

# THE WESLEYAN.

"HOLD FAST THE FORM OF SOUND WORDS."

Scripture.

VOLUME I.

HALIFAX, N. S. MONDAY EVENING, OCTOBER 22, 1838.

NUMBER 18.

## POETRY.

### THE SUNBEAM.

By Mrs. HEMANS.

Thou art no lingerer in monarch's hall,  
A joy thou art, and a wealth to all!  
A bearer of hope unto land and sea—  
Sunbeam! what gift hath the world like thee?

Thou art walking the billows, and ocean smiles—  
Thou hast touched with glory his thousand isles.  
Thou hast lit up the ships, and the feathery foam,  
And gladden'd the sailor, like words of home.

To the solemn depths of the forest shades,  
Thou art streaming on through their green arcades;  
And the quivering leaves that have caught thy glow  
Like fire-flies glance to the pools below.

I look'd on the mountains—a vapour lay  
Folding their heights in its dark array;  
Thou breakest forth—and the mist became  
A crown and a mantle of living flame.

I look'd on the peasant's lowly cot—  
Something of sadness had wrapt the spot,—  
But a gleam of *thee* on its lattice fell,  
And it laugh'd into beauty at that bright spell.

To the earth's wild places a guest thou art,  
Flushing the waste like the rose's heart;  
And thou scornest not from thy pomp to shed  
A tender smile on the ruin's head.

And thou turnest not from the humble grave,  
Where a flower to the sighing winds may wave,  
Thou scatterest its gloom like the dreams of rest,  
Thou sleepest in love on its grassy breast.

Thou tak'st through the dim church-aisle thy way  
And its pillars from twilight flash forth to day,  
And its high pale tombs, with their trophies old,  
Are bath'd in a flood, as of molten gold.

Sunbeam of summer! oh! what is like thee?  
Hope of the wilderness, joy of the sea—  
One thing is like thee to mortals given,—  
The *faith* touching all things with hues of heaven.

## BIOGRAPHICAL.

LYDIA STURTEVANT; OR,

THE FATAL RESOLUTION

By Rev. ELIAKIM PHELPS.

LYDIA STURTEVANT was the name of an amiable young lady of my acquaintance, who died at the age of sixteen. She was the daughter of respectable and pious parents in one of the New England states. On the cultivation of her mind considerable attention had been bestowed. Buoyant in spirit, and beautiful in person, she was the pride of her parents, the ornament of her circle, and the admiration of all who knew her.

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to learn. It is certain that from her earliest years she had regarded religion with respect, and had entertained the expectation of becoming a Christian before she died. It is not known, however, that she was the subject of special religious impressions until the summer of 1824. During the months of July and August of that year her mind was solemnly impressed, and she felt that it was unsafe to continue in the neglect of religion any longer. One morning, especially, the first impressions as she awoke was, that she must embrace religion *then*; and that her soul was in imminent danger of being lost if she delayed. She saw herself, as she expressed it, "to be a great sinner, in the hands of a God of justice"—saw that there was no hope but in Jesus Christ—that in Christ there was a full and complete salvation—that he was ready and willing to receive her *then*, and that delay would probably be fatal to her soul." She deliberated; she reasoned; she prayed, and finally made up her mind to the deliberate RESOLUTION that she would repent and accept the offer of salvation before the close of THAT DAY. She did not actually repent then, but resolved that she would do it *that day*. The resolution was, as she believed, the solemn and deliberate purpose of her soul; and she felt a degree of satisfaction in the thought that the question of her eternal salvation was now so near a final and favourable adjustment. But the day had its cares and its pleasures; business and company filled up its hours, and the night found her as thoughtless, almost, as she had been for months.

The next morning her religious impressions were renewed and deepened. She saw, more clearly than before, the danger of her condition and the necessity of immediate repentance. Sin now appeared more exceedingly sinful; she reproached herself for violating the resolution of the previous morning, and in agony of soul, better conceived than described, formed another resolution, as she expressed it, "to begin religion before the close of that day." And with this the anxiety of her mind again subsided. The solemn vows of the previous morning gave her some tranquillity; she felt not quite the same confidence in herself that she did before; but she had now formed her resolution so firmly, she was so fixed in her purpose, that she considered the issue could hardly be any longer doubtful; and the agony of her soul gave way to the soothing reflection that she should soon be a Christian. She had now taken, as she imagined, "one step"—had formed a solemn purpose, and had given a pledge to repent *that day*. She felt, as she expressed it, *committed*, and hardly had a doubt as to the accomplishment of her purpose. This day also

## 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. Herchel.]

**THE EYE.**—How inestimable is the blessing of sight! Not untruly is it esteemed one of the chief senses, if not the very chief sense in that organization, the whole of which is so curiously formed as to be an incontrovertible proof of its being the workmanship of God, to the conviction of the atheist, and the confirmation of the believer. But the organ of vision is pre-eminently wonderful in its conformation. How curious! how beautiful! how useful! how delightful! What would the possession of all the other senses avail, if there were no sight? What were the magnificent universe, this boundless manifestation of the Deity in the productions of his infinite wisdom, munificent goodness, and Almighty power, had there not been an eye to behold it! Were man void of a capacity for seeing, he had never said with transport, "Truly the light is sweet, and a pleasant thing it is for the eye to behold the sun." It is the eye, that amazing organ, which penetrates and embraces an immeasurable portion of the universe; without laborious effort, it wanders forth amidst unnumbered worlds; or concentrating its poignant vigour, inspects and investigates, with the nicest precision, the minutiae of every animate and inanimate production of the globe which is subjected to its more intimate scrutiny; it explores, collects, and presents to the admiring mind, the ample munificence of the Creator in the ever-constant course of nature, and summons every adoring faculty of the soul to celebrate that infinite Being, who combines with his exuberant bounty the splendid tokens of his complacental generosity;—not merely satisfying us with good things, but delighting us with the beautiful;—decorating the theatre of his paternal kindness with the most admirable, resplendent, and magnificent scenery. Above, is seen the expanded firmament, stretched out by the hands of the Almighty, as the cerulean curtain of his ethereal palace, spangled with millions of glowing gems; beneath, the beautiful earth, with her expanded crystalline oceans, with her mighty continents, and million isles, in their variegated scenery of mountains, hills and plains, valleys, forests, fields and floods. And the eye affects the heart. Hence the transported spectators, like the primitive pair in Eden, are led to exclaim in strains of admiration,—

"These are thy glorious works, parent of Good,  
Almighty; thine this universal frame,  
This wondrous fair; thyself how wondrous then!"

**THE FAMILY.**—The family is the nursery of the state, where her citizens are born and educated for her service. Hence the wisest legislators have ever gone to these fountains of influence and sought to control these springs of society. Napoleon once condescended, by princely favours, to conciliate the good opinion of a poor widow, because she had five sons, who were needed for the service of the state. He who performs faithfully his domestic duties, serves successfully his generation, and deserves well of his country. The family is the nursery of the church. Hence the reason why God chose Abraham, and established the church in his family, is given in the following remarkable words:—"I know him that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment." Their education, in this way, will form a natural introduction to the church, and prepare them to become intelligent and useful members of it. Thus we see, also, the family is the nursery for eternity, and starts the candidate both for heaven and hell. The immortal mind here begins its course. Tender and susceptible, it yields to the

slightest touch, and takes its "form and features" under the plastic band of parental culture. He, therefore, who gives to his child a good moral impulse, performs a higher service than one who imparts royal blood, or places a crown upon his head. The name of Robert Raikes will live long after that of the reigning king of his time is forgotten. The foundation of his fame was laid in a simple plan for exerting a wide and lasting influence on these fountains of life. The terms of personal intercourse indulged in the family, ensure vigorous growth to whatever is cherished there, whether sentiments of virtue or licentiousness. With such a susceptibility and such aliment, it is in experience as we should expect in theory—the sons and daughters are strongly marked in their physical, mental, and moral lineaments, by the character of their parents; and all are confirmed in their habits by age, and after that they go to the grave. The education of the family, therefore, may be said to prepare the candidates for the service they render to their generation, and, to a great extent, for the awards of eternity. It is, however, affecting to see how often this divine institution fails to secure the benevolent ends for which it was designed and adapted. How often there is a want of harmony, even where there is no want of love and confidence between the parents. How often the ends of family discipline fail, through an injudicious exercise of it. How lamentable is the lack of parental fidelity, and of filial obedience, respect, and attention. How servants are unruly, or ruled with oppression, and how masters either become tyrants or abandon all authority—so that family discipline, lying at the foundation of social order and civil government, is perverted to tyranny on one hand, or licentiousness on the other. How few families are what they should be—what they might be! Husbands, wives, parents, children, masters, servants, the responsibility rests on you. The principles on which your happiness depends are few. The philosophy of society is the dictate of common-sense. The child may understand it. It needs no superiority of learning or talent. Nature teaches it. The Scriptures only explain and enforce.—*Sunbeam.*

**GRACE COMPARED TO WATER.**—Water is, in general, free and plenteous; grace is universally so. Rev. xxii. 17. Water is a satisfying portion to a thirsty body; so is the grace of God to a thirsty soul. Isaiah xxxv. 6, 7; John iv. 10—15 and 7. 37—39; Rev. xxi. 6. Deprived of water, animals must soon cease to exist; without grace, spiritual life cannot exist. Water is valuable, and may, in general, without any price be possessed by all; grace is invaluable, and may without money or price, be obtained by all. Isaiah lv. 1. Water is a purifier: so is grace: that purifies the body—this purifies the soul. Ezek. xxxvi. 26; Heb. x. 25.

## TERMS, &amp;c.

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

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passed away as before. She did indeed several times during the day *think* of her resolution, but not with that overwhelming interest she had felt in the morning, and nothing decisive was done.

The next morning her impressions were again renewed, and she again renewed her resolution; and it was dissipated as before; and thus she went on resolving, and breaking her resolutions, until at length her anxiety entirely subsided, and she relapsed into her former state of unconcern. She was not, however, absolutely indifferent: she still expected and resolved to be a Christian; but her resolutions now looked to a more distant period for their accomplishment, and she returned to the cares and pleasures of the world with the same interest as before.

About this time she went to reside in a neighbouring village, and I did not see her again for about three months, when I was called at an early hour one morning to visit her on the bed of death. Her last sickness was short—of only five days' continuance. So insidious was its progress, that no serious apprehensions were entertained as to its issue until about eight hours before her death; and no anxiety for her salvation up to this hour appears to have occupied her mind. About day-break on the morning of the day she died, she was informed that her symptoms had become alarming, and that her sickness would probably be fatal. The intelligence was awfully surprising. It was an hour of indescribable interest to her soul. A solemn stillness reigned around. It was at the early dawn of day, just about the hour at which she formed, what she emphatically called, **THAT FATAL RESOLUTION**, a short time before. The opening twilight, the chamber in which she lay, every object around, brought to mind her former resolutions, and in a moment all the horrors of her situation filled her soul. She now saw herself a hardened sinner, in the hands of God—impenitent, unpardoned—without hope—at the very gate of death—her Saviour slighted, the Spirit grieved and gone, and the judgment with its tremendous retributions just before her!

For a moment suppose her case your own. Time, that was given her to prepare for eternity, was gone. Health, strength, flattering hopes, were gone. The insidious disease had made such rapid inroads, that her blood was already beginning to stagnate, and her lungs to falter in the work of respiration. Feeble and faint, and racked with pain, just sinking in death—what could she do for her soul? And yet *do* she *must*, now or never; for in a few short hours, it would be for ever too late. At one time her distress became so intense, and her energies so exhausted, that she was forced to conclude her soul lost—that nothing could now be done for it; and for a moment she seemed as if in a horrid struggle to adjust her mind to her anticipated doom. But O that word **LOST**. It was a living scorpion to her deathless soul. Her whole frame shuddered at the thought. She struggled again for life—raised her haggard eyes, and seemed to summon every effort to pray. O what agony did that prayer express! She called, she begged, she importuned for mercy, until her weak frame gave way, and she sunk into a partial swoon. A momentary delirium seemed then to distract her thoughts; she appeared

to dream that she was well again, and spoke wildly of her companions, and her employments, and her pleasures. But the next moment a return of reason dissipated the illusion, and forced back upon her the dread reality of her situation—just trembling on the verge of the pit—just sinking, as she several times affirmed, to an endless hell.

At this awful thought her soul again summoned strength—again she cried for mercy with an agony too intense for her weak frame, and again she fainted. It was now nearly noon. Most of the morning had been employed in prayer at her bedside, or in attempting to guide her to the Saviour; but all seemed ineffectual: her strength was now near gone, vital action was no longer perceptible at the extremities, the cold death-sweat was gathering on her brow, and dread despair seemed ready to possess her soul. She saw, and we all saw, that the fatal moment was at hand, and her future prospect one of unmingled horror. She shrunk from it. She turned her eyes to me, and called on all who stood around her to beseech once more the God of mercy in her behalf.

Turning at one time to her distressed father, as he sat beside her, watching the changes of her countenance, she said, with a look such as parents alone can understand, "O, my dear father, can't you help me?—can't you keep me alive a little longer? O! pray for me—pray for me!" We all kneeled again at her bedside, and having once more commended her to God, I tried again to direct her to the Saviour—and was beginning to repeat some promises which I thought appropriate, when she interrupted me, saying, with emphasis, she "*could not be pardoned—it was too late—too late.*" And again alluding to **THAT FATAL RESOLUTION**, she begged of me to charge all the youth of my congregation not to neglect religion as she had done; not to stifle their conviction by a *mere resolution* to repent. "Warn them, warn them," said she, "by my case"—and again she attempted to pray, and swooned away.

Her voice was now become inarticulate, the dimness of death was settling upon her eyes, which now and then in a frantic stare told of agonies that the tongue could not express. The energies of her soul, however, seemed not in the least abated. The same effort to pray was manifestly still continued, though it was indicated now rather by struggles and expressive looks, and groans, than words. She continued thus alternately to struggle and faint, every succeeding effort becoming feebler, until the last convulsive struggle closed the scene, and her spirit took its everlasting flight.

As I retired from the scene of death, I was led to contemplate and write down this brief history of this lovely female, whose state was now unalterably fixed. But a few weeks before, she was within the reach of hope, and promise, and Gospel influence, a subject of deep and solemn conviction. The Saviour called—the Spirit strove; she listened, deliberated—**RESOLVED**. But alas! her resolution fixed on a future period; and although it was but a few hours distant, it afforded time for "the wicked One to catch away that which was sown in her heart." The circumstance which quieted her conviction, and perhaps prevented her repentance, was her resolution that she

would repent ; or as she more than once expressed it, "THAT FATAL RESOLUTION." Had she *actually repented* and embraced salvation *then*, instead of simply resolving that she *would do it*, her death, though in the morning of her days might have been peaceful and triumphant, her memory blessed, and her immortality glorious.

But how was it that a *resolution to repent* and become a *Christian*—a resolution so solemnly adopted, and to be executed so soon, could have led to a result so disastrous ? The answer is clear. We see in this case the deceitfulness of the human heart and the dark device of Satan. Instead of yielding to conviction and repenting at once, she was quieted by her resolution, until the cares and pleasures of the day could have time to come in and take possession of her soul. Her resolution was so firmly made and so soon to be accomplished, that she felt in a measure secure, and her anxieties subsided. The resolution that she *would repent* that day, calmed her apprehensions, and thus removed from her mind the most powerful stimulant to do it *now*. The effect upon her conscience was that of a deceptive and deadly opiate ; lulled to a fatal slumber, to be broken only by the angel of death.

How many, as we have reason to fear, are going down to the pit under the same delusion ! Impenitent reader, is not this your case ? Why are you so unconcerned ? Is it not that you are *purposing* to repent hereafter ? Would you—could you be content to live one day, one hour, in this unprepared state, if you had not some such opiate to stupify conscience and perpetuate its slumbers ? Suppose that it were now revealed, that in a few short hours death would be upon you, would you not be awakened ? would you not with great earnestness seek the Lord while he might be found ? But what real difference is there between the condition here supposed and your actual condition now ? Death is certain to come. Why then, when the fact that you must die ere long is so certain, why do you feel so little solicitude to be prepared ? With the tremendous alternative of heaven or hell appended to your decision, what satanic delusion holds you in fatal slumbers ?—what but this delusive purpose to repent *hereafter* ? Take away this, and the vain hope which hangs upon it, and would you slumber ?—No more than you would slumber under the trumpet of the last day.

The deceptive influence then of this *resolution*—this mere purpose to repent, can at once be seen. It perpetuates that insensibility which threatens, even now, your soul's eternal ruin. No matter how *firmly* you may *resolve* to repent hereafter ; the more *firmly* you resolve, the more imminent perhaps is your danger, for the greater is the probability that you will trust in it, and that conscience will be silenced. No matter how short the period before your resolution is to be accomplished. Though it were merely "to go and bury your father," or "bid them farewell that are at home at your house ;" if it admits a *single half hour* of delay, it involves a hazard for which the wealth of kingdoms would not compensate. It is a wilful delay of *repentance, now commanded* ; it may lead to diverting company or care ; it may

grieve away the Holy Spirit ; it may be that sin, for which all the sighs, and groans and tears of a world could not atone. This mere *purpose* to repent has long enough been peopling the world of perdition. It is one of the darkest devices of Satan. It is not to be trusted, even for an hour. It is like the pilgrim's "enchanted ground ;" he who sleeps there sleeps in the gate of death. If religion *ever* has any value, it has that value *now*. If its sanctions ever *will* be binding, they are binding *now*. If the Most High ever will have a claim to your obedience, he has that claim *now*. The business of religion is a business to be *transacted*, not to be trifled with or delayed. It requires not simply your purposes, or promises, or resolutions, but the immediate surrender of your hearts ; a cheerful submission of *your will* to the word and the Spirit, and holy will of God ; a cordial acquiescence in the method of salvation through Jesus Christ. It is a concern in which no man's *word* can be taken, even for an hour. Not even the most solemn vow, if it fix only on a future period, can meet that high and holy injunction which "*now urges all men every where to repent*." O then, by the awful majesty of that God who thus "commands"—by the tremendous decisions of his last tribunal—by the amazing worth of your own soul—and above all, by the infinite love of Him who has died for sinners, be constrained to **REPENT NOW.**—*Am. Tract Society.*

#### DIVINITY.

##### THE SUBSTANCE OF A SERMON.

BY THE LATE REV. E. HARE.

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

I do not need to doubt whether you have frequently suffered this word of exhortation. This text, I presume, has been often read from this place, and as frequently enlarged upon. It cannot be hoped, that any thing new will be said on it. You will not think it grievous to hear what you have often heard ; for I am sure it is safe that "your pure minds be stirred up by way of remembrance."

The subject itself is, however, a little out of the common line of preaching. It is a general rule that the children should be provided for by their parents, and not that they should lay up for them. Our business is rather to seek your profit than ours ; and to impart something to you, rather than to ask any thing from you. But this rule may properly enough admit of some exceptions. We may certainly be permitted, without any breach of decorum, occasionally to lay our own case before you, and, once in the year at least, to prefer our requests to you ; especially if your granting requests may turn out, in the end, as much for your own advantage, as for ours. This, I trust, will indeed appear to be the case.

The nature of our present request, I suppose, you already understand ; viz. that you should pray *for us*. We do not mean that you should pray *at us*. There is a way of praying *at* people, by seeming to tell the Searcher of hearts (who knows abundantly better than we), all the real or imaginary faults of those *for whom we pretend to pray* in their presence, and in the presence of others. I cannot recommend this me-

thod. It is hypocritical. You pretend to be talking to God, when you are squinting at your neighbour. Besides, it is mean and cowardly. Why do you not tell your brother his fault between you and himself alone? It is wicked. Perhaps it is not backbiting; but it is not unfrequently evil speaking: and, for these reasons, it is vain. The prayer that is not sincerely addressed to God, cannot reach him. And though it may reach him to whom it is addressed, it is more likely to wound than heal him.

But though I seriously object to your praying *at* any body, I wish to recommend to you to pray *for* every body: and especially to pray For Us,—to address the throne of divine grace in our behalf, and to ask for us all the personal and ministerial blessings, which God has provided and promised, and which we, on our part need, to make us safe, and wise, holy, happy and useful.

There is more need of this, and perhaps there are stronger reasons for it, than some of you, after all, are aware of.

I. We greatly need your prayers. If any of you suppose that we are pure celestial spirits, you are greatly mistaken. We are men, like you. Our bodies are as gross materials, and our souls are of like passions with your own.

Our state, like that of yours, is a state of probation. We are encompassed with the same infirmities, surrounded by the same dangers, retarded by the like difficulties, and beset by similar temptations to your own. We are liable to ignorance, error, folly, sin, and wretchedness, as much as you; and equally with you, we need instruction, direction, protection, salvation, and consolation.

Our need is peculiarly great. We have uncommon wants.

We distribute the bread of life. What destruction should we cause, if we inadvertently poisoned it? We have the care of souls. If a physician should kill your body instead of healing it, your soul may escape to the skies. But if we should kill your soul instead of curing it, what remedy could be found for the disaster?

The devil is more opposed to us than to others, because our success is his ruin; whereas, if he can ruin us, he may ruin many: for we are the leaders of the flock, and if he can draw us to stray, the flock may stray after us.

Lastly, we have a very strict account to give, so that the higher and more honourable our office is, the more difficult and dangerous is our situation.

We therefore, of all others, have most need that "our sufficiency should be of God," and have the most need of the assistance of your prayers.

II. As we have need of the prayers of others, it is proper that we should request YOUR PRAYERS, because

1. You can pray; at least most of you can. I take for granted that Christians, that Methodists, can pray. God has no dumb children. You have been taught from the beginning to pray. And you do pray; at least, in your closets and in your families.

Yes, you can not only make prayers, or say prayers, but also "pray with the Spirit and with the understanding." You know the way to God. You can

come even to his seat, and order a cause before him. You can pour out your soul to God, breathe your desires into his bosom, agonize and wrestle with him.

2. God will hear you.

We know indeed, that God heareth not sinners,—impenitent and wilful sinners. "If you regard iniquity in your heart, God will not hear your prayer." But I trust this is not the case with you. "If any man be a worshipper of God, him he heareth. And hereby we know that we are of the truth, and shall assure our hearts before him. If our heart condemn us not, then have we confidence toward God; and whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. The fervent, effectual prayer of a righteous man availeth much." And such are some of you. It is true, you have your infirmities: but no matter. Elijah was a man of like passions with yourselves, yet, in answer to his prayer, the heavens were shut or opened, in judgment or in mercy.

III. We may reasonably expect that You will pray for us.

1. We pray for You.—God forbid that we should sin against him by ceasing to pray for you! Ye are our bone and our flesh; and as a father intercedes for his family, we intercede for you. We pray for you, more than for any other. Not that we would overrate our prayers.

But you are taught to "bless them that curse you," and to "pray for them which despitefully use you, and persecute you." How much more, then, should you bless them that bless you, and pray for them that pray for you!

2. We are labouring for your advantage. Whatever God has given to us, we employ in your service. We spend our time, our strength, our talents, for your sake. Our first care and employment is to instruct, to convince, to exhort, to encourage, to help, and to comfort you; to save your immortal souls from hell, and bring them from grace to glory. Now, I do not argue, that if we minister to you of our spiritual things, we ought to partake of your carnal; though such a saying might have apostolical support. No; but that we ought to partake of your spiritual good. On the fairest computation, this is a debt which you owe us; and you cannot refuse to return your prayers for our labours, without manifest injustice.

[To be continued.]

#### THE CHRISTIAN CABINET.

##### AN ELOQUENT TRIBUTE TO AFRICA.

AND yet, will it be believed, that this contemned (African) race can, as to intellect and genius, exhibit a brighter ancestry than our own? that they are the offshoots, wild and untrained, it is true—but still the offshoots of a stem which was once proudly luxuriant in the fruits of learning and taste; whilst that from which the Goths, their calumniators, have sprung, remained hard, and knotted, and barren? For, is Africa without her heraldry of science and of fame? The only probable account which can be given of the Negro tribes is, that as Africa was peopled, through Egypt, by three of the descendants of Ham, they are

the offspring of *Cush*, *Misraim* and *Put*. They found Egypt a morass, and converted it into the most fertile country in the world; they reared its pyramids, invented its hieroglyphics, gave letters to Greece and Rome, and through them, to us. The everlasting architecture of Africa still exists, the wonder of the world, though in ruins. Her mighty kingdoms have yet their record in history. She hath poured forth her heroes on the field; given bishops to the church, and martyrs to the fires; and for Negro physiognomy, as though that could shut out the light of intellect, go to your national museum, contemplate the features of the colossal head of Memnon, and the statues of the divinities on which the ancient Africans impressed their own forms, and there see, in close resemblance to the Negro features, the mould of those countenances which once beheld, as the creations of their own immortal genius, the noblest and most stupendous monuments of her skill and taste and grandeur. In imperishable porphyry and granite, is the unfounded and pitiful slander publicly, and before all the world, refuted. There we see the Negro under cultivation; if he now presents a different aspect, cultivation is wanting: that solves the whole case; for even now, when education has been expended upon the pure and undoubted Negro, it has never been bestowed in vain. Modern times have, witnessed, in the persons of African Negroes, generals, physicians, philosophers, linguists, poets, mathematicians, and merchants, all eminent in their attainments, energetic in enterprise, and honourable in character; and even the mission schools in the West Indies exhibit a quickness of intellect and a thirst for learning, to which the schools of this country do not always afford a parallel. Your missionaries have dived into that mine from which we were often told that no valuable ore, or precious stone, could be extracted; and they have brought up the gem of an immortal spirit, flashing with the light of intellect, and glowing with the hues of Christian graces."—*Richard Watson*.

**THE DUKE OF LUXEMBURGH.**—This illustrious man, on his death-bed, declared, "That he would then much rather have had it to reflect upon, that he had administered a cup of cold water to a poor creature in distress, than that he had won so many battles as he had triumphed for." All the sentiments of worldly grandeur vanish at that unavoidable moment which decides the eternal state of man.

**A TREASURE MISPLACED.**—To set the heart on the creature, is to set a diamond in lead; or to lock corals in a cabinet, and throw jewels into a cellar.—*Bishop Reynolds*.

**THE CHRISTIAN'S END.**—Believer! go on—your last step will be on the head of the old serpent; you'll crush it, and spring from it into glory!—*Dr. J. M. Mason*.

**HEARING SERMONS.**—Beware of critical hearing of Sermons, preached by good men. It is an awful thing to be occupied in balancing the merits of a preacher instead of the demerits of yourself. Consider every opportunity of hearing, as a message sent you from heaven. For all the sermons you have heard, you will have to render an account at the last day.—*L. Richmond*.

**THE THREE QUESTIONS.**—Bernard's three questions are worth the asking ourselves in any enterprise: 1. Is it lawful? May I do it and not sin? 2. Is it becoming me as a Christian? May I do it, and not wrong my profession? 3. Is it expedient? May I do it, and not offend my weak brother?

## DOCTRINAL.

## THE DOCTRINES OF MR. WESLEY.

In doctrine Mr. WESLEY was not the implicit follower of any school; the effect of which is generally, even when error is not induced, to lead to a disproportionate regard to some truths or class of truths, and to arrange them not so much according to the rank which their intrinsic value demands, as according to their bearing upon a system. The Divines of his earliest acquaintance were those of the English Arminian class; some of which are of great excellence, others are obscured with considerable errors, especially in matters of Christian experience. What he wished to be informed in, when made sensible of his need of pardon and regeneration, he certainly did not find in them; nor in the conversation and writings of Mr. LAW, which presented to his mind a picture of practical and spiritual holiness, agreeing well with what he saw in the Scriptures; but which still were unable to show how the gate to this paradise, guarded by the flaming sword, might be passed, and the tree of life attained. It may be supposed that had he resorted to the Calvinistic Divines, he would have obtained better information on men's justification before God. So he would had he resorted to the writings of Arminius himself, leaving his modern followers for their better-instructed master; but with the writings of this eminent man he was, we believe, only partially acquainted, till he had been for very many years settled in generally similar views of evangelical doctrines. It was better for him that he was a diligent student of the New Testament; and that the seriousness and painful depth of his convictions of sin rendered him most sincerely desirous to secure light upon its doctrines from any quarter. He obtained it, not from elaborate writers, but from living men, who were the witnesses of the truth of their own doctrine; from a few pious Moravians, the members of a church which had transmitted more clearly than any other the doctrine of primitive times or justification by faith, and the direct witness of the SPIRIT of God with the spirit of a believer. The doctrines themselves had been, it is true, retained, in all evangelical churches; the very same things had been said incidentally by holy, practical theologians, ever since the Reformation; but seldom with the same simplicity, seldom with so explicit an answer to the question, "What shall I do to be saved?" We allow it to be the praise of Calvinists, that they have maintained the doctrine of justification by faith alone, with a firm hand; and that some of their writers, perhaps all, in former times have held the doctrines of the direct witness of the SPIRIT, though in their own manner; but to say nothing of what we, who think their general scheme erroneous, conceive to counteract the practical effect of these doctrines, the great defect appears to have been, that the blessings they exhibit to human hope had not been in former times, preached with that freeness of grace which characterize the promises of the word of God. We know that we shall provoke a smile from our Calvinistic brethren, when we claim a superiority for the views of the Arminian WESLEY, or that often vaunted glory of Calvinism, the freeness of the grace of God; but we do make that claim, not merely as grace offered to all, which is not the point to which we allude, but where pardon is offered to the penitent himself. In Calvinistic systems we find much preliminary work enjoined upon him; many tests of the genuineness of his repentance to be applied; even

regeneration made to precede justification ; much discussion, or what in CHRIST is the object of justifying faith ; and some difficult theological distinctions to be settled, which imply no small degree of previous instruction. The witness of the SPIRIT too, is by the advocates of this system, generally made a privilege, granted only to a few, or only occasionally to the body of believers ; but not a common, abiding covenant-grant, made to "every one that believeth." The freeness of the offer from Arminian Methodism goes far beyond this. To all who feel their guilt and danger, it preaches the doctrine of justification by faith alone : Its simple view of faith is that of personal trust in CHRIST as a sacrifice and a SAVIOUR : Its view of the freeness of the promise is, that it warrants an application to its merciful Author for a present salvation : it regards faith as the gift of God ; but given in the very effort, by a soul, despairing of every thing else, to trust in CHRIST : it holds that the witness of pardon by the SPIRIT of God is the common privilege of all that believe ; and that all who live in the lively exercise of the same faith, will retain this comforting attestation. Thus are these great blessings offered simply to all who feel their need of them, and offered now. It is in these two doctrines chiefly, thus stated, though not exclusively, that the peculiarities of Methodism, with reference to modern systems, are to be found. It is by no means peculiar to it to reject the doctrine of Calvinistic election, and reprobation, bound will, and imputed righteousness ; nor is it now one of its peculiarities, to reject those notions without rejecting also doctrines which the Calvinists have held in common with the orthodox church in all ages, and which are unquestionably the doctrines of the New Testament. So greatly indeed had those who seemed to have followed ARMINIUS only, or chiefly, for his Anti-Calvinism, verged towards Pelagianism, at the time of the rise of Methodism, that a truly evangelical Arminianism was scarcely to be found, at home or abroad. At present, however, this will be found much beyond the precincts of Methodism ; in the Church of England, and the Protestant Episcopal Church of America, and among some Dissenters ; the effect, we believe, chiefly, of that obvious connexion and consistency which Methodism has now for so many years proved to the world to exist between all that is vital in the Calvinistic Creeds of the Reformed Churches and their most distinguished writers, and those views of God's love to man, and the absolute obligation of personal holiness in believers, which the Arminian Creed exhibits. We know, indeed, that where the sentiments taught by MR. WESLEY, and those of the Calvinists appear most to agree, there is often a considerable difference. So in the article of man's natural corruption, in the Wesleyan doctrine that corruption is absolute ; and man, in a state of nature, is capable of no good thing : a doctrine which Calvinists are, at least in disputation, obliged to soften in order to account for good feelings, desires, &c., even in the unregenerate and reprobate, and in those who may fall away finally ; all which, of course, they must attribute to nature, since they will not allow them to spring from the grace of God. So also as to justification, in which they greatly confound instrumental and meritorious causes ; making the imputation of Christ's righteousness one instrumental cause, and faith another. The simpler view taught by MR. WESLEY was, that the active and passive righteousness of CHRIST, together, constitute the meritorious cause of justification ; faith, faith alone, its instrumental cause. We do not even very exactly agree in our respective views of justifying faith itself ; which the Calvinistic scheme requires those who hold it, to regard as one act ; an act once for all efficient : whereas, we have been, we think, more scripturally taught, that "we live by faith ;" and that this faith, constantly exercised, is constantly imparted to us for righteousness. Our differences on the doctrine of Christian holiness, both

in its principle and obligation, extent, and manner of attainment, are well known ; but with all these discrepancies, we are disposed still to place the great characteristics of Wesleyan doctrine,—in the simplicity with which the doctrine of a sinner's justification before God is exhibited ; in the freeness of its offer as an attainable present blessing on believing, by which we feel their danger ; and in that concurrent directness of the HOLY SPIRIT, which only can give the comfortable persuasion of God's love to us, and enable us to call him FATHER ; followed by that witness of our own Spirit which arises from a consciousness of a regenerated state of mind, effected at the moment of our justification before God, though from its nature distinct ; and which, when placed even in part, tends so greatly to perplex the minds of those who are conscious only of sin and danger, are seeking God only in the deep sorrows of their souls.

The success with which these views have been preached from the hour when MR. WESLEY was clearly taught them by the work of grace in his own heart, to this day, is surely no mean proof that they are an essential part of that truth of God, on which he has so broadly and so uniformly placed his seal—*Wes. Mag.*

#### HISTORICAL.

##### A VISIT TO JERUSALEM.

BY AN AMERICAN.

(Continued from page 235).

AT dawn of day, we hastened to our horses, anxious to recommence our journey ere the blazing sun had fired the cool and grateful breeze of morning. When mounted, those who had taken time to snatch a hasty breakfast, drank off a cup of Turkish coffee, the very essence of the berry—and bidding farewell to our host, we dashed away through the crowd toward the gate. For a few hours, our journey was delightful as we rode over the still and deserted plain, inhaling fragrant airs wafted across the vale, blooming with flowers ; but about 2 o'clock P. M. the breeze died away, and the sun shone down with burning heat, apparently withering every living thing under the influence of its lurid blaze. Scorched, and checked with dust, we plodded on until a large grove of figs and olives by the road side, stretching over the shady branches, welcomed the way-worn pilgrims here, beneath the umbrageous green of those luxuriant trees, we rested our tired limbs—from a neighbouring pool we obtained cool and delicious water, and with the assistance of porter, cheese, crackers and delicious cold beef, made a hearty luncheon. A dessert, in a small sugared fig strewed the ground, which the lightest shake of a tree would bring down, a supply in copious showers. Again we mounted, and after riding some fourteen miles from our halting place reached the barren and desolate mountain which binds the plain or valley of Sharon ; a scene of more complete sterility and nakedness never presented itself to the eye of man—rocks piled on rocks, with occasionally a stunted shrub or wilted olive, seeking life amid the crevices of craggy steeps. Up this broken and rugged scene we toiled our weary way for many a mile, and gaining the summit of a lofty ridge, a grand and noble prospect was before us, bounded by the blue waves of the Mediterranean Sea.

While clambering up a narrow defile, we suddenly came in contact with a detachment of Ibrahim Pacha's army—returning from Jerusalem. The party, consisting of horses and foot, were conducted by a black chieftain superbly mounted ; the soldiers wore a red uniform, after the fashion of Europe ; their baggage and artillery ( long brass eighteen pounders ) were lashed to the backs of camels ; their standards were furled ; and the whole band enveloped in a cloud of dust moved slowly down the heated and



rocky road, sounding their bugles, and gazing with astonishment on the pale faced Christians.

The sun had set; long lines of golden crimson were flashing up the western sky; we reached a lofty eminence, and eager excitement seemed to pervade the van, when suddenly a cry of "Jerusalem" rent the air. "Jerusalem" cried the anxious centre of the cavalcade, and the thronging rear pressed forward. The city of David was before us; Jerusalem, rearing high its walls in the gloom of evening—that city of mystery and crime, with all its recollections stood before me. "*Jerusalem! thou that killest the prophets and stonest them that are sent unto thee, behold your house is left unto you DESOLATE.*"—and never was a promise more fearfully verified. The red banner of the heathen waved in triumph from the dark and age-marked walls; Mahomet's children rear their Pagan towers within the once holy sanctuary of God; and the chosen and beloved tribe of Israel, heart broken and disregarded, are wanderers over the whole earth, her mountains are desolate and barren,—her vales, sterile and fruitless,—fountains and streams dried up and withered. The awful denunciation yet hovers over the land—"cut off thine hair, O Jerusalem, and cast it away, and take up a lamentation on thy high places for the Lord had rejected and forsaken the generation of his wrath;" "for the house of Israel and the house of Jacob have dealt treacherously against me saith the Lord."

Gathered on the brow of the hill, silently we gazed on that hallowed site of man's redemption; not a sound, not a murmur escaped the lips of the awe struck cavalcade, as they looked on this sad witness of a crucified Redeemer. Night darkened in the west; the cavalcade proceeded; the Turkish guard threw open the gates and we entered Jerusalem. Winding our way through narrow streets flanked with lofty stone buildings, we proceeded to the Greek Convent, whose poor but obliging inmates received us with hospitality. Our accommodations were not of the best; the chambers, surrounded by a naked court below, were small and poorly furnished—swarming with fleas, and exhaling a most noisome stench. Never in the whole course of my existence, did I pass a more abominable night than this, my first one in Jerusalem. On the morrow my body was one festering blister from the attacks of the ungodly animals whose flying squadron covers the helpless and wearied pilgrim. Morning at length dawned on the suffering traveller; refreshing ourselves with a cup of coffee, and a short walk in the lemon garden attached to the Convent, we sallied to view the hallowed sites of Scriptural events. Conducted by our guide through long and narrow streets, we suddenly found ourselves on turning a corner before the large and chequered square of the church of the Holy Sepulchre. We paused to gaze on the nobly sculptured yet defaced facade of this noble building, whose marble walls and lofty domes enclosed the sad testimonial and criminal record of the Christian faith. Immediately opposite the gray minaret of a Turkish mosque rears high the crescent of Mahomet above the turrets of the Christian fane, scorning and boasting over the helpless arm of the civilized world.

The church was erected by Helena, mother of Constantine, during her pilgrimage to the Holy Land, in commemoration of her conversion to the Christian faith. It stands entirely upon the hill of Calvary, embracing within its body the base and summit of the hill itself, the Sepulchre of Christ, and the cave at the foot of the hill, in which the cross was discovered in a dream to the empress. The keys of the church are guarded by the governor, and during the delay in the procuring them, we had ample time, within the shadow of building to admire the chiselled columns of the verde antique and purple porphyry with which the front is beautifully ornamented. Chasms in the moulded pillar, and bruised architraves and capitals, exhibited the stern passage of time, or the ruthless

hand of destructive man. The keys being at length produced, the large and heavy doors, studded with brass, were thrown open; the incense and gloom of the interior broke upon us. I stood, an American, a wanderer from a far country, within that building for whose possession the gallant crusader had wrestled with the swarthy infidel, now, as then, the lord and master. The dying groans of a bleeding Saviour were ringing in my ears; crowds of exasperated and taunting soldiery were pictured on my mind; the Scribo and the Pharisee were there; a thorned crown pierced his dripping brows, the scoff and the shout of the multitude rose above the vaulted dome. "Hail, king of the Jews," was insultingly echoed round; the expiring sigh of the Son of God trembled on the palsied air "Eli, Eli, lama Sabachthani;" darkness covered the land, and the veil of the temple was rent in twain from the top to the bottom. On the right stood that lofty and accursed rock, shattered in the midst. I separated myself from my companions, and in company with a young Italian priest, ascended the mount of suffering and of hope. On the summit a slab of marble commemorates the spot on which Christ was nailed to the cross, and a round hole in the fissure marked its erection. I was lost in the once terrible scene enacted around me; here trampled the fierce soldiers of Pilate—here arose the hootings of the mob—over this cold gray stone, flowed the blood of the Son of God. On each side of the centre other holes are situated, wherein the two thieves who suffered with Christ were crucified: a lamp of gold glimmered faintly from an altar situated in the back ground opposite the place of death, lighting up the holy gloom which pervaded around.

With a soul filled with sorrow and reverence, I went down that mount of infamy, yet of redemption. Descending far below, I stood in the cavern where, it is said, the true cross was discovered. After making the tour of the church, I found myself before the sepulchre of the Lord, the tomb of Joseph of Arimathea, the good man and the just. The door, through which he conveyed the dead, and anointed the body of Christ, stood open and bade me enter; the stone was rolled away, and the Angel of God, clothed in a raiment of light, had sought the blest powers of heaven. I entered; forty golden lamps shone, and shine eternally over the marble sarcophagus which contained the mangled body of our Saviour; perfume and incense were wafted throughout the sepulchre, while fresh roses and jasmine were strewed around. The holy father in attendance pronounced his benediction over me.

I passed several hours within the walls of this solemn edifice gazing on the Scriptural paintings, and listening to the seraphic strains of the Italian organ. On leaving the church, rambling along through crowded streets and lanes I came at length to the *Via dolorosa*, along which Christ was carried a prisoner to Calvary. The spot is shown where Simon the Cyrenian, was taken and compelled to bear the cross, and, where Christ fainting three several times, sat down to rest. I saw the window in the house of Pilate from which the governor showed the Saviour to the people; "Then came Jesus forth, wearing the crown of thorns and the purple robe; and Pilate said unto them, 'Ecce homo,'—'Behold the man,' and they cried out 'Crucify him—crucify him.'"

(To be continued.)

SILENCE.—Zeno, of all virtues, made his choice of silence; "for by it," said he, "I hear other men's imperfections, and conceal my own."

Those will quickly hear their doom who cannot bear to hear their duty.

Truth seeks no covering.

## ORIGINAL POETRY.

## THE MISSIONARY "OUTWARD BOUND."

Written, Sept., 1837.—Lat. 50° N., Long. 19° W.

ALONE, alone, yet not alone,  
Over the trackless main;  
With a noiseless step we hurry on,  
Where the dark sea-kings reign:  
For many a mile from land and home are we,  
And our couch is on the crest of the restless, sea.

Around, around, on either side  
The playful porpoise leaps;  
The stormy petrel skims the tide,  
And above, the sea gull sweeps;  
No sunny isle—no green spot we descry,  
All is the deep blue sea, and the azure sky.

Along, along, where duty leads,  
By love's constraint we go,  
A path no foot save the sea bird treads,  
While the dolphin rolls below:  
We pass the beds where the wave-wrecked mariners sleep,  
With their sea-weed shrouds, a hundred fathoms deep.

Sweep on, sweep on, ye restless winds,  
We hail your welcome force;  
For we go to sever a chain which binds  
With a desperate withering curse.  
The poor, enslaved, benighted heathen more  
Than the galley slave, chained for life to the galling oar.

## 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 from page 241.)

THE immediate scene of the Rev. Author's labours since he joined the Mission in 1817, has been in the Island of Raitou, the largest and most central of the Society Islands, about 100 miles from Tahiti.

The two groups, about which the greatest degree of information is given in the work before us, are said to be the Hervey, and the Samoa, or Navigators Islands, both of which are new fields of missionary labour. The second chapter is rich with information respecting the first of these groups, and we think we cannot better entertain our readers in this part of our notice, than to place before them copious selections from it.

The Hervey Islands are seven in number—MAUKE, MITIARO and ATIU, MANGAIA and RAROTONGA, HERVEY'S ISLAND and AITUTAKI. They are from 500 to 600 miles west of Tahiti. Very little was known of them until visited by myself and colleague, Mr. Bourne, in 1823.

Here follows a description of each island, with its position, size, and population.

HERVEY'S ISLAND, from which the group takes its name, is really composed of two small islets, 19° 18' S., 158° 45' W. long. It was discovered by Captain Cook, and by him named Hervey, in honour of Captain Hervey, R. N., one of the Lords of the Admiralty, and afterwards Earl of Bristol. It is surrounded by a reef, into which there is no entrance. I visited it in 1823, intending to place a native teacher there, as I expected to find a considerable population; but on learning that, by their frequent and exterminating wars, they had reduced themselves to about sixty in number, I did not fulfil my intention. Some six or seven years after this, I visited the same island again, and found that this miserable remnant of the former population had

fought so frequently and so desperately, that the only survivors were five men, three women, and a few children! and at that period there was a contention among them as to which should be king!

"MAUKE is a small low island, discovered by myself and Mr. Bourne, in 1823, in lat. 23° S., 157° 30' W. long. It is about fifteen miles in circumference. By an invasion of a large fleet of canoes, laden with warriors from a neighbouring island, about three years prior to our arrival, the population previously considerable, was, by the dreadful massacre that ensued, reduced to about 300."

"MITIARO is a still smaller island of the same description. It lies about twenty miles north-west of Mauke. By famine and invasion this island has likewise been almost depopulated; there not being 100 persons remaining.

"ATIU is a larger island than either Mauke or Mitiaro. It was discovered by Captain Cook, and is situated 20° S., 158° 15' W. It is about twenty miles in circumference; not mountainous, but hilly, and a beautiful verdant spot. We found the inhabitants something under 2,000. Captain Cook called it Wateo.

"MANGAIA was also discovered by Captain Cook, and is situated lat. 21° 57' S., 158° 7' W. long., being about 120 miles south of Atiu. Mangaia is about twenty or five and twenty miles in circumference, and moderately high. The island is rather singular in its form and appearance; a broad ridge girding the hills, at about 100 feet from their base. The foliage is rich; the population between 2,000 and 3,000. These four islands differ from the Society Islands in the very important feature, that the surrounding reef joins the shore: there is consequently neither passage for boats, nor any safe anchorage for vessels.

"The sixth, and most important island of the group, is RAROTONGA. This splendid island escaped the ravaging researches of Captain Cook, and was first visited by myself, in 1823. It is a mass of mountains, which are high, and present a remarkable romantic appearance. It is situated in lat. 21° 30' S., 160° W. long., and has several good boat harbours, is about thirty miles in circumference, and is surrounded by a reef. The population is about 6,000 or 7,000.

"The seventh and last island is AITUTAKI, which was discovered by Captain Cook. Like most of its companions in the group, its landscapes are rich and variegated; it is hilly rather than mountainous, and surrounded by a reef which extends a very considerable distance from the shore. There is a very good entrance for a boat on the west side of the island. It is about eighteen miles in circumference, and has a population of about 2,000 persons. The situation is 18° 54' S. lat., 159° 41' W. long.

"In order to give the reader a correct idea of the islands generally, it will be necessary to divide the islands into three distinct classes, and describe each class separately. The first is the mountainous. The islands of this class, with but few exceptions, are truly splendid. The immense mountains rise gradually from their base, till their lofty summits are lost amid the clouds of heaven; some are broken into a thousand fantastic shapes; here a pyramid piercing the skies, and there a spire presenting its apex above the clouds by which it is girt; and then you see a precipitous rock, lifting itself up in solemn grandeur, and frowning over your head like the mouldering battlements of some immense castle. The sides of these magnificent heights are clothed with bright verdure of varied shades. Beauty, grandeur, wildness, and sublimity, are so fantastically blended, and contrasted, as to elicit the most varied and delightful feelings. Then there is the ocean beneath you, stretching away in boundless majesty, until it appears to embrace the heavens in the distance. At the base of the mountains are luxuriant and fertile valleys, intermingled with the stately bread-fruit tree, the banana, the Brazillian Plum, and many other tropical productions; some of which are trees of gigantic growth, and richest foliage,—all equally beautiful, but

each having its own hue, from the darkest shade to green of the lightest tint. The plumes of the cocoa-nut tree, overtopping the whole, and waving majestically to the passing breeze from the ocean, give an exquisite finish to the landscape.

"The elevated portions of these islands are from 2,000 to 10,000 feet above the level of the sea. The mountains of Hawaii are about 15,000 feet in height.

"In all the above-mentioned islands there are evident traces of volcanic eruption. In many of them the rocks are composed of a fine grained black basalt, of which the natives make their *penus*, or pounders, to beat their bread-fruit into paste, and of which also they made their hatchets, prior to the introduction of iron tools. In others, pumice stone is found, and stones of varied appearance, which have evidently undergone the action of fire. Immense masses, also, of conglomerated rubble are frequently to be met with. But whether these islands, from 50 miles to 400 or 500 in circumference, and from 1,000 to 15,000 feet in height, owe their existence *entirely* to volcanic agency or otherwise, is a problem I am not prepared to solve. Some of them may; others may be fragments of a submerged continent; or they may have been thrown up from the bed of the ocean by some violent convulsion of nature. It is evident, that all the islands with which we are acquainted have, at one time or other, been under water; for at the tops of the highest mountains, coral, shells, and other marine substances, are found in great abundance. The wild and romantic appearance of the rocks, their broken, abrupt, and irregular forms—also indicate, that at some remote period, they have been subject to the disruption of an earthquake, to volcanic explosion, or to some other equally mighty and equally capricious agent.

"The islands of the second class are rather hilly than mountainous, averaging from 100 to 500 feet in height. They are, generally speaking, equally beautiful in their appearance, and luxuriant in their foliage, with those of the first class; but being less sublime in their character, from having neither pyramidal rocks nor spiral heights, they do not impress the mind with that wonder and delight which must seize the breast of every lover of nature, when mountains of so much grandeur, richness, and sublimity, first present themselves to his view.

"In this second class of islands there is certainly an absence to a great extent, of the volcanic phenomena that abound in those of the first, the rocks being crystallized carbonate of lime, very much in appearance like the aragonite of the Giant's Causeway. These are supposed originally to have been coral; but by exposure to the action of the atmospheric air, together with that of the water percolating through them, the loose particles of calcareous matter have been washed away, and the whole mass has become harder and brighter.

"The third class are the low coralline islands, which, in most cases, rise but a few feet above the sea. They are generally small. Tongatabu, however, which is also of this class, is about 100 miles in circumference. The soil upon the coralline islands is frequently very thin, so that but little vegetation is produced upon them, beside the cocoa-nut trees, pandanus, some stunted hibiscus, and a few other trees of dwarfish growth, with a quantity of brush-wood. Tongatabu, however, and the Friendly Islands generally, may be deemed exceptions; the soil there being much deeper, every production of the islands of the first and second class grows in luxuriant profusion. Mauke, also, is a beautiful and fertile little island.

"All the Society, and other islands, in the Pacific, are surrounded by a belt of coral rock, from two or three to twenty yards in width, and situated at various distances, from a few yards to perhaps two miles from the shore. Against this wonderful barrier the long rolling waves of the wide Pacific are driven with terrific violence; and towering in one vast sheet

of water, to an immense height, roll over their foaming tops with a majestic power; and bursting against this rocky bulwark, spend their harmless vengeance upon its surface. The spray from the breaking of these billows frequently rises to so great a height as to present a beautiful marine rainbow.

"The waters of the lagoon between the reef and the shore, are placid and transparent, at the bottom of which, and on the sloping sides of the banks that are seen beneath the surface of the water, a most enchanting picture presents itself; for coral of every variety, of every shape, and of every hue, is seen interwoven in rich profusion, presenting to the imagination the idea of a sub-marine flower garden or shrubbery of exquisite beauty: among the tortuous branches of the madrepore, and wide spreading leaves of other corals, the zebra-fish, and fish of every colour and size, are seen gamboling in conscious security." (17-25.)

As to the formation of these coral islands, the Rev. Author differs in opinion from those geologists who have written upon the subject: after the several experiments he had made, he thus states the result of his investigations on this curious topic:

"The inference I draw then, is this, that as there is carbonate of lime in salt water; that as corals are carbonate of lime; and that they are found to exist principally in warm climates, where by the process of evaporation, there is an abundance of material for these insects to build with; instead of secreting the substance, or producing it in any other way, they are merely the wonderful architects which nature employs to mould and fashion this material into the various and beautiful forms which the God of nature has designed it should assume."—(34.)

We shall close this part of our notice with the following account of one or two curiosities of nature.

"In the island of Mangia—there is a subterraneous communication, with the sea, which to the best of my recollection, reaches more than a mile inland. A piece of wood, or any other floating substance, thrown into a hole at the bottom of the rocks, where there is a small lake, will, in a short time, be found floating on the sea. Also, at Raiateu the largest of the Society Islands, and one of the first or volcanic class, there is a similar communication with the ocean. On the top of a mountain several hundred feet in height, there is a hole of a few yards in dimension, and if, when a strong *Haepiti*, or north-easterly wind blows, you roll a piece of cloth of the size of a sheet into a hard ball, and throw it into the hole, the current of air will open it out, and it will be blown to the top of the hole again like a parachute."—(29.)

(To be continued.)

THE EARTH AND ITS INHABITANTS.—A curious calculator sends us the following statement:—When the earth is compared to an ant-hill, the comparison, he observes is very inexact so far as respects the proportional bulk of the animals and their habitation. If we suppose that there are at present 600,000,000 of human beings on the globe, and that ten persons, men, women and children, on an average, are equal in bulk to a cubic yard, then the whole existing race of mankind, if closely packed together, would form a mass equal to a pyramidal mountain, 1,000 yards each way at the base, and 60 yards high—that is, a mountain rather less than Arthur's Seat. Farther, if we suppose 150 generations from the Flood to the present time, estimate each generation at 300 millions, the whole, if brought into a mass, would not equal in bulk Benlawers in Perthshire, assuming that mountain to be a cone of 15,000 feet diameter at the base and 3,700 feet in height. Yet Mount Etna is thirty times the size of Benlawers—Chimborazzo is ten times the size of Etna, and it would require ten thousand millions of mountains like Chimborazzo to make a mass equal to the globe.—*Scotsman*.

## MISCELLANY.

**MULTUM IN PARVO.**—Let your pleasure be moderate, reasonable, lawful, and becoming. Be very delicate in your choice of a friend; in civility follow the most; in piety the fewest; and in all things the best. Be cheerfully serious, and seriously cheerful. Let another's passions be a lecture to thy reason. Never let the multitude hug or crush thee to death. If thou canst not have a straight wind, be thankful for a side one. Never insult misery, deride infirmity, or despise deformity. Look not upon sin, lest it hurt thee; taste it not, lest it wound thee; feed not on it lest it kill thee. Take heaven and earth, and weigh them; soul and body and value them; time and eternity, and compare them. If thou art not wise enough to speak hold thy peace. Watch over thy thoughts, affections, words, and actions. On Saturday night shut to thy gates against the world, as Nehemiah did those of Jerusalem. Where God is silent, be still. Never pick the lock where God allows no key. In thy calling be diligent, the idler is the devil's hireling, whose livery is rags; his diet, famine; his wages, disgrace. Be sober; with the drunkard, blasphemy is wit; oaths, rhetoric; uncleanness, frolic; quarrels, manhood; murder, valour; friends, enemies; and secrets, proclamations. In buying and selling, do not multiply words nor use disguise, false weights, or bad money. Let conjugal affection be cordial, constant, pure, and temperate. Let masters instruct, command, admonish, and encourage their servants; who owe to their masters—obedience, diligence, and fidelity. Let parents present their children to God, train them up for God. Honour thy father and mother with reverence, obedience, and gratitude. Pray for magistrates, honour their persons, and submit to their laws. Esteem ministers, so as to hear them, pray for them, and maintain them. Let the rich be thankful, humble, and charitable; let the poor be content, for God has chosen them to stain the pride of man. Let all repent, believe, and obey the Gospel. Marry not too young, or too old; lest thou be rash in the first, doat in the last, and repent of both; it is not a better partner, situation, place, or trade, that can make thee better, but a better heart. Do with trials as men do with new hats—wear them till they become easy. Beware of avarice; it is incompatible with reason; it ruined Lot's wife, Judas, Demas, and Simon Magus.

**CHARACTERISTICS OF THE GERMANS.**—The Germans are not so domestic a people as the English, yet, perhaps, more so than the French. The taste of the middle and lower classes carries them incessantly to public gardens, coffee houses, the table d'hôte, and the theatre. In the neighbourhood of every town are one, two, three or more public gardens, in which a good band of music is stationed at the hour of resort: some parties promenade; in a few even dancing is practised, but the greater part of the visitors seat themselves in the open air, consuming ices, coffee, and beer, the women often knitting, the men usually engaged in smoking. The musicians send one of their number round, to the company, who collects, on a sheet of music, a few pence from the liberal. The theatre is a universal amusement, and a constant theme of criticism and conversation. A large portion of the male population dine daily at the table d'hôte, not long after mid-day, and here a considerable portion of their time is dissipated. The higher orders, in addition to the theatre, derive one of their chief gratifications from a summer visit to some mineral spring, and here they live altogether in a family manner; entire families at these baths dine, sup, and even breakfast in public. In the smaller towns, the men of learning confine themselves unremittingly to their cabinets, and it is in such scenes that the real learned German is most in his element.—an individual almost totally distinct from the rest of his European colleagues, in the intenseness of his studies, the extent of his acquirements, and the sim-

licity of his manners. The cosmopolitan man of learning, who understands most of the European languages, and some of the oriental ones, who is conversant with almost every science, is, perhaps, only to be found at the present moment, in Germany; he differs from most other specimens of the same class, not only in his attainments, but in his scrupulous exactitude, in the conscientious manner in which he weighs evidence, and records every minute shade of fact, and also in his impartiality, and in that genial love for his calling, which enables him to disregard pecuniary profit, and confines his anxiety to the noble ambition of instructing his brethren, of consolidating the suffrages of the wise, and laying the foundation of posthumous fame, which, alas! is too rarely completed into a lasting edifice. Those who are in search of precise, faithful and extended collections of facts, which omit nothing, and trace every thing to its source, must turn exclusively to the literature of this country, which, indeed, forms a vast and inexhaustible mine, in which the patient German collects the native ore, while more careless or more idle labourers from other countries too frequently carry off the precious metal, without always acknowledging the friendly hand which has worked and which continues to work during night and day. Frankness, honesty, and simplicity, and diffidence are original characteristics of the national character, sometimes disappearing on the frontiers, but strongly marked in the centre, and above all, conspicuous in the smaller towns and in the rural districts. Modesty is a peculiarity of the German character, which appears, indeed, to a certain degree innate in all the great family diffused from this stock throughout the north of Europe. It is only in the Germanic family, in which our own race of course is included that the characteristic of diffidence is to be usually seen, which manifests itself under various forms, but especially in a respect for the opinions of others, in a distrust of one's own powers of pleasing, and in an earnest endeavour to conciliate and accommodate. It would be invidious to pursue this topic into the various national comparisons which it is capable of suggesting. In the countries in which this trait is not part of the national character, it is too often mis-interpreted into the pride and arrogance, of which it is the very antipodes.—*Hawkin's Germany, &c.*

**MEN RAISED BY MERIT.**—Dr. Franklin, who from a journeyman printer became one of the greatest men in the civilized world; and whose life was written by himself, is a beautiful illustration of what may be effected by industry and application.—Watt, the improver of the steam engine, and thereby the donor of the greatest gifts ever bestowed on the human race of man, was a mathematical instrument maker, in a very humble sphere. His labors have benefitted mankind to the extent of thousands of millions, and his own family by upwards of one million sterling. Sir Richard Arkwright, the great improver of the cotton mill, was a barber. The great Dr. Hutton was a coal porter. Huddart, an eminent mathematician, and machinist, and known from his improvements in the manufacture of cordage, was a shoe maker. Brindley, a man brought forward by the Duke of Bridgewater from the humble condition of a common laborer, unable to read or write, became one of the greatest civil engineers of his day for the construction of canals.—Bramah, was a common joiner, and established himself a machinist in London, where he became celebrated for his various inventions, among which his hydrostatic press and his locks stand pre-eminent.—Leslie, who fills a professor's chair in the University of Edinburgh, was a common shepherd boy. Stevenson, who built the light-house on the Bellrock—which is dry only once or twice for a few hours in the year—a work of great difficulty and merit, was a tinplate worker.

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**ANECDOTE OF NELSON.**—On the morning of the 1st of April, (the day after the battle of Copenhagen,) when it was scarcely light, Nelson repaired to his gig, his usual conveyance, on board the Elephant, which he supposed to be still aground. The cold and fatigue of a long row, at an early hour, in a northern sea, had not the effect of either causing this extraordinary man to indulge in rest, or to forget those for whose fate he was concerned. His delight and praise on finding the ship afloat were unbounded. He took a hasty breakfast, and then rowed to such of the prizes as were not yet removed from the shore. Here he gave another proof of the eccentricity as well as boldness of his character. Learning that one of the Danish line-of-battle ships, the Seeland, the last that struck, and which was under the immediate protection of the three Crowns Battery, had refused to acknowledge herself to be captured, and made some quibble about the colors and not the pendant being hauled down, he ordered one of our brigs to approach her, and proceeded in his gig to one of the enemy's ships which were within that battery, in order to communicate with Commodore Fischer, whose flag was flying on board the Elephanten. He went on board and claimed the Seeland. The Danish officers denied that she had struck. Nelson declared upon his honor that she had—adding that, unless she were immediately given up, he would haul down the flag of truce. The Danes said that they wished to treat with Lord Nelson in person. "I am Lord Nelson," he cried; "see, here's my fin," at the same time throwing aside his green dreadnought, showing the stump of his right arm, and exposing his three stars. The ship was given up without further altercation.

## CHILD'S DEPARTMENT.

## FILIAL RESPECT.

## JANE AND HER TEACHER.

*Teacher.* Now we are by ourselves, Jane, I wish to correct you a little; I did not at all approve of the manner in which you answered your mother this morning. It is your duty to love and respect her; she is a good mother, and, indeed, I believe you do love her, though you were too tart with her then.

*Jane.* Why, Ma'am, I could with truth say I did not do what she charged me with,—and should not we defend ourselves when wrongfully charged? besides, I said but little.

*Teacher.* We certainly may, and ought to tell the truth in our defence, but then in so doing, we should behave ourselves properly, and not show any bad temper. You said but little, it is true; but what you did say, was not said in a respectful manner; and there lies your fault, especially as it was to your mother. I have known your mother many years, but she and I never had a word of difference.

*Jane.* You, Ma'am! why nobody differs with you, —if the house were throwing out of the windows, a word from you would settle it again,—you speak so mildly and gently, that if one did not hear what you said, your very looks would persuade one you were right.

*Teacher.* Now, Jane, only think of what you say —if a mild and gentle manner will serve our turn, why should we use any other? And I know it is best on all occasions; but towards our parents, it is sinful to act in any other way. We little think how much we owe them, and what care and trouble they have on our account; nor can we ever know, till we are parents ourselves, how deeply a harsh and disrespectful word, or even look, from a child, cuts the heart of a father or mother.

*Jane.* I am sure I should be very sorry to cut the heart of my father or mother; I believe I did not speak as I ought to have done; but, I hope I shall

never do so again, I will beg my mother's pardon the moment she comes in.

*Teacher.* Do, my child; I believe you did not think of the disrespect you were showing your mother—you thought yourself wronged, and went about clearing yourself too warmly. You are naturally of a warm temper, and if you give way to it, it will gather strength, and make you troublesome both to yourself and others; but if you strive against it, and pray to God to grant you his grace to subdue it, you shall conquer it.

Be warned by the example of E. H. You know she is a pest in the neighbourhood; nobody chooses to have any thing to do with her, if they can help it, because of her tongue. She does not give herself time to consider whether she be right or wrong, till she lets fly a volley of abuse. Now I remember the time when she was a fine lively girl, not ill-tempered neither; but she was too pert in her speech and behaviour, which, unhappily, was encouraged rather than checked by those around her, so that E. C. thought herself smart and clever in her remarks, and you see what she has come to.

*Jane.* But, I trust, you will never see me like her.

*Teacher.* I hope I shall not, Jane; but guard against all improper heat either in your words or temper. Strive to become by your love and respect, the comfort of your parent's old age, and the blessings of your heavenly Father will descend upon you. You know the promise made to such as honour their parents, and the awful threatenings against those who, either by a word or look, make light of father and mother.

## REMEMBER THE SABBATH DAY TO KEEP IT HOLY.—

On a recent occasion, a young man, accustomed to attend divine worship, and from a child, well acquainted with the Holy Scriptures, was solicited to join in an excursion on the Thames on the Sabbath day. Conscience remonstrated; but the love of pleasure, and the temptation of entertaining society silenced the monitor. The day was agreed upon the weather was unusually fine, and the party, twelve in number, assembled on the bank to proceed to Richmond.

Among the party was this young man. Just as he was stepping into the boat, the happy remembrance of the word of God spake powerfully, "Remember the Sabbath Day to keep it holy." Conscience instantly replied, how can I do this great wickedness, and sin against God?" He could proceed no farther, he retired from the bank of the Thames, amidst the jeers and ridicule of the scornful. But what were his feelings when the sad tidings came, that as the party returned from the unhallowed amusement in the neighbourhood of Putney, the boat ran foul of a barge laden with coal; the party, half intoxicated, saw, but could not clear, the impending danger. The screams of the females were heard on the shore, but alas! to no effect. Seven of the party sunk to rise no more. [Youthful reader! when strongly solicited to break the Sabbath—remember this commandment—fear God—resist temptation—and keep holy the Sabbath-day.]

**WELSH CHILDREN.**—Children think and talk in figures, and in natural illustrations. The parents of some children, in Wales, on one stormy Sabbath, were gone to their places of worship, and the children, all under eight years of age, were left alone. They spent their time in what they there call, an infant's prayer meeting. Among other simple expressions made use of in their little prayers, was the prayer that "God Almighty would rock them in his own cradle.—Todd.

At a sale of Mr. Pearson's effects in Nottingham, a lock of Napoleon Bonaparte's hair, fetched the sum of seventeen shillings.

## ORIGINAL COMMUNICATIONS.

## ON THE IMPORTANCE OF PERSONAL SALVATION.

BY THE REV. ALEX. W. McLEOD.

"THE redemption of the soul is precious:" its actual salvation is "precious" beyond conception. All that this world calls great and good, desirable, and valuable, sinks into utter insignificance in the comparison. "What shall it profit a man, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" These questions of our Lord imply that *whatever* a person gains, if his soul be lost, he is an *infinite loser*, or, in other words, no earthly good can ever compensate for the loss of the immortal principle which gives dignity and importance to man. The Poet has justly ascribed to the "importance" of the soul, as a spiritual and an immortal essence, what may with equal propriety be attributed to its "value", as a redeemed and responsible spirit:—

"Know'st thou th' importance of a soul immortal?  
Behold this midnight glory: worlds on worlds!  
Amazing pomp; redouble this amaze!  
Ten thousand add; add twice ten thousand more;  
Then weigh the whole; one soul outweighs them all,  
And calls th' astonishing magnificence  
Of unintelligent creation poor."

The *spirituality* and *immortality* of the soul invest it with importance, but this is heightened to its utmost degree only by viewing the soul, endued with these exalted attributes, in the light in which it is placed in the Volume of Divine Inspiration. In this it is declared to be not only spiritual and immortal, but also a fallen spirit, exerting its wondrous powers against the reign and rule of God himself, its eternal peace endangered by rebellion, its immortality liable to be turned into the bitterest curse, by becoming a source of endless and unmitigated misery, inflicted as the just punishment of its crimes—redeemed, however, by the infinite sacrifice and atonement of the Son of God, an object of contest between the Deity, its Creator and Redeemer, and Evil Spirits, themselves apostates, under condemnation, and desiring to bring man to share a similar doom. These are the elevated and impressive views which the Sacred Scriptures give of the value of the human soul; and these must guide our judgments in forming a correct opinion of the importance of man as a creature of God; and he, who, in framing a judgment on this subject is uninfluenced by these considerations, possesses but inadequate conceptions, of the dignity and worth attaching themselves to this spiritual and deathless principle. These remarks are sufficient to show the infinite importance, and absolute necessity, of personal salvation.

There is need of personal salvation. Salvation implies guilt, misery and danger, arising from a corrupted nature and actual sin. And are not all naturally depraved? Have not all sinned, and come short of the glory of God? Are not all therefore guilty? Are not all miserable? Are not all exposed to danger? Yea, none can plead guiltless—sin and misery are inseparable—and every sinner is liable to the infliction of that sentence which decides, that "the wicked shall be turned into hell, and all the nations which forget

God." The person, therefore, who feels not the necessity of personal salvation, is lamentably ignorant of the very first, fundamental, principles of the Bible. He has still to be taught that he is a sinner, polluted and guilty, with a heart at enmity against God, and without the renewal of which in holiness, as well as the pardon of sins, he cannot pass through the gates into the celestial city. If unsaved, may the reader now feel his need of saving mercy!

The Scriptures place peculiar emphasis on personal salvation. Addressing individuals, as individuals, they exhort them,—“Seek Ye the Lord, while he may be found, call Ye upon him while he is near.” “Seek Ye first the kingdom of God and his righteousness.” “Strive to enter in at the straight gate.” “Work out *Your own* salvation with fear and trembling.” These passages make it incumbent on each and every person to “seek” and “strive” for a personal participation of the blessings of the Gospel of peace. In them, and through them, God speaks to each and all of Adam's race, and requires them for themselves to “flee from the wrath to come,” and in sincere repentance of their sins, and a sure trust in Christ, “lay hold of eternal life.” O that every unrenewed reader would receive the “word of exhortation,” and immediately reduce it to practice!

Personal salvation is indispensable. Each is responsible for himself. One cannot answer for another. Salvation is not transferable: the salvation of parents cannot be handed to children; neither can that of children be given to parents. It is strictly a personal concern, and must be experienced by every person for himself, otherwise he must for ever endure the fearful penalties of the violated law. “Behold all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.”

The salvation of others will prove of no benefit to those who may be lost. What will it profit me, if the whole world were saved, and I should be a castaway? Would the conviction assuage my sorrows, mitigate my sufferings, and inspire me with fortitude to render my case the less hopeless? No; but the assurance of the security and happiness of others might add keenness to my own anguish, and torment me with a multitude of the bitterest reflections. I should thereby be induced to think of the aggravated folly, the extreme madness, of my own conduct in wilfully and obstinately putting salvation from me, and refusing eternal life. The felicity of countless myriads of saved spirits can, therefore, diffuse no soothing comfort through the anguished and tortured minds of the finally condemned, and if thought upon at all, it will only awaken in their consciences feelings of keener remorse, and render them increasingly miserable.

The reader is requested to give the above remarks a portion of his serious attention, and pray unto the Father of Lights for grace to become *wise unto personal salvation*.

Guysborough, September 29, 1838.

## FRAGMENTS OF PIOUS MEDITATIONS.

NO. II.

THE glory of the Eternal Jehovah is his goodness, and that glorious benevolence, is manifested throughout all his works, and affords a delightful contemplation, for angels and for men.

If we survey the wonderful works of the great Creator, we discover beauty, and divine harmony, throughout the universal chain of creation; and if we take the wings of meditation, and soar on high, there we behold his glorious works, rejoicing in the divine wisdom of the great God, who formed them.

The Sun rising with dazzling splendour, diffuses light, and life, and joy, in his course, and declares the goodness and benevolence of God; the Moon travels in gentle majesty, and reflects her pale rays, crowning the night with her mild glories; the stars, in countless multitudes, revolve their glittering orbs, and beautify the heavens with their golden lamps, they speak in silent language, the glory of God, and that his ways are unsearchable.

If we review the works of the lower creation, all nature lifts up her voice to praise her great Creator. The great and mighty deep lifts its waves on high, and magnifies that benevolent Being, whose bounds it cannot pass; the lofty mountain, and the lowly valley, the shaded forest, and fragrant flower, praise their great Creator in silent adoration. The dauntless lion, and the humble lamb; the soaring eagle, and the humming bee, all declare the power, the wisdom, and the goodness of God.

But chiefly Man,—that favourite of heaven, whom God has crowned with honour and redeeming love, and endowed with an immortal soul, the image of his own eternity, the mysterious jewel of the creation, the wonder of angels, and the purchase of mercy.

When we survey this stupendous universe, and reflect that all was created by the mighty power of God, we are lost in admiration; but, when we reflect on the boundless love of that benevolent Creator, who gave his well beloved Son to redeem the soul, with his precious blood, we are lost in wonder and gratitude, a boundless ocean of love drowns our thoughts, and "praise sits silent on our tongues."

It is the breadth, and length, and depth, and height, of this sea of glory, which the angels desire to look into, and from which burst forth all the divine consolations, that fill the soul with joy unspeakable, and full of immortality.

No wonder, the spirits of the just made perfect through this great atonement, should celebrate this glorious theme above, "saying with a loud voice, worthy is the lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."

No marvel, that the redeemed below should catch the heavenly flame, and exclaim, "unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God, and his Father; to him, be glory, and dominion, for ever, and ever. Amen."

O thou sacred, eternal, Source of life, who suspendest this beautiful universe, by the arm of thy omnipotent power, who feedest the young ravens when

they cry, and adorns the lily with the snow-white robe, sustain thy feeblest servant with thy indulgent grace, feed my soul with the bread of life, clothe me with the spotless robes of thy righteousness, inspire my soul with holy sentiments of love and gratitude: that I may sing of thy goodness, as I travel through this wilderness, and when thou shall please to call me to brighter scenes above,—oh, may I love and praise thee, with more refined affections, through the boundless ages of eternity.

F.

## THE WESLEYAN.

HALIFAX, OCTOBER, 22, 1838.

## ON SIN.

THOSE who reject the Scriptures, universally agree that all have sinned; and that in many things we offend all. Hence it appears, that persons of various constitutions, ranks, and education; in all nations, religions, times, and places; are born in such a state, and with such a nature, that they infallibly commit many sins in thought, word, and deed.

But *one* transgression would be sufficient to render them obnoxious to God's displeasure, and to bring them under the fearful curse of his broken law: for, even according to the statutes of this realm, a man, who once robs a traveller of a small sum of money, forfeits his life; as well as the bloody highway-man, who for years barbarously murders all those whom he stops, and accumulates immense wealth by his repeated barbarities.

The reason is obvious: both incur the penalty of the law which forbids robbery; for both effectually break it, though one does it often, and with more aggravating circumstances than the other. So sure then as one robbery deserves the gallows, one sin deserves death. *The soul that sinneth, says God's law, and not the soul that committeth so many sins, of such and such a heinousness, it shall die.* Hence it is, that the first sin of the first man was punished both with spiritual and bodily death, and with ten thousand other evils. The justice of this sanction will appear in a satisfactory light, if we consider the following remarks:

1. In our present natural state, we are such strangers to God's glory, and the spirituality of his law; and we are so used to drink the deadly poison of iniquity like water, that we have no idea of the horror which should seize upon us, after a breach of the divine law. We are, therefore, as unfit judges of the atrociousness of sin, as lawless hardened assassins, who shed human blood like water, are of the heinousness of murder.

2. As every wilful sin arises from a disregard of that divine authority, which is equally stamped upon all the commandments; it hath in it the principles and nature of all possible iniquity; that is, the disregard and contempt of the Almighty.

3. There is no proper merit before God, in the longest and most exact course of obedience, but infinite demerit in one, even the least act of wilful disobedience. *When we have done all that is commanded us, we are still unprofitable servants; for the self-sufficient God*

has no more need of us, than a mighty monarch has of the vilest insects that creep in the dust beneath his feet; and our best actions, strictly speaking, deserve absolutely nothing from our Creator and Preserver, because we owe him all we have, and are, and can possibly do. But if we transgress in one point, we ruin all our obedience, and expose ourselves to the just penalty of his broken law. The following example may illustrate this observation:

If a rich man gives a *thousand* meals to an indigent neighbour, he acts only as a *man*, he does nothing but his duty; and the judge allows him no reward. But if he give only *one* dose of poison, he acts as a *murderer*, and must die a shameful death. So greatly does one act of sin outweigh a thousand acts of obedience! How exceedingly absurd then, is the common notion, that our good works counterbalance our bad ones! Add to this, that,

4. Guilt necessarily rises in proportion to the baseness of the offender, the greatness of the favours conferred upon him, and the dignity of the person offended. An insulting behaviour to a servant is a fault, to a magistrate it is a crime, to the king it is treason. And what is wilful sin, but an injury offered by an impotent rebel, to the infinitely powerful Lawgiver of the universe, to the kindest of Benefactors, to the gracious Creator and Preserver of men:—an insult given to the Supreme Majesty of heaven and earth, in whose glorious presence the dignity of the greatest potentates and archangels, as truly disappears, as the splendour of the stars in the blaze of the meridian sun: sin, therefore, as flying in the face of such a Lawgiver, Benefactor and Monarch, has in it a kind of infinite demerit from its infinite object; and rebellious, ungrateful, wretched man, who commits it a thousand times, with a thousand aggravations, may, in the nervous language of our Church, be said, in some sense to “deserve a thousand hells, if there were so many.”

—Fletcher.

#### TO CORRESPONDENTS.

##### Letters received.

ANONYMOUS, on the subject of Postage.<sup>1</sup> F. W. Verran, Bathurst.<sup>11</sup> Rev. P. Sleep.<sup>111</sup> Martin Delaney, E. J. Cunningham, Esq., T. McMurray, Lewis Marshall, Esq., Miss Newton.<sup>1v</sup> Mr. S. Trueman, Rev. J. V. Jost, Rev. W. Wilson, Rev. T. H. Davies.<sup>v</sup> Rev. W. E. Shenstone, Rev. W. Smith.<sup>vi</sup> Rev. A. W. McLeod.

<sup>1</sup> The subject itself will come under future notice.

<sup>11</sup> We must beg to decline the Poetry from Bathurst.

<sup>111</sup> Will oblige us by continuing his attention to the interests of the Wesleyan, as he has so kindly done hitherto. We should be glad if his attentions could extend to Annapolis, Bridgetown, and Bear River.

<sup>1v</sup> We are sorry that our limits preclude the possibility of again inserting an account of the Meeting. We should gladly have given precedence to it, had it arrived in time.

<sup>v</sup> The communications were particularly acceptable—many thanks.

<sup>vi</sup> Will oblige by being less laconic, and by paying the postage of his letters.

We have great pleasure in stating, that the prospective stations of the Preachers, resolved upon at the last District Meeting, have, with respect to this District, been confirmed by the British Conference, in its late session.

#### WESLEYAN MISSIONARY ANNIVERSARIES.

The Anniversary Sermon, for the Liverpool Branch Wesleyan Missionary Society, was preached in the Wesleyan Chapel, by the Rev. Mr. Shenstone, from Lunenburg, to a crowded audience, on Sunday, Sept. 29; and on Tuesday evening following, the Missionary Meeting was held in the same place, Joshua Newton, Esq. in the chair. Missionary Meetings were also held at Hunts' Point, and Milla Village, with usual good success. It is expected that the aggregate receipts will equal those of last year.—*Con.*

The Anniversary Sermons of the Lunenburg Wesleyan Missionary Association, were preached to good congregations, on Sunday, the 7th inst.; and on Monday evening, the Anniversary Meeting was held, J. Heckman, Esq. M.P.F. in the chair. The Meeting was addressed by the Rev. Messrs. Fraser, [Presbyterian] Smith and Shenstone; and by Robert Barry, Charles Owen, and Daniel Owen, Esqrs. Meetings were also held in different parts of the circuit; and the prospect, as regards the proceeds, is good.—*Con.*

MECHANICS' INSTITUTE.—The Session of the Institute will open on the first Wednesday in November. Admission Tickets for the Session 7s. 6d. each, may be had at Messrs. McKinlay's stationary store, where also the list of members remain, for additional signatures. Twelve lectures from the opening have been arranged by the committee, and are subjoined for public information.

November 7, Introductory Address, W. Young, Esq. 14th, the Brain Dr. Grigor. 21st, Phrenology, Mr. Donald. 28th, do do. Dec. 5, Mr. George R. Young. 12th, Creation, Rev. Mr. Churchill. 19th, Sculpture, Mr. P. Lynch, Junr. 26th, Biography, Mr. W. Hedman. 2nd, Chemistry, Mr. A. McKinlay. 9th, do do. 16th, Chemistry, Dr. Sawers. 23rd, Hydrostatics, Mr. A. McKenzie. 30th, do do.

Besides these, Lectures from the following gentlemen, and others, may be expected during the session:

Messrs. G. L. O'Brien, James Forman, Junr.—Dr. Toulon,—Rev. Mr. Taylor,—Rev. Mr. McIntosh.—[Novascotian.]

ON our last page we have subjoined a few extracts from English news, received by the Packet. We add to these the following items in addition.

MUNIFICENT DONATION.—In the will of Sarah Washfield, late of Chesnut, widow, proved within the last fortnight in the Prerogative Court of Canterbury, appear the following bequests:—Deaf and Dumb Asylum, Kent-road, £1,500; London Hospital, Whitechapel, 1,000; St. Luke's Hospital, Old-street, £500; Blind-school, St. George's-fields, £100; British and Foreign Bible Society, Earl-street, £5,000; London Missionary Society, Bloomfield street, £1,000; Royal Jennerian and London Vaccine Institution, Providence-row, Finsbury, £500; Royal Humane Society, Chatham-place, £500; Marine Society, Bishopsgate street, £500; Asylum for Female Orphans, Westminster Bridge road, £500; Foundling Hospital, Lamb's Conduit-street, £500; St. Ann's Society's Schools, £500; London Orphan Asylum, Clapton £1,000; Society for Maintaining the Poor Orphans of Clergymen, St. John's wood, £500; Seamen's Hospital for Wounded Seamen of all Nations, £500; Refuge for the Destitute, Hackney road, £500; St. Thomas's Hospital, £500; Society for Promoting Christian Knowledge, £500; Society for the Propagation of the Gospel in Foreign Parts, £500.

MORAL INFLUENCE OF METHODISM.—In a discussion which took place on a paper, read last week at the meeting of the British Association, respecting the police of Newcastle, it having been mentioned that mining districts are generally the most free from crimes, Sir C. Lemon accounted for it by the greater regularity of mining employment, the higher rate of wages, the superior instruction, and the absence of hostility to machinery.—Mr. Cargill said, that when the wages of the pitmen round Newcastle were less than they are now, crime was far more abundant; he added, that much improvement in the moral condition of the colliers had been effected by the labours of the Wesleyan Methodists.

Previous to the opening of the Liverpool and Manchester Railway, there were no more than 146,000 passengers in the year travelling between the two places by coaches, whereas the present number, by railway alone, exceeds 500,000!

TRIAL OF ANTHRACITE COAL.—On Friday week a trial was made on the Liverpool and Manchester Railway of the applicability of anthracite coal as a fuel for locomotive engines. The engine employed was the Vulcan, one of the smaller engines, used for conveying goods. The general result of the trial was highly satisfactory.

Lord Western has recently presented Cranmer's or the Great Bible, to the Duke of Sussex, as a tribute of respect to his Royal Highness, whose collection of Bibles, in all languages and of all editions, is probably the finest in the world.

The 'Watchman' announces the death of Mr. George Ve-



aged 65, for eighteen years governor of the Nottingham Town Gaol. In 1794 he sailed in the missionary ship, the Duff, to the South Sea Islands, being engaged as a mechanic to the expedition. He was left, with others, in the island of Tongataboo, where he was induced to join the natives, and lived with them in a state of savage life for several years; with great difficulty he escaped; and, when taken on board an English vessel, could scarcely recollect enough of the language to make himself known.

[The above remarkable individual was extremely reluctant to revert to the circumstances of his savage life. On some occasions, he would notice the difference there must be in the present state of the South Sea, under the influence of Missionary enterprise now, when contrasted with the scenes he beheld. He was tattooed from head to foot.]

From the New York Commercial Advertiser, Oct. 10.

**TWELVE DAYS LATER FROM ENGLAND.**—We have just received our files of English papers by the Steamer Royal William. Our London dates are to the 19th of September, and Liverpool to the 20th inclusive. The Royal William has over sixty passengers.—She was short of water and fuel. For some time before she came in, she had to burn every spare article that could be found—spars, casks, planks, etc. She sailed from Liverpool on the 20th ult.

The steam packet Liverpool will positively leave Liverpool on the 20th ult.

**British Ports open for Foreign Grain.**—The Spectator of Sept. 15 says, "Scarcity of food is now experienced by the bulk of the English people. Yesterday, the average price having reached 7s. and a fraction, foreign corn was offered as duty free, the duty paid being only a shilling per quarter. It is stated that upwards of a million of quarters of continental wheat, in addition to the previous stock, have arrived in London within these few days."

Yet it appears from the Mark Lane report of the Courier, that there had been a good demand for all descriptions, and one shilling per quarter advance had been obtained on the 10th of Monday the 10th.

The Manchester Guardian of the 19th of September, has the following:

**Belfast Bonded Grain at Liverpool.**—On the first day of the duty at 1s. per quarter, coming into operation at Liverpool, this rate of duty was paid at that port on no less than 64,383 quarters of Wheat, and on 32,903 barrels of flour.

Intelligence was received in London on the 19th that Estarero had retreated from before Estelle, and that the Carlists were preparing to invest Bilbao.

The Emperor of Austria has proclaimed a general amnesty for political offences on his coronation as King of Lombardy.

Mr. O'Connell has commenced publishing a new series of agitating letters to the people of Ireland.

The London and Birmingham railway is finally completed. The distance was run in four hours and a quarter.

The London papers announce the death of Mrs. Charles Kemble.

A new Treaty of commerce has been negotiated between Great Britain and Turkey.

General Adye, of the royal artillery, died suddenly at Woolwich on the 13th of September.

**LONDON, Sept. 14.**—All the detachments for regiments in Canada have embarked on board the Athol troop ship; those intended for corps in New Brunswick and Nova Scotia are to be conveyed out by the Eagle transport, which is at present fitting up for the purpose.

**CANADA.**

**NOTHING** new, of much consequence, appears from Canada. A public meeting was held in Quebec on October 3, A. Stewart, Esq. in the chair. Several Resolutions were passed, expressive of the highest confidence in Earl Durham, of the expectation that his appointment would occasion the restoration of tranquility, and the re-establishment of social order,—of the acknowledgments of the meeting respecting his Excellency's unremitting attention, and judicious intentions,—of their concern at the interruption of his Excellency's labours, and at the probable termination of his official connexion with Canada; of their regret at the premature and dangerous discussions in the British Parliament; of the hope that his Excellency may remain to administer the government, and their conviction, that, if he should retire, he would in another sphere, exert himself for the welfare of the Province.—*Nova Scotian.*

A meeting was held in Kingston, on the same subject, and resolutions passed to the same effect.

Boston, Oct. 11.

**LORD DURHAM.** The prospect is that Lord Durham will

till continue at the head of the Canadian administration. This is the course which we supposed he would pursue, for surely to resign would be merely playing into the hands of his enemies. Our latest information is contained in the following paragraph from the New York Commercial Adv.:

**From Lower Canada.**—We have advices from Montreal up to 9 o'clock on Friday morning. At that time many were of opinion that the Earl of Durham would continue in the administration of the government. Addresses were pouring in from all quarters, praying his Excellency to remain at his post. A private letter from Quebec, received at Montreal, mentions the probability that the Earl will remain till January. If he remains to that time, he cannot depart by water, and a ship must be sent to wait for him at one of the ports of the United States. We think it very improbable that he will consent to bring his family from Quebec to New York in the depth of a Canadian winter. If he remains later than about the 1st November he will remain until the spring of the next year.

Fears were entertained on several parts of the frontier and rumours were in circulation, of parties in the U. States being in a state of preparation for harassing invasions on the Canadian territory,—but nothing certain or definite appears. The heads of several London concerns connected with the Canadian trade, have addressed Lord Melbourne, expressing their confidence in Earl Durham, their regret at late parliamentary proceedings, and their earnest desire that he should continue to administer the affairs of Canada.

We have received and looked over a copy of the Nova Scotia Almanack, for 1839—published by Mr. Cannabell, and calculated to the meridian of Halifax:—to which, we have no hesitation in giving the sanction of our recommendation.

An Address was presented to Major Arthur of the 93rd Regt., by the inhabitants of Halifax—expressive of regret at the departure of those troops for Quebec, and satisfaction at their general conduct, while in town—to which Major Arthur was pleased to reply in corresponding terms.

The Great Western left New York for Bristol, on the 4th, with 130 passengers, 8000 letters, and 250,000 dollars, in specie.

**MARRIED.**

On Tuesday evening by the Rev. C. Churchill, Mr Peter Thomas of Bermuda, to Miss Martha Roots of Halifax.

On Friday evening last, by the Rev. W. Cogswell, Mr. James T. West, to Sophia Elizabeth second daughter of Captain John Grant.

Last evening, by the Rev. C. Churchill, Mr. John S. Bessonet, merchant, to Miss Henrietta Rogers, both of this town.

**DIED.**

On Monday evening last, after a short but severe illness, James, infant son of Joseph Howe, Esquire, aged 2 months and 20 days.

**SHIPPING INTELLIGENCE.**

**ARRIVALS.**

Wednesday 17th—Ship Thulia, Shand, London, 36 days, general cargo to S. Cunard & Co.; brig Planet, Ritchie, Melitanean, 30 days, fruit, to Creighton & Grassie; schrs. Mary Ann Liscomb Harbour, dry fish; Rambler, Port Medway.

Thursday, 18th—schr Snowbird, Shelburne, 10 hours—fish, oil, etc.; Margaret, McDaniel, Labrador, 8 days, fish, etc. to Fairbanks & McNab; brig Rob Roy, Smith, St. Vincent, 22 days—ballast, to Saltus & Wainwright; schr Catharine, Annapolis, produce; Am. schr Naldi, Catterell, Boston, 7 days, staves, to G. P. Lawson.

Friday, 19th—schr Thistle, Port Medway—lumber; brig. Hilgrove, Bell, Kingston, 24 days,—ballast to Saltus & Wainwright.

In the Press, and shortly will be published, in one volume, royal 12mo price 6s. 3d. in boards.

**MEMOIRS OF THE LATE REV. WILLIAM BLACK,**

WESLEYAN MINISTER.

Halifax, Nova Scotia.

INCLUDING characteristic particulars of several individuals, an account of the rise and progress of Methodism in Nova Scotia, with copious extracts from the correspondence of the Rev. John Wesley, Rev. Dr. Coke, Rev. Freeborn Carter, &c. &c. by the Rev. M. S. RICEY, A. M.,—Principal of the Wesleyan University, U. S.

## SUMMARY OF ENGLISH NEWS.

**CENTENARY OF METHODISM.**—The Conference have resolved, that as the year 1839 will complete the first 100 years, since Methodism took its rise, that it shall be celebrated throughout the whole societies. It is expected, that a series of buildings will be erected by subscription, as a 'testimonial' to the genius of Wesley; to comprise: a Theological Institution (the present premises are only hired) and a Mission House, &c., on a large scale. In addition to this, meetings will be held, according to directions on the subject, to be issued by the President.

**BRITISH CONFERENCE.**—Forty-two ministers were publicly ordained. Their names follow:

John Allin  
Nathaniel Alston  
Thomas D. Baines  
William Bond  
William Burnet  
James C. Carr  
D. M. R. Coghill  
Robert Cooke  
John Crawshaw  
Nehemiah Curnock  
John Egglestone  
John Fitzgerald  
Henry Groves  
Samuel Healy  
Thomas Healy  
W. Hill, jun.  
George Hobill  
John Hogkirk  
F. J. Hobson  
Hugh Jones  
John Lambert.

John Ross  
John Richards  
John Russell, [2nd]  
Nathan Rouse  
John Ryan, [1st]  
John Ryan, [2nd]  
Henry Smallwood  
E. J. Sturges  
Charles Taylor  
Samuel Taylor  
W. B. Thornloe  
Benjamin B. Waddy  
John Walters  
Francis Ward  
Samuel H. Wardley  
E. B. Walters  
G. F. White  
Joseph T. Wilkinson  
H. W. Williams  
Charles Westlake  
Thomas Wood

The Rev. Dr. Bunting and Rev. R. Alder, are recommended to have their appointment as Resident Missionary Secretaries confirmed, at the Conference of 1839, for another term of six years.

The following increase was reported in the Wesleyan Societies:

Great Britain	- - 4180	Foreign Stations	- - - 801
Ireland	- - - 221	Total	5130

There were 10,000 on trial, in England and Scotland, in March last, in addition to the above.

The Wesleyan Proprietary School was opened at Sheffield, on the 8th. of August, last; 100 Scholars' names were received on the books. This is the first institution of the kind opened. The building is large, and extremely ornamental; the arrangements are on the first scale; and the benefits resulting from it will be felt by the whole community. The Rev. J. McLean was appointed Governor and Chaplain; the Rev. J. Manners, late of Nottingham, head Master. Speeches were delivered at the opening, by Rev. James Dixon, and J. Montgomery, Esq., the Sheffield Bard. The appearance of the building, is not unlike the new Post Office, London.

The Annual Meeting of the British Association was held in Newcastle, in the month of August. The sittings occupied an entire week, and many distinguished personages were present. Nearly 2000 tickets of admission were issued, and each sitting excited the deepest interest.

The following order of proceedings was promulgated—

"Sectional Meetings.—The Sections will assemble every day during the week, (Saturday excepted) at eleven o'clock, in the following places:

- Section A. Mathematics and Physics—Lecture Room of the Literary and Philosophical Society.
- B. Chemistry and Mineralogy—County Court
- C. Geology and Geography—Music Hall.
- D. Zoology and Botany—County Court.
- E. Medical Science—Surgeon's Hall.
- F. Statistics—Old Academy of Arts.
- G. Mechanical Science—Music Hall.

The committee of each section will meet daily at ten, A. M., in rooms adjacent to the respective section rooms. The communications to each section will be taken in a settled order, as previously fixed by the secretaries, and made public by notice at the inquiry room, Savings' Bank, Arcade, in the Library of the Literary and Philosophical Society, and at the entrance of each section-room.

The model-room will be open during the whole week of the meeting, from eight A. M., to five P. M. A person will be in attendance to give explanations.

Ladies' morning tickets will admit them to the sections A, B, C, and G, and to the model-room, &c.

Evening Meetings, (at 8 p. m.)

On Monday evening, the first general meeting of the Association will be held in the Central Exchange; when the Duke of Northumberland, the president elect, will take the chair, and the address of the general secretaries will be read.

On Tuesday evening, the attention of the meeting will be called to the collection of models in the exhibition room; and the objects in forming such a collection will be pointed out, and some of the models explained by several members of the Association.

On Wednesday evening, the Green Market will be opened for promenade, conversation, and refreshments.

On Thursday evening, the president or other officers of the section, will read Abstracts of the Proceedings that have taken place in their respective sections.

On Friday evening the suit of assembly rooms (enlarged for the occasion) will be opened for promenade, conversation, and refreshments.

On Saturday evening, the Concluding General Meeting of the Association will take place, when the President, or the officers of sections, will read Abstracts of the further Proceedings of the Sections; and when proceedings of the general committee, and the grounds of the several grants of money that have been sanctioned by them will be explained."

**DEATH OF MRS. DUGALD STEWART.**—We regret to record the death of this lady, the widow of the celebrated philosopher Dugald Stewart, which took place at Warriston-house, in the neighbourhood of Edinburgh, on Saturday the 28th ult. She was in the 72d year of her age, and had survived her husband ten years. Mrs. Stewart was sister of the late Countess Purgstall, the subject of Captain Hall's *Schloss Hainfeld*, and of Mr. George Cranstoun, advocate, now Lord Corehouse, and was descended of the noble house of Cranstoun. She was a person of the finest taste of female character, of great gentleness of manner, of quick perception, of humour, of wit, of eminent literary taste and literary accomplishments. Not only was she the companion of her husband during his studies, but he is said not to have considered any of his compositions as finished, till it had received her sanction. She holds a high place among the authors of Scottish song, as the writer of that exquisite song, "The tears I shed must ever fall," and other pieces. Perhaps no lady in Scotland ever associated so long, so familiarly, and so deservedly, with literary society as did Mrs. Stewart. Her remains were buried on Friday, the 3rd. inst. in the Canongate church-yard, Edinburgh, beside those of her illustrious husband. It may not, perhaps, be necessary to mention, that the amiable lady to whose memory we have devoted these few lines, was the second wife of Dugald Stewart, to whom she was married in the year 1790. His first wife was Miss Helen Bannatyne, daughter of a respectable merchant at Glasgow.

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