the king's best copy, the magistrate's best rule, the housewife's best guide, the servant's best directory, and the young man's best companion.—*An Old Author.*

Religion is the best armour a man can have, but it is the worst cloak.—*Bunyan.*

ORIGINAL POETRY.

HYMN.

On Jesus, let thy Gospel run,
Till all the world shall know the call:
Till every land beneath the sun,
Shall hear of him who died for all,—
And in his name redemption find:
The general Saviour of mankind.

Thy messengers thy truth declare,
And gladly spread the welcome sound,
Where sin and death have triumphed,—there,
Grace, sovereign grace, doth more abound:
Oh, strengthen these with power divine,
For might and power, Oh Lord, are thine.

Darkness and night are round us spread,
The world in sin and ruin lies;
Thy light and truth diffusive spread,
Oh Sun of Righteousness arise:
Afar in hope's perspective, gleams,
The brightness of thy rising beams.

Bless'd are the souls that long to feed,
Upon the manna of thy love,—
Who thirst for righteousness, and plead
Thy promised coming from above:
Such shall be fill'd—thy word is sure,
Thy promise ever shall endure.

Hast thou not said, and wilt not thou
Pour water on the thirsty ground?
We wait thy promised blessing now,
While at thy footstool we are found:
Let us thy quick'ning influence feel,
Us unto full redemption seal.

Glory to God! in every heart,
The Sun of Righteousness shall shine,
Darkness and unbelief depart,
When I am Christ's, and Christ is mine:
Oh haste! my strong deliverer be,
Speak—only speak, and I am free,

Glory to God! on every land,
The Sun of Righteousness shall rise,—
Till every heart shall understand,
Nor scoffing unbelief despise
The cleansing virtue of that blood,
Which brings poor sinners back to God.

Glory to God! the truth shall run,
The sound shall spread—the light shall shine,—
Till every land beneath the sun,
Shall feel the healing beams divine:
Till the dark reign of sin be o'er,
And time itself shall be no more.

△

ORIGINAL COMMUNICATIONS.

ON THE CHURCH.

NO. II.

THE various christian virtues, and graces, are marks of the christian character; and, whenever these are possessed by a number of persons who are united together for purposes of christian worship, and communion: there is a scriptural, i. e., a true church; and the various individuals in the different bodies of professing christians, who possess these virtues, &c., are the true church; they are one in Christ Jesus; they have "one faith, one baptism, (that of the Spirit), one God and Father of all, who is above all, and through all, and in them all. Eph. iv. 5, 6. Here is unity. These are in truth one body—and every one members of another, and Christ is the head; they are one body, i. e., the universal church, all believers throughout the world. It remains that we direct attention to the

important particular, contained in the question, How shall any one satisfactorily ascertain whether he is of its communion? Shall he endeavour to make himself acquainted with those almost endless controversies, which the ambition of men, who have departed from the simplicity of Christ,—have originated? or shall he weigh the multifarious arguments, that have been employed to exalt a spiritual despotism, and crush the religious and civil liberties of mankind? He may possibly be able to do this, and after all, whichever side of the argument he may espouse and sanction, shall this settle the point? or is it capable of satisfying a candid and serious mind? No. We are very much the creatures of circumstances, and it is next to impossible, but that our minds should receive some bias, from our education, or the force of those circumstances, in which we may have been providentially placed. For this reason, the man who is a conscientious Episcopalian, might, under other circumstances, have been as conscientious an Independent,—and none can, with propriety, call in question, that there have been, and still are, persons, of very opposite sentiments, who are equally pious. It is their party, therefore, and not their opinions, that constitutes them members of the Church of Christ. If, then, an individual is convinced of sin, and, having sought the mercy of God, through our Lord Jesus Christ, he is blessed with a sense of pardoning love and mercy; he may rest assured, he is in communion with the holy Catholic Church; and it only remains that he walk worthy of the high vocation wherewith he is called; and it is a matter of secondary importance, where he finds himself providentially placed, as it regards the section of the visible Church. An experience of the mercy, and the love of God, shed abroad in the heart by the Holy Ghost, given unto us,—is, then, the only satisfactory evidence, that the nature of the thing admits; for, although we should belong to that body of Christians, whose communion is of the most ancient standing,—and whose doctrines, most nearly accord with the true sense of scripture: this could not prove us members of Christ's mystical body, i. e., the Church. Does it not clearly appear, that the outcry that is made about apostolical succession, and the evil of dissent,—is to be attributed, more to an anxiety to subserve the temporal interests of a section of Christendom, than to a desire to spread far and wide, the knowledge of a crucified Saviour? For, who that reflects does not see, that there is as much sectarianism on the one hand, as there can be on the other? He only is the true Catholic, who loses sight of party distinctions, and embraces as members of the Church of Christ, all those who are zealously engaged in a good thing, although their mode of effecting their object, may not be precisely the same as his views would dictate. When, then, we are told of the evils of dissent, we have a right to demand a statement of the causes of dissent; and, if these are fairly stated, the schismatics may be found to be of the contrary party,—for, not he who separates is the heretic, but he who causes to separate.

AMICUS.

GEMS OF THEOLOGY.

NO. I.

ON THE MIND THAT WAS IN CHRIST,—AND THE NECESSITY OF ITS ATTAINMENT.

THE Christian Religion is nobly distinguished from all others,—by the importance and truth of its revelations, the purity and excellence of its precepts, and the extent of its rewards. Whilst it is calculated to benefit the most intellectual and cultivated minds, it is adapted to the capacity of the weak and the unlettered. And while it reveals to unregenerate, and impenitent men, the blindness, misery, vileness, and danger, of their condition as sinners: it points out to such, if they will repent and believe the Gospel,—a position to which they may attain, where the noblest titles, the highest honours, the most enduring riches, and exquisite pleasures, shall be enjoyed for ever. This religion finds man a sinner, and makes him a saint. It exalts him in the scale of being from a sensualist, to an angel; from the verge of destruction, to the bliss of paradise.

A religion which accomplishes such things for man, we may justly suppose, will present for our guidance through this life, the purest and most perfect standard of moral excellence. It does this: and directs us to all that is noble, just, generous, virtuous, and of good report, in the lives of scripture characters, that we may be taught and trained for heaven, not merely by the force of repeated precept, but also, by the influence of pleasing, and powerful, example. The holy religion we are enjoined to pursue and attain, requires us to imitate the pure example of Him, who was holy, harmless, undefiled, and separate from sinners, made higher than the heavens: but who, by the possession of our human nature, became our brother, bone of our bone, and flesh of our flesh; our great exemplar, our strong Redeemer, and our guide to glory. In reference to Him, does the Apostle, Paul, say to the Philippian Christians,—“Let the mind be in you, which also was in Christ Jesus.”

1. The mind of Jesus was one ardently devout towards God. Christ, in his original and all perfect nature, as the Eternal Son of God, possessed of all the attributes of Deity, had received the ardent devotion, the unreserved and sincere homage and worship of all the hosts of heaven; “For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him; and he is above all things, and by him all things consist.” Coloss. i. 16, 17. To be worshipped and served by the creatures he had made, was his due prerogative, and freely acknowledged by all those pure and excellent beings, who are described as excelling in wisdom and strength. But, when he became the Saviour of men, and assumed our nature to accomplish the Divine scheme of our redemption, he was required, as perfect man, to render that devotion to God his Father, which he himself, in his Divine nature, had repeatedly received from his creatures. As his manhood was perfectly pure, without any wrong bias, any corrupt propensity, any weakness to prevent the employment of its powers from being engaged in the service of God, it

was peculiarly fitted for the purest and most ardent devotion. And never, we have reason to believe, was devotion to heaven so fully possessed, as by our Lord Jesus Christ. It must have existed in him, in a flame more bright, more pure, more extensive, more productive of joy to himself and glory to God, than it can exist in any creature. For, though the nature of Angels, and their nearness to the throne of God, makes their devotion more fervent than that of mankind; and, though even Christ was made a little lower than the Angels, for the suffering of death, yet his humanity was so perfectly innocent and holy, and so intimately united with his perfections as God, that his service rendered to Deity must have been complete, and performed with the most perfect, the most intense devotion,—surpassing that of the purest creatures.

The devotion of Angels consists chiefly of praise. But that of Jesus was connected with the most important petitions,—that he, himself, might perform his work, as the sinner's substitute, faithfully; and that his creatures, and his fellow men, might be the partakers of salvation. Placed, by his assumption of human nature, in the condition of a creature, he made use of his humble position in our world, to exercise and manifest the most ardent devotion to heaven. Empowered not only to intercede with God the Father, in his Divine nature, as his eternal Son, and equal with him; but also put into a condition, in which he could present petitions to the Most High, in the very nature of man, in whose favour he was to plead, he made the best use of his mediatorial powers, in praying constantly on our behalf. He spent whole nights in prayer to God; and was, no doubt, incessantly breathing his wishes to the throne of heaven, in ejaculatory addresses, whilst he was actively engaged in doing good to mankind. And, though we cannot reach the exalted devotion of the blessed Jesus, yet it is our duty, and our privilege, to imitate his ardent piety towards God, and to seek the attainment of so much of a devotional spirit, as the example of Jesus prompts, and the Holy Spirit produces, in the truly faithful and obedient soul.

2. Jesus possessed a mind, full of zeal for the Divine glory. Throughout the public and narrated life of our adorable Redeemer, we see in him zeal, the most ardent and intense, for the glory of God. All his words, actions, and miracles, were influenced by this hallowed principle. If he was incessantly employed in doing good to the bodies and souls of men, it was because his labours had for their object, the Divine glory, as well as the benefit of mankind. If he resolutely opposed the maxims and conduct of the Scribes and Pharisees, and influential men of his own nation, and thus placed himself in the position of a despised, suffering, persecuted, Teacher: it was because the Divine glory was to be maintained in opposition to those, who had made the word of God of none effect, through their traditions. The regard he had to the will of heaven, and the sacred love of truth he possessed, would not allow him to connive at the false opinions, and wicked conduct, of the teachers and rulers of his nation. By his declared opposition to these, he saw that his path must be rough and difficult; and that a nation's rage would aim ruin and

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death at his devoted person : but he was not to be diverted from the path of duty, by any considerations of worldly ease, and freedom from present inconvenience and suffering. Zeal for the glory of God carried him onward in his hallowed course of obedience, through all kinds of opposition, of men and devils. And his zeal for the Divine perfections, triumphed gloriously over all the power of sin, death, and hell, in his voluntary sufferings and death upon the cross.

3. Jesus possessed a mind resigned to the will of God ; patient in bearing the sufferings to which he was exposed. When he undertook to become the substitute and redeemer of sinners, he did so, no doubt, in perfect agreement with the will of God ; and his whole conduct, when he appeared as man with men, was regulated by an undeviating regard to the will of heaven. As man, he could not have chosen, or have loved, suffering for its own sake, but must have been averse to it, as appears by the expressions he used in Gethsemane, when agonized by mental sorrow ; but, as perfect man, and Mediator between us and God, he chose to suffer, agreeably to the Divine will ; and did so, with the utmost readiness, patience, and cheerfulness.

4. Jesus was courageous in opposing the enemies of Truth. It requires a great degree of moral courage to oppose the wickedness of multitudes, and among these, the great, the titled, the affluent, and the respectable. Nature shrinks at the thought of having the first and most influential men in the nation, or in the community, for our enemies. The opposition of such persons is formidable, and their enmity may be ruinous to our worldly expectations—even if they do us no more harm than that of causing their friends and dependents to despise and frown upon us, they will try our feelings ; and if we are not faithful to right principles, we shall very likely connive at their wickedness, for fear of arousing their opposition. A man that stands in the position of a reformer of maxims and manners, of the hearts and lives of sinners—needs courage in the highest degree, and unyielding integrity and virtue. He must possess the firmness of the oak, rather than the feebleness of the reed, or the pliability of the osier. Jesus had the most mighty, the most subtle, the most influential, the most numerous, the most unfeeling, and the most vindictive enemies, to contend with, as a teacher of morals, as a Divine prophet, and as a Saviour of sinners, that ever were arrayed against mankind in any age of the world. But his courage was like an impenetrable shield ; and with it he boldly attacked the most fashionable vices of the foes of God, and endured the most marked and reiterated contempt, and hatred of the Jews.

5. Jesus had a mind filled with unwearied benevolence to mankind. His appearance in our world as a man, was the result of his infinite benevolence, as the Son of God ; and his whole conduct, while among men, was in agreement with that Divine love to the creature, which prompted the scheme of human redemption. His very threatenings, and the severest rebukes with which he assailed the vices of the scribes and pharisees, were, if rightly considered, but proofs of his benevolence. For, the vices rebuked, were speciously coloured, by these men, with the semblance

of virtues, and threatened to deceive and ruin multitudes, that depended on this class of Jewish teachers, as their guides in religion. He only frowned to deter men from sin. He only denounced vengeance upon the sinner, to restrain him from ruin. He was only terrible, or hateful, to the daring transgressor, and the subtle hypocrite. The penitent, the awakened sinner, the enquirer after truth, the seeker of salvation, the son and daughter of affliction, the lover of God and goodness, the sincerely pious, the joyous and innocent child, found in Jesus a benevolence, all attractive and pleasing. The miracles he performed, bore on them the stamps of a Divine benevolence for mankind : they were such, as not only astonished by their greatness, but benefitted by their effects. His sermons illustrated, in the most agreeable manner, the excellence of benevolence, as existing in the Divine Being, and in man. And his holy, useful, and benevolent life proved, that he possessed human nature, not only in its most pure and innocent, but in its most attractive form. As a prophet, a preacher, and a man,—he wept over human misery. And how transcendently perfect do all his virtues appear,—his ardent devotion, his unwearied zeal in doing good, his patience in suffering, his love to mankind,—when we behold thrown over the whole, the beautiful garb of *humility* ; and learn that Jesus,—so great, so capable of exalting himself, of making himself rich, honourable, respected, in our world,—became poor, and chose to suffer, “the just for the unjust, to bring us to God !”

T. D.

(To be continued.)

PULPIT SKETCHES.

NO. I.

“Our soul waiteth for the Lord.”—PSALM XXXIII. 20.

THE exercise here mentioned is the mark of the truly pious. In a religious sense, the *wicked* have not God in all their thoughts—instead of trusting in, or “waiting for” the Lord, they “make gold their hope, and say unto fine gold, *thou art our confidence.*” But to God himself the righteous make their heart-felt appeal,—“Yea, in the way of thy judgment, O Lord, have we waited for thee ; the desire of our souls is to thy name, and to the remembrance of thee.” We have here stated—

THE OBJECT OF THEIR EXPECTATION : *the Lord.*

Not from earthly sources do they seek for comfort ; of these they say, “Miserable comforters are ye all” : nor from man do they look for assistance and defence ; they know it is written, “cursed be the man that trusteth in man and maketh flesh his arm, and whose heart departeth from the Lord.” They wait only upon the Lord. “We are the circumcision which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.” The Lord is an object of trust, certain, steadfast, and unailing : a Being all-perfect, Almighty, and gracious ;—

“Full-orb'd, in his whole round of rays complete” :—

who has in Himself all that is needful for the salvation—the happiness and safety, present, future and eternal—of his faithful and devoted people. With confidence, therefore, may they place their cause into

his hands, and "commit the keeping of their souls to him in well doing, as unto a faithful Creator."

"This, this is the God we adore,
Our faithful, unchangeable Friend;
Whose love is as great as his power,
And neither knows measure nor end."

THE PLEASING EXERCISE PERFORMED: *waiting for the Lord.*

Their souls "wait for the Lord;" not in criminal indifference—not in the neglect of duty—not in a fretful, impatient spirit: but in a spirit of true devotion—of deep and lively interest—of cheerful resignation—of obedient love—of humble faith—and exalted expectation: in the serious and devout reading of His Word, and the private, social, and public exercises of religion. "I wait for the Lord, my soul doth wait, and in his word do I hope. My soul waiteth for the Lord more than they that watch for the morning, I say, more than they that watch for the morning."

They "wait for" his blessing,—his gracious favour—the smiles of his love—his cheering presence—his timely aid—his strengthening and sanctifying grace—his needed guidance and protection—a preparation for death—a safe conduct to the realms of glory—the beatific vision—and the fruition of God himself in heaven.

Nor do they wait for the Lord in vain. The blessings they seek and wait for are graciously and liberally bestowed: he supplies all their need according to his riches in glory by Jesus Christ, and they prove, in their own experience, that, however diversified their wants, or urgent their necessities, "they that wait upon the Lord shall not want any good thing." The cheering, supporting and comprehensive promise is fulfilled—"The Lord God is a sun, and shield: the Lord will give grace and glory: no good thing will be withheld from them that walk uprightly. O Lord of Hosts, blessed is the man that trusteth in thee."

How good and condescending is the Lord to present Himself as the object of our hope and trust! How exalted is the privilege of the pious! How great should be their love, gratitude, and confidence! How should they honour the condescending goodness of their Maker and Redeemer, by rising superior to all distrust and fear, and, in the most confiding faith, present their bodies and souls to Him, through the sacrifice of their once-crucified, but now exalted and interceding Saviour, in a perpetual covenant never to be broken! To all such we would say,—*"Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord."*

PHILO.

ON HEARING THE WORD.

"Come Holy Spirit!—calm my mind,
And fit me to approach my God;
Remove each vain, each worthless thought,
And lead me to thy blest abode."

FIRST.—Previous to your entering into the house of God, seek a prepared heart, and implore the blessing of God on the ministry of his word. It may be presumed that no real Christian will neglect to preface his attendance on social worship, with secret prayer. But let the acquisition of a fervent and serious frame of mind, freed from the cares, vanities, and pollutions

of the world—accompanied with earnest desires after God, and the communications of his grace, form a principal subject of your private devotions. Forget not to implore a blessing on the public ministry, that it may accomplish in yourselves, and in others—the great purposes it is designed to answer; and that those measures of assistance may be afforded to your ministers, which shall replenish them with light, love, and liberty, that they may speak the mystery of the Gospel, as it ought to be spoken. As the duties of the closet have the happiest tendency, by solemnizing and elevating the mind, to prepare for those of the sanctuary: so the conviction of having borne your minister on your heart, before the Throne of Grace, would, apart from every other consideration, dispose you to receive the word at his mouth, in greater simplicity, and cause him to address you, with augmented zeal and faithfulness.

SECONDLY.—Establish in your minds the highest reverence and esteem, of the glorious Gospel. Recollect the miracles wrought to confirm it; the sanction, the awful sanction, by which a due reception of it is enforced, and the infinite value of the blood by which its blessings were ratified and procured. Recollect that on its reception or rejection—on the effect which it produces on the heart and life, depends our state for eternity, since there are no other means devised for our recovery—no other name given under heaven, by which we can be saved, besides that which it exhibits. It is not merely the incorruptible seed of regeneration; it is also the mould in which our souls must be cast, agreeably to the Apostle's metaphor, "Ye have obeyed from the heart that form (or mould) of doctrine into which ye were delivered." In order to our bearing the image of Christ, who is the first-born among many brethren, it is necessary to receive its impress in every part; nor is there any thing in us what it ought to be—anything truly excellent, but in proportion to its conformity to that pattern. Its operation is not to be confined to time or place; it is the very element in which the christian is appointed to live, and to receive continual accessions of strength and purity, until he is presented faultless, in the presence of the divine glory. The more you esteem the Gospel, the more will you be attached to that ministry, in which its doctrines are developed, and its duties explained and inculcated: because, in the present state of the world, it is the chief, though, not the only means of possessing yourselves of its advantages. To tremble at God's word, is also mentioned as one of the most essential features of him, to whom God will look with approbation.

THIRDLY.—Hear the word with attention. If you are convinced of the justice of the preceding remarks, nothing further is requisite to convince you of the propriety of this advice, since they all combine to enforce it. We would only remark in general, that the knowledge derived from a discourse, depends entirely upon the attention; in exact proportion to which, will be the progress made by a mind of a given capacity. Not to listen with attention, is the same thing as to have "ears which hear not, eyes which see not." While you are hearing, whatever train of thoughts of a foreign and extraneous nature, obtrude themselves, should be resolutely repelled. In the power of fixing

the attention, the most precious of the intellectual habits, mankind differ greatly; but every man possesses some, and it will increase the more it is exerted. He who exercises no discipline over himself, in this respect, acquires such a volatility of mind, such a vagrancy of imagination, as dooms him to be the sport of every mental vanity. It is impossible such a man should attain to true wisdom. If we cultivate, on the contrary, a habit of attention, it will become natural. Thought will strike its roots deep, and we shall by degrees, experience no difficulty in following the track of the largest connected discourse, as we find it easy to attend to what interests the heart, and the thoughts naturally follow the affections. The best antidote to habitual inattention to religious instruction, is the love of the truth, "Let the word of truth dwell in you richly:" and to hear it attentively, will be a pleasure: not a task. The practice of sleeping in places of worship, (a practice, we believe, not prevalent in any other places of public resort,) is not only a gross violation of the advice we are giving, but most distressing to ministers, and most disgraceful to those who indulge in it. If the Apostle indignantly enquires of the Corinthians, whether they had houses to eat and to drink in, may we not with equal propriety, ask those who indulge in this practice, whether they have not beds to sleep in, that they convert the house of God into a dormitory. A little self-denial, a very gentle restraint on the appetite, would in most cases, put a stop to this abomination: and with what propriety can he pretend to desire the sincere milk of the word, who cannot be prevailed upon, one day out of seven, to refrain from the intemperance which absolutely disqualifies him for receiving it.

FOURTHLY.—Hear the word of God with impartiality. The indulgence of a nice and fastidious taste, is as adverse to the improvement of the hearer, as it is to the comfort of the minister, considering the variety of our avocations. The necessity we are under of addressing you in all states of mind, and sometimes on the most unexpected occasions—if we could not rely on your candour, our situation would be scarcely tolerable. When the general tendency of a discourse is good, and the instruction delivered, weighty and solid, it is the part of candour to overlook imperfections in the composition or elocution of the speaker; imitating in this respect, the example of the Galatians, of whom St. Paul testified, that they did not despise his temptation, which was in the flesh. The Lord, by the Prophet Isaiah, severely censures such as make a "a man an offender for a word;" a fault too prevalent in some places of worship, especially among such as are the least informed: for the disposition to sit in judgment on the orthodoxy, and talent of ministers, is exactly in an inverse proportion to the ability. Be not hasty in concluding that a minister is erroneous, because he may chance to use a word or phrase not exactly suited to your taste or comprehension; it is very possible that the idea it is intended to convey, may perfectly accord with your own sentiments; but there is a fault in you, your perceptions are not clear; and if it should not, it is equally probable that the propriety of it may be vindicated by considerations, with which you are not acquainted. "Be not many mas-

ters, many teachers," saith St. James, "knowing ye shall receive the greater condemnation." Hear the word of God, less in the spirit of judges, than of those who shall be judged by it. If you are not conscious of your need of instruction, why attend the place appointed for that purpose? But if you are, how inconsistent it is, to indulge that spirit of cavil and censure, which can have no other effect, than to pain your ministers in the discharge of their duty. In most congregations, there are one or more persons who value themselves on their skill in detecting the unsoundness of ministers; and who, when they hear, attend, less with a view of spiritual improvement, than to pass their verdict, which they expect to be received as decisive. It is almost unnecessary to add, that they usually consist of the most ignorant and conceited part of the society. Such a disposition should as much as possible, be discouraged and suppressed. "Receive with meekness the engrafted word, which is able to save your souls." Despise not men of plain talents, who preach the truth, and appear to have your eternal welfare at heart. If you choose to converse with your fellow Christians, on what you have been hearing, (a practice which, if rightly conducted, may be very edifying), let your conversation turn more upon the tendency, the spiritual beauty, and glory of these great things of God, which have engaged your attention, than on the merit of the preacher. We may readily suppose that Cornelius and his friends, after hearing St. Peter, employed very few words in discussing the oratorical talents of the great Apostle, any more than three thousand, who on the day of Pentecost were pricked to the heart; their minds were too much occupied with the momentous truths they had been listening to, to have room for such reflections; yet this is the only kind of religious conversation, (if it deserves the appellation,) in which too many profess to engage. "Give me," says the incomparable Fenelon, "the preacher who imbues my mind with such a love of the word of God, as makes me desirous of hearing it from any mouth." When your ministers are exposing a practical evil, and endeavouring to deter from it, by the motives which reason and revelation supply; guard against a suspicion of their being personal. That they ought not to be so, we readily admit; that is, that they ought not to descend to such a minute specification of circumstances, as shall naturally direct the attention to one or more individuals. But if they are not at liberty to point their arrows against the particular vices among them; or one expected, (lest they wound one or two) to make a courteous apology, by assuring the audience, of their hope and conviction that none among them are implicated, they had better seal their lips in perpetual silence; they had better never have had "a dispensation of the Gospel committed unto them." It is therefore a most indispensable part of our office to warn sinners of every description, to enforce sound doctrine, and that he may not "beat the air" to attack particular sins, as well as sin in the abstract; to explain particular doctrines, and, if without our intending it, an individual suspects he is personally aimed at, he merely bears an involuntary testimony to our fidelity and skill, or to his own want of good understanding.

(To be concluded next No.)

ON DIVINE REVELATION.

(Continued from page 273.)

In looking over the various subjects connected with Divine Revelation, we may remark,—that one of the most important matters which it is desirable to know, and to know with certainty, is herein revealed and confirmed,—the placability of God towards us.—A most wondrous scene is opened up to our astonished view—the love of God manifested in the incarnation of His own SON, his subsequent sufferings and death, as our Propitiation, and his ascension and resurrection, as our Friend and Advocate, continually presenting at the mercy-seat, the infinite merit of his atonement, in behalf of a sinful world ! In this amazing scheme, the attributes of God are harmonized—his hatred of sin and determination to punish it, are shown—the authority of his government is upheld—his character as a just and holy God vindicated—the claims of Justice are met—the Law is magnified and made honourable—the Love of God is exhibited in all its tenderness—provision is made for the pardon and future obedience of the offender, whilst the divine resolution not to clear the guilty, holds out its warning voice to deter from future transgression : “ God can be just and yet the justifier of him that believeth on Jesus” ! The scheme of salvation, revealed in the sacred Scriptures, is, then, worthy of that infinitely wise, and pure, and just, and gracious Being, by whom it was devised and executed, and suitable to the case of man, as a guilty, helpless, hell-deserving, sinner, whose necessities it was designed to meet : and, in the contemplation of the christian-scheme, so full of life, and love and power, we must turn from the cold, lifeless, powerless, cheerless system, advocated by Deists and Infidels, with horror and disgust, as neither worthy of the Divine Being nor suitable to man ! With them there is no sacrifice, no mediator ! Every man must stand before God in his own fearful responsibility, with the guilt of innumerable sins upon his soul, and with no ground of pardon, but that, which arises from an unwarranted expectation that God, in the way of prerogative, will forgive. Who that is at all conscious of his state and responsibility, would like to depend all his hopes of acceptance and of heaven upon a foundation such as this ? Who would like to enter into eternity into the presence of a holy and just God, unpardoned, and in his own name, to brave the fierce indignation of insulted Deity, or peradventure, meet his smile ? Who could feel quietness at all, under this dread uncertainty ? Let the death-bed scenes of Deists themselves, those opposers of revelation during health, speak, and how awful, and yet how warnful, the language they utter !—In the solemn hour of death, their scheme falsifies its pretensions—their principles fail—their confident hopes vanish—the uncertainty of their system rises into an assurance of its insufficiency—their consciences, aroused, utter forth their dreadful charges—eternity is overhung with impenetrable clouds and darkness—no ray of hope extends its calming influence to their minds—fears take possession of their hearts—the passage to the eternal world is to them horrible—their stoicism is frightened away—and cries of agony, of despair, to an insulted God, to a despised Saviour, are heard alternating with the most

horrible curses—the alarmed, the terror-stricken attendants are driven from the bed, and the dying infidel groans his last—his soul is startled from the body, leaving the impress of its own horror and despair upon the wild and ghastly features ! Such was the death-bed scene of the Prince of Deists ! Such the last moments of VOLTAIRE ! Oh ! Deism ! how forsaken ! how low a fall ! how great a defeat ! disowned by thy Champion ! cursed by thine Apostle !

How different the life and death of the believer in the Christian revelation ! He proves the sufficiency of THE ATONEMENT for pardon—obtains peace of conscience—is renewed in heart by the Divine Spirit—loves and obeys God with delight—is cheered and supported by spiritual consolations during his weary pilgrimage—meets death in the name of his Lord who triumphed over him in his own territory—God is with him in the last conflict—his soul is filled with peace—his hope of heaven is well founded—he feels his interest in Christ—patiently waits until his change come—and then, with confidence, and in the assurance of a blessed immortality, breathes his soul into the hands of God, thus affording one of the most sublime spectacles on which the eye of man can gaze on earth.

“ Bury the last end
Of the good man is peace ! How calm his exit !
Night dews fall not more gently to the ground,
Nor weary worn-out winds expire so soft !”

May we not in triumph say—

“ Bold infidelity ! turn pale and die !”

The revelation of the Bible, or the Christian system recommends itself to every man's conscience. The sceptic should seriously and impartially, study its claims : for if it be not of divine origin, then is all hope of pardon and heaven banished from man. He must grope his way through this world, surrounded with inexplicable difficulties, and at last, take a leap in the dark, with dread uncertainty whether happiness or misery will be his endless portion—the probability, however, inclining to that of the latter. It is to be feared the opposition to the christian-scheme, lies in the heart rather than in the head. It enforces restraints which the sceptic can ill brook or endure : his unholy nature and passions seek gratification : and in yielding up the reins of government to his passions, to his corrupt nature, he throws off the restraints of christianity, and, to drown the voice of conscience, he at length, brings himself to doubt of its pretensions, and takes shelter in the labyrinths of infidelity. The consequences are ruinous : there is no hope in the death of an infidel : the utmost length of charity can justify the indulgence of no scriptural expectation of his future happiness : infidelity, therefore, should be abandoned, as a delusive scheme which, in the greatest time of need, has failed its most devoted votaries, and leads to certain and eternal ruin.

The believer in revelation should not rest in a mere theoretic belief of the divinity of its doctrines. His mind may receive a present expansion, his understanding obtain much light on many interesting subjects, by this assent ; but if the heart be not affected, if actual repentance and a saving faith in Christ be not produced, if forgiveness of sin and regeneration of nature be not experienced, if there be no love of God

in his heart, the mere credence of scripture doctrines, though it may exercise a salutary restraint over his conduct, keeping him from the commission of gross crimes, will not avail to the obtainment of the divine favour or securement of actual salvation in time or eternity. Something more than an historic faith is necessary to salvation: there must be a sincere repentance of sin accompanied with an actual trust in Christ for pardon, followed by forgiveness, regeneration and peace. Then the Gospel is felt to be the power of God unto salvation. The privileges of the Christian religion should be rightly apprehended, industriously sought, and joyfully obtained. Without this, there is danger. He, who neglects this course, is exposing himself to an endless punishment: "he that believeth not the Son shall not see life; but the wrath of God abideth on him." May the class of persons now addressed be persuaded to seek the establishment in their hearts of that kingdom which "is righteousness and peace and joy in the Holy Ghost"! Thus they shall know from happy experience that "the doctrine" is of "God."

They who have felt the Gospel to be the power of God to their salvation should prize the christian system above all price. What wonders has it wrought within you? From what bondage and misery has it delivered you? What happiness has it conferred upon you? With what glorious hopes hath it inspired you? Then love this religion—adore this religion—obey this religion—recommend this religion. Exemplify its power—exhibit its influence, in your tempers, words, and actions—so that whilst you have the "witness in yourselves," that it is divine, you may, by your walk through life, be living proofs to all, that the religion of Christ is not a "cunningly devised fable," but a sober and blessed reality. Then "wisdom will be justified of her children";—and you will have the honour of demonstrating practically, that "revelation has done that for man, which neither reason nor philanthropy could effect."

Guysborough, October 3, 1838.

REMINISCENCES.

THE RISE, PROGRESS, AND ESTABLISHMENT, OF WESLEYAN METHODISM, IN THE GUYSBOROUGH CIRCUIT, NOVA-SCOTIA.

(Continued from page 290)

INTELLIGENCE having unexpectedly reached this place, of a Wesleyan preacher being stationed at River John,—a letter was immediately penned, to be forwarded, in hope that some arrangement could be made with him, to receive a visit during the autumn. But, ere it was despatched, to the further surprise and great joy of those, whose most lively interests were in spiritual things,—the Rev. Mr. Webb, accompanied by Mr. Hennigar, arrived at Guysborough, on the 1st day of August, 1828, and were gratefully received, and accommodated under the roof of Mr. F. Cook. On inquiry, it was found, that Mr. Webb had been sent out the autumn previous, express for Manchester; but on his arrival at Halifax—for reasons which need not be mentioned—he was sent to Prince Edward Island, and then to River John. This intelligence seemed only to reveal with increased clearness, another ray of the divine power and faithfulness, while the dawn of a brighter day was manifestly beginning to appear. The public Court House was obtained, as the most commodious place for wor-

ship, the ensuing Sabbath, where a large congregation assembled. In the morning, the parable of the Rich Man and Lazarus was expounded by Mr. Hennigar; and in the evening, by the Rev. Mr. Webb, the solemn declaration explained—"For the redemption of their soul is precious, and it ceaseth for ever." Psalm xlix. 8. The ensuing week, subscriptions were entered into, and a meeting held,—at which some of the most respectable gentlemen of the town, (members of the Church of England) attended—to make arrangements for the erection of a Wesleyan chapel. After a visit of eight days, in which every thing seemed to facilitate the one thing to be accomplished, Messrs. Webb and Hennigar returned to River John; the former, to make arrangements with the people, for the probability of his leaving them that winter. In a short time, a letter was received from the Chairman of the District, with the cheering intelligence, that the Rev. Mr. Webb was to return to Guysboro', and remain till the following spring: in the interim, to superintend the building of the chapel—which was accordingly done. The ground on which it was erected had been presented as a gift, by the late Thomas Cutler, Esquire. The building was solemnly dedicated to "Him, who dwelleth not in temples made with hands", November 1st, 1829. Service commenced at 11 o'clock, by singing an appropriate hymn to the divine glory; followed by the lessons, selected from the 6th chapter of the 1st book of Chronicles, and 132nd Psalm—preparatory to which, the attention of the congregation was arrested for a few moments, to some impressive and congratulatory remarks, by the Rev. Mr. Cranswick, in reference to the solemn occasion, on which the people were assembled. At that part of the first lesson, where it is written,—"And Solomon kneeled down upon his knees," the congregation were directed to kneel, and continue in that supplicating posture, until the close of this awfully sublime, comprehensive, and affecting prayer! which terminated in extempore supplications, responded from aspiring hearts, then bowed at the footstool of divine mercy. These devotional exercises were succeeded by an impressive discourse, calculated to inform the judgment, awaken the conscience, and affect the heart, by the Rev. Matthew Cranswick, from the eighth verse of the second lesson,—"Arise, O Lord, into thy rest: thou and the ark of thy strength. Let thy people be clothed with righteousness, and let thy saints shout for joy." Service was continued in the afternoon, by an appropriate and interesting sermon,—delivered by Mr. Hennigar, from 2nd book of Chronicles, 4th chapter, 24th verse: "If thy people Israel be put to the worse before their enemies, because they have sinned against thee, and shall return and confess thy name, and pray and make supplication before thee in this place, then hear thou from heaven, and forgive the sin of thy people Israel." And in the evening, by a very able discourse, from the Rev. William Webb,—"The zeal of thine house hath eaten me up." 69th Psalm, 9th verse. The whole was crowned by the divine blessing, in the administration of the Lord's Supper to eight repentant or believing souls. There was a leading feature in the services of this memorable day, which could not but arrest the attention of the reflecting mind, and which, to the pious heart, in the exercise of faith, seemed as an assurance of the divine favour, a pledge of mercy yet to come;—it was, that united "spirit of interceding grace," which manifestly possessed the souls of those ministers of the sanctuary, in behalf of the congregation then assembled; the inhabitants of Guysborough in general; and the building dedicated in particular,—that the divine blessing might rest upon them! the divine mercy in the gift of salvation be eventually received, and that the divine power of the Most High might overshadow. And truly it hath pleased the Lord to hear and fulfil the petitions of these his servants:—"the grace of God which bringeth salvation," having been revealed in the hearts of many since that day, through

the instrumentality of the word preached, of some of whom it may now, with humble confidence be said—

"They sing the Lamb in hymns above,
While we, in hymns below."

One or two instances immediately connected with the cause here, the writer feels it incumbent to state, as eminently illustrative of that saving "grace and truth, which came by Jesus Christ."

Mrs. Mary Ann H—, whose maiden name was Lovegrove, (some of whose relatives, it is believed, are still living at Halifax), was permitted, through the dispensations of his will, who is unerring in all things, to become the subject of long and severe affliction, by means of dropsy. It pleased God, through this dire disease, gradually to break her schemes of earthly enjoyment; but, possessing naturally an uncommon buoyancy of spirit, and a more than ordinary show of volatility, she struggled for many years to put the serious thought of death, which would often intrude, far from her; and sought, in all the various vanities of time and sense, to divert her own heart from the serious view of eternity. Having a lovely voice, and great musical power in commanding it, she frequently amused herself when alone, in singing (what she then called) "beautiful sentimental songs" to keep her from religious reflection. Thus did she ignorantly endeavour to suppress the blessed operation of the Holy Spirit, and counteract the purposes of that grace and mercy, which were employed to bring her to the only true source of permanent enjoyment. She was not at this time confined to the house,—and a variety of providential circumstances concurring, she was led to attend, (first occasionally, and afterwards entirely) the ministry of Mr. W., to be pleased with a visit from him, to meet in class, as also, when unable to leave home, to have it held in her own house; and finally, to be deeply interested in the conversation and friendship, of those who feared the Lord in that connection. Yet he who doth not "willingly afflict, but for our profit, that we may be partakers of his holiness," whose essential property is love—saw meet to lay his gracious hand, with seemingly increased severity, on this early victim of disease, and she became entirely excluded from the public ordinances. It was under these circumstances she first yielded to the heartfelt penitential conviction—"I am a sinner, unprepared for death;" and made the earnest inquiry in her soul, "What shall I do to be saved?" how shall I obtain a sense of the divine favour?" Under these convictions, and in this supplicating position of soul, she was graciously aided, through means of that invaluable body of doctrinal and experimental divinity,—*"Wesley's Collection"* of hymns. To these she had daily recourse, as also to some of Fletcher's works—his "address to earnest seekers of salvation," and his various letters on spiritual subjects. Through these means, and looking into the Bible, that sacred, infallible directory to eternal life, pointing to "the Lamb of God, who taketh away the sin of the world"—light, and conviction of eternal realities, and her own close connection with them, increased in her soul, and the one object with her became,—that, ere "she failed on earth, she might secure a mansion in the skies."

On one occasion, a friend having been with her a great part of the day, endeavouring to strengthen her dependence on those blessed doctrines, she had so often listened to, through Mr. W.'s ministry, when able to attend; namely: that "Christ is the propitiation for our sins, and not for ours only, but for the sins of the whole world; and, "by grace ye are saved, through faith": she said,—*"If I am saved, the Methodist Ministers have been the means: Mr. W. first spoke to me concerning my soul;—remember, I tell you so, (then turning to another friend sitting by), I tell you both so: I may not have my recollection when I die; I wish to be remembered; I shall never get better; I think I shall be saved: but*

I want to feel a sense of my acceptance." It pleased Him, however, whose power is infinite, and whose compassion runs parallel therewith, both to lengthen out her life for more than ten weeks, as also to continue to her, in a most remarkable manner, the full exercise of her rational faculties, to the last moment of her existence. During this protracted state of sufferings, which were humiliating, from the nature of her disease,—many christian friends visited her frequently; engaging at her request, alternately in earnest prayer, day and night,—asking in her behalf, as a penitent sinner, that she might be enabled to cast her helpless soul on the atoning sacrifice: this she was eventually assisted to do. The time and circumstances of this blessed change, were as follows:—

"It was a calm, still morning,
Sleep lay on the waters
And the air had folded its light wing,
To keep the sabbath morning holy, fair,"

when an accustomed visit was made to Mrs H—: She was extended on a sofa, which was placed under the windows of the room she occupied, and which looked into the little flower garden, in which she once much delighted. The sashes were raised, in order if possible, to afford her an easier respiration; the blinds were down. On entering, it was asked—"How do you feel to-day?"—she answered with solemn composure, and in her usual pleasant tone of voice,—*"I'm happy"; "what a mercy!"* was the reply, "then you have believed on Christ: how long since, and how was your mind exercised, before or at the time?" "This morning," she said, "the friend had gone home, who sat up with me; I was alone here, wearied with this body of mine, and miserable! I felt myself a wretched sinner; I had been praying all night, either in words or in my mind, but could not feel my sins forgiven. This morning I could pray no more. I thought I was dying: all my hope seemed gone! it seemed of no use to try. I lifted up the blind [extending her hand at the same time to shew me], and raised my head to look out into the garden for the last time; but ah, what was it to me? all was beautiful, but I was wretched! I lay down again, shut my eyes, and turned my face over on the pillow, with this thought,—how can I lie down in hell! Then I thought: I'll look upward once more; I'll make one more attempt to call upon him: I tried to—immediately I felt my sins forgiven; that he was my Saviour. I'm saved by grace, through faith. I wish it inscribed on my tombstone,—a Sinner saved by grace alone! He is worthy of all praise." She continued to express herself, much in the same manner, through the day, to many friends who called. Among the number of whom was, the late Mrs. Sarah Smith, (then Miss Hart) who had been partaker of the same grace, through the like instrumentality,—of whom she was fond, and who was frequently engaged in fervent prayer on her behalf. She survived more than a fortnight after this—never losing her sense of acceptance—though often fiercely attacked by the enemy of souls: her inward conflicts were made manifest by the earnestness of her prayers, and her "looking unto Jesus." But at the moment of dissolving nature, when "the earthly house of her tabernacle" was giving way, the weeping friends who surrounded her dying couch, have scripture grounds for believing her experience was—

"Heaven opens to my eyes, my ears
With sounds seraphic ring,"

as some of the last words she was heard to utter were—"Music! Music!"—and then raising her hand, as if in holy triumph, exclaimed—"with the Lamb for ever!"—and expired: August 19th, 1831, in the 33d year of her age. Her remains were interred in the Wesleyan chapel ground, and the inscription placed on her tombstone, agreeably to her wish—

"A SINNER SAVED BY GRACE ALONE."

To be concluded in our next.

REVIEW.

Universalism in its modern and ancient form, brought to the test : and without the argument from Aion Aionios, &c. shown to be unscriptural. By ALEXANDER W. MCLEOD. 12mo. pp. 163. Cunnabell, Halifax.

(Continued from page 274.)

Our author gives an equally perspicuous view of the meaning of the word 'Hades'. On page 6, he observes :

"The Greek word 'Hades,' from a negative, and *idein*, to see, in its primary sense signifies,—obscure, invisible ; and is synonymous with the Hebrew, 'Sheol'.

"Hades is sometimes used in the New Testament, to designate the grave ; thus : 'O death where is thy sting ? O grave,' (hades) 'where is thy victory ?—' I Cor. xv. 55.

"It is sometimes used to point out the invisible place, or state of separate souls in general. 'And the sea gave up the dead which were in it, and death and hell (hades) delivered up the dead which were in them.' Rev. xx. 13.

"Hades, like Sheol, also signifies a place of future torment ; thus, 'The rich man also died, and in hell (hades) he lifted up his eyes, being in torments.' Luke xvi. 23. Surely no person can be so obstinately perverse, or so immersed in prejudice, as to contend that 'hades', in this verse, means only the grave, or general place of departed spirits. If so, why is the energetic phrase added, 'being in torments' ? why the application to Abraham for relief ? If 'hades' never signifies a place of misery, and if both saint and sinner, at death, equally and immediately enter into heaven,—why was the case of Dives, contrasted with that of Lazarus ? why is it said, that in this life, Lazarus received his evil things, (sufferings) and the 'Rich Man' his good things, (worldly comforts and pleasures) ; and that in the future state, Lazarus is comforted, and the rich man tormented ? If there be no distinction of place in the future world,—if no hell of suffering ; if when sinners die, they, with the righteous, are immediately transported to the 'Paradise' of God ; where, then, we ask, would the 'five brethren' find at death, their 'destined place' ? Dives wished them not to be in the same place with him, i. e., according to the modern interpretation, in heaven ! into what other place, then, could they go, on the termination of natural life, if there be but one place of happiness hereafter ? The extreme of happiness and of infelicity is not more opposite, than this entire passage is to the notions of modern Universalism, and if it prove not the reality of a place of future misery, there is not a verse in the Bible which proves the reality of a place of future happiness."

The word Gehenna, next comes under notice, when our author makes a most judicious and valuable use, of the masterly criticisms of Parkhurst on that important word.

We were happy to see those criticisms thus brought under the notice, and within the capacity of the English reader ; because with this, as with several other words, the Universalists have adopted the insidious plan, of leaving it untranslated in the version of the New Testament ; and have thus left the English reader to form his opinion of a word in a language which he does not understand ; or else, they have given a comment in their creed ; and thereby have put a sense on the original word, which is obviously at variance with the whole tenor of the Book of God.

For instance, the Universalists have sent forth a volume into the world, which, in the title page is said to be "A translation of the New Testament from the original Greek, humbly attempted by Nathaniel Scarlett."

This work, although called "a humble attempt," is, nevertheless, clearly a designed attempt to mislead the

unwary reader : for Hades and Gehenna, the two words used in the original Greek to denote hell as a place of punishment, are invariably left untranslated.

We will give a few extracts from "this humble attempt" at translation, in order that our readers may form a judgment of the manner in which Universalism distorts ; or endeavours to make the Scriptures bend, in order to support its pernicious principles. Matt. x. 28, is in the Universalist Testament, rendered as follows : "But rather fear Him, who is able to kill both soul and body in Gehenna." Matt. xxiii. 15. "Because ye traverse sea and land, to make one proselyte ; and when he becomes such, ye make him doubly more a child of Gehenna than yourselves." Mark ix. 43—"It is better for thee to enter into life maimed, than having two hands, to go into Gehenna, into the inextinguishable fire ; where their worm dieth not, and the fire is not quenched." James iii. 6.—"So the tongue is placed among our members, that it defileth the whole body, and inflames the frame of nature, and is inflamed from Gehenna."

In the above passages, to say nothing of the alteration of the phraseology ; yet, to leave the word "Gehenna" untranslated, shows an intention to impress upon the mind, that, either there is no such place as hell, or that the torments thereof are not eternal. This subterfuge is, however, detected and exposed, in the work before us.

Page 8, Mr. McLeod, from Parkhurst, analyzes the word Gehenna, and shows that in the New Testament, it is used "generally, if not invariably," to denote the place of "the damned." It is a corruption of the two Hebrew words, *ge*, a valley, and *Hinnom*, the name of a person who was once the possessor of it. The valley of Hinnom lay near Jerusalem, and had been the place of those abominable sacrifices, in which the idolatrous Jews burned their children alive to Moloch, Baal, or the sun. From this valley's having been the scene of those infernal sacrifices, and probably too from its continuing after the time of King Josiah's reformation, (2 Kings, xxiii 10,) a place of abominable filthiness and pollution : the Jews, in our Saviour's time, used the compound word *Ge-Hinnom* for hell, the place of the damned."

Our author having given the etymology of the word, next proceeds to show that it is used in the New Testament for hell, in the common sense of that term, and in several texts that he quotes, he proves, that it means the place of the damned ; and that no other meaning can be given to it, without doing violence to the context, as well as the rules of grammar and sound criticism.

His reasoning is very cogent, and his irony often very severe. We subjoin a part of his remarks on Matt. x. 28. "Now we would ask the Universalists, if Gehenna here only means the valley of Hinnom, whether persons of the present day who fall under the displeasure of God, will be punished body and soul, in the valley of Hinnom ? Lastly :—if it be true that man cannot kill the soul, and the fires of the valley can only kill the body, then some other punishment is referred to than that of burning there ; because, it is expressly said, God is able to destroy the soul as well as the body in hell. Hell, therefore, in the text, does not mean the valley of Hinnom, but a place of future suffering."

In chapter two and three, the question is discussed, "Whether men receive in this world all the punishment which their sins deserve."

It would surely be absurd for a man who had violated the laws of his country, himself to interpret those laws ; and determine the kind, and quantum, of punishment which he should undergo for his crimes. Whatever he might say on those subjects, would be disregarded, for this simple reason : that as he was personally interested, he was therefore, incompetent to form a correct judgment in the case. Nevertheless, a sinful, guilty man, takes upon himself, to explain the law of God in his own case, and to decide on

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what punishment he shall endure for his sins ; and because that law denounces a future, and eternal punishment against him, which in his estimation is disproportionate to the demerit of his crimes ; he denies its import, and impiously dares to impugn the equity of a righteous and holy God !

Mr. McLeod enters into this subject at considerable length, and takes the plain declarations of the word of God, as the only proper ground whereon to dispute the point : a ground from which he cannot be driven by any sophism, or abstract reasoning, of his polemic antagonists.

Having stated the question referred to above, he observes :—

“ Our ultimate appeal in the settlement of this important question, must be to the decisions of the Sacred Scripture, for God alone can decide upon the criminality of sin, and the nature, degree, and duration of punishment ; and as He is a God of wisdom and justice, He cannot inflict any punishment on guilty offenders which is truly unnecessary and unjust. To suppose the contrary, would be to suppose that God is at one and the same time both infinitely wise, and infinitely foolish, infinitely just, and infinitely unjust,—a supposition which is not only absurd, but blasphemous. The Bible contains the revelation of God's will ; hence, if we find in his written word, that there is a future punishment, and that the contrary belief is opposed to all the fundamental doctrines of the Christian revelation ; then we must believe, on the Divine authority, that, not only the affirmative side of the question at issue is positively untrue, but also that future punishment is both just and necessary.”—(p. 15.)

After the above remarks, several appropriate texts of Scripture, both from the Old and New Testament are introduced, and commented on with much ability.

In the following chapter we have the Author's view of the practical working of the Universalist principles.

“ On the supposition, therefore, of the truth of The Bible, Universalism will in the end prove a false foundation to all who build upon it—this ‘ refuge of lies,’ when it is too late to remedy the evil,—will be swept away, in all the overwhelming responsibility of their personal moral agency they will stand before God—weighed in the balances they will be found wanting, and their portion will be appointed ‘with hypocrites and unbelievers.’ This is the natural tendency of modern Universalism. We acknowledge that, many who believe in the probationary character of the present life, and in a state of future rewards and punishments, lose their souls ; but the fault is not to be charged upon the doctrine. They resist its influence—procrastinate an attention to their personal salvation—and though aware of the consequences, continue to ‘live unto themselves’ until overtaken by death. But the case is different on the other system. Believing there is no place or state of future misery, but that they receive all their punishment in this life, its adherents are necessarily prevented from making Scriptural preparation for the future world. At death they are found with all their sins uncanceled, which they had in vain supposed were expiated as they moved through life ; and trusting for acceptance to this most fallacious of all fallacious beliefs, they drop into eternity, where their characters remain unchanged and unchangeable, and their eternal destiny is appointed by a righteous God, ‘who will render to every man according to his deeds—indignation and wrath, tribulation and anguish upon every soul of man that doeth evil.’ To cherish hope for the final salvation of persons who die under these circumstances, is to extend the bounds of charity beyond the warrant of Scripture. ‘Ye shall die in your sins ; whither I go ye cannot come.’ ”—(p. 42—43.)

DIVINITY.

PERMANENT PEACE.

EXTRACT FROM A SERMON OF THE REV. DR. CHALMERS, entitled, “Thoughts on Universal Peace”, preached from Isaiah ii. 4 : “Nation shall not lift up sword against nation, neither shall they learn war any more.”

“ THE mere existence of the prophecy in my text, is a sentence of condemnation upon war, and stamps a criminality on its very forehead. So soon as christianity shall gain a full ascendancy in the world, from that time war is to disappear. The abolition of war will be the effect, not of any sudden and resistless visitation from heaven on the character of men—not of any mystical influence working with all the omnipotence of a charm on the passive hearts of those who are the subjects of it—not of any blind or over-ruling fatality which will come upon the earth at some distant period of its history, and about which we, of the present day, have nothing to do but look silently on, without concern, and without co-operation. The prophecy of a peace as universal as the spread of the human race, and as enduring as the moon in the firmament, will meet its accomplishment ; aye, at that very time which is already fixed by Him who seeth the end of all things from the beginning thereof. But it will be brought about by the activity of men. It will be done by the philanthropy of thinking and intelligent Christians. The conversion of the Jews—the spread of Gospel light through the regions of idolatry—these are distinct subjects of prophecy, on which the faithful of the land are now acting, and to the fulfilment of which they are giving their zeal and their energy. I conceive the prophecy which relates to the final abolition of war, will be taken up in the same manner, and the subject will be brought to the test of christian principle, and many will unite to spread a growing sense of its follies and its enormities over the countries of the world—and the public will be enlightened, not by the factions and turbulent declamations of a party, but by the mild dissemination of Gospel sentiment throughout the land—and the prophecy contained in this book will pass into effect and accomplishment by no other influence than the influence of its ordinary lessons on the hearts and consciences of individuals—and the measure will first be carried in one country, not by the unhallowed violence of discontent, but by the control of general opinion, expressed on the part of a people, who, if christian in their repugnance to war, will be equally christian in the loyalties, subjections, and meek unresisting virtues of the New Testament—and the sacred fire of good-will to the children of men, will spread itself thro’ all climes and thro’ all latitudes,—and thus scriptural truth conveyed with power from one people to another and taking its ample round among all the tribes and families of the earth, shall we arrive at the magnificent result of peace throughout all its provinces, and security in all its dwelling-places.

“ Much may be done to accelerate the advent of perpetual and universal peace, by a distinct body of men embarking their every talent and every acquirement in prosecution of this, as a distinct object. This was the way in which, a few years ago, the British public were gained over to the cause of Africa. This is the way in which some of the other prophecies of the Bible are at this moment hastening to their accomplishment ; and it is in this way, I apprehend, that the prophecy of my text may be indebted for its speedier fulfilment to the agency of men, selecting this as the assigned field on which their philanthropy shall expatiate. Were each individual member of such a scheme to prosecute his own walk, and come forward with his own peculiar contribution, the fruit of the united labours of all would be one of the finest collections of christian eloquence, and of enlightened morals ; and of sound political philosophy, that ever was presented to the world. I could not fasten on another cause more fitted to call forth such a variety of talent, and to rally around it so many of the gene-

rous and accomplished sons of humanity, and to give each of them a devotedness and a power far beyond whatever could be sent into the hearts of enthusiasts by the mere impulse of literary ambition.

"Let one take up the question of war in its principle, and make the full weight of its moral severity to rest upon it, and upon all its abominations. Let another take up the question of war in its consequences, and bring his every power of graphical description to the task of presenting an awakened public with an impressive detail of its cruelties and its horrors. Let another neutralise the poetry of war, and disantle it of all those bewitching splendours which the hand of misguided genius has thrown over it. Let another teach the world a truer and more magnanimous path to national glory, than any country of the world has yet walked in. Let another tell, with irresistible argument, how the christian ethics of a nation is at one with the christian ethics of its humblest individual. This may look to many like the Utopianism of a romantic anticipation—but I shall never despair of the cause of truth addressed to a christian public, when the clear light of principles can be brought to every one of its positions, and when its practical and conclusive establishment forms one of the most distinct of Heaven's prophecies—"that men shall beat their swords into ploughshares, and their spears into pruning-hooks—and that nation shall not lift up sword against nation, neither shall they learn the art of war any more."

THE WESLEYAN.

HALIFAX, DECEMBER 3, 1838.

WE have been gratified with the reception of a greater proportion of original communications, from valued correspondents, during the last few weeks—a considerable proportion of the present number will be found devoted to these. The article on Divine Revelation, commenced in number 19, is concluded in the present number—it was by accident omitted to be noticed on its first appearance, that it was "To be continued."

An article on the question of the Divine institution of Episcopacy, will appear in our next, and the continuation of the Review of Williams' Missionary Enterprise.

MISSIONARY ANNIVERSARIES.

PARRSBOROUGH.—The Missionary services connected with this Circuit were held in the following order:—

At "The Cross Roads," on Monday the 15th of October, at 3 o'clock in the afternoon, Mr. John Lockhart in the chair. On Tuesday 16th, at "Halfway River," at eleven o'clock in the forenoon, and at 7 o'clock the same evening, at Maccan, William Smith Esq. in the chair. On Wednesday, 17th, at Nappan, at three o'clock in the afternoon. On Thursday 18th, at 7 o'clock in the evening, at Amherst. R. M.G. Dickey Esq. in the chair. On each of these occasions a Missionary Sermon was preached by Rev. William Wilson of Newport. A Report, giving an abstract view of the Mission-field, with a summary of Mission Stations and finances, as connected with the Wesleyan Missionary Society, was read by the Secretary; and the meetings respectively were addressed by the Rev. Messrs. Pope, and Wilson, and those of the Cross Roads, and Maccan, by Mr. George Sterling also.

The congregations were not large, but a deep interest was felt on behalf of a perishing world. The amount of subscriptions in every place, exceeded that of the past year.

SHUBENACADIE.—On Monday, October 22, a Missionary Sermon was preached at the Wesleyan Chapel by Rev. William Wilson. The congregation was afterwards addressed on the subject of Christian Missions, by the Preacher, and Richard Smith, Esq.

A subscription list was then opened, and although the friends at Shubenacadie are at present destitute of a minister, yet, such was their Christian philanthropy, that their amount of missionary subscriptions exceeds that of last year.

TO CORRESPONDENTS.

Letters have been received since our last from Rev. A. W. McLeod, Rev. T. H. Davies, Rev. W. E. Shenstone.

The arrangement of the matter respecting the chapel, is under consideration. It will hear from us shortly on this subject. The books for the stations have not yet arrived—the magazine referred to, was a single copy received every month by the Packet.

ERRATA.—Page 260, second column, 45th line, for "to render," read "or render." Page 278, second column, 25th line, for "denied," read "drawn."

MECHANICS' INSTITUTE.

Mr. Donald did not Lecture on the 21st ult. according to appointment, in consequence of indisposition. Mr. Joseph Howe was called on by the Officers to supply the vacancy; and he directed the attention of the Institute, to the design and utility of the Adelaide Gallery of Practical Science, London,—and some other exhibitions of Science and Art, which are to be met with in European Cities.

Mr. Charles Creed, Surgeon, delivered an interesting lecture Nov. 28, on the Ear. George R. Young, Esq. will lecture next Wednesday evening, on the advantages of a Steam Communication between Halifax and the Mother Country, and the means to be adopted for its introduction.—[Novascotian.]

N. E. BOUNDARY.—A Boston paper of Nov. 22, states that the Commissioners sent to explore the Boundary have been completely successful in discovering all the requisite landmarks, and that a peaceable settlement of the question may be expected forthwith.

An American Revenue Cutter has arrived here, seeking intelligence of the Liverpool Steamer. It is supposed that the Liverpool has put back.

Contracts were to be taken by Government, in November, for the conveyance, by steam vessels, of the Mails for this port—to commence we understand early in the spring.

A correspondent of the Novascotian mentions the case of a poor man, who met with a sad accident at Margaret's Bay on Thursday the 22d inst. A tree, it appears, fell upon his leg and broke it. In this state he remained lying on the ground, exposed to the cold for some time, before assistance came. Doctor Avery, hearing of his wretched condition, in company with Dr. Black, notwithstanding the severity of the weather, visited him gratuitously, on Sabbath last. One such act of genuine kindness we would rather record, than all the splendid victories ever won on embattled plains.—Pearl.

CANADA.

THE news from the seat of war during the past week, are of the most interesting kind. Three engagements between the Loyalists and Rebels had taken place, in all of which the latter were signally defeated. These were, at Lacolle on the 6th, Odell Town on the 18th, and Prescott on the 14th. The following documents refer to the latter.

PRESCOTT.—A severe engagement had taken place between a party of the Rebels and Sympathisers about two miles below Prescott, and a small detachment of the 83d regiment and marines, and about 200 volunteers. The rebels fortified themselves in a strongly built mill, and several stone and wooden buildings, by which they were enabled at first successfully to resist the attacks made against them, in which we are sorry to state, Lieut. Johnson, 83d regt. and Lieut. Dulmag, Sergt. Fraser, 4 men of the Militia, and 8 women, were killed and several wounded.

QUEBEC MERCURY OFFICE. November 19th, 1838.

By the steamboat *British America* which arrived yesterday afternoon, we received an Extra of the *Montreal Herald*, dated Saturday morning, containing Colonel Young's Official Despatch on the subject of the Brigand landing at Prescott. The enemy were gallantly driven from their position, though at a heavy loss to the loyalists of 45 is killed and wounded. We refer for particulars to the extra which is copied below.

The Court Martial for the trial of the prisoners at Montreal, comes on to-morrow, Major Genl. Clitherow is President.

Extra of the Montreal Herald.

MONTREAL, Saturday Morning, Nov. 17.
TEN O'CLOCK, A. M.

The following important despatch from Col. Young was received at Head Quarters this morning, and, while every one will sincerely lament the heavy loss sustained by Her Majesty's regular and volunteer troops, their gallantry must

to the theme of admiration; and general must be the satisfaction that the enemies of our country have sustained a signal defeat, which will likely be followed by their utter annihilation.

PRESCOTT, Nov. 14, 1838.

SIR.—With reference to my letter of the 12th inst., I beg to report, for the information of his Excellency the Commander of the Forces, that Captain Sandom, commanding the Royal Navy in Upper Canada, having arrived from Kingston at two o'clock yesterday morning, in the armed steamboat Victoria, accompanied by the Cobourg, a combined attack upon the enemy's position, near Johnstown, was decided upon. I, accordingly, moved off, in two columns, at a quarter before seven, A. M. The left, destined to turn the enemy's right, was led by Col. D. Fraser, and was accompanied by thirty men of the Royal Marines, Capt. George Macdonell's company L. G. Highlanders, Capts. Jones' and Fraser's companies of 2d Regiment of Grenville Militia, and one hundred men of Colonel Martle's Regiment of Stormont Militia. The right column was led by Lieut. Colonel Gowan, of the Queen's Borderers, and was composed of forty four men of the 83d Regiment, one hundred and fifty of the Queen's Borderers, and one hundred of Colonel Martle's Regiment. The enemy was strongly posted behind stone walls on rising ground; but the impetuosity of the troops overcame those obstacles, and in an hour they were driven into a wind mill and stone house adjacent. The former is particularly strong, and finding, after a constant fire of some hours from the armed steamboats, and of musketry, that no impression, could be made on the building, considered it more prudent, in order to avoid a further risk of life, to draw off the greater part of the troops, at three, P. M.; leaving strong piquets, to prevent the escape of those in the building; until the assistance of heavy guns could be procured. —In this affair, the officers and men of the regular troops, as well as those of the Militia, evinced the characteristic firmness of British soldiers. The rifle fire of the enemy was particularly true and steady. I have not yet received the returns of killed and wounded; but I regret to say that the loss was severe. Lieutenant Johnston, of the 83d Regt. a most gallant officer, was killed, and Lieut. Parker, of the Royal Marines, a young officer of great promise, was shot through the arm. —Lieut. Dulmage, of the 1st Regiment Grenville, was killed, with the advance of the left column, and Lieut. Parlow, of the 2d Dundas, and Ensign Macdonell, of the Loyal Glengarry Highlanders, was wounded, as also in advance. The killed and wounded of all ranks, are computed at forty-five —few of the former are, however, in the number, and of many the latter are not in danger. The loss of the enemy, especially in officers of note, was great. Generals Brown and Phillips were killed, and thirty-two prisoners were taken.

It is most gratifying to me to have it in my power to report the zeal with which the Militia of the District rallied on the first sound of invasion round the standard of their country, as well as their perseverance in the various duties required from them.

I feel much indebted to Capt. Sandom, R. N., for his zealous co-operation. On Monday, Lieut. Fowel, in charge of the armed Steamboat Experiment, particularly distinguished himself, by his exertions to destroy, in front of the town, a large steam-vessel, and two schooners, in possession of the patriots.

I have the honor to be, etc.

PLOMER YOUNG,
Colonel Particular Service.

P. S.—I do not imagine the buildings will be tenable long after the guns are placed in position.

Captain Goldie, A. D. C. etc. etc.

NEWS BY THE GREAT WESTERN have been received at New York, 20 days later than by previous advices. An abridgment of the more interesting items we present below.

The Liverpool, steamer, sailed from Liverpool at the appointed time, October 20th. She was seen on the 21st at 8 A. M. with her engine stopped, and blowing off her steam. She was seen again on the same morning at 11 A. M. Tuskar bearing W. N. W. distant about 9 miles, going at between 9 and 10 knots an hour against a strong head wind and sea. The Liverpool had fifty-one passengers. It is supposed she, not having arrived at New York at the latest dates, had put back.

It was reported that a short extra session of Parliament would be immediately held, in consequence of Lord Durham's resignation, of which intelligence was carried out by the Great Western.

Dispatches from the British Government for Lord Durham, were sent off by the steamer Liverpool—they were answers to those sent out by the Great Western.

Dr. Lashington has succeeded the late Sir John Nicol as Judge of the Admiralty Court. The salary is £2500.

A new commercial treaty has been entered into between Great Britain and Austria, which is spoken of as highly advantageous to the interests of British commerce, and otherwise of importance. One of the principal provisions of the treaty places Austrian ships arriving at British ports, from ports in the Danube, on the same footing, in respect to ship and cargo, as British vessels—that is to say, dispensing with the British navigation laws.

The Duke of Devonshire has given up his claim to about £20,000 arrears of tithes due to him as lay proprietor of certain parishes in Ireland.

Messrs. Curling and Young, of Limehouse, builders of the British Queen, have begun a steam-ship of 2000 tons, being 100 more than the British Queen. She is not to be so long as that vessel, but much wider.

LONDON, Oct. 23. EARL SPENCER.—The journey of Earl Spencer to Windsor had caused some excitement in the city in the early part of the morning, the opinion was that he was going to Canada in the place of Lord Durham, since which, it is reported that he is to take the place of Lord Glenelg, as Secretary for the Colonies.

The sale of fancy work at Tain, for the benefit of the Cape Breton Highland Emigrants, has been crowned with success. The handsome sum of £80 sterling was realized—a truly seasonable supply for our poor countrymen, and a proof of the benevolent exertions made by the ladies of Tain.—*Inverness Courier.*

PORTSMOUTH, Oct. 23.—The Champion, 18, Commander St. Vincent King, arrived this morning from the North American and West India station. The Edinburgh, 74, Captain Henderson, got away yesterday. she goes to Jamaica, and is to be attached to Sir Charles Paget's squadron. About 150 disposable seamen and marines, to form the crew of the Niagara and Bull Frog on the lakes in Canada, have been sent out in the Edinburgh and Pique.

The Barossa transport has left Spithead for Cork; she will there embark some detachments of troops for the regiments in the West Indies, and then proceed to Barbadoes, a dra't from the 8th and 89th regiments at Gosport having gone from hence.

Royal Tar Steamer in the Bay of Biscay.—The Royal Tar left the river on Friday, 12th instant, for Lisbon and Gibraltar. On reaching the Bay of Biscay she met a heavy sea and stiffish breeze, which strained her to that degree that she was half full of water beofre the captain and crew were aware of it. If there had not been six pumps to go to work with she must have gone down. There were 65 passengers on board; and when it was reported that the ship was sinking, the scene of dismay and uproar that ensued baffles description. The passengers have landed at Falmouth, there to await the arrival of another steamer.

Among the names of the passengers who came out in the Great Western are the Hon. W. Crane of N. B. and Mrs. Crane. To that gentleman, to Judge Haliburton of Windsor, to Joseph Howe, Esq. of this town, and to a few other gentlemen, the provinces are much indebted for the warm interest which they displayed while in England, in reference to the conveyance of the monthly mails to this port by steam ships.

MARRIED.

At London, on the 27th Oct. at St. John's Church, Folham, the Hon William Crane, of Sackville, in the county of Westmoreland, New Brunswick, to Eliza, eldest daughter of Thomas Jones Wood, Esq.

DIED.

On Friday evening last, Mrs. Mary Forrester, in the 76th year of her age.

At Dartmouth, on Friday morning last, Mrs. Jane Jackson, wife of Mr. B. Jackson, in the 60th year of her age, leaving a large circle of friends to lament her loss.

At Pietou, 15th instant, in the 29th year of his age, the Rev. Kenneth John McKenzie, recently pastor of St. Andrew's Church of that place.

ANY Person having for sale, a volume of "The Times", from the commencement, may dispose of it by applying at the office of this paper

VARIETIES.

"If I were to pray for a taste, which should stand me in stead under every variety of circumstances, and be a source of happiness and cheerfulness to me through life, and a shield against its ills, however things might go amiss, and the world frown against me, it would be a taste for reading." SIR J. HERSCHELL.

HINTS TO BEGINNERS.

Set a value on the smallest morsels of knowledge.—These fragments are the dust of diamonds. Of these fragments the mass of learning is composed. "It is true," as poor Richard says, "there is much to be done, and perhaps you are weak-handed; but stick to it steadily, and you will see great effects, for constant dropping wears away stones; and by diligence and patience the mouse ate in two the cable; and little strokes fell great oaks." A man may learn that in two minutes which may be valuable to him all his life. Even if you see no use in the thing learned, do not despise it. Learn all that you can, and you will live to see its value. Never let slip an opportunity of gaining a new idea. And remember that the beginnings, even of the most sublime sciences, are often so simple as to seem worthless.

Redeem time for study.—The busiest workman can spare some moments. If you mean to get wisdom, you must learn the value of moments. Great attainments have been made in these little snatches. Whether you work or play do it in earnest; but never be unemployed an instant. Unstable and indolent people lose much of life in thinking what they shall do next. Always have a book within reach, which you may catch up at your odd minutes. It is incredible, until trial has been made, how much real knowledge may be acquired in these broken scraps of time. Resolve to edge in a little reading every day, if it is but a single sentence. The man who pursues this method will infallibly become learned. Take a little time for reading from each end of your night's rest. If you can gain fifteen minutes a day, it will make itself felt at the close of the year. I have sometimes thought that the mind acts with double vigour when forced into these brief periods of application.

By degrees, you will learn to save moments from recreation, and idle talk, and even from work. And in the long winter evenings, you will certainly be inexcusable, if you do not devote an hour or two to your books.

Regulate your thoughts when not at study.—A man is thinking even while at work; why may he not be thinking about what is useful? Study is intended to discipline the mind; let your mind be kept under check and rein, while your hands are employed. Revolve in your mind what you have last been reading. Commit useful things to your memory, and turn these over in your thoughts, while you ply the hammer or the wheel. Remember that most of the matchless effusions of Robert Burns were conceived while he was toiling after his plough. Moreover, there is such a thing as study without books. Keep your mind in an inquiring mood, and you cannot be in any situation where you may not be learning.—*Newark Advertiser.*

THIS MINUTE.

This minute is the bearer of joys or pangs to the memories of thousands, and the birth of bliss or woe to thousands more. And what is it to me? Am I a mere spectator? or am I subject to the possible, nay, sure results of this minute? Does the stream of time cease its rolling while I gaze on its surface, and contemplate its course and termination? No; it flows onward, and bears away, disdainful of bribe, and without discrimination, the noble and the mean, the rich and the poor, the beautiful and the ill-favoured, the wise and the fool, the infidel and the saint, and heeds no mandate but His who bade it flow; and flow it shall until the same voice proclaim that time shall be no more.

This minute I am in the current, for the stream has no eddies. How rapidly have I passed in succession the numerous points on its banks! How soon shall I reach its mouth, and then, O then, the ocean—the bottomless and the shoreless ocean!! Am I of materials and structure to mount its wave and move buoyantly and safely on its broad bosom—or shall the grossness of my corrupt nature and habits sink me into its deep and dark abyss, not to drown, but to endure the suffocation of endless despair?

Then what, my fellow men, is this minute worth? Is it worth the pleasure you derive while it passes, from the indulgences of appetite or curiosity? Is it worth the money paid for the last show, or the sum you extort from your neighbour? What is it worth? You may barter it for a dram or a monkey show; but royal grandeur at the point of death, once exclaimed "a world of wealth for an inch of time."—*Christian Index.*

NEWSPAPER WRITERS.

ONE of the earliest reporters of parliamentary speeches, was Dr. Johnson, who made all think and speak, in his own pompous and measured phraseology, and who made all, like the objects seen through a tinted glass, if not in outlines and dimensions, of the same colour and presentment. To him succeeded the elder Woodfall—a name which still has its worthy representative in our literature. Among the reporters of the present century we may enumerate Sir John Campbell, Mr. Serjeant Spankie, Sir James McIntosh, Serjeant Talfourd, Mr. Phillips, and other not unhonoured names; while nearly every man of literary eminence for the last fifty years has here, as well as in France, "dabbled" in newspaper writing. The haughty and would-be aristocrat, equally affect to despise newspaper writers, in the same manner as schoolboys hate their masters, from whom they derive nearly all the information they possess.

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FOR SALE AT PUBLIC AUCTION,—on the 10th of April next, the Corner Lot and Buildings, opposite Mrs Wilcox's Inn, part of the Estate of the late Michael Smith.—Also, A Lot in the rear, about 1 1/2 acres.
JOHN SCOTT
Windsor, Nov. 1. JOHN SMITH.

TERMS, &c.

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