

THE WESLEYAN.

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

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

VOLUME II.

HALIFAX, N. S., MONDAY, SEPTEMBER 9, 1839.

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Original Poetry.

"LOVEST THOU ME?"—1 JOHN, III. 15.

Would that I had of thine, to show
The nameless nature of my love;
The strength of this desire to flow,
Out, in the fulness from above.
The astral crown in thee is bright;
The name illustrious; and the throne
High o'er the hierarchies of light;
But Thou art Love!
And Thou art loved, O Lord, alone.

Love Thee? Love life! Frail—fraillest thought!
Shall he not know, who is the eye,
The secret that in me is wrought,
Since God in pity passed me by?
I sink beneath the wondrous cross,
Alarmed with Peter's doubtful freight;
Nor less, at Paul's triumphant gloss,—
Incarnate Love,—
I shudder in eternal weight.

Love Thee! In thee alone secure
I live, I move, and have my breath.
All else, the wish, even, to endure,
Is counted vanity and death.
It is presumption thus to be;
Infinite mercy now to fade;
If I am not to honour thee,
Eternal Love,
Above all beings thou hast made.

A. J. W.

Narrative.

THE WATCHMAKER AND HIS FAMILY.*

THE HISTORY OF AN ARTISAN.

"I was brought up to the watchmaking business;—first errand-boy, then apprentice; afterward a journeyman in a considerable manufactory. But alas! I was not instructed in the principles of religion. My parents were poor, and they were glad to find a place for me as soon as I could earn a trifle. My master taught me nothing except my business; and although my memory was good, and retained what little I had learned, it was very little indeed. I was, like the generality of mechanics, disorderly and irreligious: I laughed at the Bible, though I had hardly ever looked into it; while the blasphemies of Faine and Voltaire, and other works of a licentious and impure description, were my delight. I was a skilful workman, and earned a good deal of money; but I squandered all away as fast as I received it; the public house was my daily resort. In a word, I was just such a thoughtless, wicked being as many of our arti-

Continued from page 22.

ans are,—careless of the morrow, and indifferent as to the concerns of my soul.

"This was the wretched course in which I lived when I married my dear wife. She was then ignorant of the Saviour; but she had been regularly brought up and instructed by her parents: of course she was much grieved at my conduct; and often mildly and earnestly urged me to reform. I could not but acknowledge the truth of what she said, and a thousand times determined to lead a new life. But, Sir, who can change his own heart, or reform his conduct, when he sets about it in his own strength? My old habits and companions all conspired to retain me in their bands. I could not extricate myself, and plunged again and again into sin and folly.

"I was a husband and a father, but cared neither for wife or child. I was always unhappy and discontented; and when I returned home it was only to wreak upon my patient companion those tempers which were the consequences of my own ill conduct. O Sir, are you acquainted with the families of our mechanics? If so, I need not attempt to describe the discord, the misery, and wretchedness which so often trouble them, or to paint the consequences which ensue.

"Thus passed ten miserable years. I was an unkind husband, an irreligious father. This brief description at once tells you our wretchedness. 'There is no peace, saith my God, to the wicked.' Isa. lvii. 21. Infidels may say what they please, but I speak from bitter experience. Where the love of the Saviour abideth not, there is wrath, envy, hatred, malice, and all uncharitableness: in a word, it is a hell upon earth. O that my dear wife could forget those years of pain and suffering! The remembrance of them is a burden which would overwhelm me, did not I remember that the loving kindness and tender mercy of the Saviour is greater than our sins. *Oh*" said he, taking his wife by the hand, "have you forgotten, can you forget, these things?"

"My dear," replied this excellent woman, "can your wife remember what our heavenly Father has declared that he has forgotten?"

"What do I not owe to you," said he, "Thus it is, Sir, that she always comforts me. Her example, and, above all, her prayers, have indeed been blessed to my soul.

"About three years ago I observed that my wife had some new acquaintance. There was evidently a change in her: she appeared more anxious about religion, and I found that she attended public worship

more frequently. I spoke to her about this : she answered, by asking me to go with her some day. I strove to find fault with her, but her conduct, always kind, affectionate, and obedient, was now more so than ever. About this time I was visited by a severe illness, the consequence of my excesses. Death stared me in the face; my sins crowded into my recollection; a horrible dread overwhelmed me. I entreated my wife and her friends to pray for my soul. Never shall I forget her joy when she heard this request. From that moment she seemed more at ease when talking with me. She read to me from the Bible, and often conversed about serious things. I was very desirous to recover, that I might have time and opportunity to do away my past sins by more correct conduct in future; and I thought that if I did so, I should be sure to go to heaven. O how far was I from the knowledge of the Gospel! But my heart was yet too hard, and (vile as I was) too full of self-righteousness to trust in a Saviour, and desire pardon through him.

"As I grew stronger, the natural enmity of my heart against religion was again manifested. I endeavoured to drive away these thoughts, and again became averse to my wife's proceedings. One day, when she asked me to accompany her to public worship, I broke out into a fit of passion, and declared that if she ever said another word on the subject I would throw all her books into the fire. My poor wife, as you may suppose, was much grieved: her only comfort was, that her daughter began to seek the knowledge of the Saviour.

"Some months afterward one of my companions in sin died. His end was dreadful. I was struck with this, and often thought upon it. One day, I was walking in the fields, when a person passed me, and put a little tract into my hand, saying, 'My friend, this little book is worth your attention.' To my surprise I found it contained a short and earnest address upon death and judgment: it showed me the danger of my state, and pointed out the only means whereby I could escape, and earnestly called upon the reader to flee to Christ for the pardon of his sins. I still endeavoured to drive away these thoughts, but could not.

"One evening, as I wandered abroad, I heard a person who was walking before me call to another, and pointing to some people who were entering a place of worship, he exclaimed, 'There, Tom, are the godly ones! Have you a mind to go and be made a saint?' These words (I knew not why) excited my curiosity. I entered the place, and sat down. The service had already begun, and the minister was in prayer before sermon. Never shall I forget his words;—they pierced my heart and soul;—I could think of nothing but my wretched state, and the wrath of God, which I so justly deserved.

"I did not tell my wife what was passing within my mind, but waited with impatience for the Wednesday following, when there would be service again. As I entered I saw my wife and daughter: their countenances declared their joy at seeing me there. The minister who preached chose for his text, 'Behold the

Lamb of God, that taketh away the sin of the world,' John i. 29. The picture which he drew of the state of man, lost and ruined by sin, and filled with enmity against God, seemed as if intended for me. I could not but see my own likeness, and from that moment I felt that I could not obtain salvation unless it were given me from above. I was now filled with anxiety respecting my soul.

"My wife and daughter followed me in silence when the service was over. I saw they were afraid to speak to me, and I said to them, 'I see you are afraid of me, and I do not wonder, for I now see what a monster of iniquity I am.' At these words they endeavoured to console me. My wife said, 'O do not despair! Seek the Lord and he will be found;—cast your burden upon him, and he will sustain you. He can heal your soul;—yes, Jesus himself now invites you. O do not hesitate, but cast yourself upon him;—with him is mercy and forgiveness!'

"Need I add any farther particulars? The Holy Spirit has been pleased to lead me to the knowledge of Christ, and to show me what the Saviour has done and suffered to bring us near to God. This now appears clear to me; but the Holy Spirit alone can teach me that Christ has suffered for me, the just for the unjust, 1 Pet. iii. 18; that he has born my sins in his own body on the tree; and that the chastisement of my iniquity was laid upon him. When I was thus led to feel that he gave himself for our sins, Gal. i. 4, then my sins became hateful to me: I felt that they nailed him to the cross, and I earnestly desired to dedicate myself to his service, and to live to Him who died for me.

"I may truly say that my experience since that time has been one of peace and joy. Thanks to the Lord, who gave me in my dear wife a faithful guide and counsellor, to whom I can always resort. We have not been without our trials. You know, Sir, that those who seek to walk in the paths of the Lord must expect to meet with opposition from the world. My former connections have endeavoured to trouble me as much as they could: they accuse me of hypocrisy, and utter many falsities about me. Often have I been tempted to say, 'Wherewithal shall we be clothed and fed?' But I have always had reason to take shame to myself for my unbelief; and the many mercies which I have experienced, prove to me that the Lord will not forsake those whom he calls his own." "No," said I, "he will not leave you; he cannot forget his people; he is faithful, and his word of promise standeth sure. Christ has given himself for you, and in possessing him you have all things; being heirs of God, and joint heirs with Christ," Rom. viii. 17.

It was now late. We took leave of the poor watchmaker, saying we would call upon him the next morning.

REFLECTIONS.

"Well," said my friend, when we were in the street, "this surpasses all that I could have supposed. This, then, is one of those men who are called enthusiasts, knaves, hypocrites, and even accused of li-

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cautious conduct ! Would to God that we were all like this man !”

“ You now see,” said I, “ the mistaken notion the world entertains of these people, and you are now aware how falsely they are accused. The world hateth them as it hates their Lord and Master.”

“ I am most surprised,” said my friend, “ to observe the remarkable fruits of these doctrines. I have seen this man’s conduct without disguise, and I cannot but judge of the excellency of what he professes by what I have seen him practise. I have been mistaken indeed in my ideas about these people.”

“ I trust God has caused you to see your error. Inquire for yourself ; seek direction from his Holy Spirit ; and remember that it is not a mere matter of curiosity, but one of importance. Your everlasting happiness or misery depends thereon. May he direct you and lead you to that knowledge which alone can make wise to salvation. I once was, as you have been till now, an enemy to the people of God. But he is rich in mercy : he sought me while afar off ; he showed me the exceeding riches of his love, and enabled me to draw near to him with joy and peace in believing. O may this be your case ! Seek the Lord while he may be found ; call upon him while he is near ; lay hold upon the hope set before you. Forget not what you have seen and heard to-day. Adieu ! To-morrow morning we will call upon our poor watchmaker.”

BETTER DAYS.

“ See how they love one another !” This was said of the first Christians. That divine love which comes from above, will ever shine with brightness in the children of God. It is the sure mark and seal whereby they are known among men : the Spirit of God has impressed this upon them. Blessed is the man who has tasted of the Saviour’s love ! Happy is the family where it is the bond of union !

It was exemplified in the poor watchmaker and his family. There all was love, peace, and union, regulating all their proceedings, and influencing each individual. I never saw in any family such patience and kind attention from parents to children ; nor did I ever see equal respect, submission, ready obedience, and docility from children to parents. The love of God enlivened their hearts, and the influence of his Holy Spirit produced these effects.

When we entered his room we found the watchmaker engaged in instructing a young man in the more difficult operations of his business. On enquiry, we found that he was a poor orphan, the son of a pious friend lately deceased, who had literally left his child to the care of Providence ; and He who careth for the fatherless inclined the heart of this poor man to take the lad, and to share his scanty pittance with him ; feeding his soul at the same time with the bread of life : for those whose situation would seem to render them unable to assist others, often engage in acts of charity which should put many a more wealthy professor to the blush.

After a short conversation, “ My friend,” said I,

“ how are you off for work ? Could you finish some watches for me ?”

My inquiry struck him with surprise : tears stood in his eyes ; he clasped his hands and exclaimed, “ Sir, God has sent you to us : I am quite out of work.”

“ So I understand. I was told your employer had dismissed you because you would not work on Sunday.”

“ ’Tis too true. Alas ! Sir, he knows no better. I myself did the same to a polisher hardly a year ago. God would have us all kindly compassionate one to another. He alone can incline our hearts to keep his law.”

“ Worthy man,” said my companion, seizing his hand, “ I trust I have received good to my soul from what I have heard and seen of you !” “ How can this be ?”

“ He was,” said I, wise and righteous in his own eyes. Now he begins to see his state, and his need of a Saviour, and perceives the false notions he entertained of the people of God.”

“ May God of his infinite mercy bless you,” said the poor watchmaker : “ may the seed take deep root downward, and bring forth much fruit upward. His ways are ways of pleasantness, and all his paths are peace.”

It is now time to finish my narrative ; and may the heart and mine, my dear reader. Remember that the Lord is nigh unto all them that call upon him ; to all that call upon him in truth. He will fulfil the desire of them that fear him : he also will hear their cry, and will save them.” Psa. cxlv. 18. 19.

Correspondence.

WESLEYAN METHODISM.

MR. EDITOR,—

THERE was a time when the doctrines of Wesleyan Methodism were unknown, or misunderstood, or grossly misrepresented. This was the case in the mother-country, and in the British North American Colonies. The Methodists were regarded as an ignorant, fanatical sect ; whose professions of piety were considered as the reveries of a deluded imagination ; and whose doctrines were looked upon as being heterodoxical in the highest degree. In a great measure these times are past, and the ignorance, error, and misrepresentation associated with them, vanished. The Wesleyan system of doctrine, and experience and discipline is now better and more fully known, and the more it is studied and understood, the more it commends itself to the sober judgment and religiously-instructed understanding of thoughtful men. The prejudices of by-gone years are subsiding, and under the influence of candour and heaven-born “ charity,” it is beheld in its own native conformity to scriptural truth, and acknowledged to be “ of God.”—This is as it ought to be : Methodism is of God—it is an offspring of Deity—in its rise, progress, and astonishing success, the divine Providence is conspicuously

apparent. We judge of a tree by its fruits. An evil tree cannot bring forth good fruit. Only a good tree can bring forth good fruit. Judge, then, of Wesleyan Methodism, by its fruits, and what will be the conclusion? It is, and must be, of God. Wesleyan Methodism has been, during the last one hundred years, one distinguished instrument in the hands of a gracious God of diffusing useful and religious knowledge among vast numbers of persons—of elevating the tone of public morals—extending loyal principles—ameliorating the oppressed condition of thousands of fellow beings who groaned under the painful and degraded burden of slavery, and securing their liberty—operating beneficially on the members of other churches—restoring the doctrines of the glorious Reformation—awakening and converting thousands, and tens of thousands of precious souls, many of whom have entered triumphantly into the heavenly rest, and numbers of whom are now on their way to “fairer worlds on high.” All these effects separately and conjointly bespeak the truly Christian character of Wesleyan Methodism, and when judged of by its legitimate effects, we have no fearful concern respecting the opinion formed. The Wesleyans are now called upon to review their history—the operation of their system—the benefits produced under God by this operation—and to express the sense of their obligations to the Head of the Church for the advantages personal, social, domestic, and religious, which they have derived from this “vine of his own right hand planting.” A noble *thank-offering* for Connexional purposes, has been presented by the United Societies at Home; and it is to be desired, that the Wesleyan Methodists in the British Provinces, will show, by their liberal subscriptions to the Centenary Fund, that they are *true scions of the old stock*. “The Lord loveth a cheerful giver.”

August 16, 1839.

W.

MEMOIR OF THE LATE REV. W. BLACK.

MR. EDITOR,—Numbers of persons are anxiously looking for the appearance of your *promised* Review of the Memoir of the Rev. W. Black, by the Rev. M. Richey, A. M. The Reviews which have already appeared in the *WESLEYAN* have excited much attention, afforded gratification, and diffused information. A rich repast is anticipated from the Review in question through the columns of the *WESLEYAN*; and no doubt many will thereby be induced to secure the book itself for themselves and families. I have read it for one with much pleasure and profit. It is a “gem,” a “treasure;” and I hope it will be duly appreciated by the Christian public generally, and especially by every Wesleyan. Many things conspire to call forth the gratitude of the Methodists this Centenary year: and among others, I think they have cause of gratitude for the appearance at this interesting period of “The Centenary Volume” by Rev. T. Jackson, and the Memoir of the Rev. W. Black, by the Rev. M. Richey. The former records the history of the Founder of Methodism at Home: the latter of the Father of Methodism in Nova Scotia, &c.

August, 1839.

M.

Obituary.

THE LATE GIDEON OUSELEY, METHODIST MISSIONARY.

WE have been favored by the kindness of a friend, with the following brief and affectionate memorial of the good and pious man whose name and calling we have prefixed. For many years we had the pleasure of Mr. Ouseley's acquaintance, and can therefore set our own seal to the fidelity of the picture of his life, principles, and manners, which is here set forth.

But the deceased himself has left more permanent memorials of his piety and intellect; and by these henceforth he must be known to the succeeding generations of his countrymen. His literary labors, in fact, fell but little short of his missionary; and the one are the faithful reflection of the other. His principal work, entitled “Old Christianity,” may be counted a standard work of popular controversy. It has run through many editions, and has had an amazing circulation, and is admirably calculated to do good wherever it finds its way. We doubt not that Mr. Bonsall, his constant publisher, is still supplied with copies of this, as well as his minor publications; and we earnestly recommend all who hold the memory of this excellent man in reverence to furnish themselves with copies, as soon as they can, of productions which so fully reflect the mind of their author.

“This venerable and zealous minister of the Gospel died in this city, after an illness of short duration, on Thursday, the 14th instant, in the 78th year of his age. During forty-seven years he was engaged in the arduous and important duties of his sacred mission. He was universally known, beloved, and respected by Christians of every denomination. The announcement of his death will cause many hearts to mourn.

“His first religious impressions were produced in the year 1791, by the careful perusal of the holy Scriptures. He has often mentioned Young's works, the ‘Night Thoughts,’ especially his ‘Infidel Reclaimed,’ and ‘The Centaur not Fabulous,’ as singularly beneficial to him at that period.

“Soon after he experienced the salutary influence of Christian truth, he became deeply impressed with the feeling that it was his duty to interest himself in the spiritual good of others. Accordingly, in the year 1799, he commenced his career as an out-door preacher. His first address was delivered in a church yard, at a funeral, to a vast number assembled on the occasion. From thenceforth, in the fairs and markets, towns, and villages, he read the holy Scriptures, and enforced divine truth with persuasive energy. He generally, when preaching in the open air, availed himself of his intimate knowledge of the Irish language to engage attention, and instruct his hearers in divine truth, through the medium of a well-understood and favourite dialect. Numberless instances might be adduced, and persons named, who, through the blessing of God upon his persevering exertions, have been savingly converted from the soul-destroying popish heresy, to truth as it is in Christ; and some of those persons are themselves at present engaged in the ministry of the Gospel in the established and other Protestant Churches.

“During the course of his long and arduous career as a Christian missionary, he encountered, without dismay, difficulties of no ordinary description. To him might be applied with truth the Apostle Paul's description of himself, ‘In labors abundant, in deaths oft, in journeyings often, in perils by his own countrymen, in perils in the city, in perils in the country;’ but none of these things moved him, neither counted he his life dear unto himself, so that he might finish his course with joy, and the ministry

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which he had received of the Lord Jesus, to testify of the Gospel of the grace of God. Instances without number might be cited of his courage and fortitude, and of the meekness and patience with which he endured sufferings. On one occasion, some years since, while preaching in the town of Loughra, in the county of Galway, he stood with his back to the wall which encloses the barrack; the mob, instigated, it is said, by a priest, pelting him with stones; but finding that this did not discompose him, they broke through the circle formed by the few friends who surrounded the chair on which he stood, and pulled him down. With difficulty he was got into the guard room of the barrack, upon which the sergeant caused the gate to be closed. The mob thus disappointed became outrageous, cast stones over the wall, and threatened to pull down the barrack, if the preacher was not given to them.—The officer of the day was applied to, and he informed Mr. Ouseley that he feared it would, under the circumstances, be contrary to his duty to permit him to remain. Mr. Ouseley, supposing that it would involve a breach of military discipline to shelter him, replied that he would go forth, assured that the God whom he served would save him from the power of his enemies. The officer, however, thought it better to consult the officer in command of the regiment, upon whose authority he ordered the men to arms, and then addressed the mob with effect, and caused them to disperse. On another occasion, while preaching in the town of Monaghan, a Roman Catholic got so near Mr. Ouseley as to spit full in his face. Some of those present interfered, and were laying hold of the assailant, when Mr. Ouseley, who had by this time wiped his face, interposed and excused the man, and begged that he might be allowed to remain and hear what he had to say. On another occasion, while preaching in a street of Tuam, he had two of his teeth knocked out by a severe blow from a piece of hard turf thrown at him; he spit the teeth into his hand, and, after a short pause, proceeded with his discourse, without interruption, except occasionally to empty his mouth of blood.

“So fully was Mr. Ouseley’s mind impressed with the solemn importance of the work in which he was engaged, and the vast value of the souls of men, that he could not be persuaded that all who wanted warning would be found to attend in any house to hear.

“He, therefore, sought those who otherwise would not hear, nor did he intermit this mode of preaching when rebellion raged in the country. Regardless of danger, and uninfluenced by the temporizing prudence of cowardly professors, he affectionately and persuasively warned men to ‘flee from the wrath to come.’

“His zeal was not limited to Ireland; he frequently visited England and Scotland; and perhaps no preacher of the Gospel in modern times has been more abundantly successful; thousands were the crown of his rejoicing in the Lord; he travelled many thousand miles annually, and preached generally three sermons each day.

“He possessed a clear and comprehensive mind, stored with various learning, and improved by reading and close thinking; but all his acquirements were brought to bear upon the great concerns of eternity; his mode of address was simple, artless, and colloquial; he studied plainness of speech, and often observed that, as the largest number in every congregation could best understand truth when plainly expressed—if they understood what was said, those of a higher order of mind were sure to understand; he deprecated a gaudy, pompous style of uttering religious truth, because hearers, instead of judging themselves, were judging of the speaker; and, instead of admiring the Saviour, they admired the sermon, or were exposed to the temptation of doing so.

“His spirit was truly catholic; he was a stranger to sectarian asperity. To all, of every denomination, who love our Lord Jesus Christ, he was affectionately attached, not stumbling at non-essential peculiarities; and although, as a preacher and an author he waged an interminable warfare against the soul-destroying dogmas of popery, and against the compact confederacy of its priesthood, by which the spiritual interests and civil liberties of mankind are trenching upon, yet in his addresses to Roman Catholics not one offensive word escaped his lips. He pitied them, because he believed they were deceived, and he patiently instructed them without wounding their prejudices.

“He was firm in his defence of truth; like a beaten anvil, he yielded not; yet he was gentle, and easy to be entreated. In his journeyings he was necessarily thrown into society of all grades; but whether with the rich or with the poor, his conduct and spirit were the same. He never forgot that he was a minister of God; and, as such, it was his joy and delight to speak to every man, in season and out of season, words by which they might be saved. Whether in the house, or whether in the street, in his hours of retirement, and in his public ministrations, he was constantly actuated by the same spirit. When he spoke, his conversation was in heaven; and the hearts of his intense friends still burn within them on every recollection of the gracious words that proceeded from his mouth.

“To hoary age he continued his active and laborious services, doing the work of an evangelist. Within a few days of his confinement, by the affliction which terminated his valuable life, he preached in the town of Mountmellick three times the same day; one service was in the open air. During the continuance of the affliction, although he suffered intense pain, not one murmur of impatience escaped his lips; on the contrary, he was enabled to praise God, and to rejoice in the hope of the glory of God. In a word, the grace of God, and the promise of the holy Scriptures which he delighted to recommend to others, in life and in death, was the support and rejoicing of his own heart.”—*Dublin Mail*.

THE LATE REV. JOHN GAULTER.

On Sunday evening last, the 30th of June, a funeral sermon, on the occasion of the decease of the late Rev. John Gaulter, was preached at Sloane Terrace Chapel, Chelsea. The time fixed for the purpose was six o’clock in the evening, long before which the building was filled to an overflow. Divine service was commenced by Dr. Bauting, who gave out the hymn beginning, “O God, our help in ages past,” and then offered up the opening prayer. The sermon was preached by Dr. Beaumont, from the Epistle of the Hebrews, chap. 6, verse 18:—“That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us.” The discourse was appropriate and singularly impressive. A paper was afterwards read, containing brief but interesting notices of the early life, conversion, religious experience, and extensive usefulness of the excellent minister of whom the church is now deprived. These will not be interfered with by publishing them in an imperfect and mutilated form. The whole will, it is trusted, be shortly exhibited, as they ought to be, in a printed form, for the satisfaction and improvement of the Wesleyan community and the Christian world in general. It is scarcely needful to add, that the late Rev. John Gaulter who spent the latter portion of his life in Chelsea, held a high place in the love and veneration of all who had the advantage of his friendship and example, and this comprised the greater

part of the Wesleyan members and other influential persons in the vicinity. The remark has been made, and is worth repeating, that two things were especially observable in his biography. One is, the large number of his friends; and the other, the fewness of his enemies. This may be matter of congratulation, but can hardly occasion surprise. The nobility of his spirit is known, and on his tongue the law of kindness was written. At the Quarterly Meeting of Preachers, Stewards, and Leaders, for the London Sixth Circuit, held in Chelsea on Wednesday, it was "Resolved unanimously, that the most cordial and affectionate sympathy of this meeting be presented to Mrs. Gaulter and her family, on account of the painful bereavement which, in the Providence of Almighty God, they have been called on to sustain in the death of their lamented husband and parent, the Rev. John Gaulter. The meeting desires also to express the very high sense which it entertains of his long and faithful services as a Wesleyan Methodist Preacher." The trustees of the chapel have also determined to evince their regard for the memory of their departed pastor and friend, by erecting a tablet in some suitable part of the building.

Miscellaneous.

From the Watchman.

THE EDUCATION QUESTION.

It may be important, at some future day, to look back on the stirring times in which we live, and survey the grounds on which the Wesleyan body have taken up their present position on the momentous question of National Education. It has not been usual with that body to be prominent in political discussions, or to stand forward on questions of a merely political bearing: their whole history gives evidence of an entirely different character. Their business has been of another, and much higher description,—to spread scriptural holiness through the land. But when questions have arisen affecting the vital interests of religion and humanity, as in the case of the *Abolition of Slavery*, the *Observance of the Sabbath*, the *Idolatry of India*, and the *Education of the People*, they have felt that they could not innocently maintain a neutral position, merely because these questions happened necessarily, to be blended with National legislation; but have felt it as much their solemn duty to come forward in a strictly constitutional way, and, with their fellow-subjects, to PETITION for the freedom of the Slave, for the sanctification of the Lord's Day, for the Abolition of Idolatry, and for the Christian education of the rising generation, as in any other way which their sense of duty might point out to promote "Glory to God in the Highest, and on earth, peace, goodwill towards men." They can, very well, therefore, afford the sneers, taunts, and even the mendacious misrepresentations of Mr. Daniel O'Connell, and those who think with him, ("whose praise is censure and whose censure is praise,") while they have the noble and disinterested testimonies of such men as defended them on a late important occasion. It will, no doubt, be highly gratifying to many of the distant friends of Methodism, who have no access to the debates, as given at great length, and with great accuracy, in the daily papers, to see a few of these honourable testimonials to the character and tendency of Wesleyan Methodism, delivered by the highly principled noblemen and gentlemen who defended, so powerfully, the doctrine of Christian Education, from the leaven of Popery, Socinianism and Infidelity.

From the studied attack of Mr. O'Connell on the Wesleyans, as the enemies of civil and religious liberty;—and the disguised friends of the Church of England, the Honourable Member for Newark, Mr. Gladstone, defended them in the following terms:—

"He would now take the liberty of saying a word or two in reply to the attack which the honourable and learned member for Dublin had made upon the Wesleyan Methodists. He was at a loss to divine the purpose for which the honourable and learned member for Dublin had employed so much ingenuity to demonstrate that the Wesleyan Methodists, as they were not at variance with the doctrines of the Church of England, were inconsistent with themselves in becoming separatists from it. The honourable and learned member had said, that the Wesleyan Methodists ought to return into the fold of the church; and he (Mr. Gladstone) who had always lamented their secession from it, and had always been of opinion that the fault of that secession was much less on their side than on the side of those who had caused it, joined cordially in the hope that the union so unfortunately broken would, ere long, be resumed—(hear, hear)—and should be glad to find the honourable and learned friend for Dublin his involuntary ally in producing that blessed consummation. (Hear, hear.) The honourable and learned member for Dublin had also done injustice to the Wesleyan Methodists on another point; and though he (Mr. Gladstone) was not commissioned, and could not undertake to stand forward as their universal apologist, still he thought it hard that they should be taunted as the most persevering enemies of civil and religious liberty. It was indeed hard that such a taunt should be cast upon them, after all their long years of exertion to bring about the abolition of negro slavery. (Hear, hear.) No sect had been more prominent than they had been in pursuing to its happy consummation that great object; and surely they did not deserve the less credit for this—that while they had kept in view the objects of humanity, they had been most studious to retain the rights of property, and protect the interests of society. (Cheers.) It was, he considered, unjust in the extreme on the part of the honourable and learned gentleman, to designate, as opposed to the liberties of their fellow countrymen and their fellow-men, those who had been so prominently active in achieving this great measure of philanthropy." (Cheers.)

Lord Francis Egerton, also, in the course of his eloquent speech, thought it right to advert to the Wesleyan Methodists in the following language, equally honourable to himself and the people for whom he appears to have found a more creditable motive of action, than those imputed to them by the members for Dublin and Lambeth, Messrs. O'Connell and Hawes:—

"He owned that he felt it necessary to occupy the house, if it were but for a moment, (hear,) from the circumstance of his having had upwards of fifty petitions against the scheme intrusted to him, the bulk of which were from Wesleyan Methodists. Now, with reference to this and other proofs of the unanimity of the great body of Wesleyan Methodists, he must say, that he was almost inclined to attribute more weight and authority to this question on the expression of this great body, than even that of the leaders of that establishment to which it was his happiness to belong. (Hear, hear.) He thought the former expression of opinion would carry with it more weight and authority to the country, (hear,) because he thought it perhaps would be said that the establishment was at present exhibiting some degree of hostility to the existing government—of not unmerited hostility, owing to the degree of experience which they had of the course of general policy which the government pursued towards them. (Hear, hear.) The honourable member for Lambeth (Mr. Hawes) had intimated doubts of the permanence of this feeling among the Wesleyan Methodists; but for himself he saw no reason to doubt that it would be permanent, (hear, hear,) because it was based upon a decidedly religious principle."

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Lord Stanley, in the magnificent speech with which he opened the debate, and moved the amendment which proposed the extinction of the Committee of Privy Council, when commenting upon the general want of confidence felt by the whole country in the projected scheme of National Education, after observing that the clergy and members of the Church of England universally rejected the plan, went on to say,—

“What quarter, then, would the noble lord turn next for confidence among the religious denominations of the country? He would ask the noble lord which, next to the Established Church, was the most important, which was the most numerous, which the most zealous, which was the most active, in the cause of education, of all the sects into which the other Protestant portion of the community was divided? The noble lord would answer him,—or if not, the country would answer for him,—beyond comparison the Wesleyan body. (Hear.) They would tell him, that from the days of John Wesley, downward, that sect had been distinguished by their religious zeal, which afforded, he would not say a contrast, but an honourable object of emulation to the members of the Established Church themselves. They would tell him, that—while of all others that sect was the one which differed the least widely from the Established Church, and which in matters of doctrine differed hardly at all from it—it was one which had put itself prominently forward on all occasions as the friend and promoter of enlightened education, properly so called, because combining religious instruction with secular knowledge. (Hear, hear.) They would tell him, and the petitions which had been poured in upon the table of that house would tell him, in terms not to be mistaken, that among the Wesleyan Methodists of this country there was an absolute feeling of distrust and distaste towards the noble lord's scheme of education. (Cheers.) Among them there was no difficulty or hesitancy in deciding as to whether they should make common cause with her Majesty's government, or with the Established Church. (Cheers.)

(To be concluded in our next.)

Religious Intelligence

WESLEYAN MISSIONARY SOCIETY.

THE Rev. William Crookes and family arrived in London on Saturday, having been compelled to leave Jamaica on account of his ill health, after a residence of twelve years in that island.

JUNE 29.

BOULOGNE-SUR-MER.—On Tuesday, the 11th inst., the Centenary Meeting of this town was held in the chapel in Rue-de-la-Comedie. The Rev. W. Toase, of Paris, took the chair, and opened the proceedings by an address explanatory of the objects, &c., of the Centenary Fund. The meeting was also addressed by the Rev. Messrs. Mole and Clay, and by Messrs. Farmer (of Gainsboro') and Everingham. The attendance was good, the contributions were liberal, and the assembly largely participated in those delightful feelings experienced by the friends on similar occasions, in England. The contributions amount to 65*l*.

Little having been said of Wesleyanism in this interesting town, it may not be amiss to mention a few particulars relative to this. The first sermon preached in this place, by a Wesleyan minister, was that of the Rev. R. Newstead, on his way to his appointment, in Paris, in October 1833; from which period the work has been progressing. The chapel (which was opened by the late Rev. J. Fordred, in July 1834) is well situated, the congregations are respectable, and there are numerous indications of the Divine goodness with regard to this infant cause. There is

English preaching on the Lord's day morning, at eleven o'clock, in the evening, at seven, and on Wednesday evening, at the same hour. A prayer meeting is held on the Friday evening, at seven; and a meeting in the school-room for young persons, on the Sunday afternoon, at three. There is also French preaching on the Lord's day afternoon at three, and on Thursday evenings at eight. An interesting little Society and Missionary Association have been formed, and a small Sunday School (French and English) is taught on the Lord's day morning. The whole of the contributions for the support of the work, during the first six months from its commencement, amounted to 1*l*. 18*s*.; whereas the *Missionary* contributions alone, during the past year, amount to 56*l*, and now the Centenary, to 65*l*. In these facts the funds of the funds of the Mission will rejoice.

WESTERN AFRICA.—By the kindness of Captain Stanley, who has just returned from Africa, we are enabled to give the following recent letter from Cape Coast and Ashantee:—

Fornunah, Ashantee, March 5th, 1859.

My dear Sir,—Your's of February 23d, with the ham, I have duly received, for which I tender you my sincere thanks. I know you will feel a double satisfaction in having sent me the ham, when I tell you, that I was thinking of sending a boy down to Cape Coast on purpose to bring me one, as I find a great difficulty in obtaining any sort of meat. You could not have sent me anything more acceptable. Sometimes I find it difficult to obtain a fowl for a cut-money.

You will perceive from this letter, that I am not quite in Coomassie: this delay has been occasioned by a custom, which the King has been making for two of his wives, lately deceased. (I think he needed not to have made such a fuss about them, as I hear he has plenty left.) I am hourly expecting a messenger from him, as the custom is just over, and hope to be in Coomassie in the course of two or three days. I am about one long day's journey distant from Coomassie.

My prospects as to the accomplishment of the object I have in view are very flattering. I find the Ashantees to be a very shrewd people, and very patient listeners to the word of God, which is quite a new theme among them. I am daily conversing with the chief of this town, and some of his captains, on religious subjects, but am careful to avoid public preaching, until I have had an interview with the King.

If those barriers to the introduction of Christianity which are raised by the iron despotism of the King can be broken down, I believe that religion would soon extend itself through the length and breadth of the land. The horrible practice of *human sacrifices* has its origin in their dark and confused ideas concerning a *future state*; when their minds become truly enlightened on that awful subject, they will desist from making *human sacrifices*, and not till then, unless by force. Two human victims have been sacrificed since I arrived in this place; the first a female in the prime of her days,—the second a young man about eighteen years of age: the first was on account of the death of the chief's sister. The chief informed me, that “If I had not been in the town, the custom would have been much longer continued,” and I fear that some poor victims will die on account of this custom as soon as I leave the town. When I reflect on the awful condition of this people, and the despotism which chains them up there, I should have no hopes of their being extricated, but for the word of God, which tells us that Christ shall have the “heathen for his inheritance.” Supported by such an encouraging promise as this, I am

determined to avail the *great enemy* in this strong hold, and should we meet with repulse, we will again and again renew the attack, depending on that Almighty Being who saith, "I am thy all-sufficient God."

I am sorry to hear that you have been ill since I left. I think you are quite right in taking a trip to England. In so doing I hope you will realize the recovery of your health, and every other object you have in view. I should feel much pleasure in accompanying you, but I fear that circumstances will not admit of my going so early after this date, as the time of the Jack's sailing. I thank you for your kind offer to call at 77, Hatton Garden; I shall avail myself of the opportunity of sending some communications by you, as I hope to reach Cape Coast before you leave for England.

While staying here, I have a better opportunity of observing the manners and customs of the people than I should have in Coomassie. The country around this town is very interesting, abounding in immense trees, curious plants, and beautiful birds. In this neighbourhood, I have found some of the most splendid Ferns I ever saw. The temperature of the air has varied very much since I entered the country: the thermometer has been as low as 66 and as high as 86, in the shade, at 8½ A. M. During some nights, I have felt very cold, while sleeping in a flannel dress, and covered with a thick blanket; at other times, I have felt the heat so much, that I could not bear even a sheet over me.

Sincerely wishing you health and true happiness,
I remain Dear Sir, yours most truly,
To W. E. Stanley, Esq. (Signed) T. B. FREEMAN.

NEW ZEALAND.—We have received the following particulars:—

Mangungu, New Zealand, South Seas,
January 3rd, 1839.

Died, the latter end of December, 1838, at Pakanai, near the heads of Hokianga, the celebrated Chief Moetara, or Motu, by which names he has been known to Europeans and Natives; but more recently by the name of William King, having received the ordinance of baptism and joined the Methodist Society. Although a desperate cruel savage in his heathen state, Christianity had turned the lion into a lamb, and he has been remarkably attentive to instruction since his renunciation of heathenism; and there are some traits in his character worthy of being recorded. Sometime ago, he and his people rescued a vessel called the *Fortitude* out of the hands of some marauders, for which he received a handsome present from the late Governor of Van Diemen's Land. In September, 1836, the *James Lang*, from Sydney, ran on shore upon the rocks near his place, when he and his companions succeeded in getting the vessel off; but had this circumstance happened before the gospel had made known its saving power, in teaching them to be humane and merciful, the vessel in all probability would have been plundered and burnt, and the people massacred. During his sickness, he spent much of his time at Kaipara, but was brought home to die. A short time before his death, he learnt that the Roman Catholics had been at his place, during his absence at Kaipara, trying to make proselytes. This led him to write a respectful note to the bishop, requesting that he would not interfere with his people;—that he had embraced the Protestant faith;—that they had already a Missionary in the Rev. John Whiteley;—and begged that he would not return to subvert those who had embraced the truth. This chief took an active part in securing a slave, some time ago, who was guilty of murdering an European, and on the trial before James Busby, Esq., he subscribed to the justice of his sentence. Had he lived and been fa-

voured with health, he would have been an eminent to the cause, and a champion in propagating the truth, to the confusion of all antichrists. He is gone we trust to a better world, and we hope his successor will be like minded. It is supposed he was from forty to fifty years of age.

At Uttakura, Hokianga, the 1st of January 1839, the New Zealand Chief, Simon Peter Matangi, who had been a member of the Methodist Society many years, and whose conduct had been consistent with his profession. Before he had embraced the truth, he was a notorious character, and had been guilty of the most revolting crimes. He was a warrior, cannibal, adulterer, and murderer, and at one time was a complete pest to Europeans and to his own countrymen. The name of Matangi, when mentioned, excited dread and disgust; but the grace of God had changed his depraved nature, and he became a sincere Christian. After his conversion, he accompanied the writer of these lines to the southern part of New Zealand, and lived on his premises, and also with the Rev. John Whiteley, who watched over him like a son in his illness. During his residence there, he manifested a most laudable zeal for the salvation of his countrymen, and frequently visited the people to persuade them to abandon their heathenish practices and turn to God. Many years before, he had been to this part of the land to "scatter, tear, and slay;" but his feet were now "set with the preparation of the gospel of peace," and he interested himself to spread the glad tidings of salvation among his benighted countrymen. When the native christians have been employed singing a hymn, expressive of the love of Christ to a fallen world, the big tear has trickled down his cheeks, and like Simon Peter of old, he could say—"Lord thou knowest all things, thou knowest that I love thee." His health had been failing for some time, and his end was hastened by the prevailing influenza, which has affected thousands. In his illness, his children had been praying for his recovery; but he exhorted them not to pray for his body, but for his soul, that he might "depart and be with Christ which is far better." He was a class leader and exhorter, for several years, and was very diligent in watching over his flock. He has left five sons and a daughter who it is to be hoped will tread in his steps. From his appearance he must have been upwards of sixty years of age. His integrity was put to the test about two years ago, in making certain disclosures; but he was firm and unyielding, and adhered to the truth. He was respected and beloved by the Church and Wesleyan missionaries, and especially by James Busby, Esq., the British resident, who always entertained him at his house with great hospitality. That gentleman presented him with a New Zealand Testament the other day, printed at the Church Mission press, which he greatly prized; and by hearing his children and others read he had acquired a knowledge of several portions of sacred writ. He had learnt the third of Matthew by heart many years ago, and has spoken with considerable effect from some of its solemn warnings. May the time speedily arrive when all the chiefs of New Zealand shall be like minded with Simon Peter, and when all shall yield to be saved by the grace of God.

(Signed) WILLIAM MOON.

SOUTH AUSTRALIA.—*New Wesleyan Chapel.*—The ceremony of laying the foundation stone of this building, took place on Tuesday last, and at the appointed hour hundreds of individuals had gathered together to witness a scene gratifying to the feelings of every colonist, and of peculiar interest to those whose anxious desire is, that as we advance in temporal things so should our colony continue to maintain and extend its opportunities for religious instruction.

tion. To our mind, the scene we witnessed upon this occasion was one of thrilling interest. As we stood upon that spot set apart for the worship of Jehovah, surrounded by the great and the good of our colonial society, and whilst the praises of his people were ascending to the throne of our Heavenly Father, soliciting his blessing and rendering thanks for his mercies,—we thought upon what less than two short years had effected, and how infinitely poor and meagre must be our thanksgiving in comparison with our mercies. Over this spot, two years ago, the wild and ignorant savage only roamed,—now, we were in the midst of a rapidly increasing and busy neighbourhood, erecting a temple to our God, which will resound with his praises long after those who were then present, shall have quitted this earthly pilgrimage:—may its ministers be eminently successful in disseminating the blessings of Christianity, and may the people for whose worship it is especially intended be as good and as consistent as their venerable and excellent founder. After singing a suitable hymn, the Rev. W. Longbottom engaged in prayer, and in a most impressive manner entreated for the Divine blessing to rest upon the services of the day, and upon the temple about to be erected.—His Excellency the Governor then proceeded to lay the stone, inserting within it a scroll of lead, engraved with the following inscription:—

The Foundation Stone of this Building was laid by His Excellency Lieut. Colonel George Gawler, K. H. Governor of South Australia, 27 November, 1838. The Rev. William Longbottom, resident Missionary. Trustees: Jacob Abbott, John Boots, Robert S. Breeze, William Collins, Samuel East, William Lillecrapp, William Mincham, Archd. Macdougall, William Pearce, John B. Shepherdson, Thomas P. Sleep, Edward Stephens. Architect, G. S. Kingston. Builders, Messrs. East and Breeze.

His Excellency then delivered a short and appropriate address, complimenting the zeal and usefulness of the Wesleyan body,—calling upon the Christian Ministers of the Colony to cultivate feelings of brotherly love, and to emulate each other in good works,—and entreating all present especially to remember their sable and degraded brethren, the Aborigines. Upon the latter subject His Excellency was very animated, and his remarks bore evidence of his deep and lively feelings and his earnest wish that some means could be adopted to bring them within the pale of the Christian church. After the doxology, the Rev. T. Q. Stow, the Independent Minister concluded the meeting by a most powerful prayer, and the numerous and respectable assembly separated, evidently much interested in the ceremony they had that day witnessed. The children of the Wesleyan Sunday School, amounting to upwards of eighty, were assembled upon the ground, and they had a very pleasing appearance. The Trustees and several friends took tea together in the evening, and followed up the appeal of His Excellency on behalf of the native population, by commencing a subscription towards the maintenance of a pastor for them and fifteen guineas were immediately subscribed;—we trust the subject will not now be allowed to drop *Southern Australian*, Dec. 1, 1838.

ARRIVAL OF MISSIONARIES.—With great pleasure we announce the arrival of the Rev. John Waterhouse and family, at Hobart Town, Van Dieman's Land, who, by the good providence of God, completed their voyage on the 31st of January, having had a quick and pleasant passage after leaving the Cape of Good Hope. It will be remembered, that Mr. Waterhouse was accompanied by five other Missionaries, namely, by Mr. and Mrs. Eggleston, who are appointed to Van Dieman's Land, and by Mr. Bumby and his sister, and Messrs. Warren,

Ironside, and Creed, and their wives, appointed to New Zealand. This party would take an early opportunity of proceeding to New Zealand, where their labours are much required for the extension of Christian instruction to multitudes of the native New Zealanders, who are anxious to receive it; and to counteract the lamented and mischievous operations of the Romish Mission, which is seeking to establish itself among that people.

The Rev. Messrs Bird and Lockyer, with Mrs. Bird and Miss Barry, arrived safely in Jamaica, on the 19th of April, after a protracted voyage of more than seventy days.

The Rev. Robert Alder, one of the General Secretaries, with Mrs. Alder, arrived at New York, on his way to Canada, on the 5th of May. They had a somewhat tedious and stormy passage; but, we are thankful to state, their health was unimpaired, and Mr. Alder was about to proceed immediately on the object of his Mission.

Miss Scott arrived at St. Kitts on the 2nd of February; from whence she proceeded to St. Bartholomew. She opened her school on the 11th of March, which was shortly attended by one hundred children. St. Bartholomews belongs to the crown of Sweden; and the Swedish Missionary Society have pledged themselves to provide 60% annually towards the support of the Mission School in that Island. Miss Scott is sister to the Rev. George Scott, the Missionary in Stockholm.

RETURN OF MISSIONARIES.—The Rev. James Horne, more than twenty years a missionary in the West Indies, arrived in London on the 8th of June, on a temporary visit to his native land. On the same day, the Rev. John Philp and Mrs. Philp, of Barbadoes, arrived in Liverpool. The Rev. F. Thomas Jefferies arrived from Belize, Honduras, on the 20th of May.—*London Watchman*.

WATCH-NIGHT IN INDIA.—On Monday, the 31st ultimo, (says the *Madras Chronicle*,) the religious services usually performed on the last night of every year, in connexion with the Wesleyan Methodist denomination, were held in the chapel of that body, in Popham's Broadway. Long before the hour for commencing, every seat in the chapel was occupied; and so large was the attendance that many were obliged to leave the place for want of accommodation. We never recollect a preceding service of the kind so crowded. At half-past nine, the Rev. J. Crowther, ascended the pulpit, and after singing and prayer, preached a most impressive sermon, on the parable of the barren fig tree. The winning and affectionate manner of the reverend gentleman is well calculated to excite the sympathy and attention of his hearers, while his faithfulness is not less likely to be the means of doing much good. No one who has heard Mr. Crowther, will be surprised to hear of the progressive increase of the Wesleyan denomination at Madras, both as it regards respectability and number. After the sermon, one or two hymns were sung, and a short address was delivered by the Rev. John Guest, Assistant Missionary. As soon as the clock ushered in the morn of the first day of 1839, the whole congregation bent the knee, while the Rev. J. Crowther offered up a most solemn and comprehensive prayer. This was undoubtedly the most interesting portion of the service. The usual parting hymn was then sung, and the congregation separated to enter upon the duties and trials of another year. The keeping of what is called a watch-night is certainly an admirable and useful way of terminating each successive year as it rolls over our heads. In the present instance, the service was of that character, that beneficial results cannot but flow from it; other religious bodies might, with great propriety, imitate the zeal and devotion of our Wesleyan brethren.

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WILLIAM MOORE
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THE WESLEYAN AUXILIARY FUND.

To the Editors of the Watchman.

Sirs,—The grateful acknowledgements of the Wesleyan Connexion are due to you, for the kindness with which, in your last number, you have supported the stirring appeal of the Treasurers and Secretary of the above Fund. It may, perhaps, prove of some additional service, to insert the following copy of a letter, which was addressed by an aged Supernumerary to one of the late District Meetings. If the effect of reading this letter be such, on the members of our Societies and Congregations generally, as it produced in that District Meeting, your most benevolent wishes, for the vigorous support of the Fund, will be fully realized.

I am, Sirs,
Yours' respectfully,
A. B.

June 1st, 1839.

To the Preachers of the _____ District.

Dear and Honoured Fathers and Brethren in the gospel of Christ,—May the great Head of the Church superintend your meeting, and bless all your consultations to the good of His Church.

I hope that a poor and afflicted fellow labourer in the gospel of Christ will not be forgotten by you. I have been afflicted for eighteen months past, and the greater part of that time unable to get to bed or get out without help. What I am to do I cannot tell. I am here in _____, far from my native country or relatives. I have thought of trying to get amongst them, but could not without money; and the Lord knows I have none. How I am to live till Conference I do not know, and my Doctor's bill is unsettled, which I suppose will amount to a good many pounds; these things have pressed hardly upon my mind, and heavily upon my spirits, and greatly added to my affliction. My Brethren, to whom can I go but to God, and his Church under Him, with whom and for whom I have spent the best part of my life and substance? O Brethren, if you knew my feelings at the present moment, while I am writing, you would not wonder at my exclamation,—for God's sake, for Christ's sake, have mercy and pity on a poor afflicted Brother. I want to go as far as _____, in _____, but I want money to carry me. If the fund refuse to advance it to me, at the present, I must abide in _____, till the Lord send me to my grave. _____ is upwards of two hundred miles hence, and in my weak state I do not know how I shall be able to support it.

We have taken a small house for 9l. 8s. a-year, and though my wife is almost as feeble as I am, yet we have no servant—we endeavour to do all we can; we may truly be said to be walking in darkness and have no light.

I remain, your poor afflicted and distressed brother in the Gospel.

From the Ulster Times.

WESLEYAN IRISH CONFERENCE.—The Annual Meeting of this body, held this year in Belfast has just closed. At ten o'clock, on the morning of Friday the 21st instant, the Conference opened, in the Wesleyan Chapel, Donegall-square East. They were favoured with the presence and counsel of the Rev. Thomas Jackson and Rev. Robert Newton, President and Secretary of the British Conference; the Rev. George Marsden of Sheffield, and the Rev. John Beecham, one of the General Secretaries of the Wesleyan Missionary Society. The Rev. Thomas W. Doolittle was elected to the office of Secretary, and the Rev. Messrs. W. Stewart, Thomas Waugh, and W. Reilly, Representatives to the British Con-

ference. It was the largest Conference ever held in Ireland: the most cordial harmony pervaded the entire body; every member being of one heart and of one mind, they experienced all that joy and hallowed pleasure of brethren who dwell together in unity. The expectations of the public were raised very high with reference to the solemn services of that important occasion; and we are glad to say they were not disappointed.

On Sunday, the 23rd. in Donegall-square Chapel, the President preached at 11, a. m.; the Rev. R. Newton at 2, p. m., and the Rev. John Beecham at 7, p. m. In Frederick-street, Rev. Mr. Ferguson, 7 a. m. Rev. R. Newton, 11 a. m., and at 7 p. m., the Rev. George Marsden. Ballymacarret, 11 a. m., the Rev. John Beecham; 7 p. m., Rev. John Holmes, Wesley-place, 11 a. m., Rev. Robert Jessop; 7 p. m., the President. On Monday evening, at 7 o'clock, the Rev. George Marsden preached in Donegall-square Chapel; and on Tuesday evening the examination of six young men, who had creditably filled the term of their probation, took place before a dense congregation, who were deeply affected by the plain account which each gave of his conversion to God, his religious experience, and call to the ministry; after which they were ordained to the office and work of the holy ministry in the Wesleyan connexion. On Wednesday evening the President delivered to them a solemn and deeply impressive charge on the nature and importance of the work to which they were called.

The Conference closed its sittings at 4 o'clock on Friday evening, under feelings the most hallowed and affecting that had been recollected by the oldest member of the body.

COMMENCEMENT OF WESLEYAN UNIVERSITY, U. STATES.

This took place on the 7th instant, in the Methodist Episcopal Church, Middletown, Conn., in the following order:—

Music, prayer, music; Salutatory addresses, Mead Holmes, Sheridan, N. Y.; Oration, posthumous influence, De Witt C. Vosbury, Windsor, N. Y.; Dissertation, fanaticism, F. A. Bates, Springfield, Mass.; Oration, American literature, Waldo F. Converse, New-Braintree, Mass.; Disquisition, ancient and moderns compared, Joseph T. Arnold, Lima, N. Y.; Music; Oration, association of ideas, Albert F. Park, Preston; Essay, mental achievements, Job W. Keech, Buffalo, N. Y.; Oration, talents without moral principle, Lansing Porter, East Bloomfield, N. Y.; Oration the spirit of genius; Music; Sidera Chase, N. York city; Greek oration, A. C. Heustis, Sodus, N. Y.; Philosophical oration, nature and revelation harmonious, Humphrey Pickard, Fredrickton, N. B.; Dissertation, dreaming, J. H. Rolston, New York city; Oration, imperishability of thought, Abiel Converse, Thompson; Oration, moral grandeur, Clark T. Hinman, Davenport, N. Y.; Music; Dialogue, genius of the nineteenth century; Flimsy, Hiram Willey, (author), Hadlyme; Eruditus, Francis A. Bates; Classical oration, the study of antiquity, Lester M. Clark, Lenox, N. Y.; Oration, romance, Jonathan Coe, Winchester, Portraiture of character, Aaron Brur, Samuel H. Ward, East Windsor; music; Oration, Henry Bannister, A. B.

The degree of bachelor of arts was then conferred on the following candidates, viz: Joseph True Arnold, Francis Asbury Bates, George Whiting Burke, William Howard Bussell, Sidera Chase, Lester Mansford Clark, Jonathan Coe, Waldo Flint Converse, Joshua Marsden Donaldson, Clark Titus Hinman, Alexander Comstock Heustis, Mead Holmes, Harmon Merrels Johnston, Job Waterman Keech, Leabod Marcy, Joshua Newhall, Ashley Rensselaer

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Northrop, Albert Franklin Park, James Lodowick Phelps, Jun., Humphrey Pickard, Lansing Porter, John Henry Rolston, Dennis Sage, De Witt Clinton Vosbury, Samuel Henry Ward, Hiam Willey.

The degree of bachelor of science and English literature, on Abel Converse. The degree of master of arts conferred upon candidates in course. Honorary degrees conferred. Obligations of the scholar of the present age, with valedictory addresses, Harmon M. Johnston, Auburn, N. Y.; Music; Benediction.

The honorary degree of doctor of divinity was conferred upon the Rev. Robert Alder, of London, one of the secretaries of the Wesleyan Missionary Society, who has recently visited Upper Canada, on business connected with the interests of their missions, and is now in Nova Scotia on the same business.

The exercises were highly creditable to all concerned, and the University opens this term with an increase of about thirty students.

On Tuesday the joint board met for business, and, among other things which they did, elected, by a unanimous vote, Rev. Stephen Olin, D. D., to fill the place of the lamented Dr. Fisk, as president of the Wesleyan University.

Theological.

UTILITY OF CLASS MEETINGS.

CLASS meetings, so far we are acquainted, are not common among any people on earth except the Methodists. Of their origin and intention it is not necessary now to speak. Our own people are supposed to be well instructed on these points, and to most others the subject would be probably uninteresting. With the utility of these extraordinary, or perhaps more properly, prudential means of grace, every member of any considerable standing in the Methodist Church is supposed to be acquainted, and therefore it is only to the negligent and the comparatively uninstructed among us that we need say any thing. We do not profess, in the adoption of these means of grace, to be governed by either an express command or apostolic example, and yet we think there are passages in Scripture that will warrant the practice. Such, for example, are the following, "Then they that feared the Lord spake often one to another: and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord and that thought upon his name," Mal. iii. 16. "Confess your faults one to another, and pray one for another that ye may be healed," Jam. v. 16. From these passages we might argue the propriety of class meetings, and, from their well known results, as also from the effects resulting from the neglect of them, their utility. It is a Christian maxim, that "the just live by faith; but if he [the just] draw back, God has no pleasure in him." If faith, therefore, be the vital principle by which the Christian holds on his way, it is all essential that faith itself be kept alive. This Christian grace is, by our Lord, compared to a grain of mustard seed, and we know that a very small seed deposited in the earth springs up and becomes a plant, small and tender indeed at first, but in due time a great tree. It is necessary, however, that the soil be fertile, as well as warmed by the sun and moistened by the dew of heaven. The plant, while young, might easily be trodden under foot of men, eaten up by wild beasts, or cut down by the scythe of the mower, but when it has become a great tree a small matter will not root it up, or overturn, or destroy it. So a grain of heavenly truth implanted in the human heart, and nourished by the warming in-

fluence of the Sun of righteousness, and moistened by the dew of heavenly grace produces faith—faith in the being of a God—faith in the atonements of Christ—"a divine conviction of the reality of invisible and eternal things." Under the constant influence of this principle the Christian lives, runs the heavenly race, wars a good warfare, and overcomes the world, the flesh, and the devil. This faith if properly cultivated, produces many branches, leaves, blossoms, fruit. Like the tender plant a little matter at first will check its growth, or perhaps destroy it, but after many years of trial it is likely to stand. Among us are there many means of grace well calculated to nourish and strengthen our faith—the preaching of the word, prayer, frequent communion, as also Christian experience, either read or heard, and especially class meetings. These means are strikingly adapted to the wants of young and weak Christians. They are admirably suited to cherish the smallest seeds of grace—to encourage the weak beginnings of faith, and to nourish the feeblest sparks of divine life in the soul. Faith is a plant which must often be watered, and carefully watched, or it will droop and die. Love is a fire which must be well supplied with fuel of it will soon go out, and it can be kept burning only by keeping the brands together. Christians must not forget the assembling of themselves together: they must often think of each other, and so much the more as they see "the day approaching." The two disciples of old, walking together in the unity of the Spirit and the bonds of peace, soon found their hearts warmed together with heavenly love, while Jesus talked with them and opened their understandings, that they might understand the Scriptures. The faith of Thomas was greatly shaken, and well nigh destroyed, while absent from the little band—the infant class. Negligence produces carelessness and indifference. Absence produces shyness and surmising, and groundless suspicions, loss of confidence, want of affection, declension in faith and love, coldness, and eventually spiritual death. Neglect of class is a violation of the covenant between us and our brethren, a breach of the terms of admission into the society, which requires that we should evince our desire of salvation by doing no harm, by doing all the good in our power, and by using the means of grace. At our baptism, if baptized in adult years, (and if baptized in infancy, we are taught to believe the same,) we publicly profess that we "believe in the communion of saints," but what fellowship do they enjoy who never meet with their brethren in class, who never speak to each other on the things of God? We are commanded to "let the word of Christ dwell in us richly, teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in our hearts to the Lord." There may be seasons and circumstances in which it is quite inconvenient, if not impossible, to attend class, in which, doubtless, the persons are wholly excusable. Sickness, distance, feeble health, and unpleasant weather, age, and other infirmities, and sometimes necessary employment, are among the reasonable grounds of excuse, and no church, society, or judicious leader, will think unkindly of a member when these things interpose to prevent a regular attendance at the class room. The expressions used by St. James, in the passage referred to, imply that rich benefits are to be obtained by a union of the fervent effectual prayers of many righteous persons. "Pray for one another that ye may be healed," are words full of meaning, and intimate at least that the Christian may be sick or wounded. Sometimes the good man's reputation is wounded, and he needs the sympathies of his brethren, and an interest in the prayers of saints. Sometimes his peace is wounded, and then he needs especially the consolations of pardon. Sometimes his spirit is

wounded. "The spirit of a man may sustain his infirmities, but a wounded spirit who can bear?" At such times especially he needs the comforts of religion. How was it with Job, and how different would it have been with him if his friends had understood his case? To enjoy the confidence of our fellow travelers to Zion is no small privilege, and to have an interest in the sympathies of a wise, affectionate, and faithful leader, is an unspeakable advantage. With such a man as the late William Carvoso at the head of a class one could hardly fail to grow in grace and in the knowledge of Christ Jesus our Lord. One leader, whose interesting memoir lies before us, was advised, on his appointment to that office, as a means of qualifying him for the responsible duties of his station, to read Mr. Wesley's Sermons and Journals, Mr. Fletcher's Letters, and the experience of different Christians; and in meeting his class to be short and animated in speaking, singing, and praying; and before or after meeting, to take his class paper into his closet and pray for the members individually; and, in concluding his advice, the same judicious friend says, "Always remember that our classes are to be viewed, not as companies of Established Christians, but rather as patients in an hospital, laboring under disease, or in different stages of recovery; and as medical men try all the methods of their art, and bear long with some of their patients before they pronounce them incurable, so ought we to be indefatigable and patient in the Church of God." How well this leader profited by the advice of his friend, may be learned by what is further recorded of him. "On the evening on which his class met, it was his custom to spend an hour in retirement before he went to meeting; and more than once has he been seen by members of his family, when unperceived by him, on his knees in his chamber, in fervent prayer, with his class paper before him, pleading at the throne of grace on their behalf; and, from papers found after his decease, it was discovered that his practice was to keep a record of the spiritual state of each member of his class." Perhaps we ought to apologize for this digression, as it was not our intention, when we began to write, to instruct class leaders in their duty, either by precept or the example of others, but rather to call the attention of delinquent members to the high privileges of our Church in regard to class meetings, and to inspire them with a greater love for these estimable means of grace.

The following letter, which was handed us after we commenced this article, and before we had finished it, will show how greatly those that are in deep affliction value the precious means of grace when providentially deprived of them, and may serve to stir up the pure minds of those who are in health to prize their privileges while they have them—to husband well the fleeting moments of time, and to take the advice of the poet who says,—

"Seize and use them:
Lest you lose them,
And lament the wasted day."

Rev. Mr. —:—Dear Brother,—Forgive the liberty I now take of sending you these few lines. I am not able to assemble with Christians in the house of God, but my mind, for a length of time, has been impressed to send in my testimony in favor of that religion which I sought in health, and which has become my support in affliction. Read it in love-feast or destroy it; just which you may think proper.

Your sister in the Lord, CLARISSA LOCKWOOD.
Dear Brethren and Sisters,—Although I cannot enjoy the privilege of meeting with you this morning, yet I feel desirous to say a few words, by way of writing, for my Lord and Master. Twenty-two years have passed since I was brought into the glorious liberty of the children of God. Though I have not been that cross-bearing and self-denying Christian which the Gospel requires, yet I feel that I am a

child of God. I retain my confidence in Him, and can say, "Though he slay me, yet will I trust in Him." For some years past I have been closely confined to my chair and bed. At the present time my head is in such a state that I cannot hear prayer, or enjoy the society of my Christian friends. Yet, blessed be God, my bodily weakness does not prevent me from enjoying the spiritual visits of my Saviour, and where "He vital breathes, there must be joy." O what a glorious Gospel is that which supplies never-failing streams of happiness, when creature comforts are gone! Herein is all my hope. I cast my helpless soul on Christ; and though my temptations sometimes flow like a torrent, yet the Lord lifts up a standard against the enemy and bids me not to fear. I earnestly request an interest in your prayers: that as my day is, so may my strength be.

Permit me to subscribe myself your sister in the Lord,

CLARISSA LOCKWOOD.

Since writing the above a friend has put into our hands a pamphlet on "The Duties, Qualifications, and Encouragements of Class Leaders," by the Rev. Edmund Grindrod, late President of the British Conference, with a desire that we should examine it in view of its publication in this country. This we shall readily do, although we may not determine on its publication at present.—*Christian Advocate and Journal*.

FASHIONABLE PARTIES.

It is in vain for Christians to think they can do good at a fashionable party. It is no place for exhortations to prayer and repentance—no place to speak of the vanity of the world—the happiness of the Christian life. No—the Christian can impart nothing of his spirit to the gay throng around him—on the contrary, he is far more likely to imbibe their spirit, and join with them in all their excesses of mirth and gaiety. He knows it would be mockery to speak of his Saviour here—almost profanity—his mouth is shut fast.

Now, does not this compromising spirit in Christians, tend to increase the vice and dissipation which is rolling like a flood over our land? We are losing our original simplicity, and adopting the heathenish customs of Paris and London—turning night into day. Think of five hundred people assembling at the hour of ten at night—and prolonging their stay often till the morning dawn—having no other end in view than simply to enjoy themselves! To say nothing of the injury occasioned to the health by thus encroaching on the hours of repose, and partaking of the rich luxuries and dainties provided, who can calculate the amount of injury done to the immortal soul.

What would be thought of a party of Christians assembling and spending the whole night in prayer! This would be fanatical—ultra in the extreme—going quite too far. A prayer-meeting should certainly close at nine; more especially if any professors are present who are engaged to attend a party, that they may have time to dress and prepare for the festivities. A Christian go from the house of prayer to dress in the glitter and gew-gaws of fashion! A Christian who professes to have his affections set on things above, taking delight in a fashionable party! Tell it not in Gath! Publish it not in the streets of Askelon!—*New York Evangelist*.

CUSTOMS AMONG JEWS.—Before a Jew is 13 years old, his parents have to be accountable for his sins, but from that age he becomes himself an accountable being. From that day he is bound to tie phylacteries round his head and left arm, which he wears in morning prayers during the remainder of his life, the Sabbath and other holy days excepted.

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HALIFAX, MONDAY, SEPTEMBER 9.

AMIDST the letters we have received we have selected two for publication this week, which will be found under the head of "Correspondence." In answer to the latter, we would just observe, that in our next number we shall redeem the pledge previously given, and commence a Review of the Memoir of the late Rev. W. Black; and we gladly point the writer of the first letter to the accompanying List of Centenary Subscriptions, in confirmation of the correspondence in sentiment, between many other persons and himself.—The Centenary subscription at Charlotte-Town exceed £400.

TO AGENTS.

We beg to press upon our friends the necessity of sending us immediate help. We cannot possibly proceed unless many are more punctual than they have hitherto been. The second half year's subscription, to the present volume, was due on the last number but one: we beg that it may be immediately transmitted.

TO CORRESPONDENTS.

Letters have been received from Rev. C. Dewolf, Rev. J. McMurray, Rev. A. W. M. McLeod, Rev. Wm. Crocombe, A. H. Cocken, Esq., with remittance; and Rev. W. Smith.

We solicit some original communications from our brethren according to promise. We have received a communication containing some good remarks and excellent extracts, but we must discountenance those correspondents who will not entrust us at least with their name. The MS. will lie over for a time.

Mr. Mitchell Burns, of New Glasgow, is respectfully informed that all our applications have been unsuccessful; we should be glad of another reference.

Our good friend at Windsor shall receive the list when we get a moment's leisure. The tickets will be sent.

Our correspondent at Shelburne has our best thanks. The Report is forwarded.

***'s proposal is most willingly accepted.

CENTENARY SUBSCRIPTIONS. AUGUST 1839.

Black, M. G. Esq., and family	£200	0	0
Newton, Joshua, Esq., Liverpool,	25	0	0
Starr, J. L. Esq.,	25	0	0
Allison, John, Esq., Newport,	£10	0	0
Allison, Mrs.	3	0	0
Allison, George,	3	0	0
Allison, Mary Ann,	1	0	0
Allison, Robert W.,	1	0	0
Allison, Joseph,	1	0	0
Allison, Mrs. B.,	1	0	0
Allison, Charles R.,	1	0	0
Allison, D. Prescott,	1	0	0
Anderson, John H. Esq., and family,	100	0	0

Sergeant Winthrop, Esq., Mrs. Sergoant, nine Children, and one in heaven,	£6	0	0
Starr, Daniel, Esq., and family,	50	0	0
Hill, H. G.,	5	0	0
Haya, James,	20	0	0
Jost, George,	1	10	0
Hamilton, Wm. B.,	20	0	0
Hamilton, James M.,	20	0	0
Hamilton, Miss M. A.,	1	0	0
Starr, W. J. Esq.,	25	0	0
Allison, Jas. W. Esq.,	20	0	0
Teulon, Mr. and Mrs.,	2	0	0
Haverstock, James,	1	0	0
Bell, Hugh, Esq.,	30	0	0
Knight, Rev. Mr.,	12	10	0
Wilson, Rev. W. and family,	10	0	0
Crocombe, Rev. Mr. and family,	10	0	0
Skallish, Joseph,	1	0	0
Roan, Chas. and family,	1	0	0
Ford, Mr. and family,	1	0	0
Pope, Rev. H.,	6	0	0
Pope, Mrs.,	5	0	0
Pope, Thomas J.,	1	0	0
Pope, Eliza,	1	0	0
Pope, Selina,	1	0	0
Pope, Henry,	1	0	0
Pope, Mary, H.,	1	0	0
Pope, Edward W.,	1	0	0
Pope, Robert Newton,	1	0	0
Pope, Richard,—now in heaven,	1	0	0
DeWolf, Hon. T. A. S. Wolfville,	25	0	0
DeWolf, Mrs.,	5	0	0
DeWolf, James R., junr.,	2	0	0
DeWolf, Edwin,	2	0	0
DeWolf, Thomas R.,	2	0	0
DeWolf, Mary, S.,	1	0	0
DeWolf, Margaret M.,	1	0	0
DeWolf, John C.,	1	0	0
Three young children, In memory of three children in heaven,	3	0	0
Morrow, John Esq.,	10	0	0
Thomas, Rachel,	0	5	0
Bowes, J. B.,	0	5	0
Johnson, Alexander,	1	0	0
Northrup, John,	1	10	0
Wiswell William, Wiswell, Sarah, 5 young children and two in heaven,	10	0	0
Churchill, Rev. C.,	10	0	0
Churchill, Mrs.,	5	0	0
Churchill, Mary Ann,	1	0	0
In memory of the late W. R. Peck,	4	0	0
Elechey, Elizabeth,	0	10	0
Haverstock, Mrs. Jas. A.,	0	10	0
Haverstock, Mary,	0	5	0
Jost, Edward,	20	0	0
Jost, Mrs. E.,	10	0	0
Jost, Master Edward,	5	0	0
Jost, John,	10	0	0
Jost, Mrs. J.,	5	0	0
Webb, Rev W and family,	10	0	0
Black, W. A. and family,	100	0	0
Black, Dr. R. S.,	5	0	0
Black, James,	5	0	0
Black, Mrs.,	2	10	0
7	10	0	0
Alder, Rev. B., in memory of the late Mr. C. S. Tropolet, of Halifax,	5	0	0

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Marshall Shannon,	1 0 0		
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Smith, S. S. B.,		5 0 0	
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Bennett, Martha Harriet,	2 6 8		
Bennett, Jane Fisher,	2 6 8		
Bennett, Joseph Broad-			
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Bennett, John Sergeant,	2 6 8		
Bennett, Margaret,	2 6 8	28 0 0	
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Ives, Mrs. James,		2 10 0	
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Betts, Mrs. Ann,		0 5 0	
Beckwith, Mr. Andrew,		1 0 0	
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Eager, Henry,		0 5 0	
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H G,		0 10 0	
Hosterman, Thos., Esq,		1 0 0	
Morris, Charles,		0 10 0	
Morris, Mrs.,		0 10 0	
Binney, Mrs M A.		5 0 0	
McRay, Mrs		0 5 0	
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Billings, Mr E and fa-			
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Loveland, Mrs Mary,		2 0 0	
Boyer, Mr and Mrs,		0 10 0	
Cleverdon, John,		0 5 0	
Ritchie, G M,		0 5 0	
Ritchie, Mrs Ann,		0 5 0	
Jones, Daniel,		1 0 0	
Tropolet, I P,		1 0 0	
Ham, Mrs		0 5 0	
Mitchell, Joseph,		0 10 0	
Artz, Peter,		0 5 0	
Green, Mrs Margaret,		0 10 0	
Renfrew Alexander, St.			
Margaret's Bay,		0 10 0	
Strange, Lieut. of H.			
M. S. "Inconstant,"		1 5 0	
Oakes, Mary,		0 5 0	
Hew, Fanny		0 10 0	
Anderson, Thomas A.		10 0 0	
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From the Colonial Pearl.

ROUTE TO INDIA.—Arrangements it appears have been made between England and France, for the conveyance of British correspondence through France to India. The system may be expected to go into operation in the course of a few weeks. A line of Steam Packets, and of Mail Coaches,

is to be provided for the service. Marseilles is to be the port of arrival and departure, between which place and Calais coaches are to pass daily. By this mode, the time occupied in reaching Alexandria from England, will be about 17 days, and from Alexandria to England, about 13 on an average.

THE INTERNAL POSTAGE.—The pleasure excited by the supposition that this tax was remitted generally, in these Colonies, has been damped. Letters coming to Halifax are charged 1s only, but from Halifax the internal postage is laid on. The temporary remission, it seems, was caused by a misunderstanding, but it may lead to the desired boon.

UNITED STATES.

SHIPWRECK.—A case of shipwreck from an unusual cause occurred on the 31st July, to the American ship Cornelia. About 400 miles off Nantucket, at half past 9 at night, she struck forcibly, against the heel of the mast of a large vessel, which was floating as the waves impelled. The shock stove in the ships bow, and despite the exertions of her crew she sunk at half past three next morning. The crew escaped in their boats, and were picked up by the Olive Branch of Norfolk. The Cornelia was loaded with sugar and logwood, and was insured for 10,000 dollars.

Numerous petitions have been got up in the State of New York, in favour of McKenzie's release,—at the same time many there, it appears, are as violently opposed to the agitator's character as his former acquaintances at the Canada side are.

A large seizure of smuggled woollens was recently made in Philadelphia. The party implicated was a commission merchant; the property was estimated at nearly \$100,000.

COLONIAL.

MONTREAL.—The Charlevoix Steamer, ran foul of the Steamer Lumber Merchant, in the river, and some damage to both boats was the result.

On August 21st twelve persons embarked in a canoe, for the Rapids near Montreal. The canoe was upset, in only three feet water, but so strong was the torrent that nine were drowned.

QUEBEC.—The Steamer Canada, left Quebec, with a large party on a pleasure trip to St. Ann's. She struck, was run ashore, and laid by for repair, the party getting home the best way they could.

The certainty of Sir John Colburne's return to England, is asserted. His successor, it is said, will be a civilian Sir Geo. Arthur, it is affirmed, has been recalled, from Upper Canada

Sir John, by deputation from her Majesty, invested Sir James Macdonnell with the order of Knight commander of the Bath, on August 22nd.

Holmes, charged with murder, and who had been claimed from the U. States Government, by the governor of U. Canada, is to be surrendered it appears. The governor of Vermont is in favour of the surrender, the Supreme Court of the state has confirmed his opinion, and the Supreme Court of the U. States, to which the party has appealed, will no doubt ratify the finding of the lower authorities.

A new Steamer, called the Lady Colburne, commenced plying between Montreal and Quebec. She made her first passage down at the rate of 15 miles an hour, and up stream at 12 miles.

NEW BRUNSWICK.—The Legislature has been called to meet for despatch of business, on the 10th September.

The burnt district in St. John, is already subjected to the operations of the builder. Temporary erections only will be attempted, until regulations shall have been provided.

MELANCHOLY CASUALTY.—About four miles up the Shubenacadie river, on Tuesday the 21st inst. Mr. William H. Gallagher, master of the schr. *Harp*, of St. John, accompanied by two other persons, one of them named Moriarty, went into the river to bathe, the bank being steep, it is supposed that they became alarmed, and Capt. Gallagher, and Moriarty were drowned.

CORNER'S INQUESTS.—An Inquest was held on August 29th on view of the body of Ann Way, found dead in Main Street.

On the evening of the same day, on the body of Samuel Shellibar, whose death was caused by his being thrown from the door of a house in Drury Lane, by Mary Ramsay. Verdict "*Manslaughter.*"

On the same day, at the Marine Hospital, on the body of John McDonald, a boy, who came to his death [by falling from the bowsprit of the barque *Adelaide*.

A letter from Shediac, says, that 64 whales yielding about 305 barrels of oil, and one of them 23 feet in length, ran ashore at Reedish, recently. Is this a fish story only,—or has man's monster, the Steamboat, driven the monsters of the deep from their propriety.

P. E. ISLAND.—The officers of H. M. S. *Andromache*, lying off Charlottetown, gave a splendid ball to Sir C. Fitzroy and family, and other of the Island fashionables, on the 24th August.

JAMAICA.—Papers to the 2nd of August state, that a shock of an earthquake was felt on the 19th but did not do much damage. A shock was felt at Marnique on August 2, but happily was not attended with serious evil.

Messrs. Oughter, Phillips, Palma, Casletto and others, Baptist Missionaries, it is said, had been convicted in actions for slander, respecting questions of Slavery, and had been heavily fined. The fines, it appears, range from £2500 to £1000!

Some commotion and rioting had occurred, and caused the intervention of a military detachment.

NOVA SCOTIA.

FREE PORTS.—The London Gazette of July 11th, contains an order in Council declaring the ports of Digby and Arichat free ports. This will be cause of congratulation to these two places situated at the extremities of the Province. Both have facilities for trade, Arichat is in the vicinity of the gulf,—contiguous to Nova Scotia, proper,—in the midst of fisheries, and about mid-way between the ports of Pictou and Sydney. Digby, on the western shore, is a delightfully situated town,—the Bay at its doors, St. John opposite, the towns of Annapolis and Bridgetown on the inland waters which wash its wharves, rich counties of Nova Scotia as a foundation for its enterprise, and Yarmouth the nearest free-port, some 70 miles distant.

Mr. W. J. Long was presented with a suit of colours, by Messrs Bennett, Smilie, Fay, Jennings, and Cochran, on the 24th, for the Brigantine *Portree*, which he has recently put on the line as a packet from Halifax to Boston.

His Excellency Sir C. Campbell, Miss Campbell and Ho S. Cunard, left the harbour in the *Medea*, on Sunday forenoon, on a visit to Sydney, C. B. and P. E. Island.

DEATH BY LIGHTNING.—A fine lad, nearly 15 years of age, was struck dead during a thunder storm, on the 23d of August, on the Amherst marsh. He was loading a cart with hay. Two oxen which were yoked to the cart were struck dead also. Another young man in company, was knocked down but recovered,—and another felt the effects of the lightning, and had some of his clothes scorched.

The Yarmouth Herald gives the following melancholy information,—

A son of Mr. Nathan Hilton, at Temperance, was drowned on Friday last, whilst swimming in the river in front of the house. He was 13 years old.

On the same day, a son of the late Mr. John Tottie, of Shelburne, aged 6 years, was drowned by falling from the wharf of Mr. Snow at that place.

THE SEASON.—The cold heavy showers of last week have been succeeded by the delightful weather which sometimes marks September as the prime of the Nova Scotia month; clear air,—servid ripening sun-beams, but not scorching,—and balmy breezes have been the characteristics of the week's weather. The sickles have already been busy in the cornfields, and that richest of sights, a field of wheat, some standing, some strewing the ground, and some formed into sheafs, have gladdened the eyes of the farmer, and of those also, who, leaving the city dust, are wont to seize moments of refreshment amid the suburban landscape.

A writer has said, that when scenes of natural beauty fail to gladden, there must be a rooted melancholy at the heart. Thoughts must be gloomy indeed which cause the scowling brow when all else smiles,—yet, unfortunately, men, through crime or overpressure of worldly care, sometimes feel, that all is barren to them, although teeming with riches.

Happily, however, such are, comparatively, few,—and the spectator's countenance generally lights up, and he rejoices, unpremeditatedly, yet willingly, with the possessor of the soil, as if he had garners also, which were to groan under the exuberant wealth.

The admirer of the rich man's jewels, thanked the owner for the pleasure which he gave by their exhibition on his person,—so may the cheerful-hearted thank the agriculturist for the beauty with which he decks his fields, and may feel that he is in some degree a participator in the general wealth, and a direct sharer in the gorgeous spectacle which the harvest months present.

MARRIAGES.

On the 29th ult. at Halifax, by the Rev. A. Parker, Mr. C. Rigby, to Mary Ann, daughter of the late James Driscoll, Esq. Royal Navy.

On the 27th ult. by the Rev. Fitzgerald Uniacke, Mr John Hobson, to Miss Elizabeth Wills, both of this town.

On Tuesday evening, by the Rev. E. A. Crawley, Mr. C. Sheniman of Beaver Bank, to Miss Harriet, second daughter of D. Ellis, Esq. of Windsor Road.

DEATHS.

On Saturday evening, 24th ult. Rebecca, daughter of the late Peter Smith, of H. M. Dock Yard.

On Monday, 26th ult. Eleanor, consort of Mr Gasper Roast, aged 39 years.

On Wednesday morning, after a short illness, in the 64th year of her age, Catharine Black, relict of the late Hon. John Black. Suddenly, at Dartmouth, on Wednesday, 28th ult. Mr. John Murdoch, second son of Mr. Joseph Frane, aged 29 years.

On Friday last, Mr Abraham Chalk, aged 81, one of the oldest inhabitants in the town.

At Birch Cove, on the 15th ult. Henry Prepper, aged 27 years.

Original Poetry.

STANZAS.

O. long to Thee a stranger,
Whose favor life excels;
Unconscious of my danger,
I wrought in Satan's spells.
Wrungt wearily, for pleasure
That made my heart most sore;
But now I find the treasure,
In Thee forevermore.

My soul, no longer burning
With sinful grief and shame:
Fired with thy love returning,
Finds rapture in the flame.
And I,—alas! a dreamer,
To carnal mock and scorn—
Adore Thee, my Redeemer—
Exult that I was born.

In glory to receive Thee,
As God I must be true:
But well do I believe Thee,
Almighty to renew.
And, thus, the perfect blessing,
Thy will in earth is done;
While I, thy love confessing,
Show heaven on it begun.

Toronto, Aug. 9.

A. J. WILLIAMSON.

GOING TO CHURCH.—"What is the use," said the pupil of a medical friend of ours one morning to his master, on their way to a place of worship, "what is the use of going to church, when you only hear the same thing over again?" "What is the use," replied his master, "of breakfasting, dining and supping every day, when you only eat the same things over again?" "I do not see," said the youth, "that the cases at all resemble each other. I must eat to support my life and nourish my body, which otherwise would languish and die." "The cases are more parallel than you are aware," rejoined the master. "What food is to the body, the ordinances of religion are to the soul. As the natural life in the one will languish and decay, unless we maintain it by the bounties of God's providence, so the divine life in the other will wither and die, unless our passions be regulated by the influence of grace." "How does it happen, then," inquired the young man, "that all have not the same relish for religious exercises, while all have the same appetite for their bodily food?"

"There," answered the master, "you again mistake the matter. It is very true that if our bodies are in health we desire and relish our daily bread; but when we are sick, it is widely different; we have then not only no relish for food, but even loathe it; and not unfrequently desire that which is unnatural and injurious. So it is with the soul. When that is at peace with God, through the redemption which is in Christ, it is healthy; and not only desires, but relishes these exercises of devotion, and cannot exist without them, but while the soul continues in sin, it is in a state of disease, and having no appetite for spiritual food, it dislikes both the seasons and the exercises of devotion, considers the Lord's day a weariness, and avoids the society of his people. Nor does the resemblance stop even here; for as bodily disease, unless removed by the hand of skill, will speedily terminate our present existence; so the continuance of that spiritual disease, I mean sin, which we derive from our first parents, will issue in that spiritual and eternal death which consists in the everlasting exclusion of the soul from the presence and favor of its Creator."

GEORGE THE SECOND.—The summer that George the Second did not spend at Hanover, was passed at Kensington; and during his residence there, all well-dressed persons were admitted to walk in the gardens, which the king frequented very much. It is supposed, that in his perambulations he had met with some people he did not like, and had said something in the hearing of his servants about it; for a report was spread in the palace, that his majesty wished not to be met with in his walks by anybody. One morning as a page and his wife were taking the air, they saw the king coming towards them, and were afraid to meet him; he being at a great distance, and no turning between them, he put his wife through the hedge, and walked gently on to meet his majesty: when he came near, the king called to him that he should approach, and then asked him why he put the woman through the hedge, and also wished to avoid him? The page answered, "That he heard that there was an order from his majesty, that no person should be in the same walks with him, and therefore was afraid of offending him." The king immediately replied, "Why should one man be afraid to meet another."

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