

THE WESLEYAN.

"HOLD FAST THE FORM OF SOUND WORDS."

Scripture.

VOLUME I. HALIFAX, N. S. MONDAY EVENING, SEPTEMBER 10, 1838. NUMBER 15.

POETRY.

TWELFTH SUNDAY AFTER TRINITY.

And looking up to Heaven, He sighed, and saith unto him, Ephphatha, that is, Be opened.—*ST. MARK, vii. 34.*

THE Son of God in doing good.

Was fain to look to heaven and sigh :
And shall the heirs of sinful blood
Seek joy unmix'd in charity ?
God will not let Love's work impart
Full solace, lest it steal the heart ;
Be thou content in tears to sow,
Blessing, like Jesus, in thy woe.

He look'd to heaven, and sadly sigh'd—
What saw my gracious Saviour there
With fear and anguish to divide

The joy of Heaven-accepted prayer !
So o'er the bed where Lazarus slept
He to his Father groan'd and wept :
What saw he mournful in that grave,
Knowing himself so strong to save ?

O'erwhelming thoughts of pain and grief
O'er his sinking spirit sweep :—
"What boots it gathering one lost leaf
"Out of you seer and wither'd heap,
"Where souls and bodies, hopes and joys,
"All that earth owns or sin destroys,
"Under the spurning hoof are cast,
"Or tossing in th' autumnal blast ?"

The deaf may hear the Saviour's voice,
The fetter'd tongue its chain may break,
But the deaf heart, the dumb by choice,
The laggard soul, that will not wake,
The guilt that scorns to be forgiven ;—
These battle e'en the spells of heaven ;
In thought of these, his brows benign
Not even in healing cloudless shine.

No eye but His might ever bear
To gaze all down that drear abyss,
Because none ever saw so clear
The shore beyond of endless bliss :
The giddy waves so restless hurl'd,
The vex'd pulse of this feverish world,
He views and counts with steady sight,
Used to behold the Infinite.

But that in such communion high
He hath a fount of strength within,
Sure his meek heart would break and die,
O'erburthen'd by his brethren's sin ;
Weak eyes on darkness dare not gaze,
It dazzles like the noon-day blaze ;
But He who seeks God's face may brook
On the true face of Sin to look.

What then shall wretched sinners do,
When in their last, their hopeless day,
Sin, as it is shall meet their view,
God turn his face for aye away ?
Lord, by thy sad and earnest eye,
When Thou didst look to heaven and sigh :
Thy voice, that with a word could chase
The dumb, deaf spirit from his place ;

As thou hast touch'd our ears, and taught
Our tongues to speak thy praises plain,

Quell thou each thankless godless thought
That would make fast our bonds again,
From worldly strife, from mirth unblest,
Drowning thy music in the breast,
From foul reproach, from thrilling fears,
Preserve, good Lord, thy servants' ears.

From idle words, that restless throng,
That haunt our hearts when we would pray,
From pride's false chime, and jarring wrong,
Seal Thou my lips, and guard the way :
For Thou hast sworn, that every ear,
Willing or loth, thy trump shall hear,
And every tongue unchained be
To own no hope, no God, but Thee.

Keble's Christian Year.

BIOGRAPHICAL.

MEMOIR OF DAVID BALDWIN. By a MINISTER OF THE GOSPEL.

THE father of the youth who forms the subject of this narrative, is a respectable miller in the county of Kings, Long-Island. He has for several years occupied one of those numerous mills moved by the tide-waters of the ocean, which stand along the bays indenting the south-western shore. The wide expanse which these locations present to the eye, the tumultuous roarings of the ocean, with the occasional terror and majesty of the storm, are calculated to give a philosophical, if not a religious turn to the reflecting mind.

David Baldwin, who died April 5, 1833, aged 22, was brought up at one of these mills. His opportunity for education was only that of a common school. But breaking through the disadvantages of his situation, he made very respectable attainments. With the exception of the Latin and Greek languages, he surpassed in general knowledge most of the youth who issue from our collegiate institutions. The powers of his mind were of the first order. Strongly intellectual, he was able to grapple with any subject to which his attention was given. In the accomplishment of his purposes he was unbending, and immovably tenacious of the opinions he embraced ; nevertheless he was kind and condescending in his feelings, sober, quiet and industrious in his habits.

The constant resort to his father's mill by the inhabitants of the adjacent country rendered it a position extremely favourable for exerting an extensive influence : but most unhappily, as it appeared to us, he embraced that system of opinions which regards the Bible as a fable, and Jesus Christ, our blessed Saviour, as an impostor. These sentiments absorbed his whole mind, and completely warped his understanding, in other respects remarkably good ; he became thoroughly versed in the whole system of infidelity ; he knew all the objections and arguments which for two hun-

dred years infidels have been using against the Bible. Over these he pored by night and by day; he knew which were strong and which were weak. Indeed it is rare to find a Christian more thoughtful, or one who studies his Bible with so much care as he studied the arguments and objections which infidels have brought against it.

How long since he embraced these sentiments we are unable to say. Some time since, passing from his father's house after conversing with the family, I perceived him standing at a little distance by himself, and stepping aside, addressed a few words to him on the subject of religion. He immediately replied that his views on that subject were very different from mine. As time and circumstances did not then admit of discussion, and knowing his vigorous powers and unyielding nature too well to believe that he would surrender his opinions without an effort, I requested an interview with him at some future day. To this he assented. Having an errand soon after to the mill, I found him alone, and then, with no other ear to hear than the ear of Jehovah himself, and no other eye upon us than that which searches the heart, our discussions commenced. These were continued in the same place from time to time for several months, until we had travelled, step by step, over the whole system of infidelity.

Hume's argument, alleging that miracles were not susceptible of proof, he seemed to regard as his strong hold. After I had thought its philosophical soundness, even if its philosophical soundness, even if its philosophical soundness had been clearly exposed, he would still cling to it with a pertinacity plainly showing it to be his favourite. At one time, whilst engaged in the discussion of the external evidences of divinity, he was so marked with energy that he would not let the Bible to be the inspired word of God even if there were external evidence sufficient to sustain it. Why not? I inquired. "The matters contained in it, and recorded as facts," he replied, "are so unreasonable, so inconsistent, so foolish, and so much at issue with all our ideas of truth and propriety, that no man unblinded by superstition or prejudice can possibly believe them." What are these facts? I asked; will you name some of them? He mentioned several, but soon fastened upon the conversion of Saul of Tarsus, showing by his comments that he viewed it as the most extravagant of them all. I replied that it was a fact as well attested as any other fact in history, and although there was something unusual in the occurrence, there was certainly nothing unreasonable. As you acknowledge God to be the creator of the human soul, there can be nothing unreasonable in saying that he has power to renew or change that which he had power to form. If he fashioned it once, he must surely have power to fashion it again, or turn it whithersoever he will. Here he reverted immediately to the doctrines of Hume, saying that such a conversion must be a miracle, and that miracles were not susceptible of human proof.

In one of those excursions I was frequently making to the mill, the weather was extremely boisterous; the roads were filled with mud, and ice, and snow; a blackening train of crows were beating in the adverse

winds above, whilst endeavouring to make their way from the adjacent island to the main; every thing around was calculated to fill the mind with gloom. When I arrived, I said to my young friend, with a serious air, I was thinking, as I came along, what a gloomy world this is! It appears to be so full of difficulty and trouble, I had concluded that if your views were correct, it would be much better for us to administer to each other a portion of some fatal drug that would lay us asleep for ever; it will only be a sleep, you say, and why not sleep at once? After we have struggled through difficulty and sorrow for years, you tell us it will only be a sleep at last; if so, I can see no reason for continuing the struggle any longer. When he recovered from the first emotions of surprise, he replied, "We must take the bitter with the sweet." But the sweet is of short duration, the bitter seems to constitute by far the largest portion of the cup, I continued. Seeing to what conclusion it must inevitably come, he adroitly returned the question, saying, "Will you please to tell me first what sustains you?" Hope, I immediately replied—the hope of blessedness to come sustains us; but you have no hope, you are constantly looking into the earth as the end of your being; on your principles you can hope for no higher destiny than that which pertains to the mere animal creation; but we think our present afflictions are not worthy to be compared with the glory to be revealed. At another time I asked him what advantage the world would gain, should these principles be universally embraced. They produce no hope, but take away many wholesome restraints. Taking away the Bible would be lifting the flood-gates of vice. "I know it," said he; "the world is not yet sufficiently philosophical to endure the change." Unless, said I, the fountain of vice in the heart is dried up by the operations of that Eternal Spirit whom the Bible reveals, I fear these days of philosophical liberty can never arrive.

On another occasion, whilst deeply occupied upon this all-absorbing subject, I asked him if infidels ever prayed. He said "he thought not; he never knew one that did, nor had he ever heard of an instance." Are infidels, then, independent of their Maker? He replied—No! Is it not then unreasonable, is it not contrary to the common sense of mankind, that dependent creatures should never thank that Being on whom they always depend? What would you say to see a poor suffering fellow-creature by the wayside, ready to perish, and a man of wealth and benevolence passing by, touched with compassion, kindly supplying his wants,—what would you say to see him receive the gift, and turn away with dumb sullenness from the giver? "I would say he was ungrateful, he ought to thank his benefactor," he replied. What would the common sense of mankind say? "It would say so too. But," continued he, "the case is not parallel; our thanks can add nothing to the glory of the Almighty, he is so far above us." Neither could the thanks of the miserable being add any thing to the wealth or respectability of his kind benefactor. But what is duty? And now, David, I wish to ask you a particular question, and I know your integrity too well to believe you will deceive me in the answer. Do you

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ever pray? After some hesitation, his countenance at the same time betraying the emotions within, he answered, "No, I do not pray." Then I think reason must decide that that religion which leads the soul to God must be right, while that which leads it away from the Source of all good must certainly be wrong.

I placed in his hands Faber's Difficulties of Infidelity, Leslie's Short Method with the Deists, &c. Paley's Evidences of a Divine Revelation he told me he had read. But, after all that had passed between us, the details of which, if written out, would fill a large volume, he still remained inflexibly firm. He appeared to be as immovable as the man who had placed his foundation upon a rock.

Believing further discussion unprofitable, I told him it must be left to affliction and death to test the truth and value of our respective principles; and here we ceased to agitate the question. In the meantime, a disease with which he had been afflicted increased, and finally assumed the consumptive form. He was constrained to relinquish business, and was soon entirely confined to the house. During his confinement I called several times to see him, inquired after his health, and conversed with him respecting every thing else than that which held the deepest place in my heart. From a few hints which he inadvertently dropped in the course of these conversations, I perceived that his views were unchanged. As the spring advanced, the disease made alarming strides, he was thrown on the bed, and all hope of recovery was given up. He had been one week in this situation when I called on him. On entering the room I readily perceived that the hand of the last enemy was upon him, and taking my seat by the side of his bed, I affectionately inquired how he was. Said he, "I am fast sinking; it is impossible that I should recover; but I am resigned to my fate, or to the disposal of the great God of nature." I observed that resignation was good under such circumstances, if it were well founded; but in order to have any thing valuable in it, it must rest upon some sure foundation. A resignation founded upon the word of God, the hopes and promises of the Gospel, must surely be good for a dying man; but if you cast away the Bible, your resignation rests upon nothing but your own carnal reasonings or vain imaginations. "Every man has his own opinion," said he; "the Mahomedan has his opinion, the Jew has his, you have yours, and I have mine." That may be, I replied, but still it does not make all our opinions equally wise or safe. As these opinions are contrary to each other, some of them must be wrong; and now, if yours are right, David, all the rest of us are just as safe as you are; but if yours are wrong, O! how awful the thought! What a mighty difference death must make between you and us! "Hush! hush!" he exclaimed with vehemence, averting his face to the opposite side of the room, his whole system at the same time becoming greatly agitated. His anxious mother, agonizing for the salvation of her son, cried, David! David! why will you do so? Turning again, he replied to his mother, "What else can I say? I am too weak to listen to such things now." Waiting until his feelings had in some measure subsided, I said, David, this is not weakness, it is conscience; I have

often seen Christians much weaker than you are, converse for a whole hour upon the promises and the hopes of the Gospel; I have seen them contemplate with delight the glory hereafter to be revealed: but you seem to be easily disturbed; you appear to have but little confidence in your own system: it does not bring you any comfort in the prospect of death. "Trouble me no more," said he; "you could not convince me when I was well, it is in vain to think of doing it now I am sick; do not come here to disturb a dying man; let me die in peace." I told him I had not come to argue, I had come to preach Christ, and him crucified, the only way of life, the only hope of a resurrection from the dead and eternal blessedness beyond the grave. I have not come because I am desirous of giving you pain; I came to seek your eternal good. I never have felt any thing but kindness towards you; in all our arguments you never saw me manifest any other feeling. "That is so," said he, "I never did." And now, David, with regard to your dying in peace, that cannot be. For you to die in peace, as you now are, is utterly impossible. There can be no peace, saith my God, to the wicked. "You ought to have charity," said he, with emotion; "it is a poor religion that does not produce charity." I would most gladly have charity for you if I could, I would; but I cannot have it; my Bible will not permit me to do it; my Bible declares, he that believeth shall be saved, he that believeth not shall be damned. "That is hard," said he. I continued my discourse, applying to him, I would take great pleasure in administering comfort, if it were in my power so to do; but I know of no way in which a minister of Christ can comfort a dying man but by presenting the consolations of the Gospel. These, David, you have cast away—you have cast away the Saviour, and trampled the blood of the covenant beneath your feet. How can I comfort you? Strong as is my desire to do so, you place it entirely beyond my power to offer you one drop of consolation. "I hope then," said he, "you will not distress me." Perceiving his feelings much agitated, I desisted. After pausing until he was somewhat composed again, I said, David, shall I pray with you? He hesitated for a moment, and then answered, "No. The great God of nature cannot be changed by man's prayers. He is immutable." Nevertheless, said I, he has declared himself to be the hearer of prayer and the rewarder of those who diligently seek him. He has said, they that seek shall find—they that ask shall receive—and unto them that knock it shall be opened. "You may think so," said he, "but I think otherwise." After another considerable pause, in which not a word was spoken by any person in the room, nor any thing heard but the sighs occasioned by a mother's and a sister's anguish, I said to him, David, I must now take my leave of you. But shall I ever come to see you again? He looked earnestly in my face, and with an expression of kindness, he slowly said, "If you will come and see me as a friend." Then do you not wish to see me as a minister of the Gospel? He answered distinctly, "No." But seeing I sustain that office, I replied, I cannot reconcile it with my sense of duty to visit a dying man without presenting the only hope God hath provided

for the dying. If I come to see you, I must preach Christ and him crucified. So saying, with painful emotions I bade him adieu. On retiring, his mother requested me to pray with the family and the friends who were present in the adjoining room, to which I readily assented. And when she had set his door wide open, we lifted up our souls in earnest supplication to that God who heareth and answereth prayer. It was a moment of indescribable solemnity. A son—a brother—a beloved and admired friend, was about to take his flight to the world of spirits, unreconciled to God, at enmity with Jesus Christ, accounting even his precious saving blood as an unholy and a hateful thing. We earnestly besought the Lord to have mercy on his soul—to scatter the delusions of Satan—to subdue his enmity—to give him light, and to give him life. After prayer I took my leave of the family and deeply afflicted parents, promising soon to return, for I was still unwilling to give him over as lost, whilst any portion of his day of grace appeared to remain. Returning home, I pondered upon all that had past. I felt exceedingly pained and disappointed at what I had witnessed, and said to myself, “O who hath believed our report, and to whom is the arm of the Lord revealed? Is the Lord’s arm shortened that it cannot save, or his ear heavy that it cannot hear?”

A little after sun-down the same day I was surprised at the reception of a note from a member of the family, requesting my immediate attendance. I readily obeyed the call. David was very desirous of seeing me, and in a few minutes I was there. When I came in, his father said, “David has been exceedingly distressed since you were here. I perceived during the day, that he rolled and tossed from side to side, groaning as if in the greatest anguish, and I said to him, David, what is the matter? ‘O,’ said he, ‘I have no pain of body, but I have such awful distress and agony of soul.’ Was this distress occasioned by the conversation this morning? ‘O, yes,’ said he; ‘I once thought I could lie in peace, but now I find I cannot.’” To his mother he afterwards said, ‘O what a poor prospect I have been! Can you not pray for me, mother? Will you not pray for me?’ He also requested me to send for you, which we immediately did. When I entered his room, he looked up in my face and said, ‘I have been deeply distressed since you were here this morning.’ What has given you so much trouble? I affectionately enquired. ‘O,’ said he, ‘that question respecting the Saviour.’ ‘Then you began to lose confidence in the opinions you have embraced?’ ‘Yes,’ he replied, ‘they bring no comfort to the soul; they do not sustain me. A Saviour is necessary. Is there salvation for me?’ I answered in the affirmative, and began at once to present the fulness and the freeness of the Gospel offer, and to exhibit the ability and willingness of our Lord Jesus Christ to save sinners, even the chief. For this purpose I recited many passages of Scripture, such as, Ho! every one that thirsteth—Come and let us reason together—Let the wicked forsake his way—He that believeth shall be saved—Believe on the Lord Jesus Christ and thou shalt be saved. In order to give him a view of the nature of Christ’s substitution in the room and stead of sinners—the only means by which

we can be delivered from the burden and condemnation of sin, I read and expounded, as far as time would permit, the 53d. of Isaiah, and also the fifth chapter of Paul’s Epistle to the Romans. He listened attentively to all that was said. Like the new-born babe, he seemed to desire the sincere milk of the word, to be entirely subdued and humbled in spirit; and when I concluded, he said with emphasis, “These are comforting truths.” But will you believe them? I inquired. “O yes, I will try to believe them.” I then asked if I should pray with him. “Most certainly,” he replied, “I should be glad to have you do so.” We then united in prayer around his dying bed with feelings widely different from those we had experienced in the morning. We thanked the Lord for his mercy and compassion to the children of men. We earnestly besought him that the good work, which we trusted was begun, might be carried on to perfection; that the youth before us might be made a rich trophy of God’s grace. At the close of the prayer he said aloud, “Amen, so let it be.” When I came again on the following morning, as he had desired me to do, the family told me he had requested his sister to be called before day to read the Scriptures for him, and that he himself had engaged in prayer. To my inquiries respecting the state of his mind, he said, “There is one thought that particularly troubles me. I have rejected Christ—I fear Christ will reject me.” I continued, as I had done the preceding evening, to present Christ in all his fullness—his willingness and his sufficiency to save. I read and remarked upon several passages of Scripture. He seemed to catch every word with eagerness. He complained of no weakness—no fatigue. He did not seem to droop or grow weary. The infirmities of the body appeared to be forgotten in his eagerness to gain the bread of life for his soul. When I had concluded he said, “I have endeavoured to cast myself entirely on the mercy of God, as manifested in Jesus Christ. I can trust to no other.” After prayer to the throne of grace, which he closed as before, by saying Amen, I left him.

The next time I came to see him, he said, “I am like Saul of Tarsus. The scales have fallen from my eyes; I can now understand by experience what that conversion means; I can now see what before was involved in darkness. I feel that Jesus Christ is precious. How could I have died with my former views, and without an interest in Christ? It is painful to think of.” He seemed now to regard the principles of infidelity with the deepest abhorrence, and to look with wonder and gratitude at the fearful gulf from which he had escaped. I enquired if his former views had ever given him peace or comfort. He replied, “Not any. I have tried hard to extract comfort from them, but I could never obtain it.” He then related to me a long conversation which he had held that morning with a neighbour, for whom he had sent, and who had for some time past entertained similar views with himself. “I told him,” said he, “that the philosophy we had been cherishing could not sustain the soul; it could not stand the test of death. I have had to abandon it, and if ever you die happy, you must abandon it also.” I observed to him that there were a great many who professed to adhere to infidel principles in

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this place, and if my life is spared I shall most probably have an opportunity of addressing them. What shall I say to them from you? "Tell them," said he, "that philosophy will not sustain the soul in the prospect of death—it contains no support for the dying man: that now is the time to give it up, and to become reconciled to God through Jesus Christ. Whilst my life remains, I will do what I can to correct the evil myself." On quitting the room his mother told me that he exacted a solemn promise from her that she would burn all his infidel books, so that no other person might be poisoned by them in the manner he had been.

Contrary to the expectation of all, he continued eleven days from the time this extraordinary change took place. During this time he was seen by many individuals, and to all who conversed with him he gave the most decided evidence of a change of heart and a precious work of grace wrought in the soul. All the exercises of his mind seemed to be of a highly devotional character. He kept his sister constantly employed in reading the sacred Scriptures. In the Psalms of David he greatly delighted, saying at the same time that all the rest of the Bible was good.

After a portion of Scripture was read to him in the morning, he would engage in prayer for himself and the family. He delighted greatly in this duty. After long conversation with his physician respecting his former and his present views of the Christian religion, he requested him to pray. At the close of the prayer he said with emphasis, "What a blessed privilege Christians enjoy in offering up the desires of their hearts to God in behalf of poor sinful worms of the dust!"

He continued in the manifestation of hope and confidence in the Redeemer until he breathed out his soul, as we trust, in the Lord Jesus Christ, and ascended to those regions of light and blessedness whence all errors and delusions will be for ever excluded.

From this simple narrative the reader cannot fail to perceive how utterly unstable the strongest human foundation becomes in the hour of trial. With judgment and eternity in view, it becomes as moveable as the sand swept away by the flood. No foundation will stand the test or give comfort to the soul but that which God has laid. That foundation has stood the test of ages. No one resting thereon ever found himself disappointed, or said at last he was deceived. The nearer they have approached the fearful crisis, the more confidence they have felt in the truth of God and the saving efficacy of his precious Son. When that awful hour draws nigh, so far from requiring their Bibles to be burnt as delusive books, their Bibles become more dear to their souls. When the world recedes, when flesh faints and the heart fails, they look up with confidence to Him who hath promised to be the strength of their hearts, and their portion for ever. Thousands in all ages, trusting in Christ, have died thus. They have met that, which has always been the king of terrors to the wicked, with calm composure, holy joy, triumphant faith, singing victory even amid the throes of death.

But take away the Lord Jesus Christ, the only name given under heaven whereby we can be saved, and

what is left to bear up the soul? When the sorrows of death encompass, and the pains of hell begin to take hold, what can sustain it? Can the force of human reason, or the value of human merit? Ah, no. Had it been in the power of human reason or human merit to do so, our young friend would have been amply sustained. His intellectual perceptions were strong and clear—his mind was enlarged—the habits of his life were irreproachable—his industry extracted all the sweets which the system of infidelity contained, and yet he freely confessed that he never experienced peace until he found it in Jesus Christ. In view of these facts, why will men indulge such a delusive hope? The language this youth employed to those whom he called to his dying bed was, "Give it up. If you would escape the sufferings and anguish I have endured, give it up." And if any reader is cherishing this awful delusion, we would say, Give it up. If you would escape that tremendous gulf into which all the unbelieving will be cast—if you would gain an inheritance in that kingdom into which all the faithful of God shall be ultimately gathered, give it up and embrace the Lord Jesus Christ, as he is freely offered to you in the Gospel.—*Religious Tract Society.*

DOCTRINAL.

ON THE METHODIST DOCTRINES.

BY THE REV. JOHN GREEVES

As the Wesleyan doctrines in some points are still misunderstood, I think, the publication of the following extract, taken from a Methodist Periodical, will have a tendency to remove erroneous impressions and set the subjects treated of in a clear and satisfactory light.—Their insertion in the WESLEYAN will much oblige
A METHODIST.

MAITLAND, July, 1836.

THE opposers of Methodism have in their writings so artfully misrepresented its doctrines, that any one ignorant how prejudice and bigotry stifle the charity of good men, and enervate the powers of their minds, would shrink from the individual who might attempt to defend them, as from a being contaminated with some infectious disease. The writer has enjoyed the privilege of associating with many of the excellent of the earth, who cautiously embrace the Calvinistic tenets; he has made diligent enquiry of them concerning the Methodists, and from their incorrect information was led to imbibe the ideas—that they suppose man makes the first step towards his recovery from sin; that they expect justification by the merit of works; that they rob Christ of his crown; that they set at naught the agency of the Spirit; and that they anticipate in this life the attainment of absolute perfection. No wonder that good men innocently imbibing these views of Methodism, should attribute to flattery what issues from truth, and question the genuineness of revivals in religion when promoted by the imagined propagation of notions so unscriptural. But whether such as possess repeated opportunities of obtaining more correct information can innocently imbibe these views of Methodism, demands a doubt. An impartial judge will hear both sides before he can form his opinion. An impartial enquirer into the sentiments of any particular sect will not only say to an opposer of those sentiments, "We desire to hear of thee what thou thinkest," but will repeat the enquiry to an advocate also. Let any unbiased, thinking individual examine what has been written on both sides, and Methodism need not shrink from his verdict. In the writings of its opponents, (some few excepted) bold assertions, gross misrepresentations, and violent, unqualified abuse, supply the place of argument; and the experimental religion of

one of the best and most useful of men is sophisticated into atheism! In the replies of its advocates, abuse is unheeded, misrepresentations rectified, and any thing in the shape of argument logically stated, and meekly and successfully combated. This is the firm, deliberate opinion of the writer, after a candid investigation of most writings on both sides; and having formed this opinion, he has conscientiously acted upon it—has rejected what to him appeared evidently erroneous, and espoused the cause of truth and soberness. But to proceed.

The Methodists have been accused of supposing that man makes the first step towards his recovery from sin. Now how does this correspond with the following verse which they frequently sing?

"What are our works but sin and death,
Till thou the quick'ning spirit breathe?
Thou giv'st the power thy grace to move
O wondrous grace! O boundless love!"

Innumerable extracts might be given from the works of Wesley, Fletcher, and others, in which man's woful depravity and utter helplessness are scripturally proved, and pathetically described. But so much has been said, respecting the Methodists having recourse to these writers as their infallible oracles, and that every defence of Methodism, is nothing more than a series of quotations from their publications, that I choose rather to refer unprejudiced persons to them than to quote them myself. The Methodists unequivocally believe that man's destruction is of himself, that his salvation is of the Lord. They consider that he who has graciously provided a remedy, must have made the first step towards man's recovery. That he who is urgent in exhorting with sinners, must thereby prove his concern to save them. They reject with abhorrence the idea that man's inability to recover himself from the fall is the result of a secret, cruel, eternal irrecoverable decree of God; but are active in proclaiming that it is entirely the result of wilful transgression, and that God is able to remove the evil, and give him power to do his will. They deem it inconsistent with reason, with the exhortations, promises, and threatenings of Scripture, to suppose that God compels any to return; but they believe that by the invitation of his Gospel, by the strivings of his Spirit, by his providential dispensations, by his long-suffering and forbearance towards them, he at once convinces them of their need of salvation, and of his willingness to save them in his own appointed way. God hath set before the human race life and death, a blessing and a curse; and this is the decree he publisheth, a decree firm as the basis of his throne, "He that believeth shall be saved, and he that believeth not shall be damned."

2. The Methodists have been accused of "expecting justification by the merits of works." If what has been advanced under the former head be correct, this accusation must be equally unjust. If every good and perfect gift cometh from above, and be wrought in us by the Spirit of God; if, further, our circumstances, as rational and accountable creatures, lay us under perpetual obligations to love, to fear, and to serve our Maker; no claim to salvation can possibly be made by us on the ground of merits, even if we did our duty, much less when that duty has not only been shamefully neglected, but the general aspect, it may be, of our conduct has been one perpetual scene of wilful and absolute rebellion. The Methodists never did, and with their views of man's lost condition, they never can, expect justification by works, but by faith alone. They believe the record God hath given of his Son, and "are justified from all things from which they could not be justified by the law of Moses." By the exercise of a life of faith they receive Christ as their wisdom and righteousness, their sanctification, and redemption; and this faith is accounted to them for righteousness. "Then you make faith the meritorious cause of salvation?" No more than a beggar, by stretching forth his hand to receive your bounty, becomes meri-

toriously entitled to it. Faith sees what Christ exhibits; faith receives what Christ proffers; faith retains what Christ imparts. The love of God is the source from whence the blessing springs, and the obedience unto death of Christ its procuring cause. Christ, sinless himself, "was made a sin offering for us, that we might be made the righteousness of God in him." The Antinomian delusion of Christ's righteousness being so imputed to the sinner as to justify him in the sight of God, let him live as he lists; of its being compared to a robe that makes its wearer all glorious without, while within he continues full of all uncleanness, is justly opposed by the Methodists as unscriptural and pernicious; yet they earnestly contend that what Christ has done for us alone procures pardon and reconciliation; and that what he shall work in us shall alone keep us from falling; and prepare us for the enjoyment of heavenly bliss.

3. Another accusation brought against the Methodists is, that "they rob Christ of his crown." This is a hackneyed expression in frequent use among the high doctrinals, and signifies the ascribing to ourselves what should be ascribed to Christ alone. This the Methodists are supposed to do, by embracing the doctrine of general redemption, and by denying the notion of irresistible grace, hereby rendering salvation conditional. It would seem somewhat strange, if a nobleman were to prepare a feast, and invite all his tenants to partake of it, to accuse those who accepted the invitation of robbing him of his claim of benevolence merely by taking what he had benevolently provided for them, and for which they are solely indebted to his generosity. Whether I force a donation into the pocket of a starving man, or whether I offer it to his acceptance, the benevolent intention is the same. Don't hastily censure this, as carnal or fallacious reasoning, by which spiritual things are rather darkened than illustrated. Such reasonings and such comparisons did our Divine Master employ himself in order to convey religious instruction to the minds of his hearers. And after he had repeatedly assured them of the ample provision made by God for the recovery of the fallen race; after having removed every impediment to the proffers of his bounty on God's part, and to his acceptance on our's by his death upon the cross; after having established the mission by his resurrection from the dead; prior to his resuming the glory which he had with his Father before the world existed, he left his disciples this injunction, "Go ye into all the world, and preach the Gospel to every creature; he that believeth and is baptized shall be saved, and he that believeth not shall be damned." A direct intimation that the grace of God is designed for all, and that all have the power either to accept or reject it. Now is not the comprehensive design to save all more laudable than the partial contracted design to save a few? Is not the creation of a free agent more wonderful, more glorious, than that of a passive machine; does not the light which, by virtue of Christ's sacrifice, "enlightens every man coming into the world" to such a degree, that if he be not wilfully blind, but follow its directions, he will be guided by it, as the shepherds by the star, to the feet of the Saviour,—does not this light, I say, universally diffuse, and thus conditionally beneficial, reflect a bright lustre upon his perfect work, and adorn his crown with richer brilliancy than the supposition that his atonement secured the unconditional salvation of a part, and left the salvation of the rest depending upon the hopeless task of doing what is to them impossible, because the "distinguishing" grace necessary to effect it is withheld? Hear the observations of an eminent commentator, and very moderate Calvinist upon the subject, (observations which I bless God I ever met with, for by them I was first induced to relinquish the notion of particular redemption, and to believe that the arms of mercy encompassed all mankind :) "The idea of Christ paying exactly so much for one, and so

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much for another, and so much for each, and then adding the sums together, and forming a large limited sum, just sufficient to ransom the elect, appears unscriptural, and gives a degrading view of the glorious subject. An all-sufficient atonement was made at once, and an innumerable fullness of mercy and grace is treasured up in Christ to be communicated according to the eternal purpose and counsel of God. Every believer receives from this fullness; others remain under condemnation, not through the defect of merit in Christ, but through their own impenitency and unbelief." To these views of the subject every consistent Methodist can readily subscribe; and with these views I leave you to decide whether the charge of robbing Christ of his crown or glory can be substantiated against us.

4. The Methodists are accused likewise of "setting at naught the agency of the Spirit." This is so far from being correct, that they ascribe more glory to the Spirit of God than the peculiarities of Calvinism can possibly allow its advocates to do. An absurd distinction of grace into common and distinguishing, does indeed prevail among such. But it is evident that all the benefit which can be derived from the former, by those who are decretively selected from the latter, is only an aggravation of guilt, an increase of misery! The Methodists are convinced that nothing evil can proceed from God, nothing good from the devil. By whomsoever, therefore, a good deed is performed, or a good desire felt, they consider it to be excited by Him from whom all good proceeds.

Thou all our works in us hast wrought,
Our good is all Divine;
The praise of every virtuous thought
And righteous word is—thine.

Wesley.

I should not do justice either to my subject or to my feelings, were I to omit the mention of a scriptural sentiment universally embraced, and avowed by the Methodists, but which I must think is not viewed by some good men in that prominent light to which it has a claim. I allude to the doctrine of the direct witness of the Spirit, by which upon the exercise of saving faith, we obtain an immediate, consolatory, and infallible testimony, that we are "passed from death unto life." To the persevering inculcation of this important truth (under God) we are indebted for that cordial unanimity, and affection, and zeal, which so eminently characterize us as a body, and which excite the admiration of other denominations. Every sinner, awakened to a sense of his danger, and humbled on account of his transgressions, is importunately urged to seek that faith in Christ by which he may be justified, have peace with God, and joy in the Holy Ghost; on the exercise of which the Holy Spirit will be given to him, and "bear witness with his spirit that he is a child of God." He is not merely taught to infer that he is personally interested in Christ, from his being desirous to conform to the precepts of the Gospel; but is taught not to rest satisfied short of the experience and assurance that he is so by the sensible operations of God's Spirit within him. And, glory be to God, this apostolic doctrine is owned by him. Many now present can testify to the blessed effects it has wrought within them, and are living witnesses of the injustice of those who accuse us of supposing that his agency is needless, and that we can do without it.

5. The Methodists are said to "anticipate in this life the attainment of absolute perfection." In no one instance have the Methodists been more misunderstood and misrepresented than in their views of the doctrine of Christian perfection. The ideas they are supposed by some to entertain on this particular—that such a perfection may be obtained in this life as will render needless any Divine assistance; such a perfection as constitutes us independent of Jesus Christ; a perfection from which we cannot decline, and beyond which no scriptural progress can be made. Is not this insinuated when we are told, "If you are perfect you need no farther help from God—you have

no occasion for the blood of sprinkling—you cannot be better?" But from what author amongst us have they extracted or even inferred such monstrous absurdities as these? It is sufficient to deny the charge. We might as well aspire to omnipotence as to such perfection as this. We do not suppose we can attain to infallibility. The perfection we speak of is not such as will constitute our works meritorious, for the most perfect Christian will always acknowledge

"Every moment, Lord I want
The merit of thy death!"

Nor is it such as will not admit of degrees or advances either in time or eternity. The perfection we contend for is that of which Paul speaks (Phil. iii. 15.) a perfection which puts us on the stretch for higher attainments. "But do not you expect to be saved from all sin in this life, even from indwelling sin?" Yes; otherwise we despair of being happy in another. But is not sin an inseparable attendant on the body? Infirmities, (the sad effects of sin) are inseparably connected with a mortal body; and whilst that body is inhabited by a wicked heart it must, of necessity, be connected with sin. But come man, and let us reason together, saith the Lord, though your sins be as scarlet, they shall be as white as snow; though red like crimson, they shall be as wool. Jesus came to redeem us from all iniquity, and to purify us unto himself a peculiar people, zealous of good works. Not only to make us clean, but to make us holy. His precious blood cleanseth from all sin, and his spirit worketh in us every good word and work. Consequently he that is born of God sinneth not, knowingly he has dominion over it; is led to anticipate its destruction, and to have every thought brought into captivity to the obedience of Christ. He seeks to have his heart so filled with love to God as to leave no room for a rival: to possess that perfect love which casteth out fear; to be so cleansed from all filthiness of the flesh and spirit as to be enabled to perfect holiness in the fear of the Lord. In a word, to be sanctified wholly, sanctified throughout, and that the whole spirit, soul, and body, may be preserved blameless until the coming of the Lord Jesus Christ. Obtaining his desire, he is more watchful unto prayer than ever, and by building himself up on his most holy faith, and praying in the Holy Ghost he keeps himself in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

I conclude this part of my subject by reminding you that the blessing we have spoken of is within the grasp of every human soul—that it is procured and retained by faith—and that he is aspiring after the full enjoyment of Christian liberty and Christian perfection who can cordially pray,

Now let me gain perfection's height,
Now let me into nothing fall;
As less than nothing in thy sight,
And feel that Christ is all in all."

A PRECIOUS THOUGHT.—What can be so consoling to the heart of feeble man, as the thought that his Maker cares for him, and will save him from the cruel tyranny of his sins? Hours of despondency and gloom often cast their shadows over the Christian's mind; but when the sweet impression revisits his soul that his dear Redeemer cares for him, it is sunshine with his heart again. What pen can reveal the seriousness of the thoughts of Almighty love, that steals into the soul with all their balmy fragrance. Surely, God is love!

ANGELS glorify God by obedience, but not by sufferings. This honour is peculiar to the saints.

ORIGINAL POETRY.

REDEMPTION.

I.

REDEMPTION!—thought surprising—theme divine,
Fit wonder for those spirits—sinless pure—
Who having known no sin—fail to define
Man's fallen nature—and its mystic cure—
Man fallen! how degraded, and how poor—
Man saved! how happy—how supremely rich—
What feeling could the misery endure?
What thought the opposite enjoyment reach?
Valueless gift—yet placed within the grasp of each.

II.

Well may they ponder o'er the secret essence
Of Jah Jehovah glorified on earth,
They— who in highest heaven—enjoy the presence
Of God supreme, and ever chant his worth,
They—even they—who present at his birth
In Bethlehem saw the Christ incarnate prove,
And joined with seraphim in sacred mirth,
Cannot explain the mystery of love
Which made the Saviour leave his kingly throne above.

III.

Yet there was joy in heaven when 'twas known
That man from sin's debasement was restored:
Joy? heaven's atmosphere is joy alone:
But when the news of saving grace was heard
The ocean of their happiness was stirred,
With rippling wavelets of new love and light,
Which, while it higher ecstasy conferred
Upon those spirits ever clothed in white,
Mixed wonder at the scheme with unalloyed delight.

IV.

Angelic wonder! what defines the term?
Or who—contemplating that grasp of mind,
Whose stretch is as far as heaven extends—whose germ
Has never been sullied—from all sin disjoined,
Whose glory is in aiming still to find
Some attribute of love till then concealed,
Some fresh effulgence of "The Undefined"
Can peer on glories not as yet revealed,
To explain which—angel minds must wonder—but
must yield.

V.

Yet in the mission of the son of man—
The life of God incarnate—the sojourn
Of Christ on earth—to execute the plan
By which he should the root of sin upturn,
The principle—which made his bowels yearn
O'er rebel worms—is still a mystery:
Nor can the first archangel's skill discern
How deep that love which made the Saviour fly
To rescue wretched man and raise him to the sky.

VI.

And—deep as was the wonder which o'erhung
The spirit of the attendant angel, where
The weight of the Eternal vengeance wrung
Blood from the brow which bent in anguish there,
While pleading in the agony of prayer:
Was the surprise which bowed the silent throng,
When they beheld the "man of sorrows" bear
The mock of regal power—the scourgers thong—
And silently endure their scoffs and bitter wrong.

VII.

But deeper the astonishment and joy
Wonder and love commix'd—when from the tomb
They see him rising, mighty to destroy
The power of sin—reverse man's fatal doom
And raise his spirit from despair's deep gloom.—
Jehovah meets the all victorious Son,
He rises!—angels hail him welcome home,
Cherubic legions shout th' achievement done,
And man's redemption is the guerdon he has won.

VIII.

Stupendous theme—the wondering seraphs gaze—
Lost in the mystic depths of love divine,
They ponder o'er the subject with amaze,
But fail to sound the intricate design.

Of heaven's unfathomed mysteries—which combine
Justice and mercy—here an angels' flight
Is stayed—his powers too feeble to define,
Much more explain the length breadth, depth and height
Of love to men so full—so free—so infinite.

IX.

'Tis deeper than the everburning hell,
For it will pluck the brand tho' burning thence;
Purge man's iniquities innumerable,
And expiate his every offence;
Wider its stretch than thought's circumference,
And in its length extending from the throne
Of grace in heaven—to aid man's impotence—
His deep rebellion cancel and atone,
Far far as earth extends—or Adam's curse is known.

X.

Its towering height is far above the range
Of suns, and moons, and stars, and shining spheres,
For man's rebellious nature it will change
His guilt, remove, assuage his sorrowing fears,
Speak peace to Zion's mourners—dry their tears—
Lead them to look for life beyond the tomb,
Where each a palm and crown of glory wears;
Free from the fear of hell and death's deep gloom,
For ever in the paradise of God to bloom.

△

TO MY SISTER ON HER 21ST. BIRTH-DAY.

Yes, thou art April's flower,
Daughter of sun and shower,
Thy childhood has not been
A bright unclouded scene,
But when did thy sky so dark an aspect wear
That thou could'st not discern the rainbow there.

Oft saw I from thy heart
The unbidden tear-drop start,
In others' grief and care
Thou ever had'st a share;
But when did gloomy care o'erspread thy face,
That smiles were not at hand the gloom to chase.

And now thou'rt twenty-one,
And womanhood begun:
Thou'lt struggle in the strife,
And toil of public life,
And thou wilt something know
Of wickedness and woe,
But yet thy noble spirit and thy heart sincere
Leave even a sister's love no cause to fear.

My sister, live to thee
May not prove a summer-sea:
But triumphant o'er the tide
Thy little bark shall glide,
And thou shalt safely land on that lov'd shore,
And storm and tempest shall be hush'd and o'er,
And thy unclouded sun shall set no more.

April, 1832.

DURATION OF THE CHRISTIAN'S WARFARE AND WORK.—It is not for a season only, but for life. We are not allowed to receive any proposals of peace. We cannot enter into a truce—no, not even to bury the dead. Let the dead bury their dead. We are to fight on through summer and winter,—by day and by night,—in every situation and condition. He that endureth to the end, the same only shall be saved. In conversion we throw away the scabbard; in death only we lay down the sword. While we are here, something is still to be done; something still to be avoided—in company—in solitude—in health—in sickness. And is it nothing to watch in all things? To pray without ceasing? In every thing to give thanks? To be always abounding in the work of the Lord? But though we may not faint, we are not to flee. We should resemble Gideon and the subduers of the Amalekites—"Faint, yet PURSUING.—*Jay's Morning Exercises for the Closet.*

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THE CHRISTIAN CABINET.

For the Wesleyan.

FRAGMENTS OF PIOUS MEDITATION.

NO. I.

Twice had the sun gone down over Sion's western hills, and all was now quiet at the tomb: Death held his sceptre over the Son of God. Still, and silent, the hours passed on; the guards stood by their posts keeping a watch, the rays of the moon gleamed on their helmets and spears.

The enemies of Christ exulted in their success; the hearts of his friends were sunk in despondency and sorrow. The glorious spirit of Redemption waited in anxious suspense, to behold the grand event.

At length the morning star, arriving in the east, announced the approach of light! The third day began to dawn upon the world; when, on a sudden, the earth trembled, and the powers of heaven were shaken! An angel of God descended,—the soldiers shrunk back from the terror of his countenance, and fell prostrate on the ground, and became as *dead men*: for his countenance was like lightning, and his raiment as white as snow. He rolled away the stone from the door of his tomb, and sat upon it,—and the *First-born* from the womb of nature, meets the morning of his resurrection, and becomes the first fruits of them that slept!

He rose—a mighty conqueror from the grave: and returns with blessings from a world of spirits. Never did the sun usher in a day so glorious,—it was the great jubilee of the universe! The morning stars sang together, and all the angelic host shouted for joy! The millions of blessed spirits in heaven joined in the triumph of redeeming love!

The great Father of mercies saw his world restored, and sent down his blessings as the pearly dew of heaven, for the refreshing of the nations.

Oh, my soul! pause, and wonder at the mysteries of *Redeeming Love*! Of what *infinite value* must be the human *soul*, when no other sacrifice was sufficient to redeem it, but the *precious blood* of the *blessed Son of God*!

What angel can fully express that unsearchable Love, which moved the benevolent compassion of our blessed Redeemer, to leave the bosom of his Father, and the glories at his right hand; to exchange the adoration of ministering angels, for the contempt of ungrateful men, in order to redeem us from eternal condemnation?

He came in the form of a servant, yet he was the Sovereign of heaven and earth! He was a God among men! yet he was rejected, abased, a man of sorrows and acquainted with grief. He came unto his own,—but we esteemed him not; yet he bore our ingratitude with patience, and devoted every moment of his life to the great work of our *Redemption*!

The glittering stars witnessed his midnight meditations; the morning dews descended on his blessed head; the sun never set upon the earth, without bearing testimony to his *Labours of Love*.

And, after living a meek and lowly life, teaching every duty requisite to render us happy in this life, and giving us an assurance full of hope and immortality—*He died*,—even the death of the cross—that we

might live, through him. Having conquered *Death* and *Sin*, he rose triumphant from the grave, and now sits at the right hand of God—ever making intercession for us!

O, my soul! strive with all thy powers to become an object of the Redeemer's love: by living an honest, sober and virtuous life; by keeping his blessed precepts, doing his holy will, seeking an eternal interest in his precious blood,—that is sufficient to wash thee white as snow, and render thee fit for his heavenly kingdom.

Remember! Oh my immortal, redeemed soul—precious even in the love of thy blessed Redeemer,—that thou canst do nothing of thyself; but thou canst do all things through Christ, who is thy strength, and thy exceeding great reward; and who hath said,—“Be thou faithful unto death, and I will give thee a crown of life.”

F.

PERNICIOUS CONSEQUENCES OF INFIDELITY.

[It is to be regretted that Youth so generally think it manly and honourable to throw off the fear of God and restraints of piety, and yield to the unhallowed and destructive influence of infidel principles. By the adoption of these anti-religious sentiments, thousands of individuals, who otherwise might have been respectable and useful, have been brought to an ignominious end, and it is to be feared, hurried in an unprepared state into an awful eternity. They who can deliberately contemn the Sacred Scriptures, have gone far in the descending path of infidelity, and, have reason to tremble for the fearful consequences, and retrace their steps. They should take warning from the painful experience of others, and learn that true honour and manliness are connected only with the experience and practice of Bible-religion. “The fear of the Lord is the beginning of wisdom, and to depart from evil is understanding.” To exhibit the “pernicious consequences of infidelity,” and commend the all-important subject of evangelical piety to the favourable attention of our youthful readers, we place before them the following account (never before published in these provinces, and but lately in England), of a person, who, in youth, had been favoured with religious privileges, but, in maturer age, abandoned them for the mazes of infidelity, and in consequence was brought to a premature grave.]

DEAR SIR,—

A FEW years since, I was requested to go to a town some miles distant from my own residence, to see R. H., who was confined there in the county-gaol under sentence of death. Knowing the chaplain of the place to be a pious man, and a faithful minister of Jesus Christ, I naturally inquired why such a request had been made to me, and on what ground I could expect admission. It was stated in reply, that the prisoner wished to see a minister of my persuasion, that my name had been mentioned to the visiting magistrate, and that he had left an order with the proper authority to grant me free access as long as my services should be required. I immediately felt that a positive, yet painful duty had most unexpectedly devolved upon me, which though it would necessarily be productive of no small degree of inconvenience and distress, I was bound by the most sacred obligations of humanity and religion promptly and perseveringly to discharge; and therefore not only went without delay, but repeated my visits almost daily, as long as the unhappy man who was the object of them was permitted to live. His case, so deeply affecting to myself, I have often thought capable of being considered instructive to others; and since you have requested communications of this character, I will describe it as briefly as possible, and place it at your disposal.

On entering the cell of the criminal, I found him walking from side to side with hurried step, as if anxious to escape from his own unwelcome thoughts, or to shake off the heavy weight that pressed upon his guilty conscience. His appearance was such as, of itself, to indicate that he was not an ordinary man. This fact was soon confirmed by his conversation. Of the information he furnished at different times respecting his own history, the following statement includes the substance:—

"I am the child of pious parents, who were connected with the Wesleyan body. At the age of sixteen, through their instrumentality, and under the preaching I was then accustomed to hear, I became the subject of religious impressions. These in the course of time were effaced. It was nevertheless my daily practice to read the Bible, and my invariable custom to respect the Sabbath. Having on a particular occasion been informed that the Rev. William T—, a celebrated preacher in the city of B—, near which I then resided, had announced his intention of preaching on the next Lord's day evening, a sermon on Prophecy, and feeling some curiosity on this subject, I went to hear him. In returning from the chapel, I expressed to an acquaintance whom I met in the street, my high admiration of the discourse which had been delivered. He replied, Mr. T—, is no doubt a superior orator, and it would afford me great pleasure to discuss any subject having a true claim upon the attention of a rational being; but as this is not the case with religion, he will not have me amongst his audience until he shall have changed his theme." Presuming from the answer of this man that he disbelieved the Bible, I asked him his reason for adopting such a course. He expressed his willingness to do so, and invited me to his house, to receive the explanation he had to offer. Having already yielded much to temptation, I was very desirous to escape from the dread of that punishment which the bible taught me to expect as the consequence of sin, and saw nothing so likely to afford me refuge as the conviction, if it could be produced in my mind, that the contents of this book are nothing but a cunningly-devised fable. The invitation of the person who now professed to be my disinterested friend, but subsequently proved my most destructive enemy, was therefore readily accepted. On my arrival at his residence, I found him surrounded with several others of a kindred spirit. From that moment they were my principal, because my favourite associates. I soon adopted all their opinions as my own, and became avowedly pledged to make every effort in my power to diffuse more widely our common views. And this pledge (alas for my present peace!) I laboured but too faithfully to redeem. I could at this moment almost say, the bitterness of death is passed, if I were sure no one had become an infidel through me. But there is too much reason to fear that many have; and this thought is like a barbed and poisoned arrow, ever rankling in my soul. Before the time now adverted to, I had married a very estimable young woman of very respectable connexions, and entered into business. But though we commenced with a capital exceeding £1000., it was soon all spent: and

compelled by the force of my own folly and extravagance, I left England for America. There, my principles not fully satisfying me, were reconsidered, and, after reading "Watson's Apology for the Bible," with some other works of the same class, I again avowed myself a believer in the word of God. It was my bitter lot, however, soon to see that it was much more easy to renounce the principles of error than to cease from those evil practices of which they are generally the productive source. As I had questioned the moral government of God, and thrown off all the restraints of moral obligation, it will not be wondered at that, even after I disavowed the creed of the infidel, I was confirmed in my habits of infidelity, and was still on returning to my native land, ready to perpetrate any deed, however dark, which the fury of passion might prompt, or the straits of poverty suggest. The act for which I am now immured in a dungeon, and may soon be suspended on the gallows, is indeed the ultimate effect, the final consummation, of a wilful and wicked disbelief of the inspired record; leading, at first, to a profanation of the Sabbath, and afterwards to every other evil work."

The crime for which R. H. was convicted, and which to me he never denied, was a most desperate attempt at murder, with a view to robbery, on the highway. I was with him at frequent intervals from the time when his first message reached me up to the last moment of his existence, and found him to possess a very extensive acquaintance with the Scriptures, and a considerable knowledge of our religious poets. As the person at whom he fired, though severely wounded, was not killed he seemed to the last to expect a reprieve. The governor of the gaol entered his cell, half an hour before the time which had been fixed for the execution, saying, "I have a communication from the Secretary of State;" a smile of hope played for a moment around his pallid countenance, but it seemed only as if to give the gloom of despair the opportunity of coming in deeper and more terrific shadows over his features, for the governor in the very next instant added, "but in that communication there is nothing said respecting you; you must therefore die." How true is it that the wages of sin is death! We were again left to ourselves; and pacing his cell with accelerated step, he said, with deep emotion and thrilling emphasis, "It is then a fact that I must suffer the extreme penalty of the law. In a few minutes I shall be in eternity, my wife will be a widow, and my children will be fatherless, bearing part of my reproach, notwithstanding they had no share in my guilt. Oh, tell my wife to let my miserable end be productive of at least one good effect, by increasing her anxiety and multiplying her efforts to train up our children in the fear of the Lord."—On our way to the place of execution, whether he insisted on my accompanying him, we passed through the apartment appropriated to the Turnkey. Seeing a lad in a distant part of the room, he went to him, and said, "Look at me, and learn never to stand in the way of the ungodly, nor sit in the seat of him that scorneth at the truth." At his own request, and by permission of the sheriff, after all the preparations for the work of death had been completed, I stood by his side, and addressed the multi

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tude assembled on the melancholy occasion to the same effect. Having then again and for the last time commended him in prayer to the mercy of God through Christ Jesus, I descended and retired to the most distant spot within my reach, that I might not actually witness the last act of offended justice. My position, however, had scarcely been taken, when calling me by name, he said, "I wish to speak to you once more before I die." When he found me standing again near him on the fatal spot where he was to pay the forfeit of his life, he said, "I feel at this moment a most unexpected and extraordinary degree of support; may I consider it as a token for good?" My reply was, "No, certainly not. You have but a moment to live; think of nothing, think of nobody, but the Lord Jesus Christ. Implore salvation from him with your last breath." Another minute had not elapsed when all the scenes of earth had finally closed upon his view.

Can this event ever be contemplated by myself or any other minister of the Gospel, under whose notice it may come, without prompting the ejaculation, O what a serious, what an important, what an awfully responsible work it is to be counsellor for eternity?

Some perhaps will be disappointed if I do not give an opinion respecting the spiritual condition of R. H. at the time of his death. But the facts which have been stated are submitted to the reader's consideration, to afford an opportunity for an inference that shall regard the living, and not the dead. I must therefore request permission to close the narrative by repeating the admonition of Paul, *Take heed lest there be in any of you an evil heart of UNBELIEF in departing from the living God.*

Yours, truly, J—, J—.

SCIENTIFIC.

THE CHLORIDES OF SODA AND LIME.

[We extract the following valuable information from an excellent work on the principles of Domestic Economy. The information here conveyed is of so useful and so very general a character, that we would recommend, not only its perusal, but its adoption, by every family within the range of the readers of the Wesleyan. The articles in question may be readily procured at the chemists. We have no hesitation in using the motto which is attached to the work in question, viz. — "We are born at Home—we live at Home—and we shall, most likely, die at Home; so that the comfort and economy of Home, are of more deep, heartfelt, and personal interest to us, than the public affairs of all the nations in the world."]

MURIATIC ACID has long been known to possess, besides its bleaching properties, a peculiar action upon putrid animal matter, and has therefore been used in hospitals as a disinfecting agent. Common salt, commonly termed in the chemical nomenclature, muriate of Soda, has also been employed from time immemorial to preserve from corruption meat used for human food. Both of these agents act from the same principle, as we shall explain further on; always keeping in view, as necessary to the explanations we have to give, the double power possessed by this principle of discharging colour and destroying putridity. At the beginning of the present century, the bleaching principle of muriatic acid, obtained in a gaseous form, was termed muriatic acid gas, which passing through tissues of cotton or flax kept wet to prevent injury to the texture, expunged all colour and left the linen perfectly white. The same process was followed in bleaching cotton stockings, and from its dangerous effect upon the lungs of those who by accident inhaled this gas in a pure state, was termed "the devil's operation."

The effect of muriatic acid, though known as a bleaching principle, and as a disinfecting agent to a certain extent, still did not satisfy scientific men as to its specific character. Muriatic acid, though seeming to possess the properties of other acids, in its combination with alkalies—or, to speak more accurately with the oxides of sodium, potassium, calcium, and with ammonia, still differed from them not only in taste but in the circumstance of its containing a considerable quantity of hydrogen. This at length led to the discovery of its being only a compound, and its active principle a substance termed chlorine; which in its gaseous or normal state possesses the property of wholly destroying putridity and of discharging colour. Thus, muriatic acid is a combination of chlorine with hydrogen.

Pure chlorine is destructive of animal life, for no lungs can breathe it. When mixed, however, with a thousand parts of atmospheric air, not only can it be inhaled with impunity by human lungs, but it has been known to cicatrize tuberculous ulcers, thus curing consumption in its primitive stages. Indeed, experiments have long been carrying on in Paris to ascertain how far, by means of M. Labarraque's invention, chlorine may be rendered successful in eradicating that scourge, which with ruthless fury strikes in preference at the young and lovely, filling our cities, our towns, and even our country places with mourning and lamentation.

The disinfecting properties of muriatic acid gas or pure chlorine were still but imperfectly known, when about half a century ago the cathedral church of Dijon in Burgundy, required to be newly paved. On the old flag-stones being raised, and the earth underneath moved, the putrid miasma proceeding from the bodies buried in the church—a most baneful practice, especially in crowded cities—produced a pestilential disease among those who attended public worship, which extended through the city, and spread desolation among its inhabitants. The church was shut up, and no one passed the edifice without dread. An old gentleman of the city, whose name we do not recollect, at length resolved to put an end to this deplorable state of things, by removing its cause. He accordingly mixed in a vase certain portions of the black oxide of manganese, common salt, or hydrochlorate of soda—from which the muriatic acid of commerce is manufactured—and sulphuric acid, by which pure chlorine was evolved and ascended in a dense vapour from the vessel. Holding the latter, he entered the church, the doors were closed upon him, he preambulated the building with his vase, and in an incredibly short space of time, the cathedral was wholly disinfected. With the removal of the cause, the putrid fever rapidly disappeared in Dijon. The operator, however, suffered severely from breathing the chlorine not sufficiently diluted with atmospheric air.

This fact excited much attention, and led to the general use of chlorine as a disinfecting agent in hospitals, but without much success, on account of the irritation it caused in the respiratory organs of the patients, until M. Labarraque's discovery brought it to a form in which the weakest and most irritable lungs may inhale it with impunity.

Meanwhile, its properties as a bleaching agent were applied in manufactories, and even in the common process of washing and removing stains from linen. A preparation of chlorine, known in France by the name of "Eau de Javelle," and in England by that of "bleaching liquid," has long been used in both countries for the latter purpose, though not very extensively in England, for want of its properties being sufficiently known; and it is a remarkable fact that the washerwomen who employ it habitually, are scarcely ever afflicted with putrid diseases.

About thirty years since, a village upon the banks of the Seine, about ten leagues from Paris, and built in the midst of a swamp, was so unhealthy that a pu-

trial epidemic regularly broke out during the summer months. The inhabitants very much resembled those wretched beings to be seen at the post-houses in the Pontine marshes. As the situation of the village was favourable for a bleaching establishment, one was erected there. The chlorine employed in the bleaching process immediately effected a change in the atmosphere of the place, and consequently in the health of the inhabitants; and from that time to the present day, a period of five and twenty years, there has been no return of the epidemic.

Notwithstanding the immense progress made in science since that period, the times of barbarous ignorance and blind prejudice seem to linger over some parts of our happy island. We remember reading an account of a trial that took place three or four years ago in Lancashire. A bleaching establishment at Liverpool, if we correctly remember, had been indicted as a public nuisance on account of the smell, as it was stated, of the muriatic acid gas evolved in the process of preparing the linen. Two medical men appeared to give evidence in support of the charge. These sapient doctors, as we might easily infer from their evidence, belonged to that class of practitioners, unfortunately too frequent in this country even among the magnates of the faculty, who would fain bleed and physic, kill and cure according to the system practised forty years ago; who are unacquainted with the recent discoveries in science, and fancy they need them not; who consider nusculation a heresy of the blackest dye, and the stethoscope an instrument of the devil's own invention. And here let us deprecate any inference that we write invidiously and with the feelings of a "fellow in the craft," for we declare that we are not in the remotest degree connected with the medical profession.

The two doctors stated in their evidence, that the establishment was not only a nuisance but dangerous to human life, inasmuch as the muriatic acid gas evolved was a deadly poison, and that even the "birds of the air" and every "winged thing" that had the misfortune to fly over the fatal building would fall dead; although it did not appear in the evidence that the inmates of the building ever obtained in this manner a supply of pigeons, or crows, or jackdaws. Five physicians, men of science and well versed in its more recent discoveries, were called to rebut the testimony of the two former. They declared that the bleaching establishment, far from being a nuisance, was an advantage to the neighbourhood, from its destroying everything susceptible of engendering infection; and that the chlorine evolved was wholesome to every individual who breathed it, in consequence of its being diluted with ten times more atmospheric air than was absolutely necessary to enable its being inhaled by human beings. The jury, like ignorant men, listened to their own prejudices rather than to the voice of truth, and to the evidence of ignorance rather than to that of knowledge. Their verdict was one that will surprise their grand-children.

About a dozen years since, the manufactories of catgut in Paris being most offensive to the neighbourhood in which they were carried on, and destructive of human life by engendering typhus fever, a prize was offered by the French Institute for the discovery of a mode of obviating these evils. The prize was awarded to M. Labarraque for his discovery of the chlorurets, by which chlorine was reduced to a singularly mild and breathable form, causing not the slightest irritation to the lungs, and yet losing none of its disinfecting and bleaching properties. M. Labarraque's invention was triumphantly successful. From the catgut manufactory it went to the hospital, —from the hospital to the dwelling-house, in which its use was extended to many of the ordinary purposes of life.

Chloruret of oxide of calcium, or, as it is termed in his country, CHLORIDE OF LIME, was first used. It was originally presented in a state of solution; but it

was found to be easily produced by saturating quick lime with chlorine and infusing it in water, by which a solution of the chloruret was obtained, and from this period it has been usually sold in the form of powder. The chloruret of oxide of sodium, or, as it is called in commerce, the CHLORIDE OF SODA, soon followed. Its preparation is much more complicated than the chloride of lime, and it never appears but in a state of solution.

These chlorides are a blessing to the human race, inasmuch as they keep us free from a number of the more fatal diseases, and contribute greatly to many of the comforts and some of the luxuries of life.

When, a few years since, a commission of French physicians under the direction of Dr. Pariset went to Egypt, they took with them a considerable quantity of chloruret of oxide of sodium, to try its effect upon the plague. Some clothes taken from persons who had died of plague, and covered with pus from the plague sores, were soaked for sixteen hours in water, containing one sixtieth part of chloruret of oxide of sodium. Dr. Pariset and two of his brother-physicians wore these clothes next to their skins during a whole fortnight, without the slightest inconvenience or any symptoms of infection.

[To be continued.]

MINISTERIAL.

WATCHFULNESS.

I. *The duty itself.*

This implies,—

1. A continual care over our thoughts, words, and actions; lest the tempter should instil into our hearts the subtle poison of pride, or envy, or some other unwholy disposition; lest he should provoke us to speak unadvisedly, or act improperly, or live in a manner unbecoming our profession and character.

2. A constant guard against the indulgence of improper tempers, the admission of pernicious principles, and the influence of evil example.

3. A constant lookout in every direction, in order that we may discover the first approach of the tempter, whether he come in the character of the "old serpent," the "roaring lion," or as "an angel of light."

4. A readiness to resist the first solicitation to evil, to repel the first attack, and to avoid the first snare.

In the exercise of this duty there are some things to watch for,—as,

1. The return of devotional feelings, good desires, and pious resolutions.

2. The special visitations of the Holy Spirit.

3. The openings of Divine providence, which are many and various.

4. Opportunities of doing good to the bodies and souls of men.

5. The fulfilling of God's promises and the sure word of prophecy.

Some things to watch against; as,—

1. The suggestions of Satan.

2. The workings of our own imaginations.

3. The allurements of the world.

4. The erroneous opinions and practices of the day.

II. *The necessity of attending to this duty.*

This arises,—

1. From the nature of our condition in this world which is a state of trial—a warfare.

2. From the number, strength, subtlety, and united energies of our foes.

3. From our own weakness, ignorance, and entire dependence on Divine aid.

4. From the inevitable disgrace attending defeat or apostacy.

III. *The advantages of attending to this duty.*

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1. The plots, contrivances, wiles, stratagems, and devices of Satan.

2. What particular temptations we are liable to, in view of our age, sex, and condition in life, each of which has its appropriate and besetting sin.

3. How, and when, and where to set a guard.

4. Where, and when, and how we should take the alarm.

5. Where surprise would be likely to be fatal.

(2.) It shows us how to encounter and how to escape dangers.

1. It teaches us how to fly from danger, as in the case of Joseph.

2. It shows us when to face danger, as in the case of Nebemiah.

3. It enables us to find out and fortify weak places.

4. It teaches us what weapons to use, and how to use them.

"Let us then, 'watch and be sober,' and pursue our victory against every inbred foe; not content with supposed delivery from the dominion of sin, but aiming continually to weaken and crucify the flesh with its affections and lusts, even unto entire extirpation. For we can have no fellowship with the enemies of God, within us or around us, but to our hurt; and therefore our only wisdom and interest is to declare and maintain unceasing war against them, even to the end of our days."—*Scott*.

MISCELLANY.

CHRISTIAN CHARITY.—In all persuasions, the bigots are persecutors; the men of cool and reasonable piety, are favourers of toleration; because bigots not taking the pains to be acquainted with the grounds of their adversaries' tenets, conceive them to be so absurd that no man can join into them in good earnest. For which reason they are convinced that some oblique bad notice induces them to pretend to the belief of such doctrines, and to the maintaining them with obstinacy. This is a very general principle in all religious differences, and it is the corner stone of all persecutions.—*Burke*.

William Penn has, in a letter to Archbishop Tillotson these memorable words—"I abhor two principles in religion, and pity them that own them—the first is obedience upon authority, without conviction; and the other, destroying them that differ from me, for God's sake. Such a religion is without judgement though not without teeth—union is best, if right; else, charity."

The biographer of Bishop Burnet tells us, that when making his *Tour on the Continent*, this great and good prelate "there became acquainted with the leading men of the different persuasions tolerated in that country, particularly Calvinists, Armenians, Lutherans, Baptists, Brownists, Papists, and Unitarians; amongst each of which he used frequently to declare, he met with men of such unfeigned piety that he became fixed in a strong principle of universal charity."

CASHMERE SHAWLS.—The shawls of Cashmere supply the whole civilized world. It is said they are manufactured at 16,000 looms, each of which gives employment to two or three men. The number of shawls annually manufactured is estimated at 80,000. A very fine shawl will occupy a loom for nearly a year—yet ten or twelve of the inferior shawls, may be fabricated in that period. The work is so inconceivably tedious, by which the fine patterns are produced, that not more than a quarter of an inch is completed in a whole day. When the pattern is new or very intricate the superintendent workman describes to those under him, the figures, colours, and threads, which they are to use, keeping before him the drawing from which he makes them work. His wages varies from eighteen pence

to two shillings a day; while the common workmen receive from three half-pence to six-pence daily.

The wool of which these shawls are made, is brought from Tibet. It is the inside coat, or down of sheep peculiar to that mountainous region. The wool is at first of a dark grey colour, but being bleached, it becomes a beautiful white, and takes the various dyes readily when spun. It is a curious fact, that the borders are attached to the shawls after fabrication, so delicately, that no eye can detect the place of junction.

Lambs' skins, of the Tibet sheep, are so highly esteemed, that the dams are often killed before weaning, on purpose to have the skins of a more delicate texture, than after its exposure to the air.

The coarsest shawl from the loom will fetch about a pound sterling, but the finest sometimes sell for £100 each.—*Wallace's Memoirs of India*.

AN ACTUAL SCENE AFTER BATTLE.—The battle of Soldin, between the Russians and the King of Prussia, was warmly contested; and after it was over, a clergyman went upon the ground, and afterward wrote the following account of what he saw:—

"At one o'clock the cannonading ceased, and I went out on foot to Soldin, to learn in whose favour the battle had turned. Toward evening seven hundred Russian fugitives came to Soldin. It was a pitiful sight; some holding up their hands, cursing and swearing; others praying, and praising the king of Prussia, without hats or clothes; some on foot, others two on a horse, with their heads and arms tied up; some dragging along by the stirrups, and others by the tails of the horses.

"When the battle was decided, and victory shouted for the Prussian army, I ventured to the place where the cannonading had been. After walking some way, a Cossack's horse came running full speed toward me: I mounted him; and on my way for seven miles and a half on this side of the field of battle I found the dead and wounded lying on the ground, and sadly cut to pieces. The farther I advanced the more of these poor creatures lay heaped one upon another.

"The scene I never shall forget. The Cossacks, as soon as they saw me, cried out 'Water! dear Sir, water! water!' Gracious God, what a sight! men, women, and children, Russians, and Prussians, carriages and horses, oxen, chests, and baggage, all lying one upon another to the height of a man; seven villages all around me in flames, and the inhabitants either massacred or thrown into the fire.

"The poor wounded soldiers were still firing at one another in the greatest exasperation. The field of battle was a plain two and a half miles long, entirely covered with dead and wounded! There was not room to set my foot without treading on some of them. Several brooks were so filled up with Russians, that they lay heaped up one upon another as high as ten feet, and appeared like hills to the even ground.

"I could hardly recover myself from the fright occasioned by the great and miserable outcry of the wounded. A noble Prussian officer who had lost both his legs, cried out to me, 'Sir, you are a priest, and preach mercy; pray show me some compassion, and dispatch me at once.'"

Just reflect for a moment on the spirit of those combatants. Even in death they retained their insatiate thirst for revenge, and kept "firing at one another in the greatest exasperation." Here is the genuine spirit of war. Is it like that of the gospel? Do we find it commended in the Sermon on the Mount? Yet, war never did, never will, never can exist without it. Mark also the murderous desire of the officer—a suicide in purpose. Can such a murderer have eternal life? Yet this is the mildest form of the war spirit.—*New York Observer*.

A LITTLE GIRL'S REPLY.—A celebrated tutor in Paris, was in the habit of relating to his pupils as they stood in a half circle before him, anecdotes of illustrious men, and obtaining their opinions respecting them, rewarding those who answered well with tickets of merit. On one of these occasions he mentioned to them an anecdote of Marshal Turenne. "On a fine summer's day," said he, "while the Marshal was leaning out of his window, his valet opened the room, and approaching his master with a soft step, gave him a violent blow with his hand. The pain occasioned by it brought the Marshal instantly round, when he beheld his valet on his knees imploring forgiveness, saying that he thought it had been George, his fellow-servant." The question was then put to each of the scholars, "What would you have done to the servant had you been in the Marshal's situation?" A naughty French boy who stood first, said—"Done! I would have run him through with my sword." This reply filled the whole school with surprise, and the master sentenced the boy to the forfeiture of his tickets. After putting the question to the other children, and receiving different answers, he came at length to a little English girl, about eight years of age. "Well, my dear, and what would you have done on this occasion, supposing you had been Marshal Turenne?" She replied with all the sweetness of her nation, "I should have said suppose it had been George, why strike so hard?"—The simplicity and sweetness of this reply drew smiles of approbation from the whole school, and the master awarded the prize to her.

THE WESLEYAN.

HALIFAX, SEPTEMBER 10, 1838.

WE take the opportunity of calling attention to an article in the first sheet, on the Doctrines of the Wesleyan body. It has been transcribed for the Wesleyan by one of its friends, and is worth an attentive perusal. It is presumed that the public *visa voce* exposition of Doctrinal truths is properly understood, and appreciated, by the majority of our readers. The orthodoxy of the body is extensively admitted, and—if necessary—voluminously explained in works whose fame will never die;—but, at the same time, a plain and condensed view for reference, will be welcomed by those, who, with us, desire to see scriptural holiness spread through the length and breadth of the land.

THE time is now arrived, when our Missionary Anniversary Meetings are generally held in the country: we shall be glad to receive accounts of the proceedings of such, from every part of the Province. During the past week four meetings have been held in the Newport circuit, which have been extremely well attended, and have realised between fifty and sixty pounds for the Mission cause. The sermons were preached on the preceding Sunday, by the Rev. W. Webb, of Windsor, N. S. The meetings were held as follows:—On Monday evening, at Meander,—James Allison, Esq., M.P.P., in the chair; on Tuesday evening, at Oakland,—John Allison, Esq., in the chair; on Wednesday evening, at Kennetcook; and on Thursday evening, at Kempt,—on both these latter occasions, Mr. John Salter, took the chair. The speakers were:—Rev. W. Crocombe, of Horton; Rev. W. Wilson, of Newport; Rev. W. Webb, of Windsor; and Rev. C. Churchill, of Halifax.

WESLEYAN CONFERENCE—Great Britain.—The ninety-fifth conference commenced its sittings on July 25, at 6 o'clock. The Rev. Thomas Jackson, of London, was chosen, (by a large majority,) to fill the important office of President, and the Rev. Robert Newton, (well-known in Bristol as the powerful and eloquent advocate of foreign missions,) was again elected to the office of Secretary. Perhaps no man, since the days of the venerable Wesley and Whitefield, has more successfully exerted himself in the cause of truth than Mr. Newton: he is not *ubiquitous*, but nearly so. During the present week, various committees met to facilitate the business of conference, composed of preachers and gentlemen invited from different parts of the United Kingdom. The important matters brought before them were discussed with freedom and in the true spirit of christian courtesy. The addresses of Mr. Wood, of Manchester, Mr. Farmer, of London, and Mr. Crook, of Liverpool, were distinguished by the elegance of their language, and the manly and independent sentiments they espoused. Perhaps there is no meeting of ministers whose deliberations are connected with so many persons and circumstances in every part of the world: and whose decisions are more anxiously expected. The eyes of the members of this increasingly extensive connexion are fixed upon this annual assembly, and it must be very gratifying to every true lover of the British Constitution to be assured, that the spirit of the men composing the conference is truly loyal, and, from principle, attached to the Queen, their country and its laws.—*Felix Farley's Bristol Journal.*

A RIOT occurred on Friday and Saturday week, in which several houses on the upper street were destroyed. The principal leaders were sailors of H. M. ship Cornwallis, and part of the 93d. Regt. It originated in the ill-treatment of a sailor, in one of the dens of infamy on the hill; the soldiers were led to unite in the affray from a similar cause.

TO CORRESPONDENTS.

AMICUS has been received, and will be inserted; he has our best thanks.

Lewis Marshall, Esq., of Sydney, is acknowledged with thanks.

HALIFAX MECHANICS' INSTITUTE.—The Committee have published a report on Prizes. The subjects of competition are under the following heads:—Geometry, Drawing, Mechanics, History, Local Improvement and Literature.

NATURAL HISTORY.—A gentleman who is desirous of forming a collection of the animals of Nova Scotia, for the purpose of presenting them to Scientific Institutions in England, offers handsomely to reward all persons who may procure and forward to Halifax, living specimens of Birds and Quadrupeds. Mr. Andrew Downs, Water Street, Halifax, (opposite Tobin's Wharf) is authorized to receive specimens, and to treat with parties for the price. In all cases it is desirable to have specimens of different sexes. The subjoined list contains those which are most desirable.

Moose	Star nosed Mole
Cariboo	Fox, black, silver, etc.
Wolverene	Fisher
Lynx	Bear, etc. etc.
Weasel	Eagles
Martin	Horned Owl
Otter	White Owl
Beaver	Woodpeckers
Mink	Black billed Swan
Muskrat	Eider Ducks
Musquash	Snow Geese
Woodchuck	Brant
Raccoon	Partridges
Porcupine	Humming Birds
Flying Squirrel	Hawks
Hare	Cranes
Caracjou or Badger	Jays and birds of all kinds large or small.
Marmots	

Geological and Mineralogical specimens, Organic remains, fossil bones, plants, shells, etc. will also be received.—*Nova-Scotian.*

A central Ex-September ne-May, 1858.

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A central Eclipse of the Sun will take place on the 18th of September next. A similar one will not recur before the 30th May, 1858. It will be nearly total, and will be visible in almost every part of the country.—*Journal*.

PROVINCIAL DEPUTATION.—His Excellency, the Governor General, we understand, expressed his desire to consult with some of the leading minds of the province, on Colonial affairs. His Excellency, the Lieutenant Governor, accordingly, has named the Hon. J. W. Johnson, Hon. J. B. Uniacke, W. Young, Esq. and M. B. Almon, Esq. to proceed to Quebec, for that purpose. These gentlemen sailed on Saturday the 12th. In point of ability and intelligence, they are worthy representatives of the community generally; and perhaps, on most subjects, the deputation includes views of most parties in the Province.

The Halifax Regatta is to take place on Tuesday the 18th inst.

NEWFOUNDLAND.—Later dates from this Island furnish us with the intelligence, that the House of Assembly passed the two following resolutions with reference to the prorogation of the House by his Excellency for the purpose of liberating Judge Leilly and Sheriff Garrett.—

Resolved.—That the advisers of his Excellency in recommending the exercise of the prerogative of the Crown, so as to interfere with the free deliberation of the House of Assembly and its privileges are participators in the contempt offered to the House.

Resolved.—That an address be prepared and presented by a deputation of two Members of the House of Assembly to lay before Earl Durham the state and condition of this Colony, and that a sum of Two Hundred pounds be inserted in the Bill of Supply to defray the expenses of the same.

NEWS BY THE PACKET.

London dates have been received to August 2. We have collected from our file of papers the following summary of the news of most interest to our readers.

LORD BROUGHAM is to be installed Lord Rector in Aberdeen, in the beginning of October, and his Lordship will visit Edinburgh and Glasgow on his way to the North.—*Glasgow Constitutional*.

DEPORTATION OF INDIAN LABOURERS.—Sir JOHN HOBHOUSE, being questioned on the subject by Sir ROBT. PEEL, stated, that an order would be sent to the East India Government absolutely prohibiting the transmission of Hill Coolies to the West Indies for the next three years.

IDOLATRY IN INDIA.—Mr CHAPMAN, on Wednesday presented four petitions from Wesleyan Methodists in Whitch, against the practice of allowing Christian servants of the East India Company to join in the idolatrous worship of the Hindoos.

We are enabled to state that Sir Edward Blakeney goes out to Canada in the place of Sir John Colborne; and that Sir Francis Adam is to have the command of the forces in Ireland. These appointments have not been noticed in any of the London or Irish Government journals.—*Dublin Mail*.

PACKET SERVICE.—August 2nd.—Mr. Wallace inquired whether any proposal had been made for making Plymouth or Portsmouth the Steam Packet station, instead of Falmouth.

Mr. C. Wood said, that undoubtedly such a proposition had been made; but in consequence of the hour when the mails from London arrived at those places, it was not considered advisable to adopt the suggestion.—The hon member also stated; in reply to the questions of the hon member for Greenock, that it was the business of the Post Office department to say whether advantage would be taken of steam communication with New York for carrying mails.

AMERICAN BOUNDARY.—August, 1.—Captain Boldero begged to put a question to the noble lord the Secretary for Foreign Affairs with respect to the disputed American boundary. He wished to know whether the American government had recently appointed a commission to re-survey the disputed line of boundary—whether, supposing them to have done so, the British government acquiesced in the proceeding—and whether, if that were not the case, it would not be desirable that Great Britain should also appoint commissioners to make a survey?

Lord Palmerston replied that negotiations, as shown by the papers laid upon the table of the house, had been going on for the last year and a half between the American and the British governments, the object of which was to determine whether they should conjointly appoint a new com-

mission for the purpose of ascertaining whether by a new survey it might not be possible to trace the line of boundary. Those negotiations were not yet brought to a close; and of course the honourable gentleman would not expect him to mention the precise state in which they at present stood. The two countries were now negotiating to see whether they could agree as to the mode in which a commission for that purpose should be composed, and how it should act.

THE WORKS OF THE GREAT NORTH OF ENGLAND RAILWAY, near North Allerton, which were in a state of great forwardness, and partly finished on the south side of Castle Hill, were unfortunately stopped on Wednesday evening, by the sudden fall of a massive bridge over the Willow Beck, which was nearly finished, by which three men have been severely injured.

A **DISCOVERY** has been made at the Dane, Margate, of an extensive grotto, which appears to have been excavated about the time of the Saxon heptarchy, and will probably throw some light on the habits of our Saxon ancestors.

PARIS.—The illustrious Dr. Chalmers, who is now on a brief visit to this capital, preached, on Sunday last, to a crowded congregation at the English chapel in the Rue Taitbout. The subject of Dr. Chalmers' address was, the insensibility of man, while surrounded by mundane pleasures and occupied in worldly duties, to the great debt due to his Creator, and the eternity which awaits him; and it would be difficult to imagine any thing in pulpit eloquence more beautifully impressive than the manner in which the Rev. Orator treated every portion of his subject. No Christian, of whatever church, sect, or denomination, should omit the occasion of hearing this great man, should an opportunity again offer itself; for high as the celebrity of this eminent Divine is throughout England and Scotland, we think it rather under than above his genuine claims.—*Galignani's Messenger*.

MARRIED.

At Windsor, 1st inst. by the Rev. Mr. McLearn, Mr. Charles H. Creighton, to Miss Harriet, third daughter of Mr. John Braine, of this town.

DIED.

On Sunday Morning, of consumption, in the 17th year of her age, Sophia Aswell, youngest daughter of the late Capt. D. McPherson.

At Dartmouth, in the 74th year of his age, Mr. John Skerry, one of the oldest inhabitants of that Village, whose rapid increase and improvement he has witnessed for the last 40 years. By the pursuit of a successful industry he acquired competence and wealth; and the poor often found from his hospitable house the comforts of a home.

SHIPPING INTELLIGENCE.

ARRIVALS.

Tuesday 4th—Schr. Sarah, Reynolds, Nevis 23 days—rum and molasses, to J. Strachan; Lively, Prospect, fish; Mary, Spinney, Bay Chaleur, 5 days—full fare of fish bound to Argyle; Snowbird, Pierce, Shelburne—fish & staves; schr. Swift, Tangier Harbour, pickled fish; Isabella, Sydney—dry fish; Edward and Samuel, Dolphin, Lark, Susan, Sydney—coal; Transport barque Numa, Lieut. Howe, agent, Cork, 43 days.

Wednesday 5th—Schr. Industry, St. Mary's, lumber; Rosanna, Liverpool, N. S.—dry fish; Esperance, St. Ann's, do.; Charles, Pugwash, Deals; Angelique, Sydney—coal; Thorn, Canada—dry fish; Ben, Bridgeport—coal; Mary, Petipas, Sydney—coal.

Thursday—H. M. Packet Brig Delight, Lt. Laurie, Falmouth, 32 days—passenger Mr. Summs; Brig Albion, Leslie, Aberdeen, 34 days—general cargo, to Deblois & Merkel,—21 passengers; schr. Morning Star, Wilkie, Labrador, 18 days—fish to Archbold & Wilkie; schr. Beaufort, Gaden, Quebec, 19 days—flour and soap to J. & T. Williamson; Robert, McCallum, Miramichi, 9 days—alewives and lumber, to J. & M. Tobin.

Friday, 7th—schr. Seafower, Arichat, fish, etc.; Trial, Sydney, coal; Lucy, Pictou, Freestone, butter; Mary Gabarus, fish.

Saturday, 8th—schr. Mary and Margaret, Magdalen Isles, 4 days, dry fish.

Sunday, 9.—Schr. Margaret, Fanny, and Acadian, Sydney, all coal; Mary Jane, St. Mary's; Britannia, Prospect, Schr. Jolly Tar, Vigneau, Miramichi, 6 days; Rambler, Craue, do., 6 days; schr. Wave, Wilson, Gaspe, 4 days; schr. Hero, Quim, P. E. I. 3 days.

Monday, 10.—Schr. Speculator, Young, Lunenburg, 1 day. Schr. Favourite, Helen, St. Andrews, 3 1/2 days.

THREE OR FOUR ROOMS TO LET—furnished or unfurnished, by A. Kirk, Brunswick Street, opposite the North Barrack Parade.

ORIGINAL POETRY.

WRITTEN ON THE RE-FORMATION OF THE ENGLISH SOCIETY.

REV. SIR—The subjoined verses were written "to order," by a young Lady; that is to say, at the request of her father, who is a member of the society. And I think you will agree with me, that in one respect, they are interesting. It was said of a certain Schoolmaster, that he boasted of ruling the village—being asked how he managed it, he replied,—that he ruled the children, and the children ruled their mothers, and the mothers ruled the fathers: and therefore he ruled them all.—Now, if we can only manage to make all the young Ladies loyal; they will, in the common course of events, become loyal matrons, and the next generation, will, without a shadow of doubt, be a race of pure loyalists:—HURRAH FOR THE REIGN OF QUEEN VICTORIA!!!

AGAIN St. George's banner bright,
Will proudly wave its robe of light,
And Novascotians tell:
That if its still increasing band,
Firmly unite in heart and hand,
They'll honour both their native land,
And us with whom they dwell.

And may those rules which long have been,
Sunken in dark oblivion's stream,
Again in action shine;
And be the friends of harmless poor,
Of those who know no sheltering door:
And prosperous gifts will o'er you pour,
And blessings round you twine.

That now success may round you cling,
Your band to perfect union bring,
Once scattered far and near;
That your sun now risen fair again,
In brilliant splendour long may reign,
Around a loyal English train
Is a Novascotian's prayer.

A—A.

ADVERTISEMENTS.

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

Also, by the same author.

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

The **BIBLICAL STUDENT'S POCKET BOOK**. In which the Chapters are Alphabetically arranged, and classified. 18mo. 2s.
ABBOT'S WAY TO DO GOOD, abridged from the American Edition. Royal 32mo., cloth, 1s. 3d.

WHAT NEED OF IMPORTING BOOTS AND SHOES &c?
LONGARD AND HERBERT'S
HALIFAX BOOT AND SHOE MANUFACTORY!!!

THE Subscribers beg leave to acquaint their friends and the Public, that they have received their Stock of **ENGLISH LEATHER**, and a variety of other articles in their line, suitable to the summer season, consisting of—
Black and white Satin, black and a variety of fancy colored Prunellas to suit dresses, Morocco and Kid and various colored Roans, black and buff doe skins, dog skins, &c., which they will make up and sell for Cash at their usual low prices. Their custom work will be found not inferior to any made in Halifax.

L. & H. cannot allow this opportunity to pass without expressing their gratitude for the exceeding liberal patronage they have received hitherto, which has been equal to their utmost expectations, and this circumstance affords them peculiar satisfaction, for thus they have been instrumental in retaining and putting in circulation many hundreds of pounds within the province, which would otherwise have been exported to Great Britain and elsewhere, never to visit our shores again. Every effort is being made, which the infancy of their establishment will admit, to produce work at prices corresponding to those of imported Boots and Shoes, and if sufficient patronage be continued, the Halifax Boot and Shoe Manufactory will be able to defy foreign competition.
June 4, 1838.

NOTICE TO TRAVELLERS.

THE GUYSBOROUGH and ARICHAT PACKET will sail regularly between those places every week; leaving Guysborough every Monday morning at 8 o'clock—and Arichat every Tuesday morning at 8 o'clock (wind and weather permitting) touching occasionally on her return at Canoe, Fox-Island, and Crow Harbour—taking on board at each place, such freight and passengers as may offer.
Guysborough, 28th April, 1838.

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

DURING the last forty years, many excellent Sermons, Tracts, and Pamphlets, have appeared on the subject of Missions to the Heathen; but the want of a comprehensive work, embracing all the topics directly and collaterally involved in the general theme, has long been felt and very generally acknowledged. It has occurred to a few friends of the Missionary enterprise in Scotland that this desideratum in our Christian literature might be supplied by means of friendly competition, were the theme of Missions proposed as the subject of a Prize Essay. Dispensing, for the present, with the consideration of the causes that may instrumentally have retarded the progress of Christianity throughout the world, and with the investigation of the most approved methods of practically conducting Missions abroad, a PRIZE OF TWO HUNDRED GUINEAS is hereby offered for the best Essay, and another PRIZE OF FIFTY GUINEAS for the second best Essay on "The Duty, Privilege, and Encouragement of Christians to send the Gospel of Salvation to the unenlightened Nations of the Earth." The grand object of Missions, viz., the regeneration of a lost world through the all-sufficient atonement of the Lord our Righteousness and the renewing of the Holy Ghost, must be distinctly unfolded and vindicated from the Sacred Scriptures. The Duty, Privilege, &c. must be illustrated as enjoined or sanctioned by Divine commands, Evangelical motives, and explicit prophecies, as well as recommended by a review of the beneficial effects of Christianity on the civilization of the world, and the reflex influence of the Missionary enterprise in improving the spiritual tone and condition of the Reformed Church. Under the head of Duty, must be comprehended the obligation to advance the kingdom of the Redeemer by means of prayer, counsel, pecuniary contribution, and personal services. Answers must also be furnished to all the most plausible objections that have from time to time been urged against the cause of Missions.

In order at once to demonstrate the Catholicity of the present design, and inspire universal confidence in the rectitude of the decision the following Gentlemen have been requested, and have kindly consented to become adjudicators, viz.:

The Rev. David Welsh, D.D., Professor of Church History in the University of Edinburgh.
The Rev. Ralph Wardlaw, D.D., Glasgow.
The Rev. Henry Melville, B.D., Camberwell, late Fellow and Tutor of St. Peter's College, Cambridge.
The Rev. Jabez Bunting, D.D., President of the Wesleyan Conference, London.
The Rev. Thomas S. Crisp, President of the Baptist College, Bristol.

The Essays will be received on or before 1st June, 1838, by the Secretaries of the Church of England, London, Baptist, and Wesleyan Missionary Societies, at the respective Mission Houses in London, and by the Rev. Dr. Brunton, Convener, or Rev. Dr. Gordon, Secretary of the General Assembly of the Church of Scotland's Committee for Foreign Missions, Edinburgh. Each must be accompanied with a sealed letter, enclosing the name and address of the author—the Letter and Essay bearing some motto or superscription common to both. No Essay need be forwarded which is not written or copied in a clear, distinct, legible hand. The Adjudicators are expected to make their decision known on or before 1st June, 1840, after which date the Essays will be returned, on proper application at the several Offices where they were originally left, with the Letters unopened except those accompanying the successful Treatises. Half of the profits arising from the sale of the Copyright of the Essay, to which the Prize of Two Hundred Guineas shall be awarded, to be given to the Author; the other half to be applied to such object, promotive of the general cause of Missions, as the Contributors to the present Prize may deem most expedient.

In the name of the Contributors,
STEVENSON M'GILL, D.D.,
Professor of Divinity in the University of Glasgow.
THOMAS CHALMERS, D.D., L.L.D.,
Professor of Divinity in the University of Edinburgh
ALEXANDER DUFF, D.D.,
Church of Scotland Mission, Calcutta.

TERMS, &c.

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

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The Agents for the Wesleyan, are requested to observe the following regulation: in every instance the subscription money must be paid in advance,—one half when the Paper is subscribed for, the other half at the end of six months: they will, in the first instance, send the names of none who comply not with the first part of this regulation, and in the next instance, they will please forward at the end of the half year, the names of all who fail in observing the latter part of the regulation, and the Paper, as to such persons, will be immediately discontinued.—They will please make a speedy return of Subscribers' names to the Agent.

NOTICE TO CORRESPONDENTS.

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

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