

# THE WESLEYAN.

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

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

VOLUME II.

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## Original Poetry.

### STANZAS.

THE sun of faith appears in sight,  
And high in heaven, tho' dimly, glows:  
And holy light,  
From glory's height  
Beyond its gladdening orbit, throws  
A day upon the realms of night,  
That never more shall close.

O, I am saved by wondrous might!  
The murky rill translucent flows:  
The Ethiope white,  
In loftiest flight  
And energy, finds vast repose:  
Glory to God—eternal blight  
Shrinks from the leaves of Sharon's Rose:

Glory to God on high! the fight  
He won, who now the crown bestows—  
Jesus! how bright  
A name to write!  
Jesus hath vanquish'd all my foes:  
Glory to God on high! delight  
Streams in the channel of my woes!

A. J. WILLIAMSON.

Exeter, Oct. 31st.

## Theological.

### THE NATURE, SUBJECTS, AND MODE OF CHRISTIAN BAPTISM.

(Continued from page 343.)

"How idle a thing is it, in a Baptist, to come with a lexicon in his hand to inform us that children means posterity! Certainly it does, and so includes the youngest infants.

"But the Baptists will have it that children, in this place, means only *adult posterity*. And if so, the Jews to whom he spoke, unless they understood St. Peter in a way in which it was morally impossible they should, would infallibly have understood him wrong. Certainly, all men, when acting freely, will understand words in that way which is most familiar to them; and nothing could be more so to the Jews than to understand such a speech as St. Peter's to mean adults and infants.

"We should more certainly come to the truth, if, instead of idly criticising, we could fancy ourselves Jews, and in the habit of circumcising infants, and receiving them into the church; and then could we imagine one of our own nation and religion to address us in the very language of Peter in the text, 'The promise is to you and to your children;' let us ask ourselves whether we could ever suppose him to

mean adult posterity only!" (*Edwards on Baptism.*)

To this we may add that St. Paul calls the children of believers *holy*, separated to God, and standing therefore in a peculiar relation to him, 1 Cor. vii. 14; a mode of speech which would also have been wholly unintelligible, at least to a Jew, unless by some rite of Christianity children were made sharers in its covenanted mercies.

The practice of the Jews, and the very language of the Apostles, so naturally leading therefore to a misunderstanding of this sacrament, if infant baptism be not a Christian rite, and that in respect of its subjects themselves, it was the more necessary that some notice of the exclusion of infants from the Christian covenant should have been given by way of guard. And, as we find no intimation of this prohibitory kind, we may confidently conclude that it was never the design of Christ to restrict this ordinance to adults only.

3. Infant children are declared by Christ to be members of his church.

That they were made members of God's church in the family of Abraham, and among the Jews, cannot be denied. They were made so by circumcision, which was not that carnal and merely political rite which many Baptist writers in contradiction to the Scriptures make it, but was, as we have seen, the seal of a spiritual covenant, comprehending engagements to bestow the remission of sins and all its consequent blessings in this life, and, in another, the heavenly Canaan. Among these blessings was that special relation which consisted in becoming a visible and peculiar people of God, his church. This was contained in the engagement of the covenant, "I will be to them a God, and they shall be to me a people;" a promise which, however connected with temporal advantages, was, in its highest and most emphatic sense, wholly spiritual. Circumcision was, therefore, a *religious* and not a mere political rite, because the covenant, of which it was the seal, was in its most ample sense spiritual. If therefore we had no direct authority from the words of Christ to declare the infant children of believers *competent* to become the members of his church, the two circumstances,—that the church of God, which has always been one church in all ages, and into which the Gentiles are now introduced, formerly admitted infants to membership by circumcision,—and that the *mode* of initiation into it only has been changed, and not the *subjects*, (of which we have no intimation,) would themselves prove that baptism admits into the Christian

church, both believing parents and their children, as circumcision admitted both. The same church remains; for "the olive tree" is not destroyed; the natural branches only are broken off, and the Gentiles grafted in, and "partake of the root and fatness of the olive tree," that is, of all the spiritual blessings heretofore enjoyed by the Jews, in consequence of their relation to God as his church. But among these spiritual privileges and blessings was the right of placing their children in covenant with God; the membership of the Jews comprehended both children and adults; and the grafting in of the Gentiles, so as to partake of the same "root and fatness," will therefore include a right to put their children also into the covenant, so that they as well as adults may become members of Christ's church, have God to be "their God," and be acknowledged by him, in the special sense of the terms of the covenant, to be his "people."

But we have our Lord's direct testimony on this point, and that in two remarkable passages, Luke ix. 47, 48: "And Jesus took a child and set him by him, and he said unto them, whosoever shall receive this child in my name receiveth me; and whosoever shall receive me, receiveth him that sent me; for he that is least among you, all the same shall be great." We grant that this is an instance of teaching by parabolic action. The intention of Christ was to impress the necessity of humility and teachableness upon his disciples, and to afford a promise to those who should receive them in his name of that special grace which was implied, in receiving himself. But, then, was there not a correspondence of circumstances between the child taken by Jesus in his arms, and the disciple compared to this child, there would be no force, no propriety in the action, and the same truth might have been as forcibly stated without any action of this kind at all. Let then these correspondences be remarked in order to estimate the amount of their meaning. The humility and docility of the true disciple corresponded with the same dispositions in a young child; and the "receiving a disciple in the name" of Christ corresponds with the receiving of a child in the name of Christ, which can only mean the receiving of each with kindness, on account of a *religious relation* between each and Christ, which religious relation can only be well interpreted of a *church relation*. This is further confirmed by the next point of correspondence, the *identity* of Christ both with the disciple and the child. "Whosoever shall receive this child in my name, receiveth me;" but such an identity of Christ with his disciples stands wholly upon their relation to him as members of his mystical "body, the church." It is in this respect only that they are "one with him;" and there can be no identity of Christ with "little children" but by virtue of the same relation, that is, as they are *members* of his mystical body, the church; of which *membership* baptism is now, as membership was then, the initiatory rite. That was the relation in which the very child he then took up in his arms stood to him by virtue of its *circumcision*; it was a member of the old Testamen-

church; but, as he is speaking of the disciples as the future teachers of his perfected covenant, and their reception in his name under that character, he manifestly glances at the church relationship of children to him to be established by the baptism to be instituted in his perfect dispensation.

This is, however, expressed still more explicitly in Mark x. 14: "But when Jesus saw it he was much displeased, and said unto them, suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God:—and he took them up in his arms, put his hands upon them, and blessed them." Here the children spoken of are "little children," of so tender an age that our Lord "took them up in his arms." The purpose for which they were brought, was not, as some of the Baptist writers would suggest, that Christ should heal them of diseases; for though St. Mark says, "They brought young children to Christ that he might touch them," this he explained by St. Matthew, who says, "that he should put his hands upon them and pray;" and even in the statement of St. Mark x. 16, it is not said that our Lord healed them, but, "put his hands upon them, and blessed them;" which clearly enough shows that this was the purpose for which they were brought by their parents to Christ. Nor is there any evidence that it was the practice among the Jews for common unofficial persons to put their hands upon the heads of those for whom they prayed. The parents here appear to have been among those who believed Christ to be a Prophet, "*that Prophet*," or the Messiah; and on that occasion earnestly desired his prayers for their children, and his official blessing upon them. That official blessing,—the blessing which he was authorized and empowered to bestow by virtue of his Messiahship,—he was so ready, we might say so anxious, to bestow upon them, that he was "*much displeased*" with his disciples who "rebuked them that brought them," and gave a command which was to be in force in all future time, "Suffer the little children to come unto me," in order to receive my official blessing; "for of such is the kingdom of God." The first evasive criticism of the Baptist writers is, that the phrase "of such," means of such like, that is of adults being of a childlike disposition; a criticism which takes away all meaning from the words of our Lord. For what kind of reason was it to offer for permitting children to come to Christ to receive his blessing, that persons, not children, but who were of a childlike disposition, were the subjects of the kingdom of God? The absurdity of this is its own refutation, since the reason for children being permitted to come must be found in themselves, and not in others. The second attempt to evade the argument from this passage, is to understand "the kingdom of God," or "kingdom of heaven," as St. Matthew has it, exclusively of the heavenly state. We gladly admit, in opposition to the Calvinistic Baptist, that all children dying before actual sin committed are admitted into heaven through the merits of Christ; but for this very reason it follows that infants are proper subjects to be introduced into the church on

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earth. The phrases, "the kingdom of God," and "the kingdom of heaven," are, however, more frequently used by our Lord to denote the church in this present world, than in its state of glory; and since all the children brought to Christ to receive his blessing were not likely to die in their infancy, it could not be affirmed that "of such is the kingdom of heaven," if that be understood to mean the state of future happiness exclusively. As children they might be all members of the church on earth; but not all *as children*, members of the church in heaven, seeing they might live to become adult, and be cast away. Thus therefore, if children are expressly declared to be members of Christ's church, then are they proper subjects of baptism, which is the initiatory rite into every portion of that church which is visible.

But let this case be more particularly considered.

Take it that by "the kingdom of God," or "of heaven," our Lord means the glorified state of his church; it must be granted that none can enter into heaven who are not redeemed by Christ, and who do not stand in a vital relation to him as members of his mystical body, or otherwise we should place human and fallen beings in that heavenly state who are unconnected with Christ as their Redeemer, and uncleansed by him as the Sanctifier of his redeemed. Now this relation must exist on earth before it can exist in heaven; or else we assign the work of sanctifying the fallen nature of man to a future state, which is contrary to the Scriptures. If infants, therefore, are thus redeemed and sanctified in their nature, and are before death made "meet for the inheritance of the saints in light," so that in this world they are placed in the same relation to Christ as an adult believer, who derives sanctifying influence from him, they are therefore the members of his church,—they partake the grace of the covenant, and are comprehended in that promise of the covenant, "I will be to them a God, and they will be to me a people." In other words they are made members of Christ's church, and are entitled to be recognized as such by the administration of the visible sign of initiation into some visible branch of it. If it be asked, "Of what import then is baptism to children, if as infants they already stand in a favourable relation to Christ?" the answer is, that it is of the same import as circumcision was to Abraham, which was "a seal of the righteousness of the faith which he had yet being uncircumcised;" it confirmed all the promises of the covenant of grace to him, and made the church of God visible to men. It is of the same import as baptism to the eunuch who had faith already, and a willingness to submit to the rite before it was administered to him. He stood at that moment in the condition, not of a *candidate* for introduction into the church, but of an *accepted* candidate; he was virtually a member, although not *formally* so, and his baptism was not merely a sign of his faith, but a *confirming* sign of God's covenant relation to him as a pardoned and accepted man, and gave him a security for the continuance and increase of the grace of the covenant, as he was prepared to receive it. In like manner, in the

case of all truly believing adults applying for baptism, their relation to Christ is not that of mere candidates for membership with his church, but that of *accepted* candidates, standing already in a vital relation to him, but about to receive the seal which was to confirm that grace, and its increase in the ordinance itself, and in future time. Thus this *previous* relation of infants to Christ, as accepted by him, is an argument for their baptism, not against it, seeing it is by that they are visibly recognized as the formal members of his church, and have the full grace of the covenant confirmed and sealed to them, with increase of *grace* as they are fitted to receive it, beside the advantage of visible connection with the church, and of that obligation which is taken upon themselves by their parents to train them up in the nurture and admonition of the Lord.

In both views, then, "of such is the kingdom of God,"—members of his church on earth, and of his church in heaven, if they die in infancy, for the one is necessarily involved in the other. No one can be of the kingdom of God in heaven who does not stand in a vital sanctifying relation to Christ as the head of his mystical body, the church on earth; and no one can be of the kingdom of God on earth, a member of his true church, and die in that relation, without entering that state of glory to which his adoption on earth makes him an heir through Christ.

4. The argument from apostolic practice next offers itself. That practice was to baptize the houses of them that believed.

The impugners of Christian baptism are pleased to argue much from the absence of all express mention of the baptism of infants in the New Testament. This however is easily accounted for, when it is considered that if, as we have proved, baptism has taken the place of circumcision, the baptism of infants was so much a matter of course as to call for no remark. The argument from silence on this subject is one which least of all the Baptists ought to dwell upon, since, as we have seen, if it had been intended to exclude children from the privilege of being placed in covenant with God, which privilege they unquestionably enjoy under the Old Testament, this extraordinary alteration, which could not but produce remark, required to be particularly noted, both to account for it to the mind of an affectionate Jewish parent, and to guard against that mistake into which we shall just now show Christians from the earliest times fell, since they administered baptism to infants. It may farther be observed that, as to the Acts of the Apostles, the events narrated there did not require the express mention of the baptism of infants, as an act separate from the baptism of adults. That which called for the administration of baptism at that period, as now, when the Gospel is preached in a heathen land, was the believing of adult persons, not the case of persons already believing bringing their children for baptism. On the supposition that baptism was administered to the children of the parents who thus believed, at the same time as themselves, and in consequence of their believing, it may be asked how the fact could be more

naturally expressed, when it was intended to speak of infant baptism *doctrinally or distinctly*, than that such a one was baptized, "and all his house;" just as a similar fact would be recorded by a modern missionary writing to a church at home practising infant baptism, and having no controversy on the subject in his eye, by saying that he baptized such a heathen, at such a place, with all his *family*. For, without going into any criticism on the Greek term rendered house, it cannot be denied that, like the old English word employed in our translation, and also like the word *family*, it must be understood to comprehend either the children only, to the exclusion of the domestics, or both.

If we take the instances of the baptism of whole "houses," as recorded in the Acts of the Apostles, they must be understood as marking the common mode of proceeding among the first preachers of the Gospel, when the head or heads of a family believed, or as insulated and peculiar instances. If the former, which from what may be called the matter-of-course manner in which the cases are mentioned, is most probable, then innumerable instances must have occurred of the baptism of houses or families, just as many in fact as there were of the conversion of heads of families in the apostolic age. That the majority of these houses must have included infant children is therefore certain, and it follows that the Apostles practised infant baptism.

But let the cases of the baptism of houses just mentioned in the New Testament be put in the most favourable light for the purpose of the Baptists; that is, let them be considered as insulated and peculiar, and not instances of apostolic procedure in all cases where the heads of families were converted to the faith, still the Baptist is obliged to assume that neither in the house of the Philippian jailer, nor in that of Lydia, nor in that of Stephanas, were there any infants at all, since, if they were, they were comprehended in the *whole* houses which were baptized upon the believing of their respective heads. This at least is improbable, and no intimation of this peculiarity is given in the history.

The Baptist writers, however, think that they can prove that all the persons included in these houses were adults; and that the means of showing this from the Scriptures is an instance of the "care of Providence watching over the sacred cause of adult baptism;" thus absurdly assuming that even if this point could be made out, the whole controversy is terminated, when, in fact this is but an auxiliary argument of very inferior importance to those above mentioned. But let us examine their supposed proofs. "With respect to the jailer," they tell us that "we are expressly assured that the Apostles spoke the words of the Lord to all that were in his house;" which we grant must principally, although not of necessity, exclusively refer to those who were of sufficient age to understand their discourse. And "that he rejoiced, believing in God with all his house;" from which the inference is, that none but adult hearers, and adult believers, were in this case baptized. If so, then there could be

no infant children in the house; which, as the jailer appears from his activity to have been a man in the vigour of life, and not aged, is at least far from being certain. But if it be a proof in this case that there were no infant children in the jailer's family, that it is said he believed and *all his house*; this is not the only believing family mentioned in Scripture from which infants must be excluded. For, to say nothing of the houses of Lydia and Stephanas, the nobleman at Ca-pernaum is said to have believed "and *all his house*," John iv. 53; so that we are to conclude that there were no infant children in his house also, although his sick son is not said to be his only offspring, and that son is called by him a *child*, the diminutive term being used. Again, Cornelius is said, Acts x. 2, to be "one that feared God, and *all his house*." Infant children therefore must be excluded from his family also; and also from that of Crispus, who is said to have "believed on the Lord with *all his house*," which *house* appears, from what immediately follows, to have been baptized. These instances make it much more probable that the phrases "fearing God with all his house," and "believing with all his house," include young children under believing adults, whose religious profession they would follow, and whose sentiments they would imbibe, so that they might be called a Christian family, than that so many houses or families should have been constituted only of adult persons, to the entire exclusion of children of tender years. In the case of the jailer's house, however, the Baptist argument manifestly halts; for it is not said that they only to whom the word of the Lord was spoken were baptized; nor that they only who "believed" and "rejoiced" with the jailer were baptized. The account of the baptism is given in a separate verse, and in different phrase: "and he took them the same hour of the night, and washed their stripes, and was baptized, he and *all his house*," all belonging to him, "straightway;" where there is no limitation of the persons who were baptized to the adults only by any terms which designate them as persons "bearing" or "believing."

(To be continued.)

### Miscellaneous.

#### THOUGHTS ON DRESS.

From the Christian Advocate and Journal.

(Continued from page 350.)

2. But I advise you to imitate them, first, in the neatness of their apparel. This is highly to be commended, and quite suitable to your Christian calling. Let all your apparel, therefore, be as clean as your situation in life will allow. It is certain the poor cannot be as clean as they would, as having little change of raiment. But let even these be as clean as they can, as care and diligence can keep them. Indeed, they have particular need so to be; because cleanliness is one great branch of frugality. It is likewise more conducive to health than is generally considered. Let the poor, then, especially labor to be clean, and provoke those of higher rank to jealousy.

3. I advise you to imitate them, secondly, in the plainness of their apparel. In this are implied two

things : (1.) That your apparel be cheap, not expensive ; far cheaper than others in your circumstances wear, or than they would wear if you knew not God. (2.) That to be grave, not gay, airy, or showy ; not in the point of the fashion. And these easy rules may be applied both to the materials whereof it is made, and the manner wherein it is made or put on.

4. Would you have a farther rule with respect to body ? Then take one which you may always carry in your bosom : " Do every thing herein with a single eye ;" and this will direct you in every circumstance. Let a single intention to please God prescribe both what clothing you shall buy, and the manner wherein it shall be made, and how you shall put on and wear it. To express the same thing in other words : let all you do, in this respect, be so done that you may offer it to God, a sacrifice acceptable through Jesus Christ ; so that consequently it may increase your reward and brighten your crown in heaven. And so it will do if it be agreeable to Christian humility, seriousness, and charity.

5. Shall I be more particular still ? Then I " exhort all those who desire me to watch over their souls," wear no gold, (whatever officers of state may do, or magistrates, as the ensign of their office,) no pearls, no precious stones ; use no curling of hair, or costly apparel how grave soever. I advise those who are able to receive this saying, Buy no velvets, no silks, no fine linen, no superfluities, no mere ornaments, though ever so much in fashion. Wear nothing, though you have it already, which is of a glaring color, or which is in any kind gay, glistening, or showy ; nothing made in the very height of the fashion, nothing apt to attract the eyes of the bystanders. I do not advise women to wear rings, earrings, necklaces, laces, (of whatever kind or color,) or ruffles, which, by little and little, may easily shoot out from one to twelve inches deep. Neither do I advise men to wear colored waistcoats, shining stockings, glittering or costly buckles or buttons, either on their coats, or on their sleeves, any more than gay, fashionable, or expensive perukes. It is true, these are little, very little things, which are not worth defending ; therefore give them up, let them drop, throw them away without one word, else, a little needle may cause much pain in your flesh, a little self-indulgence much hurt to your soul.

III. 1. For the preceding exhortation I have the authority of God in clear and expressive terms : " I will that women," (and by parity of reason, men too) " adorn themselves in modest apparel, with shamefacedness and sobriety ; not with broidered" (curled) " hair, or gold, or pearls," (one kind of precious stones which was then most in use, put for all,) " or costly apparel ; but (which becometh women professing godliness) with good works," 1 Tim. ii. 9, 10. Again : " Whose adorning let it not be that outward adorning of plaiting" (curling) " the hair, and of wearing of gold, or of putting on of apparel. But let it be the ornament of a meek and quiet spirit, which is in the sight of God of great price," 1 Peter iii. 3, 4. Nothing can be more express ; the wearing of gold, of precious stones, and of costly apparel, together with curling of hair, is here forbidden by name : nor is there any restriction made, either here, or in any other Scripture. Whoever, therefore, says, " There is no harm in these things," may as well say, " There is no harm in stealing or adultery."

2. There is something peculiarly observable in the manner wherein St. Peter and St. Paul speaks of these things. " Let your adorning," says St. Peter, " be not that outward adorning ; but let it be the ornament of a meek and quiet spirit." The latter clause is not added to fill up the sentence, but with strong and weighty reason. For there is a direct contrariety (as little as we may suspect it) between that

outward, and this inward, adorning ; and that both with regard to their source, and with regard to their tendency. As to their source, all that adorning springs from nature ; a meek and quiet spirit, from grace ; the former, from conforming to our own will, and the will of man ; and the latter, from conformity to the will of God. And as to their tendency, nothing more directly tends to destroy meekness and quietness of spirit than all that outward adorning, whereby we seek to commend ourselves to men, and not to God. For this cherishes all those passions and tempers which overthrow the quiet of every soul wherein they dwell.

3. Let " them adorn themselves," saith St. Paul, " not with curling of hair, or with gold, pearls, or costly apparel ; but (which becometh women professing godliness) with good works." The latter clause is here likewise added for plain and weighty reasons. For, (1.) That kind of adorning cannot spring from godliness ; from either the love or fear of God ; from a desire of conforming to his will, or from the mind which was in Christ Jesus. (2.) It no way tends to increase godliness ; it is not conducive to any holy temper. But, (3.) It manifestly tends to destroy several of the tempers most essential to godliness. It has no friendly influence on humility ; whether we aim at pleasing others or ourselves hereby. Either in one case or the other, it will rather increase pride or vanity than lowliness of heart. It does not at all minister to the seriousness which becomes a sinner born to die. It is utterly inconsistent with simplicity ; no one uses it merely to please God. Whoever acts with a single eye, does all things to be seen and approved of God ; and can no more dress than he can pray, or give alms, " to be seen of men."

4. " O, but one may be as humble in velvet and embroidery, as another is in sackcloth." True ; for a person may wear a sackcloth, and have no humility at all. The heart may be filled with pride and vanity, whatever the raiment be. Again : Women under the yoke of unbelieving parents or husbands, as well as men in office, may on several occasions, be constrained to put on gold or costly apparel ; and in cases of this kind plain experience shows that the baleful influence of it is suspended. So that wherever it is not our choice, but our cross, it may consist with godliness, with a meek and quiet spirit, with lowliness of heart, with Christian seriousness. But it is not true that any one can choose this from a single eye to please God ; or, consequently, without sustaining great loss as to lowliness and every other Christian temper.

5. But, however this be, can you be adorned at the same time with costly apparel and with good works ; that is, in the same degree as you might have been, had you bestowed less cost on your apparel ? You know this is impossible ; the more you expend on the one, the less you have to expend on the other. Costliness of apparel in every branch, is therefore immediately, directly, inevitably destructive of good works. You see a brother, for whom Christ died, ready to perish for want of needful clothing. You would give it him gladly ; but alas, " it is certain, whereby he might have been profited." It is given already, not indeed for the service of God, not to the treasury of the temple ; but either to please the folly of others, or to feed vanity or the lust of the eye in yourself. Now, (even suppose these were harmless tempers, yet) what an unspeakable loss is this, if it be really true, that " every man shall receive his own reward to his own labor " if there be indeed a reward in heaven for every work of faith, for every degree of the labor of love !

IV. 1. As to the advice subjoined, it is easy to observe, that all those smaller things are, in their degree, liable to the same objections as the greater.

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they are gay, showy, pleasing to the eye, the putting them on does not spring from a single view to please God. It neither flows from, nor tends to advance a meek and quiet spirit. It does not arise from, nor in any way promote, real, vital godliness.

2. And if they are in any wise costly, if they are purchased with any unnecessary expense, they cannot but, in proportion to that expense, be destructive of good works. Of consequence, they are destructive of that charity which is fed thereby, hardening our heart against the poor and needy, by inuring us to shut up our bowels of compassion against them.

3. At least, all unnecessary expenses of this kind, whether small or great, are senseless and foolish. This we may defy any man living to get over, if he allows there is another world. For there is no reward in heaven for laying out your money in ornaments, or costly apparel; whereas you may have an eternal reward for whatever you lay out on earth.

4. Consider this more closely: here are two ways proposed for laying out such a sum of money. I may lay it out in expensive apparel for myself, or in necessary clothing for my neighbour. The former will please my own eye, or that of others; the latter will please God. Now suppose there were no more harm in one than in the other; in that which pleases man, than in that which pleases God; is there as much good in it? If they were equally innocent, are they equally wise? By the one I gratify the desire of the eye, and gain a pleasure that perishes in the using; by the other, I gain a larger share of those pleasures that are at God's right hand for evermore. By the former, I obtain the applause of men; by the latter, the praise of God. In this way I meet with the admiration of fools; in that, I hear from the Judge of all, "Well done, good and faithful servant; enter into the joy of thy Lord."

5. Brethren, whatever ye are accounted by men, I would not have you fools in God's account. "Walk ye circumspectly, not as fools, but as wise;" not in those ways which God may possibly forgive, (to put things in the most favourable light,) but in those things which he will certainly reward. "In wickedness be ye children" still; "but in understanding be ye men." I want to see a visible body of people who are standing examples of this wisdom; patterns of doing all things, great and small, with an eye to God and eternity.

V. 1. But we may be assured, the wisdom of the world will find a great many objections to this. Accordingly, it is objected, First, "If God has given us plentiful fortunes, if we are placed in the higher ranks of life, we must act suitably to our fortune. We ought to dress according to our rank; that is, in gold and costly apparel." Not to insist that none of you are of this rank, I answer, where is this written? Our Saviour once occasionally said, "Behold, they who wear gorgeous" (splendid) "apparel, are in kings' courts;" but he does not say, they ought to be even there; he neither enjoins nor countenances it. And where is this enjoined or allowed by him or any of his apostles? Bring me plain scriptural proof for your assertion, or I cannot allow it.

2. "But did not God give express command by Moses, that some even among his chosen people should be adorned in the most exquisite manner with gold and precious stones, and costly array?" Indeed he did; he expressly commanded this with regard to Aaron and his successors in the high priesthood. But to this I answer, First, this direction which God gave, with regard to the Jewish high priest, can certainly effect no person in England, unless the Archbishop of Canterbury; and I apprehend, he does not plead the precedent. Secondly, the Jews and we are under different dispensations. The glory of the whole Mosaic dispensation was chiefly visible and external; whereas the glory of the Chris-

tian dispensation is of an invisible and spiritual nature.

3. "But what then are gold and precious stones for? Why have they a place in the Creation?" What if I say I cannot tell? There are abundances of things in the creation which I know not the use of. What are crocodiles, lions, tigers, scorpions for? Why have so many poisons a place in the creation? Some of them are for medicine: but whatever they are for, in whatever manner they may be useful, they are certainly not to be used in such a manner as God has expressly forbidden.

4. "But if they were not thus adorned, kings and generals would be despised by their subjects and soldiers." Supposing they would, that is nothing to you; for you are neither kings nor generals. But it is absolutely certain they would not, if they were not despised on other accounts. If they are valiant and wise, they will never be despised for the plainness of their dress. Was ever general or king more esteemed or beloved by his subjects and soldiers than King Charles of Sweden? And it is sure he wore no gold or costly apparel, not so much as a common officer. But we need not go so many years back. Who is the prince that is now honored and beloved both by his subjects and soldiers far beyond any other king or general in Europe? There is no need to repeat his name. But does he gain his honor and love by the costliness of his apparel? So far from it, he rarely uses any other dress than the uniform of his own guards.

5. "But if all men were to dress like him, how would tradesmen live?" I answer, (1.) God certainly considered this before he gave these commands. And he would never have given them, had he not seen, that, if they were universally observed, men in general would live better than they otherwise could: better in this world, as well as that to come. (2.) There is no danger at all that they should be universally observed. Only a little flock in any civilized nation will observe them, till the knowledge of God covers the earth. (4.) If those who do observe them, employ the money they thus save in the most excellent manner, then a part of what before only served to fat a few rich tradesmen for hell, will suffice to feed and clothe and employ many poor that seek the kingdom of heaven. (4.) And how will those tradesmen themselves live? They will live like men, by honest labor; most of whom before lived like swine, wallowing in all gluttony and sensuality. But, (5.) This is all mere trifling. It is only a copy of your countenance; for it is not this, it is not a regard to trade, or of the good of the nation, that makes you disobey God. No; it is pride, vanity, or some other sinful temper, which is the real cause of these sinful actions.

6. "But we cannot carry on our own trade without dressing like other people." If you mean only conforming to those customs of your country that are neither gay nor costly, why should you not dress like other people? I really think you should. Let an Englishman dress like other Englishmen, not like a Turk or a Tartar. Let an English woman dress like other English women, not like a French woman, or a German. But if you mean conformity to them in what God has forbidden, the answer is ready at hand: If you cannot carry on your trade without breaking God's command, you must not carry it on. But I doubt the fact; I know no trade which may not be carried on by one who uses plain and modest apparel. I fear, therefore, this too is but a copy of your countenance; you love these things, and therefore think them necessary. Your heart carries away your judgment; if you were not fond of them, you would dream of their necessity.

7. In one single case these things may be necessary, that is, unavoidable; namely, that of women who

are under the yoke of self-willed unreasonable husbands or parents. Such may be constrained to do, in some degree, what otherwise they would not. And they are blameless herein, if (1.) They use all possible means, arguments, entreaties, to be excused from it; and, when they cannot prevail, (2.) Do it just so far as they are constrained, and no farther.

VI. 1. And now brethren, what remains but that I beseech you who are not under the yoke, who are under God, the directors of your own actions, to set prejudice, obstinacy, fashion aside, and to yield to Scripture, to reason, to truth. Suppose, as some affirm, you acted on no higher motives than to please me herein, I know not that you would have need to be ashamed; even this you might avow in the face of the sun. You owe something to me; perhaps it is not my fault if you owe not your own souls also. If then you did an indifferent thing only on this principle, not to give me any uneasiness, but to oblige, to comfort me in my labor, would you do much amiss? How much more may you be excused in doing what I advise, when truth, reason, and Scripture advise the same? when the thing in question is not an indifferent thing, but clearly determined by God himself?

2. Some years ago, when I first landed at Savannah, in Georgia, a gentlewoman told me, "I assure you, Sir, you will see as well-dressed a congregation on Sunday as most you have seen in London." I did so; and soon after, took occasion to expound those scriptures which relate to dress, and to press them freely upon the audience, in a plain and close application. All the time that I afterward ministered at Savannah, I saw neither gold in the church nor costly apparel, but the congregation in general was almost constantly clothed in plain clean linen, or woollen.

3. And why should not my advice, grounded on Scripture and reason, weigh with you as much as with them? I will tell you why: (1.) You are surrounded with saints of the world, persons fashionably, reputably religious. And these are constant opposers of all who would go farther in religion than themselves. These are continually warning you against running into extremes, and striving to beguile you from the simplicity of the Gospel. (2.) You have near you still more dangerous enemies than these, Antinomians, whether German or English; who, when any Christian practice is enforced come in with the cuckoo's note, "The law, the law!" and, while they themselves glory in their shame, make you ashamed of what should be your glory. (3.) You have suffered by false teachers of our own, who undermined the doctrine you had received; negatively, in public, by not insisting upon it, by not exhorting you to dress as persons professing godliness; (and not to speak for a Christian duty is, in effect, to speak against it;) and positively, in private, either by jesting upon your exactness in observing the Scripture rule, or by insinuations, which, if you did not mind them then, yet would afterward weaken your soul.

4. You have been, and are at this day, "in perils among false brethren;" I mean not only those of other congregations, who count strictness all one with bondage, but many of our own; in particular, those who were once clearly convinced of the truth, but they have sinned away the conviction themselves, and now endeavour to harden others against it, at least by example; by returning again to the folly from which they were once clean escaped. But what is the example of all mankind, when it runs counter to Scripture and reason? I have warned you a thousand times not to regard any example which contradicts reason or Scripture. If it ever should be, (pray that it may not be, but if ever it should,) pray that I or my brother, my wife, or his, or

all of us together, should set no example contrary to Scripture or reason, I entreat you, regard it not at all; still let Scripture and reason prevail.

5. You who have passed the morning, perhaps the noon of life, who find the shadows of evening approach, set a better example to those who are to come, to the now rising generation. With you the day of life is far spent; the night of death is at hand. You have no time to lose; see that you redeem every moment that remains. Remove every thing out of the way, be it ever so small, (though indeed gay or costly apparel is not so,) that might any ways obstruct your lowliness and meekness, your seriousness of spirit, your single intention to glorify God, in all your thoughts and words and actions. Let no needless expense hinder your being, in the highest degree you possibly can, rich in good works, ready to distribute, willing to communicate, till you are clothed with glory and immortality.

Our carcases will soon fall into the dust; then let the survivors adorn them with towers. Meantime, let us regard those ornaments only that will accompany us into eternity.

6. You that are in the morning of your days, either your form is agreeable or it is not. If it is not, do not make your person remarkable; rather let it lie hid in common apparel. On every account, it is in your wisdom to recommend yourself to the eye of the mind; but especially to the eye of God, who reads the secrets of your hearts, and in whose sight the incorruptable ornaments alone are of great price. But if you would recommend yourself by dress, is any thing comparable to plain neatness? What kind of persons are those to whom you could be recommended by gay or costly apparel? None that are any way likely to make you happy; this pleases only the silliest and worst of men. At most, it gratifies only the silliest and worst principle in those who are of a nobler character.

7. To you, whom God has intrusted with a more pleasing form, those ornaments are quite needless:

Th' adorning thee with so much art  
Is but a barbarous skill;  
'Tis like the poisoning of a dart,  
To apt before to kill.

That is, to express ourselves to plain English, without any figure of poetry, it only tends to drag them into death everlasting who were going fast enough before, by additional provocations to lust, or at least inordinate affection. Did you actually design to raise either of these in those who looked upon you? What? while you and they were in the more immediate presence of God? What profaneness and inhumanity mixed together! But if you designed it not, did you not foresee it? You might have done so without any extraordinary sagacity. "Nay, I did not care or think about it." And do you say this by way of excuse? You "scatter abroad arrows, firebrands, and death," and do not think or care about it!

8. O let us walk more charitably and more wisely for the time to come! Let us all cast aside, from this very hour, whatever does not become men and women professing godliness; whatever does not spring from the love and fear of God, and minister thereto. Let our seriousness "shine before men," not our dress. Let all who see us know that we are not of this world. Let our adorning be that which fadeth not away; even righteousness and true holiness. If ye regard not weakening my hands, and grieving my spirit, yet grieve not the Holy Spirit of God. Do you ask, "But what shall I do with the gay and costly apparel, and with the ornaments, I have already? Must I suffer them to be lost? Ought I not to wear them, now I have them?" I answer,

There is no loss like that of using them; wearing them is the greatest loss of all. But what then shalt thou do with them? Burn them rather than wear them: throw them into the depth of the sea. Or, if thou canst with a clear conscience, sell them, and give the money to them that want; but buy no more at the peril of thy soul. Now be a faithful steward: after providing for those of thine own household things needful for life and godliness, feed the hungry, clothe the naked, relieve the sick, the prisoner, the stranger, with all that thou hast: then shall God clothe thee with glory and honor in the presence of men and angels; and thou shalt "shine as the brightness of the firmament," yea, "as the stars for ever and ever."

The following is the article referred to by our correspondent.—Ed.

#### THOUGHTS UPON DRESS.

Loud complaint has been made concerning a passage taken out of a little tract, entitled, "The Refined Courtier," which is inserted in the last April Magazine, p. 197.\* The passage objected to runs thus: "Let every one, when he appears in public, be decently clothed, according to his age, and the custom of the place where he lives." There is no fault in this. It is exactly right. Accordingly, when I appear in public, I am decently appareled, according to my age and the custom of England; sometimes in a short coat, sometimes in a night gown, sometimes in a gown and cassock. "He that does otherwise, seems to affect singularity." And though a Christian frequently may, yea, must, be singular, yet he never affects singularity, he only takes up his cross so far as conscience requires. Thus far, then, there is nothing which is not capable of a fair construction. "Nor is it sufficient that our garment be made of good cloth," (the author speaks all along of people of rank; particularly those that attend the court,) "but we should constrain ourselves to follow the garb where we reside," suppose at St. James': "Seeing custom is the law and standard of decency, in all things of this nature." It certainly is; and I advise all the king's lords of the bed-chamber, the queen's maids of honor to follow it. All this, therefore, may bear a sound construction; nor does it contradict any thing which I have said or written.

JOHN WESLEY.

\* The Arminian Magazine for 1788.

#### Review.

##### CARVOSSO'S MEMOIRS.

*The Great Efficacy of Simple Faith in the Atonement of Christ, exemplified in a Memoir of Mr. WILLIAM CARVOSSO, of Cornwall, England, sixty years a Class leader in the Wesleyan Methodist Connection. Written by himself, and edited by his son.*

This admirable volume presents the portrait of "an Israelite indeed, in whom is no guile," in the personal narrative of a man who, for sixty-four years, witnessed the privileges of the Gospel, and exemplified the virtues and graces of the Christian life, in their rise, progress, and maturity. It contains an unusual number of instances to which the Gospel was made the power of God to the quickening of sinners, dead in trespasses and sins, from dead works to serve the living God, and to the present salvation of penitent seekers, in answer to the prayer of faith. It embodies a large portion of the essential truths of the Bible, forcibly stated, and practically illustrated in the obligations and privileges of Christian practice and experience; and its wonderful communications furnish us with a perspective view of those earlier

periods of Methodism which were characterized by remarkable effusions of the Holy Spirit. We hope that every minister, and local preacher, and leader, and member of the Methodist Church, will give this "exemplification of the great efficacy of simple faith in the atonement of Christ" an attentive perusal, if he has not done so already. Nor will this volume be uninteresting or unimportant to pious members of other Christian denominations. It is another excellent work for the Centenary book of Methodism. We will conclude this notice by selecting two passages—the one instructive and encouraging to parents.—the other the concluding remarks of the editor on the lessons of instruction which this book is calculated to teach.—*Christian Guardian of U. C.*

"It was about this time that the Lord condescended to hear prayer, and convert my two older children. Returning one night from the quarterly meeting love-feast at Redruth, in company with a pious friend, he told me he had the unspeakable happiness the night before to witness the conversion of his young daughter while he held her in his arms, I informed him that I had two children who were getting up to maturity age, but I was grieved to say I had not yet seen any mark of the work of God upon their minds. His reply I shall never forget:—'Brother,' says he, 'has not God promised to pour his Spirit upon thy seed, and his blessing upon thy offspring?' The words went through me in an unaccountable manner; they seemed to take hold on my heart: I felt as if I had not done my duty and resolved to make a new effort in prayer. I had always prayed for my children: but now I grasped the promise with the hand of faith, and retired daily at special seasons to put the Lord to his word. I said nothing of what I felt or did to any one but the Searcher of hearts, with whom I wrestled in an agony of prayer. About a fortnight I had been thus at work with God, when, being at work in the field, I received a message from my wife, informing me that I was wanted within. When I entered the house, my wife told me, 'Grace is above stairs, apparently distressed for something; but nothing can be got from her, but that she must see father.' Judge of my feelings when I found my daughter a weeping penitent at the feet of Jesus. On seeing me, she exclaimed, 'O father, I am afraid I shall go to hell!' The answer of my heart was, 'No, glory be to God, I am not afraid of that now.' She said she had felt the load of sin about a fortnight, and that she now longed to find Christ. I pointed her to the true Physician, and she soon found rest through faith in the atoning blood. My eldest son had hitherto been utterly careless about the things of God, and associated with youths of a similar disposition of mind; but now he became the subject of a manifest change; he cast off his old companions; and one Sunday afternoon, just before I was going to meet my class, he came to me with a sorrowful mind, and expressed his desire to go with me to the class meeting. He did go, and that day cast in his lot with the people of God; and, blessed be his holy name, they continue to this day."

"The work of the Lord prospered more and more in the society; and I now began to feel a particular concern for the salvation of my younger son. I laid hold by faith on the same promise which I had before done, when pleading for my other children, and went to the same place to call upon God in his behalf. One day when I was wrestling with God in mighty prayer for him, these words were applied with power to my mind, 'there shall not a hoof be left behind.' I could pray no more; my prayer was lost in praises; in shouts of joy, and 'glory, glory, glory!' The Lord will save all my family!" While I am writing this the silent tears flow down from my eyes. His life was quite moral, I could not reprove him for any outward sin. In his leisure hours his



dist preacher. This was the immediate instrument of an entire change of heart and life.

Inducted into the ranks of Methodism, it was quickly perceived he was capable of becoming useful; and accordingly the subordinate, but important, office of class leader was assigned to him. This was his place. In the service of sixty years he never rose above it, or rendered himself unworthy of it. And in conformity to the genius of Christianity, and the aggressive principles of the rules of the body, he exhorted, reproved, or instructed all with whom he had any intercourse. Methodism is one in every town, in every village. Wherever he came by the clue of friendship and impulse of duty, his character, his office were respected; he naturally found a wider door of usefulness open to him; and, in the short space of a few days he came into personal and familiar contact with hundreds of souls, hungering and thirsting after righteousness, who rejoiced in his light and caught an increase of heavenly fire from the Spirit of burning which so eminently dwelt on him.—*N. Y. Christian Ad. & Jour.*

### Doctrinal.

#### THOUGHTS ON THE DOCTRINE OF ATONEMENT.

NO. I.

THE atonement of Christ is described in sacred writ, as the grand and only medium of our access to God. This harmonizes the perfections of Deity, and wins their exercise on our behalf, removes the guilt of sin we have incurred, and opens the way for us to the forfeited paradise of God.

A religion without an atonement may please the fanciful and proud mind of a philosopher, unawakened to his true condition as a transgressor of the laws of God; but it would be poor consolation to a man conscious of his demerit as a sinner, and his exposure to the wrath of the pure and just Legislator of the universe. A man cannot be reconciled to his Maker, and be conscious of his approval, unless he firmly rely upon the atoning blood of Christ as shed for human transgression. The more enlightened we are in the knowledge of God's word, and of our own nature and character, the more need shall we see, and feel too, of just such an offering for sin as the Redeemer made upon Calvary. A truly enlightened man, sees a number of reasons for this atonement, he sees those reasons in his fallen, wretched and corrupted condition; and has such a scriptural view of himself as to cause him to believe, that there can be no heaven to him, a guilty sinner, without the firm belief of, and trust in, the atonement.

1. The blood of Christ is declared, in holy writ, a sufficient sacrifice for sin, and suited to procure the greatest blessings for mankind. This blood was that of a pure person, of him whose humanity was mysteriously, but ineffably and actually, united to the Divine-nature. The divinity of Christ is of the highest importance to us, for on it depends the worth and validity of the atonement he is said to have made. If belief in the Divine-nature of the Redeemer of sinners be given up, and exchanged for the Socinian and Unitarian view of his person, then the peculiarity of Christianity, and its distinguishing excellence, is forever lost: it is no longer a religion suited to sinners, to fallen and corrupted beings. Take away from Christianity the truth, that Christ is God-man, and that his merit, and his only, is the source of the

sinners' acceptance and justification by God, and what is there left in this religion to distinguish it from mere human systems of religious faith? A purer morality, indeed, would be inculcated by the Christian religion, than either Paganism or Mahometanism inculcates: but without an atonement for transgression, it would be a morality without sufficiently powerful motives to win the sinner's attention: it would be a morality a corrupt and unredeemed being could never perform.

The greatest peculiarity of the Jewish religion was its constant requirement of sacrifice,—of blood to be shed as a propitiatory offering to Deity:—and it was this which most nearly assimilated the Jewish and Christian systems, and made the former a suitable forerunner of the present dispensation. The Jewish sacrifices tended to keep up in the minds of the Jews the necessity of atonement, in order to the pardon of sin; and their sacrificial offerings were required by Jehovah, to direct the attention of mankind to the sacrifice, which in the fullness of time, he had determined should be made for sin by the Lamb of God—the Redeemer of the world.

As the offering of the Jewish sacrifices alluded to, were enjoined by God, and as the manner in which they were to be presented to Him was clearly, minutely revealed, the conscience of the Jewish worshipper was pacified, when the ceremonies connected with the laws of sacrifice and atonement were performed. If then, as the Apostle Paul, in the Epistle to the Hebrews argues, the Jews attained some benefits by the “shedding of the blood of bulls and goats, and the ashes of a heifer sprinkling the unclean;”—if they felt that the will of God had been complied with in the presentation of their offerings; if hope of pardon and enjoyment of the Divine favour resulted from their sacrifices; how much more cause has the Christian believer to rejoice; what a more complete and immovable foundation has he for hope and assurance of acceptance with God,—who has the perfect sacrificial atonement of an Almighty Redeemer to depend upon, as the source of his justification by his Maker, the medium of his intercourse with heaven, and of his attainment of every spiritual blessing.

2. The true sacrifice made for sin, St. Paul assures us, was offered to God. Many religions have existed in the world, and the ingenuity of men has been exhausted in giving variety to them. Many of these religious systems have made large demands on mankind. They have exacted of them much silver and gold; much labour and sufferings have they required of their votaries; and in not a few instances they have demanded from their most perfect and *sainted* adherents a whole life of self-denial, or a cruel death. But after all the labour endured by pagan idolaters, after all the tormenting ceremonies, and destroying rites, all the self-denial and painfulness produced by pagan superstition among succeeding generations, God may say—who hath required this of your hands? All has been the result of will worship; all the sad fruits of religions made by corrupt beings; and never required by the God of truth. The Christian system is distinguished by the stamp it bears on every part of it, of its Divine origin. Its fundamental doctrines could not have been invented by man; and agreeable to this declaration is the truth, that no individual or nation has ever, when left to their own reason without the Bible, invented the doctrines of Christianity, and furnished mankind with their momentous, sublime, and cheering doctrines. The doctrine of atonement was revealed by to God Adam after his fall, in the declaration,—that “the seed of the woman should bruise the serpent's head.” And if we diligently peruse the Sacred Scriptures we shall see, what regard he has had for the doctrine of atonement;—how exact he is in requiring satisfaction for sin;—

how merciful and good he is in opening a way for the sinner, through the atonement, to heaven;—and how faithful he is, in performing his promises in reference to it, by sending his son into the world in fulness of time. Men may see in God's scheme of saving sinners, through the blood of Christ, what his views are of the evil of sin; of the worth of the soul; of the justice of the Divine government; and of the importance of salvation to sinners.

3. St. Paul informs us, the sacrifice made for sin was offered to God through the Divine Spirit, Heb. ix. 14. All the persons in the adorable Trinity were engaged in fulfilling the plan of human redemption. The Father is represented as giving his Son to die for sinners. The Son is described as offering himself a sacrifice for sin, agreeably to the will of God the Father. The Spirit is revealed as assisting Christ in his work; procuring his incarnation; and performing miracles to prove the divinity of his mission; and applying the doctrines of a crucified Saviour to the conscience and hearts of men. The perfect humanity of Jesus not only received knowledge, strength, and consolation, from the Divine nature of the Son of God, to which it was truly united; but that humanity received light, strength, and consolation, from the Divine Spirit, one of the sacred persons in the Triune Deity. By the Holy Spirit, Christ is said, by Saint Peter, to have been raised from the dead; and therefore by the Spirit did he offer himself to God:—through the power of the Holy Spirit his holy humanity was presented to God as a lamb slain for man's transgression; and by that Spirit was his body raised from the grave, which ascended to the throne of God, that the Redeemer, in the possession of human nature, might call upon Jehovah for spiritual gifts and blessings for the human family,—and as their mediator, continually intercedes on their behalf. The Holy Spirit was no unconcerned spectator of Christ's work wrought for sinners. And though he did not become incarnated for us, as did the Son of God, for this was not required; yet he took a prominent part, if we may so speak, in man's redemption. He honoured the work of Christ fully. He attested to the truth of his mission, and the divinity of his doctrines. He gave, and still gives, efficacy to his atonement; by awakening the mind of the sinner to its necessity and importance, and by directing the souls of men to the blood of Christ for pardon.

4. The sacrifice which Christ made for sin was perfect, for he was without spot. "He offered himself to God without spot," Heb. ix. 14. Had his work not been perfect it would not have been presented to God by the Eternal Spirit. So glorious, just, holy, and perfect a being as the Divine Spirit could present nothing to God unworthy of acceptance. He presented the sacrifice of Christ because it was that of a truly perfect being; there was no spot, no blemish in the victim; there could be no fault, no deficiency in his work—his atonement. The Holy Spirit says of Christ, by the mouth of St. Peter,—that he was holy, harmless, and undefiled, separate from sinners. He was without contamination from a ruined world, and in the company of sinners; because his nature was pure and holy. All his principles of conduct agreed with the will of God; all his thoughts, tempers, desires, designs, and actions, were agreeable to the purity and excellence of Him, who cannot look upon sin with allowance. His virtues were perfect. His life was one act of devotion to God, and benevolence to mankind. More merit was connected with his obedience to God than can be connected with the obedience of all the hosts of heaven, rendered to God unceasingly, and forevermore; because his nature as God-man renders his offering forever superlative, astonishing, and singular.

Prince Edward I., 24th Nov. 1829.

(To be continued.)

### Original Contributions.

#### THE CENTENARY YEAR OF METHODISM

In assembling, recently, upon the important occasion of celebrating the Centenary of Wesleyan Methodism, its adherents and friends, must have been the subjects of pleasurable feelings. They were called upon at that time, not merely to review the progress of a sect from weakness to strength, from an incipient condition, to one of usefulness and honour; but to review the history of the church of God, and of the world for the last hundred years, as these have been influenced by the religion, and system of discipline, denominated, "Wesleyan Methodism."

That the Church, in its various sections, has received an impulse of charity, zeal, and effort through the existence and spread of Methodism, none, consistently with truth and justice, can deny. When we see the Church of God slumbering at the period in which those devoted men, the Wesleys and Whitfield, and their coadjutors, went forth through the breadth and length of the British Isles—and immediately in connexion with their labours, saw a host of devoted ministers, and people, raised up to extend the influence of experimental godliness throughout the nation, and in America,—we see the providence of God attesting the truth, that the Wesley, Whitfield, and their fellow-labourers were intended to be a universal blessing to mankind. It was not merely for the creation of a new sect in religion that they were raised up; it was for the spread of true Christianity, throughout the world. This was the glorious design of Providence in employing men of such singular ability, zeal, and enterprise.

The talented ministers amongst the first Wesleyan preachers were members of the Church of England, and they had sufficient talent, learning, eloquence, and courage to make their voices and their writings reach the ears, and affect the minds of thousands who value themselves for their rank, their riches, and their religion; but who needed to be informed, that true religion is nothing less than "the love of God shed abroad in the heart by the Holy Ghost given unto us."

The persons then called lay-preachers among the Methodists were men of piety, good sense, and respectable abilities;—and some of them of very superior and acquired talent; but they were, it appears, especially intended to be a benefit to the middle classes of society, and the lower orders, who were at the time of the commencement of Methodism in a most lamentable state of ignorance;—able, destitute, many of them, of the firm, and of the power of godliness. The whole of the religion of thousands of this class consisted in their calling their best members of the church; of whose doctrines they were almost entirely ignorant. The morality of Sweden and Geneva fell in vain, from Sabbath to Sabbath upon the ears of those amongst them who attended public worship. However polished the style of sermons in which this new duty was inculcated and though read by the pious and successful of the Apostles as the sum and substance of Christianity,—no saving influence was manifested; but a general indifference to religion prevailed.

Messrs. John and Charles Wesley, Mr. Whitfield and their coadjutors, were the honoured instruments of reviving a love to the pure doctrines of the Gospel. They were, no doubt, greatly assisted in their work by the influence on the public mind of the writings of such men as the seraphic and liberal Watts, and Doddridge; and also by the excellent treatises of the older Divines, both Churchmen and Dissenters. Every where the truth promulgated by the first Methodist ministers was spoken against, and everywhere it prevailed.

Even where the system of Methodism was not re-

by God, and what distinguish it from faith? A purer ed by the Chris- r Mahometanism bent for transgres- sufficiently pow- ention: it would emed being could

wish religion was ,—of blood to be o Deity:—and it lated the Jewish he former a suita- pensation. The in the minds of nt, in order to the offerings were re- tention of man- ullness of time, he sia by the Lamb d.

erifices alluded to, manner in which was clearly, mi- of the Jewish wor- ceremonies con- atonement were stle Paul, in the he Jews attained the blood of bulls sprinkling the un- of God had been of their offerings; of the Divine fa- ; how much more o rejoice; what a e foundation has ntance with God,— atonement of an on, as the source of medium of his in- attainment of every

in, St. Paul assures igions have existed men has been ex- Many of these re- demands on man- em much silver and s have they requir- few instances they perfect and sainted al, or a cruel death. y pagan idolaters, es, and destroying ulness produced by eding generations, this of your hands? orship; all the sal t beings; and never he Christian system ars on every part of ndamental doctrines man; and agreea- n, that no individual o their own reason doctrines of Chris- th their momentous, he doctrine of atone- am after his fall, in of the woman should nd if we diligently e shall see, what re- e of atonement;— isfaction for sin;—

ceived, an impulse of zeal, and exertion for the good of mankind resulted from the preaching and living of the Methodists. Those who would not receive some of the principles of these preachers were aroused from indifference to religion by their zeal and labour.

Dr. Paley has said that Methodism is Christianity in earnest: and we see that Christianity in earnest for the good of souls can accomplish great things. Nominal Christianity, leaves men inert, supine, and worldly-minded: but real Christianity arouses them as with a trumpet voice to be engaged for the salvation of their souls. We are far from thinking that Christianity in earnest does not exist save amongst our denomination; but we aver that the great principle of love to God and to man which Methodism so strongly inculcates, is one which actuates all Christians, and exposes them, at least occasionally, to receive the epithet applied to them, of Methodist. It is still an honour to us, that when Christians of all denominations manifest earnestness about religion they are called by our name.

Methodism has given a new era to preaching. It has rendered that vigorous, plain, concise, awakening, energetic, and evangelical, which had often been merely abstruse, metaphysical, learned, and moral. It has produced men whose eloquence is the result of intimate knowledge, and deep feeling in reference to the truths of Christianity. It has rendered extemporaneous speaking methodical, popular, and edifying.

Methodism has, by its peculiar discipline, called into useful exercise a variety of talent. Before its existence talent was too much buried, or too exclusively employed in the service of the world, and upon secular concerns. Methodism arose and made demand for every gift and endowment. The steward, the trustee, the class-leader, the prayer-leader, the exhorter, the private member of society, the collector for missions, the local preacher, the minister, and the missionary, had their various and important tasks to perform. Methodism sets all its members at work and helps them in it. It allows not of inactivity and lukewarmness. Its great truth,—that all men may be saved from sin by coming to Christ, who tasted death for every man, is the spring of exertion in its adherents in doing good. Methodism has its records to produce for the benefit of the present age, and of future generations,—its records to show, that it has instrumentally enabled hundreds and thousands to pass with holy joy into the eternal world. The numerous memoirs of its pious members contained in the Magazine, and its instructive volumes devoted to the Biography of some of its eminently pious members, prove that experimental godliness has been widely enjoyed in the Connexion. By the peaceable and triumphant deaths of its members, how often has the dying declaration of its Founder been illustrated, and brought to mind:—"the best of all God is with us."

Methodism is as much calculated to do good now as it ever has been. And indeed we will venture to assert, that at no former period has our Connexion had the same extensive means of doing good as it now possesses. Our numbers have greatly increased, and with every additional member we expect an increase of good influence and exertion. When before was such a spirit of benevolence diffused amongst our people? When did Methodism heretofore employ such an amount of sanctified talent, and of silver and gold in the service of God? She had formerly her Wesleys, her Fletcher, her Benson, her Coke, her Watson, and her Clarke—and when these men were removed by death;—from their worth and commanding talents, some might have feared, that the glory of Methodism would soon come to its wane. But they, in such case, would have forgot that those men being dead, yet speak, and still belong to the Connexion:—their memory is ours;—their example, recorded in biography is ours:—their living is ours;—

and while Methodism and the English tongue exist, the writings of those men, and their moral worth, piety, and talents will operate beneficially upon Methodism.

But why do we celebrate the hundredth year of Methodism? Because we celebrate the triumph of Christianity for a hundred years; and would do so as an expression of gratitude to God for the good that has been effected by its means. We do it because our celebration of it is to be connected with more zealous efforts for the good of mankind. We think it an exceedingly appropriate period in which to bring our tithes into the storehouse of our Lord, and prove him therewith, if he will not open the windows of heaven, and pour out such a blessing as there shall scarce be room in our hearts to receive it. Gratitude demands such an offering: the funds of the Connexion, devoted to carrying on the work of God by preaching, and various other means, require a great effort to be made for their increase, and one worthy to be called,—a Connexional effort.

The Centenary year of Methodism has something stirring in it. It has a voice for every member. Other revivals of religion, it has been remarked, have scarcely lasted through one generation; but this revival has continued a century, and is yet going onward. Its commencement was small, its adherents few, its resources, faith and prayer excepted, but feeble, but God was with it and it prospered.

We are permitted to celebrate the Centenary of Methodism, let us see to it that we record for future generations our estimate of its worth, and do all in our power, while we live, to enable Methodists at the second Centenary meetings of Wesleyan Methodism, to outdo us in their monuments, which they may erect in gratitude to God for its continuation for 200 years. If it spread as it has done how glorious will be the result in one hundred years more! We trust the best days of Methodism are to come. But in its most palmy state, when religion shall greatly prevail, Wesleyans will not forget the former generations of Methodists;—but derive instruction and comfort from the writings of her first Divines, as they will have owed their existence, and privileges, as a united people, under God, to the exertions of the first races of Methodists.

Our connexional character is our glory. We are one great family. We hail each other as Brethren, beloved throughout the world. And whilst we cultivate the spirit of charity with all, we cannot but esteem it a privilege to find, that the name and religion of Wesleyan Methodism, is a passport to the friendship of our people every where. Our connexional union gives us immense power in doing good. It secures evangelical, experimental preachers and preaching to our Body. Our efforts to do good become by union, those of a mighty army, actuated by one spirit, led by trained, and beloved, and experienced leaders, and animated by the same rewards. Satan never has raged more fully against us, than when he has attempted, through misguided men, to destroy our connexional character and privileges. And he has never come to unwary and unestablished souls amongst us more fully, as an angel of light to deceive, than when he has through sophistical, aspiring, carnal professors, endeavoured to sever some of our Societies from the Connexion.

Our Centenary movements will do immense good, in giving a tangible and wide-spread proof of the love of Methodists to Wesleyan Methodism as it has existed, and still exists, and, we trust, will ever exist. The large amount raised for the Centenary Fund gives the brand of falsehood to the assertions made by those who have in our day slandered the Conference, and averred, that their mean opinion of it, should be the opinion of all Methodists. Our church has been rendered peaceable by the applause of those uneasy spirits, who would, to gratify unhallowed feeling, have sacrificed all that is peculiar, and influen-

tial, and promotive of Methodism. But we record in legible characters our opinion of the worth of Wesleyan Methodism: and by so doing probably prevent in future years a repetition of such agitation of our societies. The Centenary year will be as a starting post, from which our people will be roused to new exertion for God and his cause.

And what is to hinder us from doing good; from making advances upon the kingdom of evil? Have we not a host of praying faithful people in our societies, —who themselves being saved are zealous for the salvation of others, of the world? Have we not a ministry professedly called to the work of preaching Christ's glorious Gospel; —admitted to their high and holy vocation through right channels: —called by the Divine Spirit, and approved by the Church; —by men who themselves know the nature of experimental godliness, and the necessity of an experienced, well trained ministry, for the promotion of the same? Have we not reason to think that while our Theological Institution for the improvement of our candidates for the ministry, will render our ministers more acceptable in general, —the religious training they there receive will cause them to retain all that spirituality, and devotedness to God, which is so essential to an efficient and powerful ministry?

It should never be forgotten that the most learned of the Ministers of Methodism have been among the most holy and the most useful, —whose labours have been widely owned in the conversion of souls. We have only in proof of this to refer to the Wesleys, Whitfield, Coke, Benson, Thomas Walsh, Adam Clarke, Richard Watson, and Gideon Ousley, as well as to a number of others. The Methodist Ministry is attended with the Divine blessing now as it has been; and we may expect from the yearly large addition made to the number of preachers, that the ministry will be increasingly effective.

Our triumphs, we must never forget, are the triumphs of Christianity, and we are but unworthy instruments of promoting the best of causes. In spreading scriptural religion we shall have enemies, as every generation of Methodists have had: and perhaps it is necessary to our own watchfulness and dependence upon Divine strength, that we should have them. So long as society is infected with the evils of unregenerated nature, we shall meet with opposition in doing good. But our course is onward. God hath set before us an open door. The world's salvation is our inspiring theme; and the glory of God our animating motive to exertion. The pious of other denominations are engaged in the same good work with us. They begin to look upon us with a less jealous eye, and even condescend to imitate us in some of our plans of usefulness. And although there are many adversaries for us to encounter, —we will go forward in the battles of the Lord Almighty, bearing upon our banners the dying exclamation of our sainted father — "The best of all God is with us." And so long as we can say this, we shall be a useful and honoured, — a faithful, holy, and happy people. Amen, and Amen.

T. H. DAVIES.

Bedeque, Prince E. I., Nov. 23d, 1839.

**WASTE OCCASIONED BY INTEMPERANCE.**—The traffic in intoxicating drinks occasioned the absolute destruction of an enormous quantity of wholesome food. Forty-six millions of bushels of malt are at present annually consumed in the manufacture of beer and spirits: the produce of a million acres of land must be extracted from the common stock of food by which the nation is supported for a cause which does little more than produce poverty, crime, disease, and premature mortality. How dreadful is the amount of guilt with which we must stand chargeable to God, for thus abusing the richest of his temporal blessings.

## The Wesleyan.

HALIFAX, MONDAY, DECEMBER 16, 1839

**WESLEYAN BOOK DEPOT.**—We this week publish a catalogue of the books now on sale at the Depot in Halifax. To this we invite the attention of our readers. The books enumerated are many of them the standard works of Methodism; and to these are added many of the latest publications in Wesleyan Literature.

N. B. The preachers in this district are requested to take notice, that the order for books to be sent from Home in the Spring, and which may be expected here in the early part of May next, will be sent Home in January; and orders for books, by that opportunity, should reach the Depository in Halifax, by the 10th day of January, 1840.

### WESLEYAN BOOK DEPOT.

In accordance with the resolution of the last District Meeting, a Depot for the sale of Theological Literature (chiefly Wesleyan) has been opened in Halifax, at the residence of the Rev. C. Churchill, depository, in Lockman Street, where attendance will be given personally every morning till eleven o'clock.

Orders from the country punctually attended to.

The following works have been just received, and are now on sale as above:—

Wesleyan Hymn Books, in every size and variety of binding—plain and elegant.

A large assortment of Reward Books, for schools—per dozen.

Wesleyan Catechisms, No. 1, 2, 3.

Do do with Key, parts. 1, 2, 3, 4, 5.

Sunday School Spelling Books, part 1, 2, 3, 4.

Reading Books, No. 1, 2.

Reward Tickets.

Wesleyan Society Rules—schedules.

Writing Paper, foolscap and post, folio, 4 to 8vo.

Sunday Service of the Methodists, 12mo., 24no.,

Oxford Ruby Bible, with Wesley's Hymns—calf and morocco, gilt, elegant.

Do do do and Liturgy, complete, do.

Oxford Pearl Bible, and Wesley's Hymns, do, do.

Ruby Hymn Book—separate—morocco, gilt.

Pearl, do do roan, embossed, do.

Arminius' Works, 2 vols.

Abbott's Child at Home.

" Mother at Home.

" Young Christian.

Anecdotes (Tract Society) 11 vols.

Barrett's Prize Essay on the Pastoral Office.

Benson's Commentary on the Old and New Testament, 5 vols., 4to.

" Plans and Sermons, 3 vols., 8vo.

" Sermons, 2 vols., 12mo.

Biblical Guide (Green's)

Brainerd's Life.

British Pulpit, 4 vols.

Brown's Memoirs.

Butler's Analogy.

Bulmer's Scriptural Histories.

Burgess's Sermons.

Carvosso's Memoirs.

Christian Treasury.

Christian Biography, Library of 12 vols., 24mo.

- Clarke's Commentary on the Old and New Testament, 6 vols., Crown Octavo.  
 —Theology.  
 —Scripture Promises.  
 Commentary of Henry and Scott (Tract Society) 6 vols.  
 Cooper's Memoirs.  
 Clough's do.  
 Centenary Volume, 8vo. 12mo.  
 Do do Abridged.  
 Memorial.  
 Sermon by Jackson.  
 —Charge, Ordination, by do.  
 Charnock on the Attributes, 2 vols  
 Daily Monitor.  
 Dairyman's Daughter.  
 Death of Christ, the Death of Death.  
 Domestic Calendar.  
 Dunn's Present for Female Servants.  
 Doddridge's Rise and Progress.  
 Encyclopedia (London) 22 vols.  
 Edmondson's Essay on Self-Government.  
 —Elements of Revealed Religion.  
 —Christian Ministry.  
 —Short Sermons, 2 vols.  
 Views of the Heavenly World.  
 Fletcher's (Rev. J. W.) Life.  
 —Fletcher's, Mrs. do.  
 —Letters.  
 —Theology.  
 —Christian Perfection.  
 —Address.  
 Works, 8 vols.  
 Fergus on Revelation.  
 Farrar's Popular Antiquities.  
 Gouge's Young Man's Guide.  
 Good's Memoirs.  
 Howe's Theological Treatises.  
 Harris's Mammon.  
 —Great Teacher.  
 —Christian Citizen.  
 —Britannia.  
 —Union.  
 —Witnessing Church.  
 Hannah's Letter to a Young Preacher.  
 Hick's Memoirs (Village Blacksmith.)  
 Isaac on Baptism.  
 Kay's Travels in Caffraria.  
 Knox's Works, 7 vols.  
 Keith's Evidences.  
 Kempis's Christian Pattern.  
 Krummacher's Elijah.  
 —Elisha.  
 —Glimpses of the Heavenly World.  
 —Infant Saviour.  
 —Sermons on the Canticles.  
 —Stephen.  
 —Temptation of Christ.  
 —Voice of the Church.  
 Solomon.  
 Leland on Revelation.  
 Lady Maxwell's Life.  
 Leach's Essay on Class Meetings.  
 Lives of Early Methodist Preachers, 3 vols.  
 Maunders' Treasury of Knowledge.  
 —Biographical Treasury.  
 Moore's (Rev. H.) Memoir and Sermons.  
 Mudie's Elements, 4 vols.  
 —Seasons, 4 vols.  
 Nelson's Journal.  
 Peck's Memoirs.  
 Pike's Persuasives to Early Piety.  
 —Guide to Young Disciples.  
 —Religion and Eternal Life.  
 Pearson on the Creed.  
 Podmore's Life.  
 Powell on Apostolical Succession.  
 Prayers for Christian Families.  
 Richmond's (Rev. Legh) Life.  
 —Annals of the Poor.  
 Roger's Experience.  
 —Journals.  
 Experience and Journals together.  
 Secker's Memoirs.  
 Spencer's Narrative.  
 Sutcliffe on Christianity.  
 Stanley's Tract on Baptism.  
 Thayer's Letters.  
 Tracts, Wesleyan, 8 vols., bound together.  
 Trefrey's Atonement.  
 —Evidences of Christianity.  
 —Christian Perfection.  
 —Sabbath.  
 —Eternal Sonship.  
 —Memoirs.  
 —With Select Remains.  
 Tatham's (Mrs.) Memoirs.  
 Treffry's Life of Rev. J. Smith.  
 Taylor's Liberty of Prophecy.  
 Select Sermons.  
 Ward's Miniature of Methodism.  
 Watson's Theological Dictionary.  
 —Conversations for the Young.  
 —Memoirs by Jackson.  
 —Universal Redemption.  
 —Life of Wesley.  
 Works, 12 vols.  
 Wesley's Journal, 4 vols.  
 —Notes, 8vo. —24mo.  
 —Christian Perfection.  
 —Primitive Physic.  
 Sermons, 3 vols., 12mo.  
 2 vols., 8vo.  
 Walls End Miner.  
 William's Missionary Gazetteer.  
 Walker's Memoirs.  
 Watson's (Thomas) Body of Divinity.

## From the Colonial Pearl.

NEWS OF THE WEEK.—Her Majesty's Packet, Hope brings Falmouth dates to Nov. 9. A Chartist riot had occurred at Newport. A body of men 50,000 strong marched into the town, and attacked the West Gate Hotel, where the Magistrates, Special Constables, and a party of military were stationed. The object of the Chartists appears to have been to release one of their friends who was in prison. They were supplied with arms, and fired on the Hotel, wounding the Mayor and others,—after the riot act was read, the military were ordered to fire,—they did so, killing from ten to twelve, and wounding many others. The Chartists retreated from the town.

Several failures had occurred in Manchester. Details are furnished from many places respecting the shocks of an Earthquake felt in Scotland. The phenomenon was preceded by a very unusual noise,—and was alarmingly severe and extended. The chief force was felt along the line of the Grampians, but the vibrations branched out in every direction.

Emigration to Australia, New Zealand, United States and Canada, seems to occupy much of attention in the United Kingdom. Dr. Rolph, the Canadian emigration missionary, was making great exertions, which, no doubt, would be followed by corresponding results. Ten thousand persons, it is said, will be ready to leave parts of Scotland in the Spring;—an English paper says, that 200 cottages are vacant in Stockport,—and that 200 persons had left that town within three months, for S. Australia, we have only to wish that the sufferings and risks consequent on such wholesale movements may terminate happily.

The Hampshire Telegraph wishes to be informed, what is the shortest passage that has been made between Halifax and any port in the British Channel. The Telegraph says, that the shortest they know of, is that of the Tenodes Frigate, in eleven days and twelve nights to Portsmouth. The Nyce made Portsmouth, from St. John Newfoundland, in seven days and six nights.

Particulars respecting the progress of the English in India are given. Unexpected success had attended late movements.

It appears that the English Government have despatched a vessel of war to Alexandria to make a formal demand for the restoration of the Turkish fleet. France, it is said, will support Mehemet Ali's pretensions, if he confines them to the hereditary possessions of Egypt, Syria and Arabia. His Highness seems in no haste to make up his mind on any of the questions submitted to him. The overflow of the Nile this year, has been abundant. This is said to be much in favour of Mehemet's projects for 1840.

The Chinese authorities at last accounts, were destroying the contraband opium, daily, in large quantities. Does not his Majesty of the "celestial Empire" appear to set a brilliant example, as regards his care of the morals and general well being of his subjects,—to other Monarchs who profess to be guided by superior principles.

Great distress is said to exist in Paris. Other corn riots had occurred in the West. The French army in Africa had suffered severely from sickness.

Some ministerial changes, and defensive preparations by Cabrera, are the chief features of Spanish news.

A resolution of the Emperor of Russia to separate his Catholic subjects from the jurisdiction of Rome, had caused some difficulties. A number of non-consenting clergymen had been arrested and banished to Siberia. The Russians had suffered severely in some late engagements with the Circasians. The former succeeded in carrying the fortress of Akula, with the loss, it is said, of about 12,000 men.

Emigration of the nobility and gentry from Hanover, is said to be going on, in consequence of the proceedings of King Ernest.

The Houston (Texas) Telegraph gives a melancholy account of the destruction of a body of settlers, in the month of October, by the Indians. A party of thirteen men, one woman and two children started from a settlement below St. Austin, for the purpose of making a "location" on the San Gabriel river. While travelling on a Prairie they were attacked by Indians, the men were killed on the spot; but the fate of the woman and children was not known.

The Canal tolls of Pennsylvania for 1839, it is asserted, will exceed by about \$200,000 the receipts of 1838.

The Peoria Register states that 2000 Russian families, flying from persecution, at home, are about to settle in Wisconsin. Although melancholy to hear of such cases of extensive exile, it is well that the oppressed have the new world to retreat to, and can look forward to the prospect of peaceful homes in a strange land, instead of dragging out a hopeless existence in the place of their birth. It is no wonder that the United States fill up rapidly, when they form the great refuge for those, in every part of the world, who are weary of the circumstances that they find about them.

In Canada the question of the Union of the Upper and Lower Provinces was causing much excitement. People's minds differ very much on the subject,—some considering it the panacea for political evils, others seeing no less than separation from Great-Britain, in the scheme. The party who take the latter view from their objections on the continuance of power to the French, and fear that the junction of that party with the dissatisfied in U. Canada, will cause what they anticipate.

Fifteen persons were badly burnt in Quebec, while en-

deavouring to save property from a House which was on fire. Four of the inhabitants of the building perished in the flames.

The anniversary of "the Battle of Ouel town," U. Canada, was celebrated on the evenings of the 7th and 8th of November, by Divine Services, and public dinners. Rev. Mr. Cooney was the orator on the occasion,—his name was the subject of one of the toasts.

A statement has been published, of the distribution in U. Canada, of the funds voted by Nova-Scotia and New Brunswick for the relief of the sufferers by the late rebellion. It appears that a sum of £1146 has been expended in relieving 40 persons, most of them having families.

At a recent Temperance Meeting in Montreal, a Rev. Gentleman named E. N. Knill, delivered an impressive address. He "made," says the Reporter, "a most judicious, and we trust successful appeal to the consciences of those engaged in the traffic." This is an important point on which to make an impression.

Mr. Boyde of St. Andrews, N. B. has been returned a member of Assembly for Charlotte County. His opponent, Mr. Clinch retired from the contest, being upwards of 30 behind.

MECHANICS' INSTITUTE.—P. Lynch junr. Esq. delivered a very interesting lecture last Wednesday evening, on Ancient Art.

Doctor Teulon will lecture next Wednesday evening, on Domestic Economy.

The Halifax Literary and Scientific Society, had a discussion last Monday evening, on the comparative influence of Philosophy and Poetry. Votes were in favour of Philosophy. Next Monday evening is set apart for recitation.

The Pictou Literary and Scientific Society, commenced its sixth session on Dec. 4, with a lecture from James Fogo, Esq.

LATEST.—We have to thank M. B. Almon, Esq. for a slip of the Boston Daily Advertiser, brought by the Mailboat which arrived this morning. It contains English dates up to Nov. 16, furnished by the arrival of the Steam Ship, Liverpool, at New York. We give the substance of its contents.

Notwithstanding the intelligence of the American suspension of specie payments, the London Money market had improved, as had also the Liverpool cotton market. M. Jaudon continued to pay all Bills drawn on him by the Bank of the United States although the Holland loan had not been concluded. The Morning Chronicle of Nov. 13, contradicts on authority, the rumour, that M. Jaudon had declined payment of any bills of Exchange drawn upon the London Agency by the Bank of the United States. The same paper of Nov. 14, announces, that consols had not varied, that Exchequer bills continued to improve, but that no business of importance had been transacted in the British funds. The Liverpool journal Nov. 16, said that there were symptoms of the crisis being past for the present.

The Exchanges had improved, and the export of goods to the continent had nearly ceased.

The new postage law was to have gone into effect throughout the United Kingdom on the 5th of November.

## MARRIAGES.

On the 2nd inst. by the Rev. F. Unacke, Mr. Wm. Fremantle, to Miss Jane Tanner, both of Rawdon.

## DEATHS.

At Dartmouth, on Tuesday evening last, after a lingering illness, in the 44th year of his age, Mr. James McNabb, leaving a widow and 7 children, and an extensive circle of friends and connexions to mourn their loss.

At sea, after an illness of 25 days, on the passage from Kingston, on 25 ult. Capt. Joseph Hore, master of brig Fanny, of this port, in the 33 year of his age, a native of Teignmouth, England.

At Newport, on the 6th inst. in the 34th year of her age, Mary Ann, wife of Mr. Anthony Shaw, and fourth daughter of John Smith, Esq.

## FAREWELL OF THE SOUL TO THE BODY.

BY MRS. SIGOURNEY.

Companion dear! the hours draw nigh,  
The sentence speeds,—to die—to die;  
So long in mystic union held  
So close in strong embrace compelled,  
How can'st thou bear the dread decree  
That strikes thy clasping nerves from me?  
To Him who on this mortal shore  
The same encircling vestment wore,—  
To Him I look, to him I bend,  
To Him thy shudd'ring frame commend.

If I have ever caus'd thee pain;  
The throbbing breast, the burning brain,  
With cares and vigils turn'd thee pale,  
Or scorn'd thee when thy strength did fail;  
Forgive! forgive! thy task doth cease,  
Friend, lover let us part in peace.

That thou didst sometimes clog my course,  
Or with thy trifling check my force,  
Or lure from Heaven my wavering trust,  
Or bow my drooping wing to dust,  
I blame thee not; our strife is done,  
I knew thou wert the weaker one,  
The vase of earth, the trembling clod,  
Constrain'd to hold the breath of God.

Well hast thou in my service wrought,  
Thy brow hath mirror'd forth my thought,  
To wear my smiles thy lip hath glow'd,  
Thy tear to speak my sorrows flow'd;  
Thine ear hath brought me rich supplies  
Of varying-tissued melodies;  
Thy hands my prompted deeds have done,  
Thy feet upon my errands run,—  
Yes, thou hast mark'd my bidding well,  
Faithful and true! farewell! farewell.

Go to thy rest. A quiet bed  
Meek mother earth with flowers shall spread,  
Where I no more thy sleep may break  
With fever'd dream, nor rudely wake  
The weary eye. Ah! quit thy hold,  
For thou art faint, and chill and cold;  
And still thy grasp, and groan of pain  
Do bind me, pitying, in thy chain,  
Though angels warn me hence to soar  
Where I can share thy woes no more.

Yet shall we meet. To soothe thy pain,  
Remember, we shall meet again.  
Quell with this hope, the victor's sting,  
And keep it as a signal ring;  
When the cold worm shall pierce thy breast,  
And nought but ashes mark thy breast,  
When stars shall fall, and skies be dark,  
And proud suns quench their glow-worm spark,  
Guard thou this hope to light thy gloom,  
Till the last trumpet rends the tomb.

Then shalt thou glorious rise and fair,  
Nor spot, nor shade, nor wrinkle bear;  
And I, with hovering wing elate,  
The bursting of thy bonds will wait,  
And hail thee "welcome to the sky,  
No more to part, no more to die,—  
Co-heir of immortality."

## DEVOTIONAL POETRY.

We have seldom met poetry of the same class which suited our taste better than the following stanzas, by Bishop Keble, of England, on the "Forms of Burial to be used at Sea." In this little poem, as the *New York Review* remarks, the allusion to the presence of the Church, as a mother, even on the deep, in the second strophe, is very touching in its beauty. And in the third, the allusion to the Meteor Cross of England, always displayed on British vessels on Sundays, is as thrilling as the unfurling of the banner itself.—*Nat. Int.*

LINES.

BY BISHOP KEBLE.

"When thou passest through the waters, I will be with thee."

The shower of moonlight falls as still and clear  
Upon the desert main,  
As where sweet flowers some pastoral garden cheer  
With fragrance, after rain:  
The wild winds rustle in the piping shrouds,  
As in the quivering trees;  
Like summer field beneath the shadowy clouds,  
The yielding waters darken in the breeze.

Thou too art here, with thy soft inland tones,  
Mother of our new birth!  
The lonely ocean learns thy orisons,  
And loves thy sacred mirth.  
When storms are high, or when the fires of war  
Come lightning round our course,  
Thou breath'st a note like music from afar,  
Tempering rude hearts with calm angelic force.

Far, far away, the home-sick seaman's board,  
Thy fragrant tokens live,  
Like flower-leaves, in a precious volume stored,  
To solace and relieve  
Some heart too weary of thy restless world;  
Or like thy Sabbath cross,  
That o'er the brightening billow streams unfurled,  
Whatever gale the laboring vessel toss.

O kindly soothing in high victory's hour,  
Or when a comrade dies,  
In whose sweet presence sorrow dares not lower,  
Nor expectation rise  
Too high for earth; what mother's heart could spare  
To the cold, cheerless deep,  
Her flower and hope? But thou art with him there,  
Pledge of the untired arm, and eyes that cannot sleep.

The eye that watches o'er wild ocean's dead,  
Each in his coral cave,  
Fondly as if the green turf wrapped his head,  
Fast by his father's grave,  
One moment, and the seeds of life shall spring  
Out of the waste abyss,  
And happy warriors triumph with their King  
In worlds without a sea, unchanging orbs of bliss.

## TERMS &amp;c.

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