

# THE WESLEYAN.

"HOLD FAST THE FORM OF SOUND WORDS."

Scripture.

VOLUME I.

HALIFAX, N. S. MONDAY EVENING DECEMBER 17, 1839.

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## POETRY.

### SACRAMENTAL THOUGHTS.

NO. III.

"For we being many are one bread, and one body; for we are all partakers of that one bread."—1 Cor. x. 17.

"There shall no sign be given to it, but the sign of the Prophet Jonas."—Matt. xii. 39.

When in that deepest deep,  
Hidden from day,  
Hidden from all but thee,  
The Prophet lay:

Dead to all sympathy  
From things below,  
No more a living one,  
Except in woe:

Didst thou, O Lord of life,  
In the dark hid,  
Of hell's eternal gates  
Thyself behold:

Thrust in him the doom'd,  
The outcast one,—  
Forth of a sinking world,  
In judgment thrown:

O in a deeper deep  
Behold us then,  
And in these waters own  
Thyself again:

As counted none for us  
Among the dead,  
Thou ocean-weight of guilt  
About thy head:

None to respond to thee  
Or feel, or hear,

Except the' eternal One,  
And He not there;

He deem'd to thy cry,  
By the wild roll  
Of those mysterious waves  
Upon thy soul:—

By thy remember'd grief  
When thou wert thus;  
O blessed Jesus, know  
Thyself in us.

Partakers of thy death,  
And in thy tears;  
O count our sorrows thine,  
And thine our tears.

And thine the enemies  
That seek our shame,  
To blacken with our guilt  
Thy holy name.

"Ye did it unto me,"  
Repeat that word,  
Though hell's malignant host,  
Despising heard.

Say it in earth—in heaven,  
Thy people own:  
O say it in our hearts,  
That we are "one!"

## DIVINITY.

### THE SUBSTANCE OF A SERMON.

BY THE LATE REV. E. HARR.

(Concluded.)

"Brethren, pray for us!"—1 THESS. v. 25.

IV. We are warranted to expect it from your own professions. Many of you adopt the language of the Prophet, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, THY GOD REIGNETH!" You profess a high degree not only of respect but of love to your Preachers. Now, what, if you were upon the proof of what you profess,—how would you go about it? O you would bring many strong proofs of it! But your proof would be very defective unless it included your PRAYERS for us.

Some of you can scarcely give us any other proofs of it. You have not a chamber upon the wall to spare, nor can you furnish it with a bed, and a stool, and a candlestick, for the Prophet when he comes your way. Your barrel is empty of meal, and you have no oil in your cruse. But you ought to be aware, that it is in

your power to do us the greatest service, to give us more unequivocal proofs that you "receive a Prophet in the name of a Prophet," and to use more infallible means of securing a Prophet's reward by PRAYING for us.

V. It will be for your own advantage to pray for us.

1. It will prepare your minds for hearing us. Prayer has often a reflex effect. If you pray fervently for the Preacher, you will come to hear with a humble and teachable mind, and will leave your prejudices behind. Suppose you have prayed in faith, that God will guide his thoughts and touch his lips with a live coal from the altar, you will then come to hear what the Lord shall say to you. You will then receive every lesson, exhortation, reproof, or warning, as from God. "You will not then be saucy, because he drags out your bosom-sin." "You will not kick, because the word touches a tender part, or pierces you to the quick. You will not then wish him to speak smooth things, or to prophecy deceit, or to be ever adding, as an emollient or a palliative, "Beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak." You will not wish him to sew pillows under arm-holes, daub you with untempered mortar, to heal your wounds slightly, or rock you in the cradle of security, and sing "PEACE, PEACE, when there is no peace." No; you will wish him to take the sword of the Spirit, and wound you to the heart. You will consent to take bitter pills; and will permit him to take you by the shoulders and to drag you out of Sodom; and you will go away tolerably satisfied with the Preacher, though perhaps not so well with yourself.

2. This will make us useful to you. Praying hearers are always the most profited by what they hear. If you pray for us, God will give to us what we need for you. Thus you will receive what you most want; and you will attend to it, receive it, hide it in your heart, carry it home with you, ruminate on it, and feel and obey it. All that the Preacher receives in answer to your petitions, will be especially yours who ask for it. Thus you will always go away instructed, edified, and comforted, when you pray for us.

VI. Your prayers will make us more useful to others. The strength of this argument rests much on your benevolence, your love to mankind. Do you wish to eat your morsel alone, like a voracious brute? or have you compassion on "the ignorant, and on them that are out of the way?" If the latter, then know, that your prayers may become the means of filling us as common reservoirs with the living water, for the use of all the neighbourhood. We shall be enabled to lay up corn, not only for the king's household, but for all

the land of Egypt. When we are plentifully anointed with holy oil, it will run down, not only to the honoured beard, but to the skirts of the congregation. Your prayers will abound to the glory of God and to the thanksgiving of many. Whilst you support our hands, Israel will prevail. Your shouting, in conjunction with our ram's horns, will bring down the walls of Jericho. The kingdom of hell will shake, and totter and fall, the devil will be forced out of his strong-holds, and the kingdom of Christ shall win its widening way to the utmost borders of the land.

1. You have sometimes heard Preachers, (I do not say where or when) by whom you were neither pleased nor profited. And yet these men preached the truth as it is in Jesus, the gospel of your salvation. They did not shun to declare the whole counsel of God. At least, they insisted on the old-fashioned but important points of Repentance, Faith and Holiness. They were men of God, and ministers of Jesus. Why were you so disappointed? Because you did not pray for them.

2. You have heard some you greatly admired. You were highly delighted with the music of their voice, and the harmony of their doctrine: But though you were pleased, you were not profited. Why? Because you did not pray for them.

3. Now stop here awhile. You have sinned a great sin. You have received the truth, not "as the word of God, as it is in truth, but as the word of men." Your restraining prayer, showed your unbelief. The word has not profited, because it has not been mixed with faith in you who heard it.

This sin must be expiated before you can profit much. Perhaps God has cursed your blessings because you do not lay it to heart. Oh ask pardon of God and man, and then expect a blessing.

Would you now enjoy your privilege, and find the hidden treasure? Oh begin to "pray for us, that the word of the Lord may have free course and be glorified." Whatever we be (and it is not necessary for me now to enquire) we shall profit you nothing without it. Begin now therefore to "pray for us; for we trust, we have a good conscience, in all things willing to live honestly." And may "the God of peace, that brought again from the dead our Lord Jesus, that Great Shepherd of the Sheep, through the blood of the everlasting covenant,—make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, though Jesus Christ! To whom be glory for ever and ever! Amen."

**DIFFERENCE BETWEEN THE MARVELLOUS AND MIRACULOUS.**—A *marvellous event* is one which differs in all its elements from anything that we previously knew, without being opposed to any known principle. But a *miraculous event* implies much more than this, being opposed to what every man knows to be the established and uniform course of nature. It is further required that such an event shall be of so obvious and palpable a kind that every man is qualified to judge of its miraculous character, or is convinced it could not happen from the operations of an ordinary natural cause.—*Abercrombie's Philosophy.*

To *despair* because we are poor and wretched, is not humility, but the most abominable pride; we are not willing to owe the cure to God alone.—*Bishop Wilson.*

## LITERARY.

## ESSAY ON MAN.

BY THE REV. W. M. LEGGETT.

[THE following Essay appeared some time ago in the Temperance Recorder, and to gratify our readers, we copy it in our pages.]—

## PART I.

Qu'est-ce que de l'homme?

"MAN," as an appellative embraces the human species, omitting all minor distinctions of sex and age. There is something of critical moment involved in its Greek Etymology. (*Anthropos*) being borrowed from an expression which intimates the looking upward with his countenance; the classics have commented on its idiom with peculiar and illuminative grace: Instance a beautiful Stanza from the *Metamorphoses* of Ovid, which, in the feebler language of his translator, reads as follows:

"While other creatures tow'rd the earth look down,  
He gave to man a front sublime, and rais'd  
His nobler views to ken the starry heav'n!"

Nor was this merely a rhapsodical flight urged by the adventurous muse. The most eminent philosophers of antiquity were wont to indulge in similar illustrations. Thus Cicero in the character of a Stoic, observed that man is erect, being designed to contemplate the heavens, his native and original habitation, and to receive the knowledge of the Gods.

Impossible as it is for our limited minds to fully comprehend the mystic coalition of materiality and spirit, the vegetable, animal, and rational kingdoms are blended in human composition. Man feels, reflects, meditates, devises, and performs;—he possesses the astonishing faculty of communicating his thoughts through the medium of words, and exercises a lordly prerogative over the rest of the creatures.

Whether we anatomize that beautiful structure, the body, its bones muscles, veins, arteries, and fibres; all arranged with such conducive design and proportionate symmetry:—or whether we advert to the mysteries identified with the momentary consumption and renewal of motion by the circulation of life through the heart and lungs—or whether the object of our contemplation be that active, incorporeal vicinity in man, whereby he perceives, retains, philosophises, and commands:—does not the uninspired shudder at the very thought of his own being? and even the Christian feel "that he is fearfully and wonderfully made?"

And how susceptible of improvement—how sublime the contemplations—how boundless the desires of the intellectual man? Endowed with capacity so Godlike in its nature, can he possibly have been designed to blossom, bloom, and die in this little cradle of existence? The voice of revelation answers, No! the deathless spirit itself cannot brook the insulting thought, but recoils with horror from the very dream of annihilation.

If the fims written in characters of gloom upon our coffin lids, were never to be erased by the hand of futurity,—if beyond the gloomy precincts of the grave, one dreary blank were for ever to enshroud the loved remembrances of the old:—then might we turn to the vacated halls of our fathers, and while the tear of sensibility commingled with the dust of their oblivion, prepare to follow their silent footsteps in the lane of forgetfulness to rise no more (save in misty exhalations) for ever.

But if the blind oracle\* could dream of an immortality beyond the wasteful war of elements, the wreck

\* Vide Cato's Soliloquy.



of matter, and the crush of words, much more the heavenly music, brightening in the noontide blaze of Christian philosophy, hath weakened that bewildered dream from the shadows of uncertainty, to the sublime realities of the eternal world!

## PART II.

WHILE ages on ages have crumbled from Time's hoary frontlet, and (in the language of poetry) the stars have grown dim with watchfulness, the children of men, disunited in prospect or policy, have wandered into divers regions, and given birth to new nations and empires;—

A remarkable derangement of constitution, aspect, and stature, has given frequent occasion for abstruse and desultory enquiry, but Naturalists have found an easy solution in the mutation of climate, custom, and food, or in morbid and hereditary affections. So that whether we refer to the dwarfish myriads that inhale the inclemencies of the Polar regions, the Laplanders, Esquimaux, Somoied Tartars, Nova Zemblians, Borandians, Greenlanders, and people of Kampt-skatka; or to the slothful effeminate inhabitants of Southern Asia;—or to the wrinkled Aborigines of the Chinese and Japanese Empires;—or whether we sigh over the fate of the unhappy African;—or struggle to decypher the recondite history that lingers with the dim old sound of America;—or pause with the fair Europeans to admire the blessings associated with civilization; all doubtless are of one primeval ancestry, "bone of our bone, and flesh of our flesh!" Hence nations the most adverse and dissimilar have some peculiar traits which identify lineage. Thus the Afghans of India, in language, physiognomy, and habit, are but a vitiated edition of the antient Israelites: and the Satys or Golden Age of the celebrated Brahmins being an obvious education of Paradisiac perfection, presents the fairest inferential testimony in support of my theory. They have further in one of their Temples a bas-relievo exhibiting the similitude of a Deity incarnate engaged in sanguinary conflict with a huge and terrific serpent—and again He is represented as standing with His right foot on the head of the monster in token of absolute victory. But (what has naturally awakened more interest than all) the Froquois, a savage people found in the trackless wilds of North America, have preserved a traditionary fragment comprising a succinct but curious account of the seduction of the first woman, and of its fatal effects in the disposition of her immediate progeny as resulting in the horrors of fratricide. †

And now, if in addition to Biblical narrative, a continuity of collateral facts involving peculiarities of condition, custom, and character, may not fairly develop the consecutive bond of uniting the mass of mankind, an alternative still remains for the Scholast. We premise that every Hebrew noun is derived from a verb usually called its Radix or Root, whence emanate not only the noun, but all the diversified flexions of the verb itself, its ideal import, meanwhile unfolding some essential property of the thing designated or of which it is an appellation:—Then observe that is requisite, in order to ascertain the primordial signification of any word to trace it to its root, which in Hebrew and Arabic is generally expressed by a triad:—and thus, the names of all nations, whether European, Asiatic, African, or American, may, with a similar infallibility to that of mathematical demonstration, be traced through their respective channels to the three conspicuous roots, Shem, Ham and Japheth:—the legitimate result of which laborious but interesting research being a universal consanguinity, so far back, at least, as the earliest era of the post deluvian world.

## PART III.

DIVINE revelation with its finger of light here points through the faded vista of olden time of the hoary

ancestor of the human family, and the soul, startled into recollection, would return to the bowers of Eden and ponder o'er the unblotted history of man. But alas, he who was throned in delegated sovereignty and the ambrosial sweets of terrestrial paradise,—who bore in the radical harmony of his being the impress of God—whose towering mind was susceptible of all the refined enjoyments of a virtuous immortality,—is, clouded alas, with storm, and curtailed by the wrath of heaven. By the basest desertion from—by the foulest ingratitude to that benevolent Being, to whom he was indebted for the very rudiments of his existence—the last moral trace of heaven was blotted from his degraded nature, and the wretched delinquent for ever forfeited the favour of God! The remotest posterity of apostate Adam, shackled with inglorious bondage, and involved in degradation, misery and ruin are cradled amid groans of agony, and the alphabet of their pilgrimage begins with a tale of tears. And how frequently do the very buds of our existence but languish in withering bloom, then bow their heads and die!

Century after century hath been rocked to oblivious slumber, and nations and empires lie mouldering beneath the cloud of their dreamy history. Generation after generation is hurried along like the tumultuous billows of a storm swept ocean—At the cradle and the grave with ceaseless succession are thronged by the passing multitudes. Our fathers, where are they? and the Prophets, do they live forever? "All flesh is grass, and the glory of man is as the flower of the field—the grass withereth, and the flower thereof fadeth away,—but the word of the Lord endureth for ever!"

Then what is man? The inhabitant of a floating speck in the ocean of infinity—his life a changeable dream in the cradle of time—Time itself is but a fragment of eternity broken off at both ends!

Yet life is big with awful import. 'Tis either the twilight of Immortal Day or the shadowy prelude of a deathless Gloom!—And where shall we strike the balance? where shall we dwell for ever?

The only response we can woo from the voice of nature is the hollow echo that lingers with broken tombs. With what melancholy cadence it gives back the enquiry where shall we dwell for ever?

And yet the problem, though deep and darkly mysterious, is capable of solution. That holy Light which broke through the mystic clouds of Calvary hath sent its rays through the ghostly passage, and lighted up a Beacon for the weary traveller on the dim and distant shore! Yes, Divine Revelation in its original and lofty sublimity, assures us that Jesus Christ hath counterworked death, and illustrated life and incorruption through the Gospel!

Yet human responsibility is not a tale of fiction. It has for its author the Infinitely Wise Jehovah. "The hour is coming in which all that are in the graves shall hear his voice and come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

How vastly important then that the modicum of time allotted to our probationary estate be sacredly improved! how requisite an experimental acquaintance with the doctrines of eternal truth—with that repentance which must necessarily precede the Gospel faith which is essential to the work of holiness—and with that "holiness without which no man can see the Lord!"

BATHURST.

EXAMPLE is more forcible than precept. My people look at me six days in the week to see what I mean on the Sabbath. Take heed unto thyself and thy doctrine, so shalt thou both save thyself and them that hear thee.—Cecil.

\* Genesis iii. 15. † Genesis v. 8.

## ORIGINAL COMMUNICATIONS.

## REMINISCENCES.

NO. II. [concluded.]

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

At an earlier period of the cause here; "when the Lord the work begun, and small and feeble was its day,"—it pleased him, who leaveth not himself without witness, to bring into gospel liberty, Mrs. Susannah Horton, wife of Mr. George Horton. She had been awakened to feel herself a sinner some years previous, felt something of the love of God, and purposed to serve him; but, having little to cherish, and much to obstruct these gracious feelings, she became cold and lifeless. On the arrival of Mr. McNutt at this place, mingling in the appointed services for singing and prayer, she was greatly blest, obtained through faith in Christ, a clear sense of her acceptance, and lived in the enjoyment of the same the remnant of her days. She greatly delighted in the means of grace, availing herself of all that were to be enjoyed at that period: often walking five or six miles to attend them, and through these channels her cup was frequently made to overflow. During Mr. McNutt's labours there, her house was frequently to him, as a "weary pilgrim inn," when exhausted in journeying; and he always felt himself at home, if he could get under her roof. They often "took sweet counsel together," and walked to the house of God in company.

As death approached, she was permitted to be in a great measure deprived of speech, though in the possession of her mental faculties. Evening the same, by a sweetly animated countenance, and extending the hand affectionately to the several friends who approached her bedside, sometimes raising her head quite from the pillow, and bowing it to them, in token of resignation, and in answer to the question, "do you know me?" To one she said—with great effort in articulation, but with a countenance lighted up, and beaming with smiles—"I'm going to my blessed Jesus,"—pointing her hand—which was cold, and literally stiffening in death—upward at the same time. There was in the departure of this excellent woman, (having moved in a humble sphere through life), to those who sat for hours at a little distance from her dying couch, silently watching, as the "silver cord" was gently loose—a beautiful and cheering illustration and monument of that word which admonishes,— "I would not have you ignorant, brethren, concerning them that are asleep, that ye sorrow not even as others which have no hope. For if we believe that Jesus died and rose again, even so, them also which sleep in Jesus shall God bring with him." 1 Thess. iv. 13, 14. And the Lord's enemy, in connection with her peaceful end, was contemplated rather as a friend, giving admittance into eternal life! Her ransomed spirit took its flight, January, 1823, in the 103d year of her age.

And now, in the revived contemplation of these great mercies, what doth the Lord our God require, but that we do justly, love mercy, and walk humbly with him? The vineyard of his own right hand planting, is still beneath his guardian care. He hath

said of it, "I the Lord will keep it, I will water it every moment; lest any hurt it, I will keep it night and day." Isaiah xxvii. 3. His faithful messengers, in their continued ministration of the word, have the immutable promise standing in connection:—"It shall not return to me void, it shall accomplish the thing which I please." And the Lord is yet giving his people to feel, through their ministrations, the fulfilment of his own gracious declaration, "Wherever my name is recorded, there will I come unto thee, and I will bless thee." Therefore is the language of their hearts and ever shall be—"Not unto us, not unto us, O Lord, but to thy name be the glory." Amen.

Guysboro', October, 1833.

## GEMS OF THEOLOGY.

NO. II.

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

In a former number of the *Wesleyan*, we offered some remarks on the important and sublime subject,— "The mind that was in Christ": it shall be our attempt, at present, to show, that we must attain a similar mind, in the employment of suitable means.

1. Without the mind that was in Christ, we cannot be members of his church. The members must resemble the Head. Christ came into the world, not only to make an atonement for the sins of men, but also to afford them, in his own holy life,—the brightest example of every virtue that should adorn human nature. The spirit, principles, and precepts, of the religion he came to establish on earth, require mankind to be followers of Jesus: they are prompted by these to imitate all his imitable perfections and conduct. Was he devout towards his Father? So must we be devotional, and entertain the most admiring views of the character of God, the purest sentiments of regard to his glory, the most fervent feelings of consecration in his service. Was Jesus zealous to do good and advance the Divine honour? So must we employ our time and talents, zealously to promote glory to God in the highest, and good will among men. Was Jesus patient in bearing affliction whilst actively engaged in doing good, or passively suffering as our substitute the weight of our sins? Let us imitate his patience, and commit our souls, amidst all trials and afflictions for the truth's sake, into the hands of a faithful Creator.

Unless, indeed, we imitate the excellent example of Jesus, we have no place among his people, and cannot belong to that church which he has purchased with his own blood, and which he determines to save from every spot and blemish. His followers are distinguished from the world by his own name—they are called true Christians; by which designation is intimated, that they are the pupils, the disciples, the servants of Christ. But to have the name without the nature,—the title without the mind of Christ, is a paradox—a contradiction indeed.

2. Without the mind that was in Christ, we can have no part in the salvation which Christ procures. The salvation revealed and offered to sinners in the Gospel, is called GREAT,—because it saves from the baneful effects of sin. It is a salvation that comprises

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is it the most valuable, and the most extensive blessings: pardon for sinners exposed to God's condemnation,—a change of heart productive of true holiness,—and inclination and power to perform the revealed will of God,—are comprised in this salvation. The moment a penitent and believing sinner receives it into his heart, his mind is renewed, and he is conformed to the will of his Lord and master. To be indifferent to the mind that was in Christ, to be unmindful of the hallowed example he has left us in his recorded life, is to be neglectful of the salvation he came to purchase by his death, and exemplify in his conduct:—it is to remain unsaved.

3. Without the mind of Jesus we cannot fulfil the various duties of life aright; nor shall we be prepared to die with suitable composure, and with necessary preparedness for another and better state of existence. It is a lamentable fact, that many under a Gospel dispensation, with the example of Christ displayed in holy writ, live and die without attaining, or even seeking, or wishing to attain, the mind that was in Christ! If we credit the oracles of God, and believe the testimony of christian experience borne to the truth, we shall, we must, conclude such persons to be without hope, and without God in the world. A darkness, dense as that of the most dreary midnight—the darkness of wilful ignorance of the first principles of true religion and happiness, occupies their understandings,—causing their whole lives to be expended in vain: and their existence to be fruitful in evil, rather than a blessing productive of present and eternal good. Their thoughts, dispositions, purposes, pursuits, are tinged, influenced, directed by sin, and the lovely example of Christ, and of his people, is neglected, nay, despised. Can we conclude such persons to be in a fit condition, to fulfil either the duties they owe to God, or to man, aright? Surely not.—And it would be a waste of argument, were we to attempt to prove them unfit for heaven.

But how shall the mind that was in Christ, so dissimilar to that which is natural to us, be obtained?

1. By studying the word of God, where it is depicted, we shall be in the way of attaining this mind.

A variety of circumstances illustrative of the mind that was in Christ, are related by the Evangelists. Saint John informs us, that all the things which Jesus did, when upon earth, are not recorded, but if they were published with suitable encomiums, the world could not contain the books that should be written; nor would there be too many to express the worth of our Redeemer. But though his whole conduct, and all his miracles, were not revealed, we should be truly grateful to the Providence and grace of God, which have caused four Evangelists to record for our instruction and benefit, some of the many good actions, and benevolent miracles of our blessed Lord and Saviour. These carefully studied, will afford an ample and beautiful field for our meditation, and instigate us with holy desire and zeal, to be imitators of Him who went about doing good. The life of Christ is the most important and instructive piece of biography that ever was penned, and can never be sufficiently read or valued. They who study it with the most intensity, and imitate it with the most exactness, will no doubt

attain the fullest enjoyment in this life, and the brightest crown of glory in the next.

2. We must exercise repentance for our sins, and faith in order to their pardon, that we may possess the mind that was in Christ.

A true view of ourselves as unregenerated sinners, will convince us that we are, by nature and practice, awfully destitute of the mind that Jesus exemplified. The very purpose that brought him from heaven to embrace a cross—our souls' salvation, we are naturally careless about: and that ardent devotion to God, that zeal for the Divine glory, that disposition to do good, that unwearied benevolence which characterized our blessed Saviour, we neglect and despise as discordant with our feeling, as unsuitable to our desires and our pursuits. When by the grace of repentance we realize our condition, no wonder is it that we should abhor ourselves, and mourn with heartfelt sorrow our neglect of the salvation of our souls, and the attainment of the mind of our Saviour. But when we see, by faith in God's word, that this salvation and resemblance to Christ, can be obtained, even by the once careless but now awakened sinner, are we not encouraged to the use of fervent and faithful prayer, that our souls may be blessed, and the carnal mind be exchanged for the mind that was in Christ? The change is great indeed; but faith says it can, it must be accomplished. I am weak; but Christ my Saviour is strong, and will employ his omnipotence on my behalf. I am blind; but Christ is light, and will pour a flood of saving truth into my benighted soul. I am poor; but Christ will enrich me, by making me resemble himself,—in devotion, in humility, in zeal, in virtue, in holiness. I am lost; but Christ shall take me by the hand, and lead me a recovered, renewed, restored, purified, redeemed creature, into the presence of God, and fit me to adore his perfections, do his will, sing his praises, and enjoy his favour, world without end: Such are the expectations of faith.

3. We must pray much, in the exercise of faith, for the influence of the Holy Spirit, by which the mind that was in Christ will be imparted.

God has promised to impart his Holy Spirit to them that ask; and he is granted for the important purpose of making us holy. The Spirit of God directs us to the example of Jesus in the written word, and he will work in us, if we be willing and obedient, the graces that gave to the character of the Redeemer all its beauty and loveliness. And however imperfect we may feel ourselves, we never need despair of gaining a resemblance to our all perfect pattern, so long as we faithfully seek the aids of the Divine Spirit. The saints will, no doubt, be conscious, that they have attained a perfect resemblance to so pure and excellent a being, as the Divine Redeemer, and this conviction will afford to them the most pure, permanent, and transcendent joy: and though deep christian humility arising from a sense of our many remaining infirmities, will prevent us from indulging in the same measure of joy as the saints in heaven possess, yet we shall not be destitute of pleasure when we attain a resemblance to Jesus on earth. The more fully we advance towards our perfect pattern, the more shall the joys of a livelier faith, a more ardent devotion, a more

hallowed zeal, and stricter obedience be ours. It is cause of regret that the image of the Saviour of men, is so faint and imperfect in the best; and that it fails to interest, and attract, and influence, the multitude of nominal christians.

May the Divine Spirit excite us to a deeper study, and a more ardent pursuit, of the mind that was in Christ. Amen. T. D.

November, 1838.

#### ON HEARING THE WORD

(Conclude.)

FIFTHLY. Hear the word with constant self-application. Go to the house of God with a serious expectation and desire of hearing something suited to your particular state. Something that shall lay the axe to the root of your corruptions, mortify your easily besetting sins, and confirm the graces in which you are most deficient. A little attention will be sufficient to give you that insight into your character, which will teach what you need—what the peculiar temptations to which you are exposed—and on what account you feel most humiliation, and shame before God. Every one may know, if he pleases, the plague of his own heart. Keep your eye upon it while you are hearing, and eagerly lay hold of whatever is best adapted to heal and correct it. Remember that religion is a personal thing—an individual concern; for every one of us must give an account of himself to God, and every one bear his own burden. “Is not my word as a fire,” saith the Lord, “and as a hammer that breaketh the rock in pieces.” If such be its power and efficacy, lay your heart open to it, and expose them fully to the stroke of the hammer, and the action of the fire. Do not imagine because you are tolerably well acquainted with the system of the Gospel, you have therefore nothing to learn; and that your obligation to attend its ministry arises from the necessity of setting an example. It is possible your knowledge is much more limited than you suppose: but if it be not, it is a great mistake to imagine the only advantage derived from hearing, is the acquisition of new truths. There is a spiritual perception more important than the knowledge which is merely speculative. The latter is at most, but a means to the former, and the perception is not confined to new propositions; it is frequently, nay, more frequently, attached to truths already known; and when they are faithfully and affectionately exhibited, they are the principal means of calling into action, and strengthening the habits of internal grace. Love, joy, humility, heavenly-mindedness, godly sorrow for sin, and holy resolutions against it, are not promoted so much by novel speculations, as by placing in a just and affecting light, the acknowledged truths of the Gospel, and thereby stirring up the mind by way of remembrance. “Whilst I am in this tabernacle,” said St. Peter, “I will not be negligent to put you in remembrance of these things, though ye know them, and are established in the present truth.” We appeal to the experience of every real Christian, whether the sweetest and most profitable seasons he has enjoyed, have not been those, in which he is conscious of having learned no new truth, strictly speaking: but was indulged

with spiritual and transforming views of the plain and questionable discoveries of the Gospel. As the word of God is the food of souls, so it corresponds to that character, in this respect, among others,—that the strength and refreshment it imparts, depends not upon its novelty—but upon the nutritious properties it possesses. It is a sickly appetite only, which craves incessant variety.

SIXTHLY. Hear the word of God with a serious resolution of obeying it. “If ye know these things,” said our Lord, “happy are ye if ye do them.” “He that heareth these sayings of mine, and doeth them, I will liken him to a man who built his house on a rock.” To be a forgetful hearer of the word, and not a doer, is to forget all the advantages of the Christian dispensation, which is imparted solely with a view to practise. The doctrine of faith is published, with a design to produce the obedience of faith, in all nations. The doctrine of repentance, is nothing more or less than the command of God, that all men every where should repent. If we are reminded, that he who in “times past, spake to the fathers by the prophets, hath in these last days, spoken unto us by his son,” it is that we may be admonished, not to refuse him that speaketh. If we are taught the supreme dignity and exaltation of Christ, it is, that “every knee may bow, and every tongue confess, that he is Lord.” If the Apostles, having the mind of Christ, faithfully imparted it, it was, that the same mind might be in us, to purify our passions, and regulate our conduct. We can scarcely imagine a greater inconsistency, than to hear the word of God with apparent seriousness, without intending to comply with its directions. It is a solemn mockery, concealing under an air of reverence and submission, a determination to rebel. Remember the practical tendency of every Christian doctrine. Remember that the ministry of the Gospel is the appointed instrument, of forming the spirits of men to faith and obedience: and that, consequently, the utmost attention and assiduity in hearing it, are fruitless and unavailing, which fail to produce that effect.

FINALLY. Be careful after you have heard the word, to retain and perpetuate its impressions. Meditate, retire, digest it in your thoughts, turn it into prayer; in a word, spare no pains to fasten it upon your hearts. You have read of those to whom the Gospel was preached, as well as to us, but the word did not profit them, “not being mixed with faith in them that heard it.” Endeavour to exert upon it distinct and vigorous acts of faith, and thereby to mingle and incorporate it, with all the powers of the mind, and all the spring of action. But this you can never do, without deep and serious reflection, for want of which, it is too often left loose, and exposed like uncovered seed, which the fowls of heaven easily pick up and devour; “Then cometh that wicked one,” saith our Lord, “and taketh it out of his heart, and it becometh unfruitful.” How many hearers, by engaging in worldly conversation, or giving way to a vain or unprofitable train of thought when they leave the sanctuary, lose the impressions they receive, instead of conducting themselves like persons who have just been put in possession of a treasure, they are anxious to secure from depredation? If Satan watches for an

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opportunity of taking the word out of our hearts, what remains but that we oppose vigilance to vigilance, and effort to effort? And since the prize contended for, by the powers of darkness, is our souls,—what a melancholy reflection will it be, if the disinterested malice of our enemies, renders them vigilant and active in seeking our distinction, while we are careless and negligent in seeking our own salvation. Satan, conscious that the word of God is capable of elevating us to that pinnacle of happiness from whence he fell, contemplates its success in alarm, and spares no artifice nor stratagem, which his capacious intellect can suggest, to obstruct its progress; and if we, by our criminal negligence, turn this ally against ourselves, we shall be guilty of that prodigy of infatuation and folly which is equally condemned by the counsels of heaven, and the machinations of hell.

#### EPISCOPACY.

##### ELEGANT EXTRACT.

[We wish that the spirit breathed in the following extract characterized the disposition of every section of the Christian Church. Ed. Wes.]

THE Rev. Dr. Barnes, the distinguished pastor of the first Presbyterian church in this city, in a review of bishop E. T. Onderdonk's tract, entitled "Episcopacy tested by Scripture," pays the following beautiful tribute to the character of the Protestant Episcopal church. We present this extract, not only as a specimen of elegance of style, but as an example of noble, catholic, and truly Christian spirit, which is worthy of all praise and universal imitation. Were the disposition manifested by this writer generally cultivated by theological disputants, the Christian public would not be pained by the harsh, and severe and unchristianable denunciations, which frequently dishonour the controversial writings of theologians.—We sincerely and ardently desire, and even hope, that a better temper is about to prevail among the differing sects of Christians than has heretofore been manifested.

The following extract taken from the Christian Spectator, published in New Haven, closes the review of Bishop Onderdonk's tract:—

"We have no war to wage with Episcopacy. We associate it with the brightest and happiest days of religion, and liberty, and literature, and law. We remember that it was under Episcopacy that the church in England took its firm stand against papacy, and that this was its form when Zion rose to light and splendor from the dark night of ages.—We remember the name of Cranmer—Cranmer first, in many respects, among the reformers—that it was by his steady and unerring hand, that, under God, the pure church of the Saviour was conducted through the agitating and distressing times of Henry VIII.

"We remember that God watched over that wonderful man; that he gave this distinguished prelate access to the heart of one of the most capricious, cruel, inexorable, blood-thirsty, and licentious monarchs that has disgraced the world; that God for the sake of Cranmer, and his church, conducted Henry as "by a hook in the nose," and made him faithful to the Archbishop of Canterbury, when faithful to no one else; so that perhaps the only redeeming trait in the character of Henry, is his fidelity to this first British prelate under the reformation. The world will not soon forget the name of Latimer, and Ridley, and Rogers, and Bradford; names associated in the feelings of Christians, with the long list of ancient confessors, "of whom the world was not worthy," and who did honour to entire ages of mankind, by sealing their attachment to the Son of God, on the rack, or amid the flames. Nor can we forget, that we owe to Episcopacy that which fills our minds

with gratitude and praise, when we look for examples of consecrated talent, and elegant literature, and humble devoted piety. While men honour elevated christian feeling; while they revere sound learning; while they render tribute to clear and profound reasoning, they will not forget the names of Barrow, and Taylor, and Tillotson, and Hooker, and Butler;—and when they think of humble, pure, sweet, heavenly piety, their minds will recur instinctively to the name of Leighton. Such names, with a host of others, do honour to the world. When we think of them, we have it not in our hearts to utter one word against a church which has thus done honour to our race, and to our common Christianity.

"Such we wish Episcopacy still to be. We have always thought that there are Christian minds and hearts that would find more edification in the forms of worship in the church, than in any other. We do not grieve that the church is divided into different denominations. To all who hold essential truth, we bid God speed; and for all such we lift our humble supplications to the God of all mercy, that he will make them the means of spreading the Gospel around the globe. We ourselves could live and labour in friendliness and love, in the bosom of the Episcopal church. While we have an honest preference for another department of the great field of Christian action; while providential circumstances, and the suggestions of our own hearts and minds, have conducted us to a different field of labour; we have never doubted that many of the purest flames of devotion that rise from the earth, ascend from the altars of the Episcopal church, and that many of the purest spirits that the earth contains, minister at those altars, or breathe forth their prayers and praises in language consecrated by the use of piety for centuries.

"We have one wish in regard to Episcopacy. We wish her not to assume arrogant claims. We wish her not to utter the language of denunciation. We wish her to follow the guidance of the distinguished minister of her church, whose book we are reviewing, in not attempting to "unchurch" other denominations. We wish her to fall in with, or go in advance of others, in the spirit of the age. Our desire is that she may become throughout,—as we rejoice she is increasingly becoming,—the warm, devoted friend of revivals, and missionary operations. She is consolidated; well marshalled; under an efficient system of laws; and pre-eminently fitted for powerful action in the field of Christian warfare.—We desire to see her what the Macedonian phalanx was in the ancient army; with her dense, solid organization, with her unity of movement, with her power of maintaining the position which she takes; and with her eminent ability to advance the cause of sacred learning, and the love of order and of law, attending or leading all other churches in the conquests of redemption in an alienated world. We would even rejoice to see her who was the first in the field, at the reformation in England, first, also, in the field when the Son of God shall come to take to himself his great power; and whatever positions may be assigned to other denominations, we have no doubt that the Episcopal church is destined yet to be, throughout, the warm friend of revivals, and to consecrate her wealth and power to the work of making a perpetual aggression on the territories of sin and death."—*Philadelphia Herald*.

DECEITFULNESS OF SIN.—"What fruit had ye?" There is no real fruit in sin; the promises thereof are all false and deceitful. Gehazi promised himself gain, but got the leprosy. Balaam purchased honour, but met with a sword. Achan found a wedge of gold, but it cleaved asunder his soul from his body. The only fruits of sin are shame if we repent; and death if we do not repent.—*Bishop Reynolds*.

## ORIGINAL POETRY.

## SONG.

OFF will the sun-beams glow,  
On the bier of the dead;  
And the soft-dropping shower  
Be on the bridal shed,  
Moistening each bright flower  
For that fair bridal spread.

So, dear though be man's treasure,  
Its bloom may fade at last;  
So, bright though be his pleasure,  
'Tis here, and then 'tis past;  
And grief's severest pressure,  
His joys doth overcast.

But though doubt's dark cocoon,  
Plunge Faith in Fear's deep gloom,  
Hope shall with love's assertion,  
Its darkness reillumine;  
And then in sweet reversion,  
In brighter bliss 'twill bloom.

△

## REVIEW.

*A Narrative of Missionary Enterprises in the South Sea Islands; with remarks upon the Natural History of the Islands, Origin, Languages, Traditions, and Usages of the Inhabitants.* BY JOHN WILLIAMS, of the London Missionary Society. London, 1837, pp. xviii. 590. 8vo. (Continued.)

On their way to New South Wales Mr. and Mrs. Williams visited an Island called Aitutaki, the natives of which presented in their persons and manners all the wild features of savage life. Some were tattooed from head to foot; others were painted most fantastically with pipe-clay and yellow and red ochre; others were smeared all over with charcoal, dancing, shouting, and exhibiting the most frantic gestures. Mr. Williams' son, about four years of age, being the first European child the natives had seen, attracted much notice, every native wishing, in the way of salutation, to rub noses with the little fellow. Two teachers were left here, to instruct the people of this Island in the truths of Christianity. After a residence in New South Wales for a few months, Mr. and Mrs. W. returned with recruited vigour, to the scene of their labours.

In 1822 Mr. Williams and Mr. Bourne, accompanied by six Missionaries with their wives, visited Aitutaki, with a resolution of searching for Rorotonga, a large and beautiful island, and to attempt the introduction of the Gospel into every island of the Hervey group. After about five days pleasant sail they reached Aitutaki, and received grateful salutation from every canoe that approached them. At length the chief's canoe came alongside, when they learned from Tebati, one of the first who embraced the Gospel, that the marae were burned; that the idols which had escaped the general conflagration were in the possession of the teachers that had been left; that the profession of Christianity was general, so much so, that not a single idolator remained; and that a large chapel was erected, nearly 200 feet in length, plastered, and waiting the arrival of Mr. Williams to open it. This news was as delightful as it was unexpected. The teachers confirmed all that had been mentioned, and added, that the Sabbath was regarded as a sacred day, no work of any kind being done; that all the

people, men, women, and children, attended divine service; and that family prayer was very general throughout the Island. The opening of the Chapel which took place the next day, was very interesting. It was, indeed a delightful sight to behold from 1,500 to 2,000 people, just emerged from heathenism of the most uncultivated appearance, some with long beards, others decorated with gaudy ornaments, but all behaving with the greatest decorum, and attending with glistening eyes and open mouth, to the wonderful story, that "God so loved the world, as to give his only begotten son", &c. Leaving two more teachers, with their wives, and taking Papeiha with them, they left Aitutaki in search of Rorotonga. Not succeeding, after six or eight days search, in discovering Rorotonga, they steered for Mangia, where they made an unsuccessful attempt to introduce the Gospel through two married Missionaries, and their wives, but a subsequent attempt, in the case of two single men, David and Tere, members of the church at Tahaa, was crowned with success.

On leaving Mangia they steered for Atiu: to which two teachers had been sent some two or three months previously; and had suffered much from hunger and ill-treatment, and were much disheartened by their want of success. The chief, Roma-tane, came on board, attended divine worship the following day, being Sabbath, was convinced by the sermon of the folly of idolatry, and commenced building a Chapel. They visited Mitiaro, and Mauke, two small islands in the vicinity of Atiu, accompanied by Roma-tane, who used his influence to induce the chieftains to destroy their marae, renounce idolatry, and embrace the Christian religion. A teacher also was left in each of these islands. Of the success which attended their efforts the author remarks, "Were three islands ever converted from idolatry in so short a time! so unexpectedly! Islands almost unknown, and two never before visited by any European vessel? In, as it were, one day, they were induced to consent to the destruction of what former generations had venerated, and they themselves looked upon as most sacred.—The sun had risen with his wonted splendour, gilding the eastern heavens with his glory; and little did the inhabitants of Mauke and Mitiaro imagine, that before he retired in the horizon beneath the western sky, Ichabod would be written on the idolatry of their ancestors." A variety of interesting little incidents occurred at Mauke and Mitiaro, where the natives had never before seen Europeans, or European animals. The simple-hearted inhabitants were much astonished at the appearance of the missionaries and took hold of their hands, smelt them, turned up their sleeves, examined them most minutely, and being delighted with the whiteness of their skins concluded that they must be very great chiefs.

After some days sail, and just upon the point of abandoning all further attempt to find Rorotonga, suddenly the sun having chased away the clouds which had enveloped its towering heights, it hove in sight. Papeiha offered to remain on the condition of a coadjutor whom he named, being sent from Raiatea. They had brought with them some natives of Rorotonga from Aitutaki who had there become converts

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to Christianity, so that Papeika was not left altogether desolate. By the time Tiberio, Papeika's colleague, arrived, which was about four months after the departure of the company, the little band had received many additions to their number. And when Messrs. Tyerman and Bennet, who were sent as a deputation from the London Missionary Society, visited the island, which was but little more than a twelvemonth after its discovery, the whole population had renounced idolatry, and were engaged in erecting a place of worship, six hundred feet in length!—The account of this very interesting visit is thus closed: "With grateful hearts we now turned our faces homewards; where, after eight or ten days' sail, we arrived in safety. And as warriors feel a pride in displaying trophies of the victories they win, we hung the rejected idols of Aitutaki to the yard-arms and other parts of the vessel, entered the harbour in triumph, sailed down to the settlement, and dropped anchor amidst the shouts and congratulations of our people."

In 1827, Rorotonga was again visited by Mr. Williams, wife and family, accompanied by Mr. and Mrs. Pitman, the latter of whom designed to make it the scene of their missionary labours. The visit of the former was protracted to the period of a year. They obtained a very comfortable house from one of the teachers. Here also idols were delivered up; some were torn to pieces before their eyes; others were reserved to decorate the rafters of the chapels they proposed to erect; and one was kept to be sent to England, which is now in the Missionary Museum. It is not, however, so respectable in appearance as when in its own country; for his Britannic Majesty's officers, fearing lest the god should be made a vehicle for defrauding the king, very unceremoniously took it to pieces; and not being so well skilled in making gods as in protecting the revenue, they have not made it so handsome as when it was an object of veneration to the deluded Rorotongians. A chapel, one hundred and fifty feet in length, and sixty wide, well plastered and fitted up throughout with seats, and which will accommodate nearly three thousand persons, was completed in two months without a single nail, or any iron-work whatever. In the erection of this chapel the following circumstance occurred: "As I had come," says Mr. Williams, "to the work one morning without my square, I took up a chip, and with a piece of charcoal wrote upon it a request that Mrs. Williams would send me that article. I called a chief, who was superintending his portion of the work, and said to him, 'Friend, take this; go to our house, and give it to Mrs. Williams.' He was a singular looking man, remarkably quick in his movements, and had been a great warrior; but in one of the numerous battles he had fought, had lost an eye, and giving me an inexpressible look with the other, he said, 'Take that! she will call me a fool and scold me, if I carry a chip to her.' 'No,' I replied, 'she will not; take it, and go immediately; I am in haste.' Perceiving me to be in earnest, he took it, and asked, 'What must I say?' I replied, 'You have nothing to say, the chip will say all I wish.' With a look of astonishment and contempt, he held up the piece of wood, and said, 'how can this speak? has this a mouth?' I desired him to take it immediately, and not spend so

much time in talking about it. On arriving at the house, he gave the chip to Mrs. Williams, who read it, threw it away, and went to the tool-chest; whither the chief, resolving to see the result of this mysterious proceeding, followed her closely. On receiving the square from her, he said, 'Stay, daughter, how do you know that this is what Mr. Williams wants?' 'Why,' she replied, 'did you not bring me a chip just now?'—'Yes,' said the astonished warrior, 'but I did not hear it say any thing.' 'If you did not, I did,' was the reply, 'for it made known to me what he wanted, and all you have to do is to return with it as quickly as possible.' With this the chief leaped out of the house, and catching up the mysterious piece of wood, he ran through the settlement with the chip in one hand and the square in the other, holding them up as high as his arms could reach, and shouting as he went, 'See the wisdom of these English people; they can make chips talk, they can make chips talk!' On giving me the square, he wished to know how it was possible thus to converse with persons at a distance. I gave him all the explanation in my power; but it was a circumstance involved in so much mystery, that he actually tied a string to the chip, hung it round his neck, and wore it for some time. During several following days, we frequently saw him surrounded by a crowd, who were listening with intense interest while he narrated the wonders which this chip had performed."

The manner in which the Sabbaths were spent was deeply interesting. At sun-rise they held a prayer-meeting to implore the divine blessing on the engagements of the day. This they conducted entirely themselves. At nine o'clock the congregation assembled again, when the Missionary performed divine service just as it is conducted in England,—prayer being offered, the sacred Scriptures read, and hymns sung in their own beautiful language; after which, a sermon is preached to them. Prior, however, to the commencement of the service, they met in classes, of ten or twelve families each, and distributed among themselves the respective portions of the sermon which each individual should bring away; one saying, 'Mine shall be the text, and all that is said in immediate connexion with it'; another, 'I will take care of the first division'; and a third, 'I will bring home the particulars under that head.' Thus the sermon was apportioned before it was delivered. At a convenient time the respective classes met, and after commencing their social service with singing and prayer, one of the most intelligent of their number began by inquiring, 'With whom is the text?' and proposed a variety of questions upon it. After this he asked for the divisions of the discourse; and when one had been given, he would say, 'To what portion of Scripture were we referred?' The chapter being named, was then read very carefully; and the verses thought to be applicable were selected:—a very wise and profitable course! During the year Mr. Williams remained with Mr. Pitman at Rorotonga, the natives adopted a code of civil laws, having received assistance in drawing it up from their justly esteemed Missionaries.

Mr. Williams' mind had long been exercised with a desire to extend his labours to the Navigators Islands and the New Hebrides, which were from 1800 to 2000

miles distant. Having obtained the consent of his partner, who was then in very delicate health, he began to prepare for his undertaking. After some deliberation, he determined to build a vessel: and altho' he knew little of ship-building, and had scarcely any tools to work with, he succeeded, in about three months, in completing a vessel (at Rorotonga) between seventy and eighty tons burden, with no other assistance than that which the natives could render, who were wholly unacquainted with any mechanical art. The account which he gives of the commencement and completion of this object, though very interesting, and showing the ingenuity of his plans very conspicuously, is rather long for insertion. Success crowned his efforts and his vessel was called the "Messenger of Peace," which she proved to be on many occasions. It was thought prudent before going to the most distant places, to try the strength of the vessel by paying a visit to Aitutaki. After losing the foremast, returning and repairing, they reached Aitutaki on Sabbath morning, in time to conduct the services of the day. After remaining eight or ten days, they returned to Rorotonga, with an importation of pigs, cocoa-nuts and cats. The pigs and cats were found very efficient instruments in destroying the rats which literally swarmed the island. Shortly after their return Mr. and Mrs. Bazacott from England, arrived to occupy one of the stations at Rorotonga. The king, after appointing a Regent to act for him till he should return, embarked with Mr. Williams for Tahiti. The inhabitants of this lovely spot evinced considerable feeling at the prospect of losing them. For more than a month prior to their departure, little groups would collect in the cool of the evening, and when sitting around the trunk of some tree of gigantic growth, or beneath the shade of a stately banana, would sing in plaintive tones the stanzas they had composed to express their sorrow at the anticipated separation. On the evening of departure several thousands accompanied the party to the beach; and as the boat left the shore, they sang with one voice, it may be added, with one heart,

Kia ora e Tama ma  
I te aereinga i te moana e!

'Blessing on you, beloved friends; blessing on you in journeying on the deep.' This they repeated at very short intervals, the sound becoming fainter and fainter, until they were lost in the distance. The effect was so overpowering that not a person in the boat could refrain from weeping. They reached Raiatea in safety, having touched at Papeete harbour, Tahiti, after an absence of twelve months, and were affectionately greeted by the people.

A few circumstances connected with Rorotonga may be here introduced. The first is of the ludicrous kind, and will illustrate the ignorance and superstition of this people. A favourite cat had been taken on shore by one of the teachers' wives on our first visit; and not liking his new companions, Tom fled to the mountains. The house of the priest Tiaki, who had just destroyed his idol, was situated at a distance from the settlement; and at midnight, while he was lying asleep on his mat, his wife who was sitting awake by his side, musing upon the strange events of the day, beheld with consternation, two fires glistening in the

door-way, and heard with surprize a mysterious voice. Almost petrified with fear, she awoke her husband, and began to upbraid him with his folly for burning his god, who, she declared was now come to be avenged of them. "Get up and pray, get up and pray," she cried. The husband arose, and on opening his eyes, beheld the same glaring lights, and heard the same ominous sounds. Impelled by the extreme urgency of the case, he commenced, with all possible vehemence, vociferating the alphabet, as a prayer to God to deliver them from the vengeance of Satan. On hearing this the cat, as much alarmed as the priest and his wife, of whose nocturnal peace he had been the unconscious disturber, ran away, leaving the poor people congratulating themselves on the efficacy of their prayer. On a subsequent occasion, puss, in his perambulations, went to the district of the Satanees; and as the marae stood in a retired spot, and was shaded by the rich foliage of trees of ancient growth, Tom, pleased with the situation, and wishing to be found in good company, took up his abode with the gods; and not meeting with any opposition from those within the house, he little expected any from those without. Some few days after, however, the priest came, accompanied by a number of worshippers, to present some offerings to the god, and on opening the door Tom very respectfully greeted him with a mew. Unaccustomed to such salutations, instead of returning it, he rushed back with terror, shouting to his companions, "Here's a monster from the deep, here's a monster from the deep!" Upon this the whole party hastened home, collected several hundreds of their companions, put on their war-caps, brought their spears, clubs and slings, blackened themselves with charcoal, and thus equipped, came shouting to attack "poor puss." Affrighted at this formidable array of war, Tom immediately sprang towards the open door, and darting through the terror-stricken warriors, fled with the greatest precipitation in all directions. In the evening, these brave conspirators against the life of a cat were entertaining themselves and a numerous company of spectators with a dance, when Tom, wishing to see the sport, and bearing no malice, came to take a peep. No sooner did he present himself, than the terrified company fled in consternation! and the heroic warriors of the district again armed themselves, and gave chase to this unfortunate cat. But the "monster of the deep," being too nimble for them, again escaped their vengeance. Some hours after, when all was quiet, Tom, being disturbed in his residence with the gods, determined unwisely to renew his acquaintance with men; and, in the dead of the night, he returned to the house, and crept beneath a coverlet, under which a whole family was lying, and there fell asleep. Unfortunately his purring awoke the man under whose cloth he had cradled, and who, supposing that some other monster had come to disturb them, closed the door-way, awoke the people of the house, and procured lights to search for the intruder. Poor Tom, fatigued with the two previous engagements of the day, lay quietly asleep, when the warriors, with their clubs and spears, attacked him most valiantly, and thought themselves singularly brave in putting an end to the formidable "monster."

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The second is of a philosophical character, respecting the tides. It is to the Missionaries a well-known fact, that the tides in Tahiti and the Society Islands are uniform throughout the year, both as to the time of the ebb and flow, and the height of the rise and fall; it being high water invariably at noon and at midnight; and consequently, the water is at its lowest point at six o'clock in the morning and evening. The rise is seldom more than eighteen inches or two feet above land-water mark. It must be observed, that mostly once, and frequently twice in the year, a very heavy sea rolls over the reef, and bursts with great violence upon the shore. But the most remarkable feature in the periodically high sea is, that it invariably comes from W. and S.W., which is the opposite direction to that from which the trade-wind blows. "I have been," says Mr. W. "thus particular in my observations, for the purpose of calling the attention of scientific men to this remarkable phenomenon, as I believe it is restricted to the Tahitian and Society Island groups in the South Pacific, and the Sandwich Islands in the North. I cannot, however, speak positively respecting the tides at the islands eastward of Tahiti; but at all the islands I have visited in the same parallel of longitude to the southward, and in those to the westward, in the same parallel of latitude, the same regularity is not observed; but the tides vary with the moon, both as to the time and the height of the rise and fall, which is the case at Rorotonga." Another design of this minute detail is to correct the erroneous statements of some scientific visitors—such as the notorious Kitzabue and Captain Beechy, whose statements respecting the tides at these islands are not warranted by the actual facts.

Another is of a religious description. "In passing one evening from Mr. Buzacott's to Mr. Pitman's, my attention was arrested by seeing a person get off" a seat by the road side, "and walk upon his knees into the centre of the path-way. When he shouted, 'Welcome, servant of God, who brought light into this dark island; to you we are indebted for the word of salvation.' The appearance of his person first attracted my attention; his hands and feet being eaten off by a disease which the natives call *kokovi*, and which obliged him to walk upon his knees; but, notwithstanding this, I found that he was exceedingly industrious, and not only kept his *kainga* in beautiful order, but raised food enough to support his wife and three children. The substitute he used for a spade in tilling the ground, was an instrument called the *ko*, which is a piece of iron-wood, pointed at one end. This he pressed firmly to his side, and leaning the weight of his body upon it, pierced the ground, and then scraping out the earth with the stumps of his hands, he would clasp the banana or taro plant, place it in the hole and then fill in the earth. The weeds he pulled up in the same way. In reply to his salutation, I asked him what he knew of the word of salvation. He answered, 'I know about Jesus Christ, who came into the world to save sinners.' On inquiring what he knew about Jesus Christ, he replied, 'I know that he is the Son of God, and that he died painfully upon the cross to pay for the sins of men, in order that their souls might be saved, and go to happiness in the skies.'

I enquired of him 'if all the people went to heaven after death.' 'Certainly not,' he replied, 'only those who believe in the Lord Jesus, who cast away sin and pray to God.' 'You pray of course?' I continued. 'O yes,' he said, 'I very frequently pray as I weed my ground and plant my food, but always three times a day, beside praying with my family every morning and evening.' I asked what he said when he prayed. He answered, 'I say, O Lord, I am a great sinner, may Jesus take my sins away by his good blood—and give me the good Spirit of Jesus to instruct me, and make my heart good, to make me a man of Jesus, and take me to heaven when I die.' 'Well,' I replied, 'that, Buteor, is very excellent, but where did you obtain your knowledge?' 'From you, to be sure; who brought us the news of salvation but yourself?' 'True,' I replied, 'but I do not ever recollect to have seen you at either of the settlements to hear me speak of these things, and how do you obtain your knowledge of them?' 'Why,' he said, 'as the people return from the services, I take my seat by the way-side, and beg a bit of the word as they pass by; one gives me one piece, another another piece, I collect them together in my heart, and by thinking over what I thus obtain, and praying to God to make me know, I understand a little about his word.'" So well pleased was Mr. Williams with this interview, that he seldom passed his house afterward, without holding an interesting conversation with Buteor, the spiritual beggar.—(51—210.)

(The next number will contain the conclusion of our review of this very interesting volume.)

**THE STARS.**—The stars! Look at that distant star which twinkles in the firmament. There it hath shone with undiminished lustre for centuries. The eyes that are sealed in death thousands of years have gazed upon it, and seen it the same as we behold it now. It has held its place through successive empires. If we look back through the vista of distant ages, we find it there. It beheld Rome in her might and majesty. It looked upon Babylon in the days of her glory. It saw Egypt in her rising greatness. Yet still it shines on, without change or diminution of lustre. Perpetuity, constancy, is stamped upon it. Yet this is but a feeble type of the constancy and endurance of heavenly friendship. "Thus saith the Lord, which giveth the sun for light by day, and the ordinances of the moon and stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of Hosts is his name; if those ordinances depart from before me, saith the Lord, then the seed of Israel shall also cease from being a nation before me forever. The mountains shall depart and the hills be removed, but my kindness shall not depart from thee; neither shall the covenant of my peace be removed, saith the Lord, that hath mercy on thee." If we attach so much value to the constancy that can abide but for a few years at most, how can we estimate aright that which endures forever? Think of a friendship, the measure of whose duration is eternity itself, the tenure of it without limit or end. Oh what a basis for everlasting confidence is this!

The Christian believes that fear has torment, and that where torment is, a man is not blessed; and yet he believes, that blessed is the man who feareth always.

## CORRESPONDENCE.

MR. EDITOR.

Sir,—The following article is respectfully submitted to you for publication: assured that it cannot fail of meeting a corresponding interest in the hearts of your numerous readers, especially among those who still bear the name of their venerable founder, Wesley. No incident in the life of one so truly good and great, so abundant in labour for the benefit of his fellow-men, and fraught with blessings to future generations, can be deemed unimportant. He was indeed a "Light" enkindled by the Holy Spirit, and was raised up by Him who is the Father of Lights, "a city set on a hill," that "cannot," that ought not "be hid." He shone resplendent in the protracted course of his extensive missionary, literary, and benevolent career; and his sun, was not only made to go down in brightness, but scattering through the grace of God, its last setting, yet cheering rays, on all around—gave a sure and certain pledge in the morning of the resurrection, of rising in more glorious and brighter array! The Extract is taken from "Memoirs of Mrs. Elizabeth Mortimer: by Mrs. Bulmer." This excellent woman, whose life is so illustrative of the grace of the Gospel, and which reflects such honour on Methodism, claimed Mr. Wesley as her spiritual parent; and, "to connection with him, her admirable biographer remarks, "She owed much of the celebrity of her early course; it exerted a powerful influence in the formation of her character; and she always justly ranked it among the highest, and most valued blessings of her life." She further observes—"Among the friends and adherents of the Wesleys, many such characters were found; and if from all classes of society may be largely selected those who have not only given their sanction to the economy established by these eminent men, but who have themselves been formed by it to an elevation in piety and virtue, to which they might not otherwise have attained—may not Methodism, like Christianity, appeal for judgment, from the prejudices and passions of men, to its results in the exaltation of the human character, and the general improvement of Society?"

As in the life of Mr. Wesley, the particular providences of God were conspicuous, so was it in that of this his spiritual child. He of whom it is written with reference to the angelic host, that they "do His commandments, hearkening unto the voice of His word," and that they are ministering spirits, sent forth to minister to them who shall be heirs of salvation," was pleased to prepare by his grace in (human shrine) and provide in his providence one, in the character of Miss Ritchie, afterward known as Mrs. Mortimer, to be employed in needed offices of love, and kindness, to this his dear and faithful servant in his infirmity, at the close of his mortal existence; Thus accomplishing his own most gracious promise to his chosen ones, "even to old age I am He: and to hoary hairs will I carry you." Isaiah chap. iv. 46. ver.

A.  
"In November 1790, Miss Ritchie again arrived in London, and had the satisfaction of once more meeting her revered friend, Mr. Wesley, at whose pressing invitation she became an inmate at the Chapel-house. Her friend, Miss Roe, (now married to the Rev James Rogers) resided there, but was in too infirm a state of health to occupy her usual place in the domestic circle. At the call of friendship, therefore, she consented, for awhile to undertake the charge, and says,—'Believing it to be my providential path, I entered on my new employment, and found sufficient business on my hands. The Preacher who usually read to Mr. Wesley being absent, he said to me, 'Betsy you must be eyes to the blind.' I therefore rose about half-past five o'clock, and generally read from six till breakfast time. Sometimes he would converse freely, and say,—'How good is

the Lord to bring you to me when I most need you! I should wish you to be with me in my dying moments: I would have you to close my eyes.' When the fullness of my heart, did not prevent reply, I have said, 'this, my dear Sir, I would willingly do, but you live such a flying life, I do not well see how it is to be accomplished.' He would end the conversation, by adding, 'our God does all things well: we will leave it in his hands.' During the two months I passed under his roof, which proved his last he spent on earth, I derived much pleasure from his conversation. His spirit seemed all love: he breathed the air of paradise, adverting often to the state of separate spirits. 'Can we suppose,' he would observe, 'that this active mind which animates and moves the dull matter with which it is clogged, will be less active when set free? Surely no: it will be all activity. But what will be its employments? who will tell?' I was greatly profited during this season. My hands were full, but I felt the light of the Divine approbation shining on my path, which rendered easy, many painful things I met with. Indeed I felt it quite a duty to let Mr. Wesley want no attention, I could possibly pay him: I loved him with a grateful and affectionate regard, as given by God to be my guide, my spiritual father, and my dearest friend; and was truly thankful to be assured that those attentions were made comforts to him. With concern I saw, in February 1791, that his strength declined much. He could not bear to continue meeting the classes, but desired me to read to him; for, notwithstanding his bodily weakness, his great mind could not be unemployed. On Thursday the 17th he came home from Lambeth, with a bad cold; but I did not then apprehend much danger. On the following Sunday he was unable to go on with his usual work. I began to fear the consequences, and felt a pleading spirit, crying, 'Lord spare the Shepherd for the people's sake!' My fears were nevertheless mixed with hope; and as no one else seemed to apprehend danger, I endeavoured to resist the fears that rose in my mind. On Monday he was something better; and, ever active to perform his work, Miss Wesley and I accompanied him to Twickenham. On Tuesday he preached in the City-road Chapel, from Gal. v. 5., and afterwards gave out his favourite Psalm,

"I'll praise my Maker while I've breath."

On Wednesday he was so much better, as to go to Leatherhead. He returned as far as Mr. Wolfe's on Thursday, and on Friday reached home. To proceed here, would only be to copy a narrative, written at the time by desire of Dr. Whitehead, which he read after preaching the funeral sermon. But as it is now little known, and is not inserted entire in the works of Mr. Wesley's Biographers, an extract from the concluding part of it will here be interesting, not only from its connection with Miss Ritchie, but also on account of its venerable subject. On Tuesday March 1st. Mr. Wesley conversed with his friend Mr. Bradford, upon affairs relating to the Connexion. He was afterwards much exhausted, and while sitting in his chair, was observed to change for death. His voice failed, and we were obliged to lay him down on the bed, from which he rose no more. After lying still and sleeping a little, he said, 'Betsy, you, Mr. Bradford, and the rest pray and praise.' We kneeled down, and truly our hearts were filled with a sense of the Divine presence. The room seemed to be filled with God; he afterwards gave a few directions respecting his general and other temporal concerns; and then, as if he felt that he had done with all below, begged we would again pray and praise. While Mr. Broadbent was thus engaged, Mr. Wesley's fervour of spirit was visible to every one present. One thing we could not but remark, that when Mr. Broadbent was praying in a very emphatic manner, that if God were about to take away our father and our head to his eternal glory, he would continue and increase his blessing, upon the doctrine and discipline, which he had so



long made his aged servant the means of propagating and establishing in the world,—such a degree of fervour accompanied Mr. Wesley's loud 'Amen', as was very expressive of his soul's being engaged in the answer of our petition. On rising from our knees, he took Mr. Broadbent's hand, drew him near, and with the utmost placidness saluted him, and said 'Farewell!' Mr. and Mrs. Rogers, Mr. Horton and others drew near the bed-side, and he took the same affectionate leave of them all. The next pleasing awful scene, was the great exertion he made, in order to make Mr. Broadbent understand, that he desired a sermon which he had written on the Love of God, should be scattered abroad, and given to every body. Something else he would have said, but alas! his speech failed; and those lips which used to feed so many, were no longer able to convey their accustomed sounds. Finding that we could not understand what he said, he paused a little, and then with all his remaining strength cried out, 'The best of all is, God is with us!' and then as if to assert the faithfulness of our promise-keeping Jehovah, and comfort the hearts of his weeping friends, lifting up his dying arm in token of victory, and raising his feeble voice with a holy triumph, not to be expressed, he again repeated the heart-reviving words, 'God is with us.' Sometime after, on our giving him something to wet his parched lips, he said, 'This will not do, we must take the consequences; never mind the poor carcass.' Some friends standing near the bed-side, whom he did not distinctly perceive (his sight being nearly gone,) he said, 'who are these?' Mr. Rogers said, Sir, we are come to rejoice with you; you are going to receive your crown.' 'It is the Lord's doing,' he replied, 'and marvelous in our eyes.' On being told that Mrs. Charles Wesley was come, he said, 'He giveth his servants rest.' He thanked her as he pressed her hand, and on wetting his lips, said, 'We thank thee O Lord, for these and all thy mercies; bless the church and King, and grant us peace and truth forever, through Jesus Christ our Lord.' At another time he said, 'He banneth his servants to lie down in peace.' I replied, 'they lie down in peace indeed, who rest in our Redeemer's bosom. May the Lord help us to rest in him, and then to rest with you in glory,' to which he answered, 'Amen.' Then, pausing a little, he exclaimed, 'The Lord is with us; the God of Jacob is our refuge!' and again requested us to pray. Mr. Broadbent was once more the mouth of our full hearts; and though Mr. Wesley was greatly exhausted by these exertions, he appeared still more fervent in spirit. Several of his relations being present, Mr. Broadbent particularly thanked God for the honor he had conferred upon the family; and earnestly prayed that the glory might never be tarnished, nor they want a man to minister before the Lord, to the latest generations; at the end of which petition, our dying father discovered such ardency of desire that the prayer might be answered, by repeating his 'Amen', as greatly affected all present. These exertions, however, were too much for his feeble frame; and during most of the night following, although he was often heard attempting to repeat the psalm before mentioned, he could only get out, 'I'll praise, I'll praise.' On Wednesday we found that the closing scene drew near. Mr. Bradford, his faithful friend, and most affectionate son in the Gospel, prayed with him; and the last word he was heard to articulate was, 'Farewell!' a few minutes before ten, while Miss Wesley, Mr. Horton, Mr. Brackenbury, Mr. and Mrs. Rogers, with E. Ritchie, were kneeling around his bed, according to his often expressed desire, without a lingering groan, this man of God gathered up his feet in the presence of his brethren. We felt what is inexpressible. The ineffable sweetness that filled our hearts, as our blessed pastor, father and friend, entered into his Master's joy, for a few moments blunted the edge of our painful feelings on this truly glorious, yet melancholy

occasion. As our dear aged father breathed his last, Mr. Bradford was inwardly saying, 'Lift up your heads, O ye gates, and let this heir of glory enter in.' Mr. Rogers gave out—

"Waiting to receive thy spirit,  
So the Saviour stands above,  
Shows the purchase of his merit  
Reaches out the Crown of Love."

One then said, let us pray for the mantle of our Elijah: on which Mr. Rogers prayed in the spirit, for the descent of the Holy Ghost on us, and on all who mourn the general loss which the church militant sustains by the removal of our much loved father to his great reward. Even so. Amen."\*

## SABBATH SCHOOL DEPARTMENT.

## AN ADDRESS

*To the Parents of Sunday-School Children.*

"Suffer little children to come unto me."—LUKE X. 18.

It is a great mercy that God has preserved both you and your children to this time. How many fathers and mothers are torn from their helpless babes! Multitudes of infants pine away and die before the eyes of their parents. Many are born blind or deaf and dumb; and some turn out idiots, without sense to learn, or to do any thing to get their bread. How kind, then, has the Lord been to you! Though you may be poor, he has given you health to work, or friends to help you; so that you and your children have been kept from starving. He has graciously provided for the good of your children's minds, by inclining people to teach them to read the Bible. If you cannot teach them yourselves, or pay to have them taught, how thankful should you be to the Lord for putting it into the hearts of other persons to do so much good for your children! It will cost some money, and some time and trouble; and they are not related to you, nor do they expect any reward from you; but they are willing to do this for God's sake, who has taught us to love our neighbours as ourselves. If you love your children, you will be very glad to use such means to do them good.

By sending them to the Sabbath School you may do them much good, and keep them from much harm. Do you not find that if your children have nothing to do, they get into mischief? When they play about in the streets they are apt to learn the bad words and bad behaviour of the worst children they meet with. They are not thankful nor dutiful to you now; and what may you expect when they grow up. Is it not likely, and almost certain, that they will get worse and worse, if they are not taught better, and kept out of harm's way? What can you do with them on the Sabbath, so well as to send them to worship God, and to be taught to read their Bible? This will show them how wrong it is for them to lie, or swear, or steal, or disobey their parents. It will show them that God is angry with children who do such things, and that he will turn them into hell if they go on so. If they come to know and mind what the Bible tells them, you will not have the trouble to scold and beat them, in order to keep them from doing what is wrong. They will remember that God always sees them, and they will be afraid of displeasing him.

On the other hand, if they have not the fear of God before their eyes, you know not to what end they may come. How common it is for young people to be led to commit crimes that ruin them forever! There is not a week passes without some being taken.

\* How soul-animating are the statements this Extract affords. How cheering to "The Church in her militant state," particularly to that body who have received an answer to the prayer of faith, in the continued gift of the holy Spirit among them: the revival and extension of the work in the salvation of innumerable souls, raised from a "Death of sin to a life of righteousness,"—to bear testimony they have not believed "cunningly devised fables"—but, "that the Gospel of Christ is the power of God unto salvation to every one that believeth."

up, and put in prison; hardihood in crime leads to murder and execution. What should hinder your children from taking the same course that so many fall into, if they are not kept from temptation, and taught what is right while they are young? Most poor creatures that die for their crimes, say, that they began to be ruined by not keeping the Sabbath. And how can your children be hindered from this sin, but by being sent to a Sabbath School, and by attending public worship? Whether they are able or not to work at any thing the rest of the week, you cannot, and ought not, to make them work on the Lord's day. The fourth commandment says, "Remember the Sabbath-day to keep it holy: in it thou shalt not do any work: thou, nor thy son, nor thy daughter." If you cannot teach your children at home yourselves, the only way likely to keep them from wicked courses, is to send them to a Sabbath School.

Doing this, is likely not only to keep them from harm, but also to do them great good. If they mind what they are taught in the Bible, they will behave well to you, and to every body. Those who are so kind as to instruct them, will take notice of them, and will be glad to employ them as they grow up, or recommend them to persons who can provide better for them. Many poor children have come to be comfortable in their circumstances, and greatly respected, by getting learning, and behaving well; and yours are as likely to do so as others. So, they will not only become more dutiful and useful to you while they are children, but when they become men and women, and you are old and feeble, they will be glad to support and comfort you under your infirmities.

If there were no future life, and no other world but this in which we live, it would be much for your own and your children's interests that they should read and mind the Bible. Among the people you are acquainted with, how much better off are those who are decent, sober, honest and diligent, than those who are idle, drunken, lewd, and dishonest! But the Bible is God's Book. It was written by persons who knew and loved God, and all that they say is true. It pleased God to teach them, and by their means to teach us, that there is another life after this; and that they who know and love God in this world will go to heaven; while they who will not learn and do his will, must go to hell. You and your children will be sure to go to one or the other of these places when you die, and will there be happy or miserable for ever. Now, how shocking will it be, if you and they should be together in hell, and they should tell you "this is because you did not teach us better, nor let others teach us, who wished to do so!" But how happy would it be for you to see your children in heaven, and hear them blessing God for having given them parents who taught them to love and serve him!

Are you not ready to weep at these thoughts? "Yes," perhaps you say, "but what good can that do? I am not fit to go to heaven, nor my children neither. Young as they are, they have already learned much evil; and they are so perverse, that I have no hope they will get better." Too many persons have reason to make this complaint, and too few are aware of it. If this be your case, it is bad indeed; but the Bible teaches us the only way to escape the wrath to come. It tells us that Jesus Christ came to save sinners, that he died for them, and all that believe on him shall have everlasting life. Hence it is that St. Paul wrote to young Timothy, "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation." Neither you nor your children can be saved while you neglect the Scriptures. If you read them you will see this to be true; and you will see that God gives his Holy Spirit to them that ask him.

If any of you cannot read, you are much to be pitied; but you may hear the Scriptures explained and preached, and if you do not, you will perish without excuse. But what a happy thing it is, that

the Lord provides means for your children to learn better! The Lord Jesus Christ said, when he was upon the earth, "Suffer little children to come unto me, and forbid them not." How guilty must those parents be who will not suffer their children to come to Christ; and can they come to Christ if they do not learn the Scriptures, which teach us who he is, what he has done and suffered for us, and how we may be saved?

If your children wish to learn these things, would it not be unkind to hinder them? But you cannot expect them to know what is good for themselves, if you do not tell them. They are likely to love play more than learning; but if you let them have their own way in every thing, you will be sure to ruin them, and to make them torments to yourselves. Whereas, if you take care always to send them to a Sabbath School at the proper hours, they will soon get the habit of going, and of obeying you in other things. Bless God that he has inclined any body to teach them; send them early and constantly to learn; and take care to do and say nothing that would hinder the blessed effects of it for this life, and that which is to come. May the grace of our Lord Jesus Christ be with you!

## THE WESLEYAN.

HALIFAX, DECEMBER 17, 1838.

WE announced in our last, that an article on the question of the Divine Institution of Episcopacy, would be found in this number; we have now to observe that it was found too lengthy for our columns, and is about to be published in the pamphlet form at our office.

We would beg to remind the Agents for the paper, and the Preachers on the several stations, of the necessity of endeavouring, with the new year, to procure new subscribers for the Wesleyan. Our volume will soon be complete, and we hope to commence the new one with increased attractions.

We shall be glad if the Agents at Lower Rawdon, the Gore, Shubenacadie, and other places where it has not been done, to take an early opportunity of remitting their arrears to the Agent at Halifax.

### TO CORRESPONDENTS.

LETTERS have been received from St. John N. B. with remittance\*; also, from A. H. Cocken, Esq. Rev. W. Smith, Anonymous, "F.," "A.M.," Rev. W. Wilson, and Gamma. \*\* was received too late for notice. M.S.S. not arrived.

\* We find on the St. John List, names fewer in number than the number of copies that have always been sent—we shall in future send according to the List, and if we send too few, we shall be glad to be advised of it.

MECHANICS' INSTITUTE.—Last Wednesday week, George R. Young, Esq. delivered an able and interesting Lecture, on the advantages of Steam Navigation between Halifax N. S. and the Mother Country.—Last Wednesday evening, the Rev. C. Churchill lectured on Creation. (We have been earnestly requested by letter and otherwise, to apply for the Lecture on Creation, for publication in these pages—and we are now able to announce, that it will be commenced in an early succeeding number.)

### CANADA.

INTELLIGENCE, in addition to that contained in our last, is but trifling this week. A cessation from acts of hostility, at least, had occurred in both Provinces, but hopes of the continuance of this do not seem very strong.

On Monday morning last, an express arrived in Halifax, brought by Mr. Buchanan, of the Canadian Volunteers, seven days from Quebec. The result of this message appears to be, the immediate departure of detachments of the 66th



and 93rd Regts. from New Brunswick for Quebec, and the departure of the 36th, and a company of Artillery, from Halifax to New Brunswick.—Novascotian.

A gentleman of high respectability, it appears, has fully explained away Rodier's charge against General Wool.

Col. Worth, U. States Army, had forwarded the request of certain citizens of the U. States, for the Prescott prisoners, to Col. Dundas. Col. Dundas refers the whole matter to the Commander-in-chief.

A most extensive conflagration was visible at Montreal on the evening of the 28th, and from the direction of the flames it was conjectured to be in the village of Bauffandine, where there were extensive wooden barracks.

Sir John Colborne has authorised the formation of three volunteer brigades in Montreal, with the same pay as established for the regular service.

MOVEMENTS AT DETROIT.—Report says that Gen. Brady of Detroit, has captured a patriot schooner in the vicinity, and with it about nine hundred stands of arms. (The schooner was the Mary, and had 110 stands of arms on board when taken possession of at Gibraltar.)

A gentleman from Toledo, brings a report that the Arsenal at Detroit was recently broken open, stands of arms reported to have been taken by Gen. Brady, re taken, and that the arms belonging to the Brady Guards were stolen.

P. S. The Detroit Morning Post of Saturday, contains a report that the guns belonging to the Brady Guards have been voluntarily returned.—*Buffalo Star*, Oct. 27.

The Herald says that in pursuance of instructions from England, Sir John Colborne has laid before the Special Council a bill to dispense with trial by jury at least for a time. Also that he has ordered the political prisoners from Quebec to Montreal for trial by the court martial; and called upon Judges Panet and Bedard for a written statement of the reasons on which they decided against the legality of the ordinance suspending the habeas corpus.

It is reported that Col. Wetherall is to take the military command in the Upper Province.

The Montreal Courier publishes an extract from a letter written at Kingston, in which it is said that the Pole, Van Shults, who led the invaders at Prescott, pretends that he had a commission from the government of the U. States, as an officer in the expedition; but that his papers fell into the hands of a Mr. B. of Prescott, an American, and cannot now be found. We venture to say that the government of the U. States never give him any such commission, and never heard of him before.

The Montreal Herald gives the following as a true copy of the letter addressed by Van Shults to Col. Young, while the invaders were yet in possession of the windmill.

"To the commander of the Queen's troops at Prescott.—I send you two of your wounded because I cannot attend to them and give them the care they require. In requittance I beg you to treat my wounded with kindness."

"If on your honor you can assure me that we are not received by the people here as liberators, it depends upon you to put a stop to further bloodshed."

COMMANDER OF THE PATRIOT FORCES AT PRESCOTT.

Some of the Upper Canada papers are very indignant at Colonel Dundas for not mentioning the militia and volunteers, in his official account of the capture.

PRESIDENT'S MESSAGE.—New York papers to December 6, received at Mr. Keefler's Reading Room, furnish the President's Message to Congress. This, as usual, is a document of much length. The only parts of it of any immediate interest to us, are those which relate to the Boundary question and to Canadian difficulties. Hopes of arranging the former, by an amicable convention for a joint survey and exploration, are expressed. On the latter, the President expresses the frustration of his hopes, respecting the preservation of strict neutrality,—and his regret at information received, of associations formed for the purposes of hostile invasion in Canada.—*Nov.*

ST. JOHN N. B. MECHANICS' INSTITUTE.—We rejoice that a Mechanics' Institute has been formed in St. John, under very flattering appearances. A St. John paper says, that the Institution received the patronage and attention of their most respectable mechanics, tradesmen, and professional men. Its published list of members, we see, contains nearly 200 names, and is headed by the Chief Justice, another Judge, the Master of the Rolls, the Speaker, the Mayor, two M. P. P.'s the Sheriff, &c. In this way it seems St. John

forms establishments,—all ranks co-operating, the highest assisting the lower, and the lower throwing their valuable unite of service into the general treasury. We, in Halifax, have the credit of rather a different mode of doing business. Yet the free, liberal, manly, and really dignified co-operation, is fully as good as the more narrow, 'sectional,' jealous and apathetic course,—the course of antagonism of little knots of men, who ought to all pull heartily together for the general welfare.

The Halifax Institute has held on an undeviating progress of respectable usefulness, and exhibits signs of healthful vigour at present, which we hope will ripen into a much richer maturity.

ARRIVAL OF TROOPS.—H. M. S. Hercules, Capt. J. T. Nicolas, arrived on Friday night last, from Barbadoes, with the 36th Regt. viz:—Col. Maxwell, Capts. Trollope, Nugent, Wyatt, and Carmichael; Lieuts. Pratt, Goodman, and Thistlewaite; Ensigns Nugent and Bourdillon; Qr. M. Hall; Asst. Surgeon Scott; 27 Sergeants, 10 Drummers, and 280 rank and file. Major Cross died at Barbadoes, 27th ult. The Regiment disembarked on Saturday.

A special meeting of the Nova Scotia Baptist Education Society, took place at Horton on Thursday the 15th ult. In the course of the proceedings, a statement of the funds of the Society was laid before the meeting, by which it appears that since the 31st December, 1836, the debt due by the Society has been lessened to the amount of £1100 and upwards, by means of private contributions collected in this Province. The Assembly had under deliberation the subject of establishing a College at Horton, in connection with the Academy—and a number of resolutions were passed, to forward the accomplishment of the object. One Resolution stated that it was the opinion of the meeting that £750 per annum would be adequate to support the College with two Professors, and the Academy with two Teachers, and recommended that the necessary amount, over the Provincial grant and tuition fees be raised by the Baptist denomination, and that the measure be immediately adopted. The managing Committee were directed to take the necessary steps for carrying the resolutions into effect, and to apply to the Legislature at their next Session, for an Act of Incorporation, giving to the College, under the name of Queen's College, the power of conferring degrees, and other collegiate privileges, &c. Subsequently, the Managing Committee met, and appointed the Rev. E. A. Crawley, A. M., and the Rev. John Pryor, A. M. Professors in the College,—and Mr. Isaac Chipman, Principal of the Academy. A resolution was also passed, intimating, that in case of these appointments being accepted, the course of instruction in the College would commence on the 2d of January next.

WARNING TO RUM DRINKERS.—On Sabbath morning, November 25, three men in the Township of Newport, were drinking rum, when one of them gave a quantity of the spirit to a little boy about four or five years of age. The little fellow soon became quite drunk. He was afterwards taken very ill, and died before the next morning. One of the men was the father of the child.

It is matter of regret, that no inquest was held on the body of the child, although efforts were made to obtain the Coroner, and the funeral was delayed 24 hours for that purpose.

On Sunday, December 4, a public examination of the children belonging to the Sunday School, took place at the Methodist Chapel, Newport. The children repeated the whole of the first Catechism, and part of the second, with Scripture proofs, very accurately, and to the great satisfaction of the congregation. A sermon was afterwards preached to the children and young persons, from Ecclesiastes, xii. 1. by the Rev. William Wilson—a collection was also made on behalf of the school.

ERRATA.—Page 308 first column, line 24, for "energetic," read, "exegetical;" line 15 from the bottom, for "the version," read "their version;" line 11 from the bottom, for "they have given a comment in their creed," read, "they have given a comment of their own, in accordance with their creed."

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

## VARIETIES.

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

**NAPOLEON BONAPARTE AND JOHN WESLEY.**—During Napoleon's expedition in Egypt, he is known to have been carried away with admiration of the Mahomedan faith, and few readers can have forgotten the enthusiasm with which he exclaimed that the surest way to become immortal, was to become the founder of a new religion. The recollection of this remark will impart additional interest to the following just and eloquent passage from the British Critic. The bitter scorn, however, notwithstanding his own admission, with which the haughty emperor would look down upon poor John Wesley as his victorious competitor for the prize of immortal fame, were no unfit theme for a poet's pen.—*Churchman*.

"It is not easy to imagine any thing more comprehensive than the polity, or more perfect than the organization, of the Wesleyan economy. Its discipline and constitution form a stupendous monument of the genius of its author. They show him to have been born to leave an indelible impress of himself, on after generations. In this respect, Napoleon Bonaparte is not worthy to be compared with him. The name of Napoleon is, indeed, imperishable. But it is written on the *annals* of Europe, not on her institutions. His gigantic footsteps were on the ocean sand; and the waters have closed upon them, and have swept away their traces—even as it were the architecture of boyhood. The name of John Wesley lives in the system which he founded. It is written there in characters, which are expanding, and becoming deeper, as that system spreads. He was a mighty religious legislator. The foundations of his polity are broad and deep; and the spirit of internal discord must become potent indeed, before it can rend this superstructure to pieces."—*British Critic*,

**ESTABLISHMENT OF THE INQUISITION.**—Historians are divided in opinion as to the exact time at which the Inquisition was founded. Inquisitors and informers are mentioned in a law published by the Emperor Theodosius against the Manicheans; but these were officers of justice appointed by the prefects, and differed entirely from the persons who became so notorious under these designations many centuries after that period. The fundamental principle of that odious institution was undoubtedly recognised in 1184, by the Council of Verona; which, however, established no separate tribunal for the pursuit of heretics, but left this task entirely in the hands of the Bishops. Rainier, Castleman, and St. Dominia, who were sent into France at different times, from 1193 to 1206, had a commission from the Pope to search for heretics, and in this sense, may be called inquisitors; but they were invested with no judicial power to pronounce a definite sentence. The Council of Lateran in 1218 made no innovation on the ancient practice. The Council held at Thoulouse in 1229 ordained, that the bishops should appoint in each parish of their respective diocese, one priest and two or three laics, who should engage upon oath to make a rigorous search after all heretics and their abettors, and for this purpose should visit every house from the garret to the cellar, together with all subterraneous places where they might conceal themselves. But the inquisition, as a distinct tribunal, was not erected till the year 1233, when Pope Gregory IX. took from the bishops the power of discovering and bringing to punishment the heretics who lurked in France, and committed that task to the Dominican friars. In consequence of this, the tribunal was immediately set up at Thoulouse, and afterward in the neighbouring cities, from which time it was introduced into other countries in Europe.—*General History of Languadec*.

**ANECDOTE.**—*Rowland Hill*. Once an impudent fellow placed a piece of paper on the reading-desk, just before he (Mr. Hill) was going to read prayers.—He took it, and began—"The prayers of this congregation are desired—umph—for—umph—well, I suppose I must finish what I have begun—for the Rev. Rowland Hill, that he will not go riding about in his carriage on a Sunday!" This would have disconcerted almost any other man: but he looked up as coolly as possible, and said—"If the writer of this piece of folly and impertinence is in the congregation, and will go into the vestry after service,—and let me put a saddle on his back, I will ride him home instead of going in my carriage." He then went on with the service as if nothing had happened.

**GROWTH OF PERSON.**—The growth ceases soonest in the most excitable habit, because in them the excitability will soonest be reduced to a due balance with the stimulants of life. Thus it seems to be that the growth of women, who are more excitable than men, generally stops sooner, and consequently that they are of shorter stature, large women for the most part having less of the habit peculiar to the sex; and that by far the greater number of the most excitable men who in consequence of this constitution, make the greatest figure in their day, are men of short stature, while giants are generally of an opposite habit of body. There must of course, to such rules be many objections.—*Philips on Sleep and Death*.

**LACONICS.**—The man whose word can always be depended upon, is sure to be always honoured.

Want of punctuality is lying.

A man who gives his children habits of truth, industry, and frugality, provides for them better than by giving them a stock of money.

Be not tempted to purchase any unnecessary article by its apparent cheapness.

Ready money procures the best market.

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Halifax, Nova Scotia.

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## WINDSOR.

**FOR SALE AT PUBLIC AUCTION,**—on the 10th of April next, the Corner Lot and Buildings, opposite Mrs Wilcox's Inn, part of the Estate of the late Michael Smith.—Also, A Lot in the rear, about 1 3/4 acres. JOHN SCOTT, JOHN SMITH. Windsor, Nov. 1.

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